

## LIFE SELF-FULFILLMENT OF THE HUMAN: HISTORICAL-PSYCHOLOGICAL ANALYSIS

Loginova I.O.

*Krasnoyarsk State Pedagogical University, Krasnoyarsk, Russia*

The research results of development of ideas about life self-fulfillment in the process of movement of the psychological science from the classical ideal of rationality to the non-classical and post-non-classical ones are represented in the article. It was demonstrated that a system sophistication of the psychological science leads to the sophistication of the existing notions, the logic of “development” of which reflects the science developmental trends dominating in various historical periods.

Key words: life self-fulfillment, rationality ideals, classical type of rationality, non-classical type of rationality, post-non-classical type of rationality, science systemic levels, science developmental trend.

The psychological science objective developmental trends’ analysis allows finding out that the problem of human nature, which is developed in the processes of creative transformation of the reality and demands constant arrangement and rearrangement of the life world and its fundamentals, is becoming the center of scientific interests of various scientific schools’ and directions’ representatives. The coming out of the science to the “New Frontiers” of rationality bears a relationship both to the integration of categories and principles (that is an evident feature of the science becoming more involved) and concretization of the notions “metaphorically framed up” at the previous level of rationality. The idea of “life self-fulfillment of the human” can also be referred to the number of such notions.

The logic of historical-psychological investigation allows correlating the case studies of psychological phenomena to the historical movement of the science oriented to more and more integral and multidimensional psychological reality study, behind which the movement to a whole person as the subject of psychological cognition “is revealed”. In accordance with this the science itself is understood as an open self-organizing system, the development of which grows more and more sophisticated and it is provided by its development intrinsic logic leading the science to new problems, and the human community development, the result of which appears the deeper understanding of the proper (human) nature.

The historical-psychological analysis offers a clear view of the science movement trend in terms of various ideas’ becoming so that “among all the possible development options only one will be accomplished – the poly-possibility of the movement will turn into a concrete way, the poly-variability of the future will turn into a concrete variation, which will be the content of the becoming history” [7; 36]. These very historical changes happening to the system the scientists “calculate” or predict the trends on. The rationality ideals – classical, non-classical and post-non-classical ones [8] – appeared to be such “points” in the course of the historical-psychological analysis of the life self-fulfillment ideas. These rationality types, “frozen moments of the system’s self-development never-ceasing process”, provide a means for the “revelation of becoming tendencies as potencies formed in movement and gaining strength to be implemented therein as well” [7; 42]. At every systemic level corresponding to the rationality ideals – classical rationality type, non-classical rationality type, post-non-classical rationality type – the “life self-fulfillment” phenomenon has different informative filling.

In the course of the classical rationality type analysis, where simple systems act as objects, it is found out that the given type is oriented to the opposition of Spirit and Matter, “internal” and “external”, subject and object, and cognition consists in using such research method, which will provide the knowledge objectivity owing to obtaining the same result at any time and in any place for

any person. V.S. Stepin (2000) features the classical type of scientific rationality: the researcher's attention is focused on the object, which strives to eliminate everything referred to the subject, means and operations of activity at theoretical explanation and description; the purpose of the researchers is to get objective knowledge of the world; the ambitions and values of the science, which define the research strategies and methods of the world fragmentation, are determined as ideological mindsets and axiological orientations being dominant in the culture. All this provides a "unilinear causality and dismemberment of the research subject into elementary components" [3; 21]. In the view of the above said one can conclude that in the classical psychology the problem of human self-fulfillment was not specified: the psyche was understood in its adaptive function and the super-adaptive behavior phenomena were considered as nearly pathology [2].

In the non-classical type of rationality the subject for study is complex self-adaptive systems, where tough dichotomy of the subject and object abates. V.Ye. Klochko (2007) marks the dialecticity of "non-classical mentality" overcome the statics of "what-has-become", escaped from the jaws of the past and come out to the primary dynamics, "catching" the development of "here-and-now", and grasping "what-is-becoming". The non-classical science merit is in the fact that it uses the ideation of a particular system level, discovering such phenomena as self-fulfillment, self-determination, self-actualization, etc. the science centering on the problem of human selfhood allows detecting the proper (human) nature manifestation through the environment transformation. So, in the works of C. Buhler the self-fulfillment appears an integral part of the human life journey. The life journey, as C. Buhler sees it, appears as a specific form of human life, the basic trends of which are want satisfaction, adaptive self-limitation, creative expansion and inner harmony establishment. Each of them can dominate in different periods of life of a personal-

ity, the self-fulfillment of which is possible within any of the trends: as well-doing (under one and a half years old), childhood end out-living (12-18 years old), self-actualization (the age of maturity), fullness (at the old age). C. Buhler noted that the completeness of self-fulfillment depends on the ability of a personality to make such aims, which are the most adequate to its inner nature. Being maximally close to the present, "what-has-become" is detected from this position; so, the given position can be referred to the non-classical ideal of rationality. That is why in the context of non-classical ideas there appears a possibility to define the problem of self-fulfillment and the term of "self-fulfillment" acquires the informative filling.

About a progressive sophistication of the scientific knowledge the ideas of self-fulfillment, which can become a reality in the presence of striving and desire of the human to become what he can become, so the emphasis is put on the taking place "here and now", on the present. It is the non-classics already, it is an evident movement, but it is not the integrity of times yet, not the unity of the human with the world – it is "caught" by the post-non-classics. Such forms of passage from the non-classics to post-non-classics "penetrate" practically all the works of Russian psychologists, who actualized the problematics of the role of the psychical in self-adjustment of the human (O. Konopkin, V. Mirosanova and others), the problematics of self-determination (D.A. Leontyev); and it promoted the self-fulfillment problem definition in the form of self-actualization and self-realization of the personality (A. Maslou, L.A. Korostylova and others).

In the post-non-classical psychology the problem of life self-fulfillment is given a full twist. The post-non-classics' anthropocentrism, its axiological load, coming out to understanding the role of the psychic in human self-organization as an open system, the acknowledgement of the super-adaptive, transcendental, above-norm, above-situational in the human as his essential characteristics – all this allows opening a new as-

pect angle necessary for an adequate definition and solving the problem of revelation of the role and place of the psychic in the processes of vital self-fulfillment. In the conceptual apparatus of the psychology, which gave the post-non-classicism a variety of categories (self-development, self-actualization, self-determination, self-identification, self-becoming), the idea of “life self-fulfillment” is an extremely general category being developed through a collection of all the given notions and bearing a poly-disciplinary character. This affords ground for the investigators to detect those notion characteristics, which could not be opened, understood or felt from the positions of the previous ideas, but also to “place on record” the given notion sophistication in the science, using ontological foundations of the self-organization theory, behind which a consistent sophistication of the system organization “is revealed”.

The conceptualization of the “self-fulfillment” idea not as the result of the life journey, not as the process actualizing this journey, but as a constant movement to sophistication, “opening new dimensions” [7; 138] allowing detecting in the world new opportunities, which, in accordance with the laws of “interrelationship” and “interaction restriction” [6], depend on the degree of conformity of the human to these opportunities (they will not be opened to some, some won't detect them and some, having found them out, will ignore them for a score of reasons, etc.), can serve as the starting point in their understanding. Acting in the context of various circumstances (internal and external, natural and cultural), the human realizes the ability to change himself and the world in accordance with his own movement logic, which expresses evolutionary-historical developmental trends of the society.

In the post-non-classical type of rationality the human life itself is considered as an every minute (every single moment) self-fulfillment withholding the life transpective. A “transspect”, according to B.Ye. Klochko, - is an analogue of the idea of “becoming”, but the analogue, which takes into account

the direction for the development of an open self-organizing (self-developing) system as a regularly sophisticated spatial-temporal organization. A transpective is the post-non-classical science feature allowing detecting the possible directions of the human movement in the space of opportunities. The tendencies possess the virtue to be actualized, but only because objective laws of self-organizing systems' becoming are behind them [7; 95].

It should be noted that every new type of scientific rationality is described by a special, peculiar to it, science foundations; however, the new rationality type nascence doesn't result in the total disappearance of the ideas and methodological sets of the antecedent: “The non-classical science has not abolished the classical rationality at all, but only restricted the sphere of its action... the post-non-classical science becoming doesn't lead to the elimination of all the ideas and cognitive attitudes of the non-classical and classical investigation” [8;635]. In other words, different methods of thinking not only coexist, but react upon each other, conduct a constant dialogue and change in the process of this dialogue; that is why rationality supposes a dialogue of various cultural traditions, and the “internal unity of all the three rationality types found out in the dynamic chaos proves the becoming possibility in the generalized rationality modern culture” [1;241], in the context of which we manage to come out to the potential, which “is hidden” behind the achievements and possibilities of the psychological science. It is the tendencies that point out the most probable developmental directions in the space of the opportunities provided by the system and referred to the possibilities of the environment. What is meant here are the developmental trends of the psychological science moving to sophistication and leading the investigators to anthropologization as the science guiding developmental trend revealing the system-anthropological dependence of the human life self-fulfillment due to the natural integration of originally isolated scientific schools,

directions, psychological cognition principles (development, historism, consistency, conditionalism) existing separately, rationality ideals being a “private manifestation of the general developmental trend of psychology” [4; 226]. At the heart of adoption of the new perspective being revealed in the process of the psychological cognition development the anthropological choice, which can be put into effect only after coming out into the zone of proximate development of psychology – the “after-post-non-classical science” [5], lies.

#### References:

1. Arshinov V.I. Synergetics: evolutionary aspect / Arshinov V.I., Budanov V.G. // *Self-organization and science* – M., 1994 – pp. 229-243.
2. Asmolov A.G. Psychology of personality: principles of general psychological analysis / Asmolov A.G. – M.: Sense (Smysl), PC “Academy”, 2002 – p. 414.
3. L. von Bertalanffy History and status of general system theory / L. von Bertalanffy // *System research. Annual.* – M.: Science (Nauka), 19973 – pp. 20-37.
4. Galazhinsky E.V. On principles of system anthropological psychology / Galazhinsky E.V., Klochko V.Ye. // *Materials of IV Congress of Russian Psychological Society. Volume I* – Rostov-on-Don, 2007 – p. 226.
5. Zinchenko V.P. Live metaphors of sense / Zinchenko V.P. *Problems of psychology* – 2005 – N3.
6. Klochko V.Ye. From personal self-regulation to self-organization of the human: system foundations of paradigm shift in scientific psychology / Klochko V.Ye. // *Subject and personality in psychology of self-regulation: Collection of scientific papers / under the editorship of Morosanova V.I.* – M. – Stavropol: Publishing House of NCSTU, 2007 – pp. 103-119.
7. Klochko V.Ye. Self-organization in psychological systems: problems of mental space becoming of personality (introduction to transpective analysis) / Klochko V.Ye. – Tomsk: Tomsk State University, 2005 – p. 174.
8. Stepin V.S. Theoretical knowledge: structure, historical evolution – M.: Progress – Tradition (Traditsiya), 2000 – p. 743.