Identity, property and simulation

Identity is a strong concept in the fields of psychology, sociology, anthropology and religious studies, the interpretation of which is slightly different in each field. As part of my research, I was based on the statement of the psychologist Nakanečný , who understands identity (from the Latin Identicus = identical, the same) as *the unity of inner psychic life and actions, which is also called authentic being* [1]. Professor Russel W. Belk echoes Tuan's assertion that we need to support our fragile selves with something tangible and stable to help us identify ourselves, directly stating that " *…our possessions significantly contribute to and reflect our identity.* "[2] Our possessions are the embodiment of our identity, and the home is thus an extension of our own self.

Psychologist William James claims in his publication that *the more we own or are possessed by an object, the more it becomes a part of our self* [3] *,* thus bringing up the interesting idea of an inverted interaction between the owner and the possessed. If we buy an item in a store, we don't only have control over it, but above all it has control over us, because it convinced us to buy it with its properties. To some extent, we really do own objects. Psychologist William James already says at the end of the 19th century that the boundary between ME and MINE is hard to define. [4]The possible loss or theft of our property does not mean only financial and emotional discomfort , but has a significant impact and our identity. " *If property is viewed as part of the self, it follows that the unintentional loss of property should be considered a loss or diminution of the self.*"[5]

According to her, an individual cannot be described as a whole, but rather a combination of different "I's", which lead to a kind of inner multiplicity. In his theory, he introduces the concept of " *window identity* " [6], which denies the playing of different roles depending on time, but highlights its transformation into a multiplicity of the inner self, where, like windows, we open ourselves depending on the surrounding world, which takes place both in cyberspace and in " offline " world. *Nowadays, our virtual social life is becoming more and more intertwined with our " offline " social life. For example, Facebook requires account holders to have real names and trades in the currency of real friendship. Freedom of expression is limited by the threat of " offline " consequences from online actions. Today, your " offline " reputation is much more closely tied to your online reputation than before.*[7]

Turkle explains our lives as ticking between different windows on a screen, with one window dealing with a conflict while the other trying to make the best possible

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[1] Finally , Milan: Identity

[2] Possessions and the Extended Self : https://www.jstor.org/stable/2489522

[3] BOND, Michael, 2014. Stuff : The psychological power of possessions . Available from:
https://www.newscientist.com/article/mg22129620-900-stuff-the-psychological-power-of-possessions/

[4] William James also introduces the concept of *the empirical self* , which according to him consists of the material self, which is made up of all material elements, the social self (how others see us) and the spiritual self, which is closest to the basic subjective experience of oneself. This theory supports the eventual later division of identities and also refers to the relationship between identity and property.

[5]Russell W. Belk : Possessions and the Extended Self p. 142

[6] Multiple subjectivity and Virtual Community and the End of Freudian Century
https://sherryturkle.mit.edu/sites/default/files/images/ST_Multiple%20Subjectivity.pdf

[7]Online Identity: Can We Really Be Who We Want To BE.
https://www.theguardian.com/technology/2011/jun/19/aleks-krotoski-online-identity-turkle

impression on a new acquaintance. We live parallel lives and adapt our activities and attitudes accordingly and the door opens for new ways of perceiving ourselves.

"...windows became a powerful metaphor for thinking about the self as a multiple, distributed system. According to this metaphor, the self is no longer just playing different roles in different environments, which people experience when, for example, a woman wakes up as a lover, makes breakfast as a mother and goes to work as a lawyer. Windows' life practice is a distributed self that exists in many worlds and plays many roles simultaneously."[8]

He also talks about the online identity, the second self, which refers to the way we reflect and present ourselves in that virtual world. Our online identity further branches out according to the platforms we use and on which we have a profile. The vast majority of online identities embellish, idealize and highlight the very qualities and characteristics that make an individual a member of a certain community.

Mary Schechtman proposed the term narrative self-constitutional view, which she explains as the continuous telling of a story with regular updates. According to Schechtman, we are a narrative self that shapes our identity through the experiences of our life story. It is one of the few theories that has been applied to online identity and can be interpreted very well within social media. Almost everything that people share through social networks is telling what they are doing, what they are planning, what they are thinking about, etc. Following on from this, Facebook and Instagram even have special features Stories where users can alert their audience about their current activity and gradually develop and update it. In this context, we can also talk about informing ourselves through material objects, because the objects (especially those located in the home) with which we surround ourselves capture our past, present and plans for the future.

The aforementioned social networks are not only a means of communication, but also of representation. This concept was dealt with, among others, by the media theorist Jean Baudillard , who explains the concept of simulation as a set of actions that are deceptive in their own representation of a situation, a process. [9]Alongside simulation, the author also uses the term simulacra , which he understands as "a material image created as a representation of some deity, person or thing", as "something that only has the form or appearance of a certain thing without having its essence or proper properties" and as "a mere image, a false imitation or likeness *of something* ". [10]In the context of mirror selfies and material objects with which we surround ourselves, so we can very well apply this concept to phenomena, because it is precisely on social networks that constructions of hyperreality occur , in which we cannot assess their authenticity with certainty, and therefore we perceive them as reality, which is, however, simulated using *blank characters* [11]. Returning to the claim that our possessions are physical extensions of our selves, home and neighborhood (and clothing) are considered powerful sources of personal identity . The more control we have over them as humans, the stronger they become a part of our

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[8] Reconceptualizing Individuality. Individuals and Communities , part one .
https://writing.colostate.edu/gallery/nissley/turkle.htm
[9] https://csmt.uchicago.edu/glossary2004/simulationsimulacrum.htm
[10] https://csmt.uchicago.edu/glossary2004/simulationsimulacrum.htm
[11] Gilles Deleuze

identity. [12]According to Haweis, our living interior should be a "seal of individuality", an "individual element of originality" and should be our second skin and suit our daily will. [13]However, if we arrange our homes in such a way as to simulate certain images in order to gain attention from those around us, are such interiors in harmony with our physical and psychological needs and ourselves?

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[12]Russell W. Belk : Possessions and the Extended Self p. 142
[13] Myzelev , Alla; Potvin , John: Fashion , Interior Design and the Contours of Modern Identity (p.54)