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The peculiarities of scientific and technological influence upon formation of person's identity

With ever advancing scientific and technical progress and the technological revolution as such the existence of a person should have been at least more comfortable as far as everyday life and leisure concerns, within the sphere of human primary needs so to say. Besides, one's life should have become safer taking into account advance in medicine and pharmacy as well as improvement of the means of life and health protection and safeguards. Though reality does disapprove the validity of the afore-mentioned postulates. Meanwhile, on the contrary an illusion of direct correlation between levels of one's existential comfort and civilization advance prevail and unleash a specific mutation: from a realizable dream to a bigotry-oriented self-deceit of the reality of the illusionary. Hence, a person has become a hostage of the present situation. On one hand, one can easily comprehend the incommensurability of objectively civilized living conditions and existentially subjective perceiving of private comfort and life itself, but on the other, one is unable to resist the illusion, at least within the boundaries of the dominant Judo-Christian paradigm. That is why it seems possible to cut this Gordian knot when one rejects the key postulates of the above-mentioned paradigm for the sake of systematic world outlook, generated on the solely subjective experience of the practitioners, or commonly known as sages, or even saints; and simultaneously realize a real value of science and technology as far as formation of person's identity concerns.

We suggest studying this problem with comprehending of the nature and content of the very notion of „identification”. Identification is commonly viewed as a mental process, an act of identifying and the state of being identified; in sociology it is treated as acceptance as one's own of the values and interests of a social group; in psychology it is a process by which one ascribes to oneself the qualities or characteristics of another person or, in psychoanalytic theory, the transference or reaction to one person with the feelings or responses relevant to another as well as perception of another as an extension of oneself. For a civilized person identification has direct proportions due to the second signaling system which replaced the first one on the level of everyday life. For instance it is interesting to mention that people do not stop their inner monologue

when conscious. Most definitely there is a correlation between an object and its semiotic marker.

Identification as a mental process has a colossal culture and society-shaping capacity. In fact there is no socialization of a person without identification, because it is only due to the latter every new-born gets fixed socially significant „attributes”: social status, anatomical peculiarities, social ideals etc. Consequently, one knows oneself as one identifies oneself, or one knows oneself as one is being identified by others to accept that pre-formed identification in future as such.

Currently, the problem of identification needs further researching, especially in the sphere of Judo-Christian practice. Meanwhile, a successful study would obviously clarify the phenomena related to the aspects of personal socialization. The restricting factor of further studies that should be taken into account here is a total disposition of modern humanity of objectification of the world and one's private experience within it. Hence, the one of the practitioners is ignored, criticized, ostracized as being absurd, though in fact it clashes with the dogmas of the aforementioned paradigm from scientific and religious principles down.

That is why a natural interest towards the matter of identification scholars direct into the sphere of human „I” and „Ego” as fundamentals of personal identification. Despite volumes of textual information, especially by phenomenologist like E. Husserl among others, or those of the philosophy of „life-affirmation” and existentialism, the problem of identification, „I” and „Ego” concepts including, its peculiarities and functions have been quite unknown. Among rare practical conclusions we can mention S. Freud's idea about integral spiritual and fragmentary conscious strata which are not commensurate, – paraphrasing the famous psychoanalytic we admit that our spiritual life is larger than our consciousness can comprehend.

Unlike theorists, the practitioners distinguish conditionally conscious and conditionally spiritual lives talking about two centers or two bases of identification. According to the Buddhist ideological paradigm representative Rinzaï Zen (teacher Kyozaï Joshu Sasaki) we manifest ourselves in two facets – like the absolute „I” and like an individual „i” and human life is presented as a cycle of eternal „i” oblivion. Hence, behind an individual „i” there is a human quality to reproduce an everyday stream of events in our conscious which leads to a state of a would-be resistance of „i” and not „I”, the world, the others. The absolute „I”, on the contrary, functions beyond-conscious, unreachable to comprehend consciously via an individual „i”. It is equal to the Entity itself wherein all the oppositions and contradictions disappear and, hence, the very necessity of an individual distinction from within the continuum of the Entity.

C.A. Castaneda, in his turn, likewise a few Ukrainian esoterists like V. Chumachenko, S. Hrynevych, integrating individual identifications, study reason and mind as functional representatives of the two integration origins and continuums; we mean Tonal y Nagual, respectively. Though in the context of

Castaneda's doctrine identification is less likely to be a result of interaction of will and reason, but rather a consequence of functioning of „the assemblage point”, which resembles a luminous magnet picking up emanations to group them up within the course of human emanations. „The assemblage point” is a flashlight which reveals from within a myriad of possible variants one integrated complex of human essence, which is an individual „i” or „ego” and it is due to human will and reason what exactly the flashlight eventually reveals; likewise in the Ukrainian cardiocentrism of Hryhoriy Savych Skovoroda – it is due to human heart and reason.

Thereby a personal variant of human identity, a private identity of every individual is a symbiosis of several human manifestations from within the whole variety of possible potentials. Definitely there are certain factors that determine which of the potentials are being revealed on the level of an individual and which eventually become the dominant ones. Among those factors we distinguish culture or current anthropological situation which forms human identity. In its turn, at a particular period of time culture, especially recently, is heavily influenced by science and technology. That is why both science and technology have become significant factors that define culture and, ultimately, the peculiarities of human identification as a whole and on a personal level.

Together with the science and technology revolution, the steam engine invention and further manufacturing of industry the very human identification underwent dramatic changes. Originally a person felt awe towards the creator, being enchanted by mystery of nature. One did not oppose oneself the world, or God, Entity as such – one worshipped the present, the given. But when Newton's mechanics reduced the universe down to a state of grand mechanism that functions according to its laws, did man behold one's own misery. Man lost that sacral essence of one's existence and his life degraded to survival. In order to remove existential anxiety and despair a Western civilized man had to reproduce god again, this time in a modified incarnation. Since then god had to become an auditor and referee on the field where everyone plays own game and naively believes that the rest should consider one's morality and ethics, observing virtues under the pressure of god's wrath.

However the lost god was unable to re-possess former power to overwhelmingly rule one's heart since the very human mind proved to be an uncertain shelter for the deity; and hence, god was dead. „Gott ist tot” proclaimed F.W. Nietzsche in his famous „The Gay Science”. The death of god paved way to the idea of the Übermensch and the very absurdity of human existence a priori. Since that moment human consciousness, filled with oneself only, is tormented by a centaur that embodies human pride and boundless despair. That pride is born from a self-imposed impression that the lost and god-forgotten man is endowed by boundless potential too. At least, it is true about those, who are spell-bound by the grandeur of one's reason and its opportunities; and those are the majority

who unreasonably believe that Homo Sapiens is the ultimate achievement of evolution. Consequently, to such a self-centered man there is only one way to progress – to consume with impunity, to destroy and mutilate, one's soul including, disperse one's energy and power and waste away life among material trifles. A man who is concerned in such a way is oriented by a strong belief that one is the master of oneself and has a right to order around nature. This aggressive arrogance is a consequence of the Judo-Christian dogmatism, which basis vainly postulates that man is the god's best creation with the rest given in his possession.

Talking about the roots of existential despair we should concentrate on intuitive grasp, rather than on realization that a perfect man dissolved in the routine loses any sense of one's existence. One transforms into a social „everyman”, a blade of grass in the field of the ever changing Being. And when one's existence is based on despair man tends to level the human dignity and aesthetic taste; drowned in despair man turns into a miserable creature that cherishes one's misery as a virtue. This degrading can be interpreted as powerless revenge both the Being itself and oneself for the loss of integrity and dissolved perfection. The countervailing aspect of the blind vengeance which keeps people from self-destruction can be presented via altruism, or less accurately, compassion.

When we have a look at a modern man, who has lost an opportunity to experience respect towards oneself, the others, the world itself we witness the loss of faith in one's own power, which should not be labeled as spiritual, but natural. Hence, the ever gaping emptiness is filled with compassion to the weak, the crippled, the poor, the homeless, the talentless etc. That is why in the public opinion today there is a cult of the innocent martyr. The cult seems to be a particular stigma in the social nature of our contemporary who is its part as well and it is not a surprise that all the followers of the cult, prone to total depersonalization, group around those who embody the great mediocrity – an absolute mixture of misery, lack of talent and ambition.

Definitely to admit such a fact is unacceptable to a modern man and that makes one avoid self-realization, distancing and granting responsibility to anyone else. Since god is „dead”, then its part is performed by its „shadow”, a specific illusion of divinity which has found its practical reflection and embodiment in reverence of man to technology.

Among the thinkers of the 19-20th centuries who foresaw such a plight we mention N.A. Berdyaev who compared technology to the „last” love of man radically changing his own life via multiplying wealth and improving living conditions as a guarantee of progress up to the modification of the very host of vital identification – a body up to the level of immortal machine. N.A. Berdyaev also rightly underlines, on the other hand, that technology is „alien and hostile” to culture and man and, hence, with its advance the whole world is in the state of catastrophe. To a certain degree his ideas are supported by M. Gogol who saw

„terrible ideals” of vulgarization in human moral corruption and cruelty, indifference and egotism. The same bent of thought can be traced in anthropologist pessimism of scholars and writers like A. Huxley, E. Fromm, M. Heidegger, H. Marcuse who perceived technology as elemental demonic forces hostile to any society; hence, they proclaimed science and technology progress as moral counterrevolution.

The aforementioned progress and progress-related increase of the demands to the human mobility have made one’s life too fast and the society is in a state of permanent upheavals, revolutions, and perturbations. The current rationalized and digitalized civilization freezes spiritual life, boosts pragmatic cynicism and cruelty having devoured all the ghosts of the past and neutralized the magic and the amazing from the societal life to turn a person into a one-dimensional man unable to wonder and dream. It is not a surprise J.K. Galbraith mentioned that aesthetic achievements are unreachable for the industrial system – they are at odds. At the same time, one of the theorists of the modern art H. Read noted that industrial society instead of people formed empty, bored, slow and contactless robots able of violence. A world famous Swedish film director Ingmar Bergman, on his behalf, agreed that one’s own isolation, subjectivism and individualism were sacred under condition of „science and technology bigotry”. Ultimately, we all gather together to dwell alone, unsympathetic towards others, strangling each other; while individualists peer and yet disapprove each other’s existence.

When we take a closer look at the modern men suppressed by awe to „science and technology bigotry” we would notice that human identification currently has had some distinctive qualities since we form and regulate the relations with the world unlike a primeval natural man would. At least we can distinguish a medium between man and world – a technologically edited image; men interact impersonally via phones or mass media, they study the world via a microscope rather than with wide open eyes of wonder, – and that is a proof of a total standardization and mechanization of the world outlook and human nature. The modern men are assimilated by technologies.

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Abstract

The article is aimed at investigating „identity phenomenon”, the peculiarities of its formation and also at studying of influence of scientific and technological factors upon formation of identity.

Key words: education, existence, person's identity, science, technology.