CONCEPT «IDENTITY» IN ANTIQUE PHILOSOPHICAL DISCOURSE

CONCEPTO DE «IDENTIDAD» EN EL ANTIGUO DISCURSO FILOSÓFICO
КОНЦЕПТ «ИДЕНТИЧНОСТЬ» В АНТИЧНОМ ФИЛОСОФСКОМ ДИСКУРСЕ

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Abstract

The article touched upon the problem of formation a special knowledge of human identity. The purpose of the work was to highlight the nature of identity of an individual through the prism of the philosophical category of identity. Cognitive-discursive methodology reconstructed philosophical doctrines, which served as the primary basis for the selection of the most important philosophical question in a separate category. The study showed that the concept of «identity» is the result of the subject-practical activities in the special field.

Keywords: concept, frame, subframes, ancient philosophical discourse, human identity.

Resumen

El artículo abordó el problema de la formación y un conocimiento especial de la identidad humana. El propósito del trabajo era resaltar la naturaleza de la identidad de un individuo a través del prisma de la categoría filosófica de identidad. La metodología cognitivo-discursiva reconstruyó las doctrinas filosóficas, que sirvió de base primaria para la selección de la cuestión filosófica más importante en una categoría separada. El estudio mostró que el concepto de «identidad» es el resultado de las actividades prácticas de la asignatura en el campo especial.

Palabras claves: concepto, marco, subtítulos, discurso filosófico antiguo, identidad humana.

Аннотация.

В статье затронута проблема формирования специального знания об идентичности человека. Цель работы состояла в освещении природы идентичности личности через призму философской категории тождества. Когнитивно-дискурсивная методика реконструировала философские доктрины, которые послужили первоосновой для выделения важнейшего философского вопроса в отдельную категорию. Исследование оказало, что концепт «борьба» является результатом предметно-практической деятельности в специальной сфере.

Ключевые слова: концепт, фрейм, античный философский дискурс, идентичность человека.

Introduction

The most important achievement of modern linguistics is that the language is considered in the new anthropocentric paradigm, which emphasizes the interrelation of language and human activity. Discretization, interpretation and objectification of knowledge occur in the process of perception, and this affects the process of generating speech. Issues related to the structure and structure of the objective world, the process of its development in the subject-practical activities are updated.

The purpose of this scientific work is the reconstruction of the concept of «identity» in

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ancient philosophical discourse. According to one of the points of view, the concept is a display of abstract units, meanings with which a person operates in the process of thinking. Thus, E. A. Kupriyanycheva and S. L. Mishlanova interpret the concept in the form of «mental formation of a high degree of abstraction, which includes verbalized typical signs of a phenomenon or subject» (Mishlanova, Kupriyanicheva, 2012).

Materials and methods

The study was based on the philosophical treatises of Plato, Plotinus, Aristotle, lexicographical dictionaries. In this study a cognitive-discursive methodology is used, which includes the conceptual analysis method, the frame analysis method, the method of historical reconstruction, the historical descriptive method. The method of conceptual analysis was to revealing a mental unit of knowledge related to the question of identity in the ancient discourse of Plato, Plotinus, Aristotle. The concept of «identity», which accumulates special knowledge in itself, is presented in the form of a frame (cognitive) structure consisting of three subframes: «triune identity»; «Shared identity»; «The triune primal being». The method of historical reconstruction was applied in order to restore the philosophical ancient doctrines of identity, which are key in building a frame structure that reflects the complex nature of the concept being analyzed.

Results and discusión

In the opinion of E. S. Kubryakova, concepts stored in human memory are objectified as a specific set of lexical units. The concept here is meant as «a certain separate meaning, a certain idea that we have in mind «...» an operational unit in thought processes, and a unit acting as a Gestalt - as a completely independent and clearly distinguishable separate entity from others» (Kubryakova, 2004). D.S. Likhachev supports the idea of the influence of a person's life experience on concepts. «The concept does not directly arise from the meaning of a word, but is the result of a collision of the vocabulary meaning of a word with a person's personal and national experience» (Likhachev, 1997). Z. D. Popova and I. A. Sternin recognize that a concept is «a construct consisting of an image, information content, and an interpretation field» (Popova, Sternin, 2007). V. N. Telia formulates the following definition of a concept: «... a concept is always knowledge structured into a frame, which means that it reflects not just the essential attributes of an object, but all those that

are filled with knowledge of the essence in a given language team» (Telia, 1996). As we see, V. N. Telia identifies a concept in the form of a mental entity capable of conveying the characteristic features of a certain society.

The objectification of the multilevel structure of the concept should be reflected in the form of a frame structure. For the first time, frame theory was applied by Marvin Minsky, an American scientist who worked on the creation of artificial intelligence. The basic idea of frame theory is that the human ability to know the world has a mechanism for creating a data structure, a specific image. This image is a frame. A characteristic feature of the frame is that it has a complex structure. According to C. Fillmore, «the frame is a structured system that allows you to combine into a whole series of words that correlate with the concept (Fillmore 2006). In other words, under frame C. Fillmore understands the hierarchically built structure, which corresponds with the prototypical situation. V.V. Krasnykh, noting the features of the frame that corresponds to a specific situation, suggests that it can be broken down into microstructures — subframes. From the point of view of V.V. Krasnykh, «the subframes included in the structure of a specific frame, reflect a part of the aggregate knowledge about the object or phenomenon recorded in the concept» (Krasnykh 2003). In scientific work, the frame structure consisting of three subframes «triune identity», «Shared identity», «The triune primal being» will illustrate the aggregate knowledge about identity formed in ancient discourse, that is, reflect the concept of «identity».

In this article, the ancient philosophical discourse in which special knowledge accumulates is a cognitive-communicative activity. The cognitive paradigm treats discourse as a unity of cognitive and linguistic activity. This position is maintained by V. I. Karasik, who believes that discourse is «a phenomenon of an intermediate order between speech, communication, language behavior, on the one hand, and fixed text that remains in the «dry remnant» of communication, on the other hand» (Karasik 2004). This viewpoint is also shared by V. V. Krasnykh, who positions the discourse in the form of a linguistic phenomenon, in which «not only the most diverse aspects of language but also linguistic thinking are realized simultaneously» (Krasnykh 2002). Summing up, one should emphasize that the ancient philosophical discourse will be interpreted as a process, as well as a result of verbal-mediated activity in a special field.

Antique philosophical discourse is presented in the writings of thinkers Plato, Plotinus, Aristotle. In the epoch of antiquity the question of human self-identity was represented through the prism of the philosophical category of identity.

The great thinker of antiquity, Plato (428 - 347 BC), interpreted human identity as an idea of identity as the correlation of the identical, the other, and the essential (Plato 1994). In Plato's views, the self-identity of a person is manifested in the unity of the spiritual and the physical (Plato 1994). The spiritual principle, according to Plato, consists of three parts: «the identical, the other, and the essential» [Ibid.]. Speaking about the nature of the human body, Plato emphasized that the flesh of a human being consists of «earth, fire, air and water» (Plato 1994). According to Plato, a single and undivided self-identity in something implies an approach to the identity and a distance from (Plato 1994). Based on the philosophical views of the philosopher-thinker Plato, we can construct a subframe of triune identity (see Fig. 1).
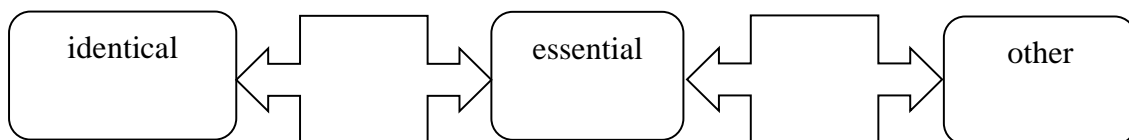

Figure 1. Subframe triune identity

The ancient philosopher Aristotle (384−322 BC) considered identity based on the logical law of identity (Aristotle 2002). Aristotle argued that identity implies a whole, divided into two parts (Ibid.). From the point of view of the philosopher, in order to distinguish one part from another, it is necessary to know the distinguishing signs of two things, that is, «other things». By «other things», the philosopher-thinker means things, the essence of which is reflected in their form, matter or concept (Aristotle 2002). The logical law of the identity of Aristotle extended to the man himself. The ancient theory of identity focused on the identity of the person and the «random property of another» formed from it (Ibid.). Analysis of the philosophical theory of Aristotle allows you to construct a subframe dual identity (see. Fig. 2).
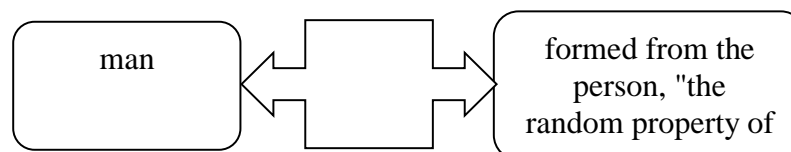

Figure 2. Dual identity subframe

The study of the philosophical category of identity continued in the works of Plotinus (204–269 AD) (Plotinus 1994). According to I.M. Lavrukhina, «the identical in the philosophical concept of Plotinus is revealed in a single first-order, that is, absolute transcendent beginning of the world» (Lavrukhina 2008). Indeed, Plotinus expresses the idea of the identity of the «all-inclusive, truly-existing world», meaning by this unity «in everything that being is inherent in ...» (Plotinus 1994). The philosopher admits the existence of «his own other» in one being, as well as an entity that is «in some respect separate from the other», existing «in this other» (Plotinus 1994). The philosophical category of identity, according to Plotinus, is applicable to man. The philosopher of antiquity believes that man is an ideal being, «which, being the only one, produces many human individuals, and they are all the same people just because the same thing imposes the same seal on all the multitude» (Plotinus 1994). Plotinus uses the concept of man-in-itself, implying unity and a multitude of «true-being» (Plotinus 1994). Plotinus argues that the human essence is built on «a single, all-encompassing being, an individual I and a friend» (Plotinus 1994). Thus, having generalized the special knowledge set forth in the works of Plotinus, we tend to conceptualize it in the form of a triune first-order subframe (see Fig. 3).
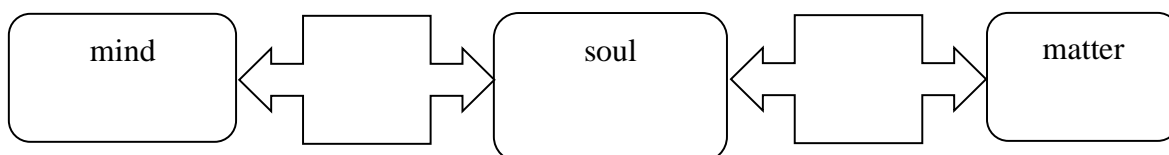
Figure 3. Subframe triune primordial

Conclusions

The above philosophical concepts illustrate that in antiquity the question of identity was presented through the prism of the category of identity. As Ye.G. Kuznetsova notes, an identity can be represented as «a category expressing equality, the sameness of an object (a thing, a fruit process, etc.) with itself or the equality of several objects» (Kuznetsova, 2004). This interpretation of the concept of identity reveals the special knowledge that was recorded in the ancient philosophical doctrines of Plato, Plotinus, Aristotle. The study shows that pre-scientific knowledge about the identity of the ancient period sharpened the philosophical problem of the general and the individual, constant and changing. As rightly noted V.V. Marchenko, «the concept of identity in philosophy reflected the problem of distinguishing identity and change, or unity and multitude posed in antiquity» (Marchenko 2000). It should be emphasized that the pre-scientific concept of identity revealed the nature of human existence, being, the universe. Researcher Pierre Ado notes that great thinkers of the Vth century BC in their philosophical concepts reflected «the ideal of stoic wisdom, a certain way of being human, living according to reason — in space and with other people» (Ado 2005). As we see, pre-scientific knowledge about the identity of the ancient period was objectified by means of the basic philosophical theory associated with the logical category of identity. Proceeding from this, the knowledge of identity, which developed in the antique period, is constructed using the frame metaphysical identity (see Fig. 4).
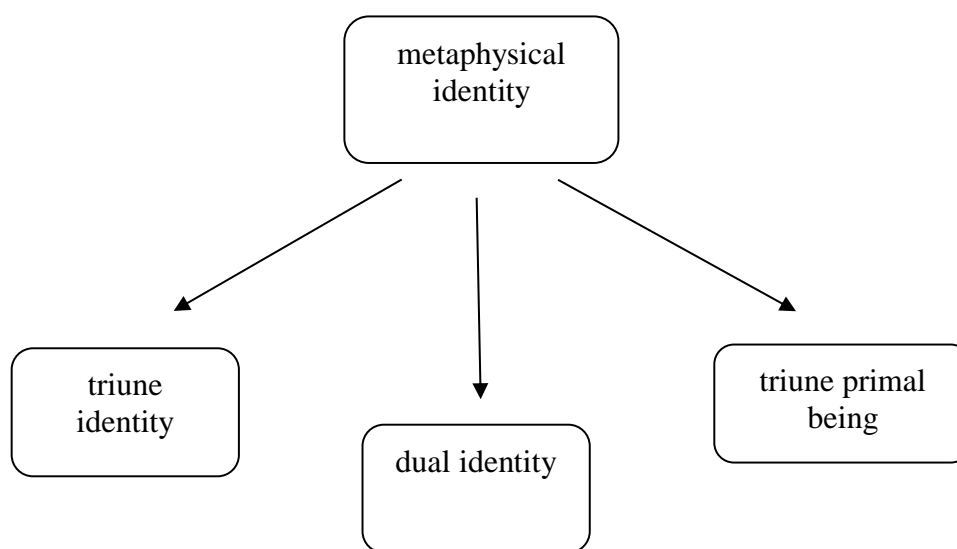

Figure 4. Frame metaphysical identity

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