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The Role of Reflexive Identity in the Age of Civilizational Transformations

Purpose. The article highlights, on the one hand, the impact of the potential of a developed reflective identity on the processes of civilizational transformations, and on the other hand, the role of the transformational processes of a civilizational scale in the formation of a new type of reflective identity. Acute crisis processes in social development, which humanity has faced so far, in particular after 24.02.2022, indicate the beginning of a radical civilizational transformation. Therefore, in the article, it is necessary to find out with the help of which mental, organizational and personal resources humanity can move to a more developed level of civilization without much loss. It is also necessary to show the importance of the philosophical understanding of reality in the formation of reflective identity because reflection has been the basic method of philosophy since its appearance. **Theoretical basis.** There is an understanding of the inextricable connection between the level of development of civilization and the level of reflective development of the individual fixed in a certain type of identity: a more historically developed stage of civilization corresponds to a more complex type of identity with multi-level reflection. At the same time, achieving a higher level of civilizational development is possible only under the condition of constructing a more complex and multi-level reflexive identity. **Originality.** It consists in establishing that the mental-cognitive mechanisms of reflection during the development of civilization passed through the stages of 1) reflexive forms of "the Axial Age", fixed in the corresponding forms of moral, logical, theological, political, etc. culture since the era of Ancient society; 2) reflexive forms of the Modern era with an emphasis on the inner world of man, the emergence of the reflective division into subject and object of knowledge as an essential feature of epistemology, as well as the formation of a modern type of identity; 3) the dual reflection of the post-industrial society and the Second Modern era, the mechanisms of which contribute to the formation of an active and self-sufficient network society and network crowdfunding economy. In this regard, at various stages of the development of civilization, in accordance with certain reflexive mechanisms, the corresponding types of identity are formed: 1) the basic identity of a person determined by his primary socialization; 2) reflective identity which is associated with the acquired cultural potential of a person and the opportunity to consciously choose special features of one's own identity, and 3) identity which is associated with the existence in a given social culture of a mechanism of double reflection, which allows not only to make a valuable choice of the trajectory of development own identity but also to construct it. **Conclusions.** The aggravation of the identity problem in the modern world is the result of a civilizational crisis associated with the transformation of modern civilization, the technological basis of which is the introduction of renewable energy and artificial intelligence, as well as the development of network relationships in society. The hierarchical structure of modern identity is conditioned by the gradual historical and civilizational layering of the process of evolution of the reflexive component of identity. In each specific modern society, progressive civilizational transformations take place when an innovative type of identity coexisting with basic and modern types is activated and takes a leadership position. The growing role of network relations in society overcomes the identity crisis due to the reduction of social opposition and the harmonization of different aspects of the identity itself. Perceptible climatic changes and the destruction of the established security system in the world after 24.02.2022 made it obvious to the global thinking public that the world community is at the bifurcation point of a radical civilizational transformation.

Keywords: civilizational transformation; stages of civilization development; level of personality development; identity; reflexive identity; double reflection; network identity

Introduction

Currently, the world civilization is experiencing an acute ecological, political, security, and identity crisis and is in a state of deep transformation which happens once in hundreds or even

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thousands of years. In these circumstances, the role of a person's responsibility for consciously choosing the strategy of their own actions which affect the survival and development of the global community is significantly increasing. In recent years, considerable attention has been paid in scientific literature to the problem of an identity crisis, which is expressed, in particular, in the phenomenon of multiple identities. Thus, D. Deh and D. Glođović (2018) point out that in the conditions of online virtual communication, a situation sometimes arises when dishonest persons realize "... the possibility of manipulation and control of the identity of another person, as well as provoke the emergence of multiple identities..." (p. 101). The mentioned crisis phenomena are caused by a fundamental civilizational transformation that is taking place in our time when the importance of reflexive identity is increasing.

It is clear that reflexive identity is a complex phenomenon, even the very concept of identity requires a certain logical and epistemological justification (Azzano & Carrara, 2021, p. 1951). It can be agreed that the identity of a person, in addition to its general features, depends on the region where this person lives (Vainikka, 2015), as well as on the fact that it depends on the specifics of the work performed by the person (Iversen, 2019), especially when a person shows individual creative activity (Bontempo e Silva & del Carmen Flores Macías, 2017, p. 155). Although in the previous era of civilization, identity was formed in the context of culture, and reflection almost did not affect identity, but only stated this fact (Adams, 2003, p. 236), currently, in the age of deep civilizational changes, it is no longer possible to agree with this, because during this period a mechanism of double reflection is formed, which significantly affects the transformation of identity. This reflective identity is formed by a person's inner work on the correct mental and moral interpretation of his own identity in the aspect of his role in solving acute global troubles.

Purpose

The purpose of the article is to show, on the one hand, the impact of the potential of a developed reflective identity on the processes of civilizational transformations, and on the other hand, the role of the transformational processes of a civilizational scale in the formation of a new type of reflective identity. Acute crisis processes in social development, which humanity has faced so far, in particular after 24.02.2022, indicate the beginning of a radical civilizational transformation. Therefore, in the article, it is necessary to find out with the help of which mental, organizational and personal resources humanity can move to a more developed level of civilization without much loss. It is also necessary to show the importance of the philosophical understanding of reality in the formation of reflective identity since reflection has been the basic method of philosophy since its inception.

Statement of basic materials

Recently, the problem of identity has attracted considerable attention. Researchers, in particular, note that identity should be determined not only by cognitive methods but also through social and cultural practices (Haslanger, 2019). While generally agreeing with this sentiment, it should be noted that after 02.24.2022 it becomes clear that identity is of immense importance to the consolidation and physical survival of a nation when military aggression and genocide are committed against it.

The first manifestations of human identity took place in a primitive society in the form of totemic identity, the identification of a specific human race or tribe with a certain animal (for ex-

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ample, a wolf) or a plant (for example, guelder rose or poplar). After the Agrarian Revolution, when the formation of civilization took place, people began to identify themselves with a certain area, ethnicity, or belief. However, from a certain time of historical development, identity acquires reflexive institutionalized forms.

According to modern researchers, reflection as such is not reduced to purely formal definitions but is a complex phenomenon that includes an existential dimension. Even reflection in philosophical thinking must be analyzed not only by purely mental, but also by other scientific methods (Byrd, 2021). During reflection, a reflective balance should be observed, which consists in balancing general principles and individual judgments (Baumberger & Brun, 2021), which imposes certain limitations on the reasoning process (Rechnitzer, 2022). At the same time, reflection is not only a cognitive phenomenon, since emotional and existential phenomena can also be reflective (De Jaegher, 2021).

The first mentions of reflective thinking were contained in the ancient Egyptian written source "Conversations of the disappointed with his Ba" in the 22nd-21st centuries. B.C. (Liakh & Lukashenko, 2021, p. 4), however, reflection acquired the character of institutionalization in the forms of culture in the "Axial Age" (VIII-II centuries BC) (Jaspers, 1965, p. 6).

In the "Axial Age", when, among other things, philosophy arises, identity begins to be reflected and at the same time the institutionalization of reflection in the form of reflective forms of culture takes place, in particular:

- a) in philosophy, reflection acquires metaphysical or mystical forms in the form of "thinking of thinking" (Aristotle), "samadhi" (Patanjali), "nirvana" (Buddhism);
- b) morality becomes a sensory and at the same time verbal evaluative reflection of morally significant actions from the point of view of choosing between good and evil;
- c) logical judgments gain meaning only in the aspect of reflection of their truth or falsity;
- d) in political relations, mutual reflexive recognition by citizens of the dignity of other citizens as their counterparties of these relations is formed;
- e) when creating a work of art, the artist reflects the future aesthetic perception of this work by one's audience and directs his/her creativity in accordance with this reflective awareness;
- f) monotheistic religions (Judaism, Christianity, Buddhism) appeared in the "Axial Age", which contributed to the formation of a reflexive idea of a transcendent God in large groups of believers – because God must be thought of in the reflexive categories of kataphatic theology not as something specific, and not as something else specific, but in such a way that "God is nowhere" (or "God is everywhere and nowhere").

In the period of the "Axial Age" identity becomes conscious, but for the vast majority of people, it is perceived as such, which is given thanks to the natural being of the society from which it originates. At the same time, the reflexive form of identity is not necessarily realized for the average person.

A more complex type of reflection of the Modern era and Industrial Revolution compared to the previous period of the development of civilization led to a new type of epistemology, in which there is a fundamental distinction between the subject and the object of knowledge when the inner world of the subject of knowledge is opposed by an external known object. A necessary condition for the truth of scientific knowledge here is methodological reflection – conscious consistent adherence to the scientific method.

In social life, the development of a person's reflexive capabilities and the deepening of one's identity contribute to the formation of large social organizations – political, economic,

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and cultural, as well as the collapse of empires and the formation of independent national states. A multi-level complex identity is an important subjective prerequisite for the creation of more developed social relations and effective technologies based on the achievements of scientific thought.

At the same time, the extensive development of an industrial society that uses natural resources poses a threat to the ecology of the planet and the very existence of humanity. In particular, climate change can cause significant social cataclysms and mass hunger on the planet, as well as destructive wars that can lead to the degradation of society. The technological solution to this problem lies in the timely introduction of renewable energy which should overcome the impending environmental catastrophe. According to J. Rifkin (2011), the most important factor in solving humanity's ecological problem is renewable energy combined with artificial intelligence, which allows households to connect their own solar panels and other energy generators to smart networks (p. 45). Thanks to this, network relations of distributed capitalism are formed, when citizens are interested in exchanging important technological and other information that was considered secret in previous social systems (Rifkin, 2011, p. 117). Such a cooperative economy contributes to the rapid growth of public wealth (Rifkin, 2011, pp. 125-126) and a significant reduction in social inequality and corruption. An important role in the positive transformation of civilization is also played by the use of artificial intelligence in other spheres of social life (Muratova, 2019, p. 236).

However, only a new, more progressive type of social relations and a new type of identity are the necessary conditions that can prevent the mentioned threats. It is in the conditions of the current global environmental, political, and security crisis that a new type of post-industrial and post-modern civilization is being formed, which is based on an innovative type of double reflexive identity, in which the correct value choice must be followed when constructing the identity itself.

The idea of double reflection is that the researcher of social processes is at the same time a person who is involved in the usual routine relations of everyday life and is aware of this life through primary reflective acts. However, as a researcher using scientific socio-humanitarian tools, he/she has additional deeper and more qualified knowledge about the patterns and trends of society's development. With the help of this second level of knowledge, one can more adequately navigate social reality and, if possible, influence its changes in a positive direction. Double reflection in this context means that one can reflect one's own reflection, and thus direct its intentionality. In the aspect of identity research, this means that a person can construct one's own identity by superimposing new, more complex social reflexive connections on top of his/her own biosocial identity. This construction is in the fact that using reflexive feedback, the mechanisms of basic reflexive acts are self-improved and adjusted according to social conditions.

These reflexive feedbacks are an important tool for building self-organized social networks both with the help of electronic Internet networks and in direct face-to-face interactions between citizens. On the one hand, the mechanism of double reflection is being built in a developed post-industrial postmodern society, on the other hand, in order to build a developed post-industrial postmodern society, it is necessary to have a critical mass of citizens for this society who have mastered the ability for double reflection.

Thanks to the growing education and awareness of citizens of modern society and the work of mass media and social networks, more and more broad layers of citizens acquire the ability for double reflection and relevant background knowledge. Upon reaching a certain critical mass of

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socially competent citizens, they become initiators of such self-organizing processes in society, which is a prerequisite for solving acute environmental, economic and cultural (identity-oriented) problems of society's vital activities. In the post-industrial society, alongside the sector of the economy dominated by leading high-tech corporations, the sector of the self-organized network economy is growing, based on renewable energy, artificial intelligence, and a high level of autonomy of citizens connected to the network of networks. This can be achieved on the basis of active development by citizens of their own flexible, "projective" (Liakh, 2021, p. 16) identity. A necessary condition for such a person's work on himself is double reflection, which is an important mechanism for the transformation of the civilization of the Second Modern.

Three stages of material and socio-cultural development of civilization were distinguished above: 1) the "Axial Age"; 2) the Modern era and the Industrial Revolution and 3) Post-industrial society and the Second Modern, emerging on the basis of the revolution of renewable energy and artificial intelligence. Accordingly, the mental-cognitive and meditative mechanisms of reflection also developed: 1) reflexive forms of the "Axial Age", fixed in the corresponding forms of moral, logical, theological, political, etc. cultures; 2) reflexive forms of the Modern era with the inner subjective world of man, the emergence of epistemology and the reflective division into subject and object of knowledge, as well as the formation of a modern type of identity; 3) the dual reflection of the post-industrial society and the Second Modern era, the mechanisms of which contribute to the formation of an active and self-sufficient network society and network crowdfunding economy. At different stages of the development of civilization, according to certain reflexive mechanisms, corresponding types of identity are formed: 1) basic social identity, which is determined by the primary socialization of the individual; 2) reflexive forms of the Modern era with the inner subjective world of man, the emergence of epistemology with the division into subject and object of knowledge, as well as the formation of a modern type of identity; 3) identity, which is related to the existence in a given social culture of a mechanism of double reflection, which allows one to construct one's own identity and structured social networks.

Examining the types of identity at different stages of the development and transformation of civilization allows us not only to follow the logic of the process of development of civilizations and their radical transformations but also to more fully reveal the social structure of the dynamics of changes in modern countries. After all, the types of identity that were basic in previous civilizations do not disappear but continue to exist alongside the most modern modification of identity albeit in a new socio-cultural context. Thus, it can be affirmed that in the modern developed society, along with the innovative types of identity that are centered thanks to the mechanism of double reflection, there are identities that are centered around the basic identity mechanisms of the primary socialization that took place in the societies of the "Axial Age". In addition, in today's society, there is also a type of identity that was formed in the Modern era and which is centered on the mechanism of isolating the inner world of a person and reflective intentionality. Thus, in today's society, premodern, modern, and postmodern types of identity coexist and interact albeit in different proportions. The specified proportions depend on the country and the social environment in which these types of identity were formed.

Transformational processes in the development of civilization occur as a result of increasing innovative achievements in technologies, ways of managing the economy, the creation of more progressive social relations, and the formation of more developed types of identity. These transformative processes begin in the practical consciousness of broad sections of the population and are generalized in the ideas of social reformers in times of accumulation of political-

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organizational, ecological, socio-cultural crisis phenomena in society, which require fundamental changes in the models of self-organization of society.

Competing groups of reformers offer several options for building a new project of social order. Along with this, there are significant social groups that feel their non-competitiveness in innovative social relations and oppose them. Depending on the constellation of innovative and conservative settings of social subjects, a civilization can achieve a radically new type of development or collapse and be pushed back several centuries in its development. The decisive condition here is the presence of a sufficient critical mass of creative personalities with an innovative type of identity, operating in various spheres of social life. It is important that the majority of members of society at the critical bifurcation point of social changes make the right choice for the future trajectory of their own life development in a timely manner.

The type of identity of the Second Modern is aimed at the possibility of creative self-realization of each individual in the teamwork of one's own social cluster in interaction with other social clusters while observing ecology in the broadest sense – ecology of nature, ecology of social relations, ecology of the inner world of a man. An important feature of a new type of identity is flexibility, the ability to build new network relationships on the basic and reflexive types of identity, as well as to coordinate these relationships with networks of a higher hierarchical level, in order to enter into a network of networks.

An economically self-sufficient network society with an innovative type of identity by no means eliminates the need for the existence of states and global high-tech corporations. Such a society takes over a significant part of the functions and responsibilities of the latter, introducing, among other things, a number of technological innovations developed in network communication. The innovative type of identity is focused precisely on the construction of not only ecologically oriented technologies and networked social relations, but also primarily on the construction of itself as an active original "node" of social networks. Individuals' use of double reflection as a reflection of reflection or reflection capable of self-regulation simultaneously changes the social network and enables that subject to adapt to it.

One of the manifestations of the identity crisis is the phenomenon of multiple identities, which results from the fact that a person can have several important life roles, several citizenships live at the turn of an era when social relations are radically changing. Under crisis circumstances in society, an internal conflict may occur between the constitutive aspects of identity, as a result of which a person loses his life orientations and experiences an existential crisis. The situation of multiple identities can also arise in virtual reality (Deh & Glođović, 2018, p. 101).

The problem of multiple identity is primarily a problem of a crisis of civilizational transformation when the transition of social relations is carried out to such a level of complexity that individuals need to master the mechanism of double reflection in order to build social networks around themselves. The acute contradictions of the Modern era have their consequence in the conflict within the identity, but the horizontal network relations of the Second Modern should harmonize these contradictions by constructing a flexible identity with the help of regulatory mechanisms of double reflection.

Originality

It is in establishing that the mental-cognitive mechanisms of reflection during the development of civilization passed through the stages of 1) reflexive forms of the "Axial Age", fixed in the corresponding forms of moral, logical, theological, political, etc. culture since the era of An-

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cient society; 2) reflexive forms of the Modern era with an emphasis on the inner world of a man, the emergence of the division into subject and object of knowledge as an essential feature of epistemology, as well as the formation of a modern type of identity; 3) the dual reflection of the post-industrial society and the Second Modern era, the mechanisms of which contribute to the formation of an active and self-sufficient network society and network crowdfunding economy. In this regard, at various stages of the development of civilization, in accordance with certain reflexive mechanisms, the corresponding types of identity are formed: 1) the basic identity of a person, determined by one's primary socialization; 2) reflective identity, which is associated with the acquired cultural potential of a person and the opportunity to consciously choose special features of one's own identity, and 3) identity, which is associated with the existence in a given social culture of a mechanism of double reflection, which allows not only to make a valuable choice of the trajectory of development own identity but also to construct it.

Conclusions

The extreme aggravation of the identity problem in the modern world is the result of a civilizational crisis associated with the transformation of modern civilization, the technological basis of which is the introduction of renewable energy and artificial intelligence, as well as the development of network relationships in society. The hierarchical structure of modern identity is conditioned by the gradual historical and civilizational layering of the process of evolution of the reflexive component of identity. In each specific modern society, progressive civilizational transformations take place when an innovative type of identity coexisting with basic and modern types is activated and takes a leadership position. The growing role of network relations in society overcomes the identity crisis due to the balancing of social opposition and the harmonization of different aspects of the identity itself. Perceptible climatic changes and the destruction of the established security system in the world after 24.02.2022 made it obvious to the global thinking public that the world community is at the bifurcation point of a radical civilizational transformation.

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Роль рефлексивної ідентичності в добу цивілізаційних трансформацій

Мета. Основна мета статті полягає в тому, щоб показати, з одного боку, вплив потенціалу розвинутої рефлексивної ідентичності на процеси цивілізаційних трансформацій, а з другого – роль самих трансформаційних процесів цивілізаційного характеру у становленні нового типу рефлексивної ідентичності. Гострі кризові процеси в суспільному розвитку, із якими наразі зіткнулося людство, зокрема після 24.02.2022, свідчать про початок кардинальної цивілізаційної трансформації. Тому в статті передбачено з'ясувати, за допомогою яких ментальних, організаційних та особистісних ресурсів людство може без особливих втрат перейти до більш розвинутого рівня цивілізації. Також необхідно показати значення філософського осмислення дійсності у становленні рефлексивної ідентичності, оскільки рефлексія є базовим методом філософії з моменту її виникнення. **Теоретичний базис.** Розуміння нерозривного зв'язку рівня розвитку цивілізації та рівня рефлексивного розвитку особистості закріплене в певному типі ідентичності: більш історично розвинутому етапу цивілізації відповідає більш складний тип ідентичності з багаторівневою рефлексією. Водночас досягнення вищого рівня цивілізаційного розвитку можливе лише за умови конструювання більш складної й багаторівневої рефлексивної ідентичності. **Наукова новизна.** Установлено, що ментально-когнітивні механізми рефлексії протягом розвитку цивілізації пройшли етапи, по-перше, рефлексивних форм "осового часу", закріплених у відповідних формах моральної, логічної, теологічної, політичної й т. ін. культури ще з епохи античного суспільства, по-друге, рефлексивних форм доби модерну з акцентуванням на внутрішньому світі людини, виникнення поділу на суб'єкт та об'єкт пізнання як суттєвої риси гносеології, а також формування модерного типу ідентичності, по-третє, подвійної рефлексії доби постіндустріального суспільства й другого модерну, механізми якої сприяють формуванню активного й самодостатнього мережевого соціуму й мережевої краудфандингової економіки. У зв'язку з цим на різних етапах розвитку цивілізації відповідно до тих або інших рефлексивних механізмів формуються й відповідні типи ідентичності: 1) базова ідентичність особи, зумовлена її первинною соціалізацією; 2) рефлексивна ідентичність, що ґрунтується на набутому культурному потенціалі людини та можливості свідомо обирати бажані особливості власної ідентичності; 3) ідентичність, пов'язана з існуванням у цій соціальній культурі механізму подвійної рефлексії, який дозволяє не лише робити ціннісний вибір траєкторії розвитку власної ідентичності, а й конструювати її. **Висновки.** Загострення проблеми ідентичності в сучасному світі є результатом цивілізаційної кризи, пов'язаної з трансформацією сучасної цивілізації, технологічною основою якої є запровадження відновлювальної енергетики й штучного інтелекту, а також розвиток мережевих взаємовідносин у суспільстві. Ієрархічна структура сучасної ідентичності зумовлена поетапними історико-цивілізаційними нашаруваннями процесу еволюції рефлексивного компонента ідентичності. У кожному конкретному сучасному соціумі прогресивні цивілізаційні трансформації відбуваються в тому випадку, коли інноваційний тип ідентичності, що співіснує з базовим та модерним типами, активізується й посідає лідерські позиції. Зростання ролі мережевих відносин у суспільстві долає кризу ідентичності внаслідок зменшення соціального протистояння та гармонізації її різних сторін. Відчутні кліматичні зміни та руйнування усталеної системи безпеки у світі після 24.02.2022 зробили очевидним для світової мислячої громадськості той факт, що світове співтовариство перебуває в біфуркаційній точці радикальної цивілізаційної трансформації.

Ключові слова: цивілізаційна трансформація; етапи цивілізаційного розвитку; рівні особистісного розвитку; ідентичність; рефлексивна ідентичність; подвійна рефлексія; мережева ідентичність

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