

Individual and "Identity" Confirmation

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Abstract—In the study of Chinese and Western culture and literary theory, after touching many sages' theory, the author tries to consider a question: will each individual in its deep thoughts not imply a certain "identity" consciousness, and then pose influence based on this? This paper attempts to explore the possible reasons for this problem from the macro level to the individual and its "identity" confirmation.

Keywords—individual; theory of identity; multiple identities

I. INTRODUCTION

Each of us lives in the same big society of human beings, but different specific social environments make each individual a different identity. The identification of this identity comes from one's background, social connections and social life. Of course, this reason can be easily understood: each individual will inevitably be subordinated to a certain social belonging or multiple social affiliation, which brings about the individual's perception of self-identity, others or groups, and identity.

II. AMARRYA SEN AND THE THEORY OF IDENTITY

Amarrya Sen, the Nobel laureate in economics, uses a complete chapter to express his "understanding identity" in his book "Identity and Violence": The Fantasy of Destiny. "We especially need to add personal cognition and understanding of identity to the assumptions of economics about preferences and behaviors. Some recent literature has made some attempts. Among them, the individual's identification of others in the group — economics, George Akerlof called it "loyalty filter" — which can strongly influence individual behavior and interaction between people, and its specific forms can be varied." [1]^{P18} Sen considered that the individual's sense of identity of others in the group he is in will ultimately "strongly" affect the individual's own behaviors, and of course its behaviors must also be included. On the other hand, the individual's identification of others in the group will ultimately affect the interaction between people. Interaction, also known as interpersonal interaction, is the most basic concept in sociology. It is also a process of interpreting the interaction between people and themselves, between people and between people and groups. It is the most widely studied in social psychology.¹ In Sen's view, the

individual's identification of others in the group will ultimately affect the further identification of the individual's identity. "If identity can lead to group success and thus personal benefit, then the behavioral pattern of identity will be replicated and expanded." "Really, whether in reflective personal choice or in an evolutionary group in life, the factors related to identity can be extremely important;" as Sen himself said, we must also realize that it is entirely possible that personal behavior is only affected by other factors... without having any obvious difference with these others. "Even so, identity with others can still be a very important one that affects individual behavior and is quite complex factors." [1]^{P19}

Therefore, Sen believes that the assumption based on identity considerations may well become a "popular" of a new theoretical interpretation, so "the long-standing ... identity-independent view has always occupied an important position, and now it is time to put him down. The same is true in political science, law and social theory. "The scholar Zhao Yiheng also theoretically elaborates his identity from the perspective of semiotics in his "Identity and Text Identity, Self and Symbolic Self". [2] He pointed out that people All kinds of social activities require identity, and the self is the collection of these identities. Cultural ideology and interpretation activities require textual identity, and various textual identities can be assembled into symbolic self. As long as meaningful expression, there must be a textual identity. As long as the self is involved in the various meaning activities of culture, it can be assembled into a complex, self-identifying symbolic self. Such self can be done between the past, the present, and the future, between the Lord and the guests. Horizontal displacement can also be shifted up and down with the ideographic social-physiological character. Therefore, identity is the premise of dealing with the meaning process. Both scholars have confirmed the "identity" of individuals in today's society. The economic importance of cultural studies, but also indicates the location of the premise of "identity" has a theory.

III. INDIVIDUAL AND MULTIPLE IDENTITIES

Therefore, it is confirmed that each individual inevitably has an "identity", the next thing to consider is whether each of us has multiple "identities."

First of all, to recognize the multiple "identities" of individuals and individuals is to recognize the diversity of "people." "...individual individuals (and if they are not

¹ In sociology, the morphology of interaction theory presents a variety of interpretations from different angles. However, no matter how the emphasis of domestic and foreign theories is, the theory is centered around these three relationships. Therefore, it is not listed separately in this article.

different, they are not different individuals) to measure on the same scale, they only look at them from the same angle, treat them from a specific aspect... Everything else is broken." [3] This passage is Marx's criticism of the German Workers' Party's view of workers as merely "laborers" and ignoring the diversity of them as "people". The diversity of "people" stems from the diversity of individuals. Each person is in a different social environment and at the same time subordinate to different groups. Sociologists will explain the "diversity of identity" of individuals from the perspective of the diversity of social roles such as human beings. In Marx and Engels's view, when examining the nature of human beings and understanding human problems, "our starting point is the person who engages in actual activities...but not in some kind of illusory alienation and fixed state, but People who are in reality and can be observed through experience and under certain conditions" [4] "Man is the world of man, is the state, society" [5] Therefore, finally Marx and Engels proposed The classic expression and judgment of the essence of man: "The essence of man is not an abstraction inherent to a single person. In reality, it is the sum of all social relations." [6] We are familiar with Marxists about social relations. The classic interpretation is Lenin's classification of social relations: the social relationship of matter and the social relationship of thought. The social relationship of matter, that is, the production relationship or economic foundation, is "social relations that are not formed through people's consciousness"; the "social relationship of thoughts" is the superstructure, which is "social relations formed through people's consciousness." [7] Therefore, it can be seen that the diversity of human beings stems from the social relationship of matter and the social relationship of thoughts, which lead to the complexity of social relations problems, which naturally leads to the complexity of each individual and individual, and of course makes each The complexity of individual and individual "identity" is revealed. At the same time, this complex "identity" will also make it impossible for each individual or individual to decide which subordinate group identity is brought about by their own thoughts or behaviors. That is to say, we interpret their ideas, Behavior will also necessarily proceed from the perspective of multiple groups "identity." As Amartya Sen said, "Everyone clearly belongs to multiple groups.... The defense of a single affiliation is also untenable, that is, although everyone belongs to multiple groups at the same time, but in either case, a group will naturally become the group to which the person is primarily affiliated, and she has no decision to decide on the relative importance of the groups to which she belongs." [1]^{P20}

Since each person and each individual has a diversity of "identities", what is the meaning of a specific "identity" for a certain individual or individual? Especially in this paper, we try to propose from "identity" "From the perspective of Chinese and foreign theories, it seems that the importance of distinguishing between "identity" is greatly reduced. Here can be drawn from the French philosopher and sociologist Pierre Bourdieu, "making one, despite actually There is no such difference. "Social magic can change people by telling people that they are different." [8] Bourdieu's intention here is to refer to some kind of difference we have created in

"social magic." Under the influence of "there will eventually make the difference "they" become the "the" in the difference. On the social reality level, the significance of creating a certain difference is of course not only to make it the difference, just like Amartya Sen said, "Even if certain types are arbitrary or unreasonable, once they are clearly defined in the form of distinct boundaries and recognized by people, the group divided will be acquired the importance of derived meaning". Therefore, reasoning and choice in various related identities goes beyond the purely theoretical category and into the field of special significance, [1]^{P22} that is, one's self-individual, the confirmation of individual "identity" depends to a large extent on our own choice of a relatively important sense of social belonging, no matter how subjective we consider. Because in any social environment, there may be some potential feasibility and relevant identities, as individuals and individuals, their acceptability and relative importance can be evaluated. This is also the point that Amartya Sen wants to emphasize.

IV. CONCLUSION

From this, the same reason can be derived: Although everyone may belong to different categories and groups at the same time, in the face of each individual, the behavior of the individual and the ideas they express and elaborate, still based on the social environment in which they live. And the field, the evaluation of the choice of their ideological and theoretical views, based on the relative importance and acceptability of social belongings brought about by the social environment and field in which they are located. It is also an attempt to express this article: in the study of Chinese and foreign literary and cultural theories, the "identity" perspective can be used to examine the specific "identity" consciousness that specific theorists present in their theoretical interpretations, and then explore the specificity of their theoretical ideas.

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