

The identity of the human being as a product of nature or of society and its formation in teaching

La identidad del ser humano como producto de la naturaleza o de la sociedad y su formación en la docencia

A identidade do ser humano como um produto da natureza ou da sociedade e a sua formação no ensino

Álava Alcívar, Miguel Ángel; Álava Mieles, José Luis

Miguel Ángel Álava Alcívar
malava@liceopanamericano.edu.ec
Liceo Panamericano, Ecuador

José Luis Álava Mieles
jose.alavam@ug.edu.ec
Universidad de Guayaquil, Ecuador

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Abstract: The interpretation of David Hume's idea of personal identity teaches us that there is no self or mind endowed with simplicity and perfect identity and in which Hume defends a specific theory about the nature of the self or mind, according to which it is only a set of perceptions. Descartes is the one who assumes the self as the soul that shows itself more clearly. For this rationalist philosopher, the mind or "res cogitans" is a substance whose characteristics are simplicity and permanence, and differs from physical substances or "res extensa" because it does not possess spirituality and freedom.

Keywords: N, a, t, u, r, e, -, h, u, m, a, n, i, t, y, -, r, e, a, s, o, n, i, n, g.

Resumen: La interpretación de la idea de David Hume sobre la identidad personal nos enseña que no existe un yo o mente dotada de simplicidad e identidad perfecta y en la que Hume defiende una teoría específica acerca de la naturaleza del yo o de la mente, según la cual esta es solo un conjunto de percepciones. Descartes es quien asume el yo como alma que se muestra con más claridad. Para este filósofo racionalista, la mente o "res cogitans" es una sustancia que tiene como característica la simplicidad y la permanencia, y se diferencia de las sustancias físicas o "res extensa" porque no posee como característica de la espiritualidad y la libertad.

Palabras clave: N, a, t, u, r, a, l, e, z, a, -, h, u, m, a, n, i, d, a, d, -, r, a, z, o, n, a, m, i, e, n, t, o.

Resumo: A interpretação da ideia de identidade pessoal de David Hume ensina-nos que não existe um eu ou mente dotada de simplicidade e perfeita identidade e na qual Hume defende uma teoria específica sobre a natureza do eu ou mente, segundo a qual se trata apenas de um conjunto de percepções. Descartes é aquele que assume o eu como a alma que se mostra mais claramente. Para este filósofo racionalista, a mente ou "res cogitans" é uma substância que tem como característica a simplicidade e permanência, e difere das substâncias físicas ou "res extensa" porque não possui como característica a espiritualidade e a liberdade.

Palavras-chave: N, a, t, u, r, e, z, a, -, h, u, m, a, n, i, d, a, d, e, -, r, a, c, i, o, c, í, n, i, o.

INTRODUCTION

When Descartes finds what he calls the first truth, that is "I think, therefore I am" he believes that this knowledge also guarantees him that he himself is a thinking substance, he does not say that "there is a thought" but that "there is a substance that thinks", that is to say that rationalism considered that from this first truth one could also conclude in considering the self as a substance, as an entity endowed with simplicity and permanence, and that it could easily be interpreted in spiritualist terms (that is to say, as a soul).

The interpretation of David Hume's idea of personal identity teaches us that there is no self or mind endowed with simplicity and perfect identity and in which Hume defends a specific theory about the nature of the self or mind, according to which it is only a set of perceptions.

Descartes' rationalism considered the nature of the self as a substance, as an entity endowed with simplicity and permanence, the *res cogitans*.

The problem in which the theory of David Hume and the rationalists, about the self and its relation to society, is found, is given by experience: we feel that we are one and that we are the same throughout time (at least in essence) and to that Hume would answer that we do not have a rational basis for the belief of personal identity, and that only memory guarantees us the idea of the continuity of our rational life, that is to say that memory and imagination create in us the illusion of a continuous and persistent object: our self.

David Hume, unlike René Descartes, does not believe that the self or the individual is a thinking substance, as defended by Descartes and as studied in rationalism.

Philosophy before Hume was considered as the self was identified in a special way with the soul, although this idea had already been realized since the time of ancient Greek philosophy, they also began the search for a principle that can demonstrate certain physical transformations that were created by means of nature, this transformation is better known as the pre-Socratic.

Descartes is the one who assumes the self as the soul that shows itself most clearly. For this rationalist philosopher, the mind or "*res cogitans*" is a substance whose characteristic is simplicity and permanence, and differs from physical substances or "*res extensa*" because it does not possess as a characteristic of spirituality and freedom.

Hume's analysis is in a way contrary to that of René Descartes, but only slightly, since one can see in Hume's theory a definition of the mind, but in a more materialistic way, i.e. by his refusal to accept Descartes' approach to substance as applied to the psychic part of the self.

In the specific part of the mind, Hume says that the two things that Descartes' theory gives to the mind as a substance, that is, simplicity and permanence, are not actually found in our psychic experience, because following the empiricist current of knowledge, Hume proposes to examine whether when we look inside our mind we find something permanent and something simple, "I think, therefore I am" (Segovia, Arroyo, & Navarro), what he wants to explain with this phrase is that in every circumstance in which we find ourselves, in addition to the fact that we are forced to put into practice methodical doubt, it is for this reason that we have reasons to believe that in every circumstance in which we find ourselves, we have reasons to doubt. Navarro), what he wants to explain with this phrase is that in every circumstance in which the human being is, in addition to being forced to put into practice the methodical doubt, it is for this reason that we have reasons for which to exist, in other words it is shown as an unquestionable truth and manages to be seen through a new scope to the real; subjectivity, is shown before the individual as self-conscious and this manages to be shown as the methodical doubt and in a certain way can be analyzed with discretion before the freedom of the individual.

If we were to put all our attention towards the mental world we would find rather a relation of ideas, one thought is followed by another and so on, and also to an act of perception an act of the imagination, then a memory, and so on, and so on, we do not find simplicity either, because we see that at each moment we have several experiences of different types such as memories, thoughts, and feelings as well.

According to what Hume says about perceptions, they are considered as the tools that man has to be able to feel, to appreciate the world from different points of view, that is to say that it is a quality that the human being has developed to relate to the world.

Personally I believe that the concept of the human being according to what Hume says could be correct, because the development and use of the senses through perceptions of the individual in this way can be deciphered as a sign that we are alive, and we develop in the world. By means of the senses, perceptions, feelings, these are added to the concept of the self that this author realizes, because this makes us feel that we are truly existing.

We are something more than perceptions and feelings, we are existence that develops in the material world, but the interesting thing about this is that each individual is different from the other, precisely because of these conditions: actions, feelings, dreams and among others, Hume says: "All that I can grant you may be in your right as I am, and that we are both different in this particular". (Hume, Treatise on Human Nature, 1984) , what he shows us through this text commentary is that, many times we believe we are equal to other individuals, because of things that are "fashionable", and this make us believe in that everything we do is through the perceptions of the individual, but no, in a way Hume tries to convey to us that the individual is formed through the individual perceptions and experiences that are perceived by ourselves, as this is usually applied in everyday life.

Recapitulating the aforementioned, perceptions according to Hume, clarify that they are born through impressions and ideas, impressions are considered as simple and compound, this makes that they are formed through the five senses: sight, hearing, smell, taste and touch, which also includes pain and pleasure, another connection is the part of the ideas, they are also formed simple and complex, further deepening this system on the ideas of the individual, they manage to be transmitted through the empiricist method, such as emotions, passions, desires etc.

As we mentioned earlier, the phases that the human being perceives is through sensations, reflection are also the previous ways that there are more connections with impressions, such as desires, passions, emotions, and finally the necessary connection.

In the following table we can appreciate what was previously said about how perceptions are divided:

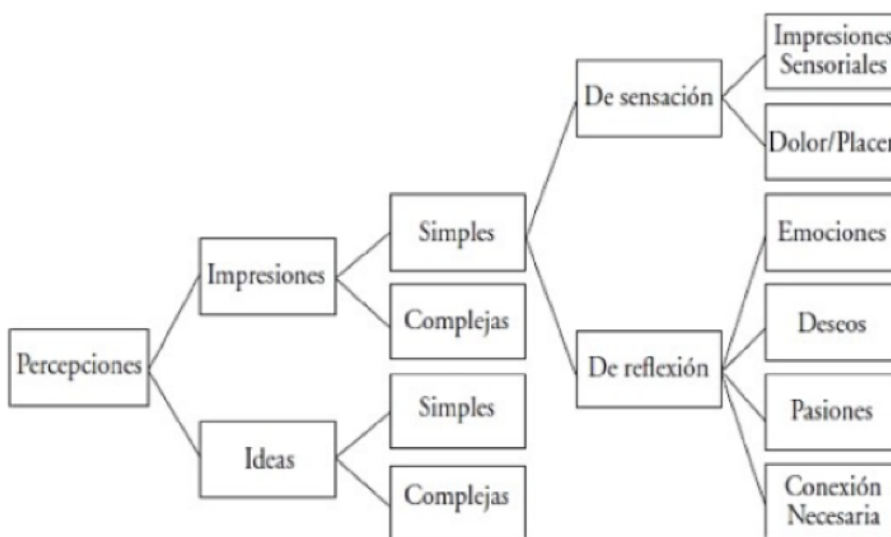


FIGURE 1
Breakdown of sensory perception

Authors: Miguel Ángel Álava Alcívar, MSc. / José Luis Álava Mieles, MSc.

About whether it is possible that individuals can do more than a simple perception, I can emphasize that, perceptions can influence a part of the human, but not physically but inwardly, because the individual is

more than a set of perceptions, because perceptions are the impressions and ideas of us, this is a more relevant way because the meaning of perceptions can be different, it means more than that, because it is something superior but not inner.

Theodore Adorno states that "By society, in the most important sense, we understand a kind of interhuman context in which everyone depends on everyone else" (Adorno, *Society. Lessons from sociology*, 1971) analyzing the quote, Adorno conveys that society cannot manage by itself and that we need the help of others in order to function, this means that society is a complement where people and economic, political, religious, communicational systems, etc., combine with each other to develop a much more complete and at the same time complex structure.

According to what this thinker says is that if we usually depend on others, an idea of what he thinks about whether we depend on other individuals appears in the document of the book "Lessons of sociology", commenting on the "interhuman context", we wonder what this means, how we apply it, well, it can be said that it is the relationship that each of us have in different places, and we apply it in places like homes, schools, work, etc..

Depending on the laws that are established, we can know how to behave, since this is formed through the relationship between laws and perceptions, society is the basis for this to work, since it is the purpose that we have together with other individuals who are part of society.

We as individuals can think in either an extroverted or conservative way, depending on how we feel most comfortable, we will always look for ways to be approved by society.

In our opinion, we think that humans are guided by the laws, which form us as people to be able to have a good coexistence with others, answering the question of this chapter, I believe that depends on the laws the result of our dependence on other people, so each one is shown the way you want to society, and I think that the laws are the basis of our integration, and they manage to guide us to be able to receive the correct guidelines before a society, we all want to feel accepted by the other individuals, since with them we share the norms, the interaction or affinity for certain tasks in common, this is known as a set of roles which make us participants of the society.

For example, in the school there need to be directors, students, support staff, so that it is an educational ecosystem, as well as with society and even in our family, since we must fulfill certain roles in order to establish an adequate coexistence.

With respect to the question that gives name to this subtopic, we think that yes, we must be part of a society since we need to create fundamental laws so that the human being becomes part of a society and this is what generates group coexistence, since without us the laws cannot exist.

In the case of our belief in the external world, even though it is "Impossible for us to conceive or form an idea of anything that is specifically distinct from ideas and impressions" (Hume, *Nature, Knowledge and Metaphysics*, n.d.), a similar situation arises in having a belief in a self or mind as something endowed with simplicity and perfect identity, as mentioned in my introduction.

Although we only observe sets of specific perceptions, received by our senses, we cannot detect any real connection between them, we pretend the existence of a perfectly identical mind or self at each instant.

Hume's ideas on the problem of personal identity are linked to the explanation he gives for the origin of our belief in an external world and are based on additional considerations he elaborates in discussing the idea of substance.

Hume's intention is to teach against the postulates of those dogmatic philosophers who "imagine that what we call our self is something of which we are at all times intimately conscious" (Hume, *A Treatise of Human Nature*, 1984) and who say that "we know with certainty of its perfect identity and simplicity" (Hume, *Nature, Knowledge, and Metaphysics*, n.f.) because unlike them, Hume proposes that "We have no notion of mind distinct from particular perceptions" (Hume, *Treatise on Human Nature*, 1984) and that we only suppose.

Human beings hurt each other, for the reason that perhaps they may have the same interests, such as political issues: perhaps they have the same interests, but each one with a different rational form, and this makes them attack each other, for wanting to be right,

According to our criteria, if human beings are grouped together even in situations that differentiate them, it is because by being part of society, they are already part of the laws, so by sharing the laws and perceptions, human beings have no choice but to belong and be accepted by society, Conflicts are part of nature and even if they are difficult to debate, there will always be a way to solve them, and in the same way they still belong to society, they are not able to change, because the reasons why they are part of society, is because they were born and grew up through laws.

The concept of community is rooted in collective knowledge, to know and develop within the social plane, and this relationship is carried by the affinities that we manage to have with other people, since the human being is clearly a social entity and cannot live in solitude.

On the contrary, the concept of society is also important to understand why we come together if we hurt each other as human beings.

Society, as opposed to community, is broader, more general, from a sociological point of view.

José Ortega y Gasset states that "That is why it makes no sense to put a limit to what man is capable of doing" (Gasset). (Gasset) In my opinion man is free in certain senses, for example, many times we think that by being in love we find a meaning to our life, but at the same time a certain limit, since emotions determine us what we are capable of doing.

Nature for Ortega y Gasset is a simple condition of the human being, a characteristic that defines him as a social being, or part of something, but does not determine him as an individual, everything that has happened to us and everything we have done throughout our lives.

This Spanish philosopher said that "Man has no nature, he has history". (Gasset) this means that through what was, what could have been, what would be, and even what will be is what determines the individual, we agree with this quote since time does determine man, and it is he who must try to save his own circumstance.

MATERIALS AND METHODS

Our research was qualitative, which gathers non-quantifiable information, based on observations of behaviors for subsequent interpretation. Its purpose is the description of the qualities of the fact or phenomenon.

Qualitative research is interested in accessing experiences, interactions and documents in their natural context, qualitative studies are usually the first stage in the research process. Its contributions are mainly related to the social sciences, allowing to deepen and learn about human interactions, as well as to understand the complexity of social processes. That is, it has helped to know the point of view of people from the experience of everyday life based on the observation of natural behaviors, experiences, contexts and discourses, for the subsequent codification and generalized interpretation of their meanings.

The reflexive tradition of philosophy privileges values, norms and creates behavioral guidelines that favor an analytical and critical attitude aimed at reviewing and evaluating the idea, assumptions, theories and conventional methods. "Reflexivity, as part of behavior, consists in the constant examination and reformulation of conventional practices in the light of new information about them, which alters their constitutive character" (Giddens: 1990).

However, "The comparative method of contracting the same social fact adopts a positive epistemological tradition that brings sociology closer to the natural sciences, hence, the sociologist can resort to history, a strategy to generate versions to the observation of texts and statistics to construct his object" Gamboa Romero, M. A., Barros Morales, R. L., & Barros Bastidas, C. (2016). (Durkheim: 1975:32-52).

RESULTS

The contrast between the ancient world and modern civilization is substantiated in the predominance of society over the state, of economic-cultural phenomena over political ones. This is perceived in the anti-republicanism of the author, which leads him to desacralize politics.

The latter, from a realm of virtue and self-evident principles, becomes a realm of pragmatic arrangements and dispositions designed to maintain order, peace and liberty. The cold and parsimonious tone of Hume speaking of politics becomes a warm and apologetic tone when he speaks of the symbiosis between industriousness, commerce and humanity.

The mechanisms and manners of civilization are rhetorically modulated in his writings until they reach a climax that extols the morality of sociability made possible by progress. It is as if the acute perception of the new social interdependencies had its correlate in a writing that is soft in form and sophisticated in substance.

As if the simple complexity of civilization were embodied in the simple complexity of the style responsible for giving it a literary nature. Hume knew that, with such a style, he was educating the taste of his readers. That is to say, he was not only describing the civilizing process, but contributing to its adequate materialization. The parsimony of his political essays manifests the limited and essential place that politics must assume in a refined and multidimensional society. The cultural and economic richness of this society, the varied interweaving of its dimensions in a vibrant moral equilibrium subtracts from politics all the republican meanings of self-realization and civic improvement and reduces it to a jurisprudential and legal practice, to a series of simple conventions that discard the hypothesis of legitimacy and consent.

What should not be lost sight of is that the restrictive character of politics is explained on the basis of a certain civilizational concept. Hume's skeptical liberalism does not constitute an autonomous political philosophy, but a particular modulation of his theory of civilization.

In this theory, while society is painted with a great variety of colors and shades, politics is obscured by the multifaceted dimensions of a world where modern man finds fulfillment in a more varied and pleasant way, less unilateral and demanding, than the old one.

CONCLUSIONS

Ortega refers his entire philosophy to the universal phenomenon that is life. Such a thought seems an ideal framework to situate the man-nature relationship; but the radical subjectivism implied by his idea that the "world", "nature", only matter insofar as they affect my life, in that they are integrated as a circumstance in my "I"; to affirm that "things" do not have true substance, understood in its traditional meaning; that man does not have "nature" or "substance" either, dilute in such a way the being of the subjects "man" and "nature" that a relationship between them cannot be founded on solid foundations.

Sometimes he suggests the harmony, the interdependence of everything that forms the whole world, the universe; thus, when he speaks of that blade of grass, or of the stone at the edge of the road that need to exist of the rest of the universe; but this does not serve as a counterweight to what is a constant thesis throughout his work: The radical confrontation between man and nature; with it he departs from those that inspire the movements that flood the world today, in the sense that it is necessary a balance between man and the natural environment in which he lives, a deep respect for nature and the beings and things that integrate it.

It is not easy to understand -it is not easy for us- how nature being "the maximum structure into which all material elements have entered", man remains outside of it; and even less so when it is precisely man who makes "the world", who allows nature, by incorporating itself into my life, to make sense.

As for the influence that nature can exert on man, in some of his writings he emphasizes the decisive importance of the geographical environment in the peoples, of which it forms their differentiating features. In others, particularly in "An Interpretation of Universal History", he denies that there is a cause and effect

relationship between the vital environment and the character of peoples; the environment acts as a stimulus to which man reacts, establishing an exchange, which defines what is human life; influence of nature on man, but also of man on nature. Nature, like all circumstances, forms me and is formed by me. The "world", the universe "is fabricated by our convictions". The "universe" and "I" exist one with the other without possible separation.

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