Identity in co-evolution with society and self-reference

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1. The Concept of "self-reference", - a shift in the critical point of the theory of Identity

Until the 18th century, social system was interpreted as a container of members of the same society, on the basis of sameness of language, territory and economy. Such an approach had its relevance for the time: society was rigidly ordered and the authority of the system was the basic for the conduct of relationships. Language was thought equal with thinking, and all the world of reasoning was thought as a unity of a cause effect logic. Society and individuality was observed in a congruent unity.

Hegel and Marx didn't reflect on the individuality of the human being. Their statement was concerned mostly with an ideal to produce Universality, to supply people's mind with principles of metaphysic.

Humboldt and Hegel integrated this ideal in the theory of Bildung: - *"The ultimate task of our existence is: to give as great as possible a content to the concept of humanity in our person, both during our life time and beyond it, through the traces left behind by our life's work, this task can be fulfilled only by linking our ego with the world for the most universal, vivid and freest reciprocal action"*.[1]

This ideal sought to conceptualize the relationship between the individual and society not as a contracting profit, but as a continual augmented relationship.

Humans were first determined as a special class of animal with socially related properties, then as the center of the universe. Later this concept was modified by modern thinking into that of individuals living in the world, giving them a sort of autonomy from the social system' equal items.

Recently the concept of self- reference has changed the focal point of the perspective of the object. The social construct of identity is seen in regard with psychodynamics in processes of individuals, which gives them priority. The characteristics of the relationship of individuals to the world in the context of their autonomies are observed as Luhmann has suggested:

➢ Fact and social dimension are differentiated by the internal endlessness of each individual according to individual understanding;

➢ This reflection posits the "I" and the World as both matching and endless;

➢ The "I" and the World are mediated by negation (an inverse formulation of logic);

➢ The "I" loses internally something that the object World cannot accomplish;

➢ The Logic of World produces alienation;

➢ To endure its "I", "I" requires another "I" in reflection: - a "You.";

➢ The "I" is a formulation by social semantics, but "I" requires its specifics to transcend its selfhood in relation to another "I", according to its own logic;

➢ All this process cannot be covered by ontological schemata; it is a life process, for autopoiesis, requiring a displacement in the processing of meaning as a change in logical parameters and their functioning.

So an approach towards **Identity**, cannot be completed successfully based simply is Social Systems theory, or in an analogue way of thinking as a standard system of logic. Social systems are producers of semantics and of identity in a length degree; but individuality as interior identity is a necessary environment for the formation of every level of system formation, social or individual, semantic and logic, and its dynamics overcome limitations.

Social systems prepare the semantics for life's conduits. In general, such grounds are supposed to be universal: but gradually society is sliding from a supposed unity of universality to a unity of the functioning of singularities. The continual changes of order in society, from hierarchical to functional, have brought the in view that "…*the basic semantic terms used to describe either society or time underwent a radical change…*" [2]

The same individuality is taking different roles in the formation of different levels of systems and their functioning, as an element or environment of them, logic and rhetoric.

In the cybernetics of self-reference for order formation, for autopoiesis, individuality with its characteristics, takes a position as information for communication, as contributor to the maintenance of logical systems, sometime as a partially declined subject of them, by a negative way experience of self reference, overall as a phenomenological item, in the unity of its completeness , to the spectrum from identity to the lack of identity.

Logical systems, semantics can realize the transmission of the subject partially. Communication at a high level remains a system that reproduces identity by means of communication, repeating the sameness, although language gives probability to complete communication by endless coding via love, culture, power.. and other medium forms, and as Husserl has dreamed, by a cybernetic functioning of completeness, each individual has its own evidence for experience to express.

The "I" system or any system, uses "the other" in every level possible of communication as its environment.

In other words the theoretical approach used here proposes to abandon such guiding principles as humankind, the human species, the norms of rational life style, or the tools of the intellectual history of human life and replaces them by a differentiation between system and environment."[3]

With adaption of functional differentiation persons can no longer be completely located into one single system of society, and society does not cover anymore this happening location. The delusion of expectations brings new requirements for Identity, something which is associated with the changes of latencies and beliefs, with the expand of incremental analyses for the new accessible environments or their creation for systems. The integration of self reference between its own orientation and logic of social perspectives opens a new insight into discourse analyses. "*A shift occurs in the pivotal point from which complexes of connotations direct actions, so that as long as the conceptual resources are reach enough...*"[4].

The sense of self- reference becomes a constituent engine of every act of meaning in the context of life. But once that identity is created, it sustains and increases in meaningful ways its ways of

operation, by reflexivity and intuition, within standard media communication. The escape requires condition which reflects the necessity.

Characteristics of Identity in relation with the concept of self-reference:

- Identity has an element of motion within it.
- Identity forces itself to change beside conservation.
- Identity can be seen also as a process, as a flux, or motion which can be seen as opposite of identity , where A is not equal with A.

conclusion:
- The identity develops itself into self-referencing processes and has element of exceptional.
- The difference between self and other environments (self or non self-referential) is given in the form of an individual meaning, which is a reality without difference, identical with itself, result of the inner interpretation and calculus.
- The difference between self and the totality of the world is given according to one's inner perception.
- Identity more than a common sense is going to be districted as uniqueness, characteristics of specifics.

The form and boundaries of identity are confined internally and externally . All this structure is virtual and formal. We accept that Identity is a formal construction from within and from outside. We can relate by the laws of form to analyze characteristics of it with a significant intensification of orderliness for better understand, but here mistakes also are possible:

- Identity uses its differences for connective information processing , which always communicate for intensifying its reference. But, perhaps not! Intends to copy other reference and manner.

- Identity figures out potentialities and expectations of a kind, and keep distance or confidence by those of others by its fringes, thus making time and space a reality of its own reference, exposed to the others, for identity continuing.
- Identity operates with elements of its own horizons and limitations.

The specific strategy of identification attempts for absorbing by processing its own stability; this seems to residue in the use of the difference for connectivity, as a specifically form for perception and organize information. This includes the use of itself as difference from the differences. Here processing implies elements, relations and social factors and psychological. The shaping of the identity remains always under the conditions that how deep identity shapes you, and this is a play of forces, divergently constituted and evidently perceived. The proportion of what you think about yourself and what the others think of you may affect the self-confidence and the hierarchy in the ranges of identities you belong. But all this is an illusion, because at the end all the processing can be seen as relating of differences in function -fulfillment in the transmission of a web of information and the sustain of its medium which identity can be seen as a continuation of elements it uses for a purpose beyond social systems! Freeing from them, freeing from mind and identity. A is different and equal with A.

References taken from Social Systems, Luhmann