

Human being - Person - Community - Individual - Culture - Communication - Cognition - Identity - Authenticity

Ruediger John

A human being is a living creature. A person (lat. *persona*: face, actor's mask) represents images of roles in ceremonial rites. A human being is a person as a personage with an accumulation of masks. Community is formed when there is a continuing agreement on rituals (lat. *ritus*: a uniformed form or manner governing actions). Community is the responsible integration of individuals (lat. *individuus*: indivisible), with a focus on shared values (lat. *valere*: estimate, judge). Culture means participation in a community. Human beings create and are a part of their culture (lat. *culturare*: to foster, care). Culture makes a human a person. Culture is a reflective process (lat. *reflectere*: to bend/correlate back; lat. *procedere*: to go forward) specific to every community ensuing traditions (lat. *tradere*: to deliver, betray) and serving to differentiate (lat. *diff-*: set apart; *ferre*: to carry) its society and its social (lat. *socius*: companion) subsystems (lat. *sub*: under, below; gr. *syn-*: together; *histanai*: to place, cause to stand). The processes of social reflection are processes of communication (lat. *communicare*: to share). Communication is a coherent (lat. *cohaerere*: to relate, adhere) multilogue (gr. *multi*: many; *logos*: studies, discourse, opinion). Contact (lat. *con-*: together; *tangere*: to touch) is a social pre-

quisite for communication, and perception (gr. *aisthesis*: conscious sensory experience) is an individual prerequisite for contact. Perception is a subjective (lat. *subjectus*: to subdue, being under authority) action. Action is the result of the individual process of cognition through primary experience (lat. *primus*: basic, primary, direct; lat. *experiri*: to try). Education is the guided individual process of gaining knowledge. Communicated processes of cognition are the participation in processes of social reflection. Education and primary experience are cultural processes which form identity. Identity (lat. *identitas*: sameness) is the ability to reconcile the individual and the person. Consistency (lat. *conciliare*: to unite, stand firm) is authenticity (gr. *authentikos*: original, as a matter of principle). Authenticity is an ideal (lat. *idein*: to see). Ideals are abstractions (lat. *abstrahere*: to drag away, to deduce) as cultural absolutes and are (collectively accepted and derealized) constructs of reality providing a society with meaningful common dreams and visions (objectives and wishful thinking).

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