

SOCIO-PHILOSOPHICAL ANALYSIS OF SELF-ACTUALIZATION PROCESS IN THE CONTEXT OF POST-NONCLASSICAL PARADIGM

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The article is an attempt to socio-philosophical analysis of the phenomenon of self-actualization in terms of the main provisions of postnonclassical paradigm. It is suggested synergistic nature of self-actualization process, the special role of chaos and order. Man is regarded as a dynamic system capable of self-organization and striving to realize their inner potentials through the interaction of its subsystems – individuality and lichnosti. Obe subsystems are responsible for the process of human self-actualization of its development, which is understood as the alternation of order and chaos. As chaos is the set of individual acts of communication activities and that human individuality impact on society through his personality, and it, in turn, affects the personality.

Keywords: self-actualization, postnonclassical paradigm, synergetic, individuality, personality, self-organization

Modern scientific and philosophical understanding of the socio-cultural, economic and biological processes finds its expression in the post-non-classical paradigm, which is the result of the synthesis of post-nonclassical science, global studies and post-modern image of reality that is characteristic of the late XX – early XXI centuries.

Postnonclassical science tends to principles of probability, stochastics, polyvariance, instability. It is a kind of “third stage” of the world in the study. In comparison with the “classical” science of Newton-Laplace type “post-nonclassical” renounces rigid linear determination of all processes and the principle of “classical rationality” XVII–XVIII centuries. Understanding the truth as a process of passive reflection characteristics of the object is replaced by “non-classical rationality” Einstein-Bohr postulates the dynamic nature of external reality, dependent on the reference system, the position of the subject and its properties. In the post-nonclassical knowledge of this principle is reinforced ideas of self-organization and self-development in complex systems of various nature – from the biophysical to the socio-economic. Thus, “post-nonclassical” – is qualitatively new, interactive state of human knowledge, specific interdisciplinary methodology which is based on the synergetic foundation “non-linearity”, proposed by I. Prigogine – H. Haken.

A new type of knowledge is different from non-classical science for two main parameters: the object / subject and the type of rationality. On the first post-nonclassical science it differs in that explores not only complexly, but also extremely complex system, open and capable of self-organization. Its object and becomes “human-dimension” natural systems, which are an integral component of a person stands for. In the second param-

eter postnonclassical science differs from the previous in that the object of knowledge correlates not only with the means of knowledge, as it was inherent in the non-classical science, but also with the values and structures of targeted operations [8].

The subject of the study of contemporary globalism is the integrity of the world. Investigating the problems of the human race and the approval of the global civilization, it merges with the creation of the model of development of human society and the prospects for post-industrial world. The images of the future in a globalized concepts remove all the features of modern culture; age, defined as “post-modern”: the connection of rational and irrational way of knowing the truth; the synthesis of Eastern and Western philosophies; the growing integration of the scientific, philosophical, artistic pictures of the world; gradually sharpens interest in the individual consciousness.

This interest is based on the fact that, together with the change of the general scientific and philosophical paradigm there is a need of paradigm shift or a model of human life, its vital and creative and personal growth in the Russian society. Previously, the reference model is characterized by the subject The correlation representations about his life with the ideas of the social group of society with which he identifies himself, no longer corresponds to the changing demands of life and the needs of the subject. The principles underlying the basis of this model, do not meet the new life situations in which a person cannot, as before, to rely on social support and protection when they receive different benefits, but “have to take into account all the” cruel and isolating alienation of the real world” [6, 202]. Now it is impossible to plan and organize their vital functions in

the social space, taking advantage of a familiar, well-established living standards, rules and regulations which are suitable for the regulation of single-line life events.

In this case, more emphasis on self-referential model of life, which gives a person more opportunities for self-creation and self-realization. This means that he relates his ideas about themselves with their real existence, with those events, which constitute his real life. And based on the result The correlation data are updated by a particular potential creates your life. After all, human identity is not permanently installed, it must be created. Therefore, the process of designing their livelihoods strategy that involves long-term stability and long-term consistency of the medium, is gradually replaced by a process of self-creation, self-development.

Self-creation is performed in the process of life by means of symbolically generalized means – ideals, authoritative evidence and expert assessments. In contrast to the group norms, they do not regulate and control human activity, and suggests freedom of subject choice of certain characters that are oriented and positioned its “Me” and give a general idea of the direction and its fulfillment.

However, the changes and the nature of the resources that attracts and employs people in life. Instead of the usual self-representation in the form of benefits and achieve certain success, social status, there is a more complex and multifaceted its definition, taking into account the increasing role of knowledge and information. Indicators of such a definition could be: knowledge of the authority of the news, human culture, the implementation of their intellectual and creative potential, making it possible to become a carrier of effective knowledge that allows you to continue your creation and act as a mediator in the process of self-creation and self-realization of others. To update these indicators need to form a “system attractive and persuasive character” [6, 203], contributing to the process of human self-creation and self-organization.

As already noted, the man is a dynamically developing biopsychosocial system, the highest in the level of self-organization and self-regulation. The same system, but only a psychosocial identity of the person, the idea of nature and that activities in the form of self-organization allows you to use the methodology of non-linearity and social synergy. Synergetics considers the self-organization as a development process, which is a binary opposition of order and chaos, organization and self-organization, integration and differentiation. Their synthesis creates such a thing as a dissipative structure, which

features inherent in the person represented. In contrast to the equilibrium structure, a person, as a dissipative structure can exist only if the constant exchange of energy with the environment, information and product performance. Through this exchange, it maintains its individuality, balances the internal “self” at the expense of strengthening and expanding their livelihoods, variety and diversity of social ties.

Thus, the synthesis of ordered internal organization and the chaotic multitude of individual acts of activity and communication are two aspects to the individual:

- Internal stable organization, “self” of the personality, there is due to the “chaos” of various activities and communication as person contributed to society, and the society contributed to the structure of the individual.

- Due to its integrity and orderliness, the person is able to adequately respond to the impact of the chaotic society and that maintain its stability, individuality. In its orderly conduct appear “chaotic” features that have become “a necessary condition for its orderly existence” [2, 118].

Considering the many individual acts of activity and communication that make up our understanding of the essence of the chaotic component of self-organization process of the individual, it is necessary to point to a new understanding of reality. In contrast to the classical one-dimensional understanding of reality in post-nonclassical knowledge is multidimensional, multi-directional, non-linear. Today, “there is not one but many different realities” [7, 32], such as the scientific, subjective reality of everyday life and the ideal of cultural objects. Among them is the reality of inter-individual relations and communications, which in turn breaks down into a number of separate acts.

According to L.P. Karsavin, “there can be no identity and sets out its moments” [4, 19]. This set does not exclude, but presupposes the unity of the person: each moment with all the originality and The correlation with other such moments must be “with all the personality – and all its other aspects. At any time, it carries out the whole entire personality” [4, 77]. The man in every moment is influenced by a number of updated relations and motives that make up the field of motivation. The latter determines the purposes and means of achieving them, associated with subjectively experienced reality way, the activity as a manifestation of self-realization process.

Making a single act of his activities, the person does not use the entire “field” picture of social reality, it focuses your mind on its fragment, which at the moment is for her the greatest

value and meaning, it is “centers” his focus on a particular line of conduct. In a separate act, it “breaks” the integrity of public relations. A search for an objective form of action through the production of a particular combination of assets and performance targets, its conditions and regulations, a person indirectly through related objective embeds communication into the logic of their behavior.

This fragmentation, and unique one-act all life situations, opening experience and activity, have a certain value for the person. The diversity of these provisions creates a full human life. The more differentiated and individualized is a sense of the value of the person, being in a certain fragment of his being, the more significant is its participation in a variety of its values. The collection of personal existence fragments potencies of its implementation – this field of human activity. Their diversity and forms the entire spectrum of the content of its existence. The versatility of interests intertwined in communication and self-acts, is the key to a sense of personal value. The potency of being a fragment makes a person act, but it depends on the person – this is his freedom. However, in the same and complete and profound responsibility that marked JP Sartre. In choosing myself, the individual in the process of self-realization is the legislator, along with himself elects all mankind.

Personality gives the effect of a complete design, combining various fragments of his personal and social life in the related combination and movement. Resolution of social forms, it is hidden in the personality as time and creates the possibility of its inclusion as a “missing link” in the various social chain. Person, including in them, closes the loop of social forms, off – the ability to create other combinations of skills and social relationships. This inclusion of the person is essential for expression and reproduction of the social form. It emphasizes the dynamic nature of the individual being. Connection elements of the social process is only possible on the move, during which found their inherence to the whole organization of the process and this move provides self-actualization.

To identify the causes of subjective human self-actualization, please refer to the concept of self-organization and reveal its mechanism. It is necessary to understand the reasons that determine the formation of the person in the world of subjective phenomena, taking over the functions of reflection, and the regulation of its activity. What are the causes of self-qualities, emotions, motives, playing the role

of the causative link in the overall chain of self-organization?

Due to the complexity and diversity of the reflective capacity, the person is capable of reflecting a result of their own actions, to realize itself, the “Me”, which acts as the mechanism of formation of the integrity of the human person, the basis of its self-creation. At the same time, forms the “I”, as a result of self-esteem, will inevitably starts to correct, modify his behavior, control its activity, ultimately, to improve and update. Formed above the level of activity, it is “Me”, through such influence and ends in this activity and behavior, improving and developing them already. Therefore, there is reason to speak about self-organization cycle. Personality as a self-organizing system, shaped, refined and implemented, if it works this cycle.

The quality of “Me”, forming, creating opportunities for a variety of areas of self-regulation. Realizing itself, a person can ask themselves the questions: Who am I? what is the meaning of my existence? In accordance with these questions, he builds and sells himself to find out whether self-awareness turned into self-education, as far as he is whole as a person. At the same time, combining the differences displayed form, the “Me” becomes a carrier of the transformative power which it can be used for transformation of the environment – creation and self – self-creation. An important role in convertering human activity plays its ability to abstraction, generalization, which is the basis of self-actualization.

Through this ability of all varieties and chaotic reality, combining the elements singled out and summarizes the most significant, repetitive communication, knowledge of which provides reliable guidance and gives the process of self-sustainability. No less important in the formation of human integrity are his emotions – a reflection of the subjective importance of certain objects, actions and acts of communication.

Under the pressure of emotional evaluations person forced to enter something or put out of its composition, existing, of being self-modifying, update its work. As a result, it created an integrative quality of self-reflection and evaluation, activating any manifestation of human capabilities. Such emotionally colored “Me” is always something you need, so involved and transforming capabilities, and establishing a common feature, and just the actions themselves. There is a single self-regulatory complex, the core of which is the synthesis of reflection and motivation, joined cognition and locomotion.

Thus, quite clearly visible link between the processes of self-organization of the human person and his self-actualization, which not only preceded by self-organization, but it is based on mechanisms depends on their effectiveness. Therefore, the application of the provisions of social synergy and nonlinear methods to the analysis of the essence of self-actualization and its implementation strategy is justified and heuristically justified.

By identifying the internal determinants of self-actualization process, you also need to show their correlation with objective factors of the social environment. First, it should be noted that the fundamental incompleteness of human life, the creative aspect of its activity involves the openness of his personality as an external objective world, and openness in the sense of constant criticality in relation to itself, its position, recognizing that any position – it is only a certain position. Therefore, in contrast to the classical understanding of rationality in postnonclassical paradigm of “openness it is a necessary element of rationality, its permanent, necessary moment” [7, 21]. According B.C. Stepin, open rationality is a necessary characteristic postnonclassical paradigm in understanding human-dimension self-developing system [8]. It follows that there is decentration attributive sign of any human activity, communication and self-actualization in particular, as a person, as much as possible using the creative potential of its specific, subjective, personal understanding of the world, should have the ability to look at this position from the outside.

Therefore, the person must be understood as an open system, which is to preserve internal order violates a dynamic equilibrium with the environment, seeking to actualize themselves. According synergy, under certain conditions, in such a system necessarily arise streamline processes and self-organization, or, conversely, disruption.

According to the law of increasing entropy, the closure of any of the system leads to its disorganization. For example, the closure of the social system inevitably gives rise to processes of social tension, and systemic quality of society disintegrates. By the degree of openness of the system and the level of its organization there is one correspondence. To increase the order in the system, it is necessary to increase the degree of openness, the new value that will correspond to the new, higher level of organization, with the result that the system will dominate the processes, organize it to a new level. To disorganize the system, reduce the degree of its openness, at the same time decreases the level of the organization, which will cause the predominance of processes disrupt the system to its new value.

So as a person is the subject of activity, it interacts with the environment and at the same time become an open system. Openness means a person's ability to perceive the diversity of social relations and transform them, bringing a new level of its internal organization and realizing itself. However, this ability is itself determined by the quality of the internal organization of the personality, its self, identity, motivational and volitional complex. On the other hand, the openness of the individual is determined by the ability and willingness of society to accept this openness, that is, to be open and create a variety of social relations. Only in this case, sufficient openness of society and the poor organization of the inner “Me” of the person, there may be processes of self-raising “self” to the level of openness of society. Otherwise, the person may be entitled to in the process of transformation of social reality only in its emotional motivational and volitional complex, which regulates its activities by means of self-evaluation system, self, self-creation.

Transforming the world and creating in it a new social environment, a person becomes an open-increasing variety of social communications, activities and individual acts of communication. In this case, we cannot forget about the appropriate level of their education, culture, needs, motives, goals, want to raise the level of its openness. Otherwise there will be time disruption, and opening level decreases, which may result in regression and degradation of the individual. And in this context it is necessary to address the problem of human identity.

The main driving force behind the formation of identity becomes a desire to relate the inner world with the outside, which implemented the development and operation of information and knowledge. Social trends include the correlation of his own life and the universal time, processes of individualization and pluralization of life strategies. A. Giddens in “Modern and self-identity”, notes that daily life has become based on the dialectics of local and global, and in individuals widened perspective in choosing life strategies. Giddens suggests that the traditional ties are replaced by more abstract, among which it is necessary to look for his place, and identity is formed in the reflective activities of daily living [3]. However, simply increasing the number of choices is not contributes to the quality of development of the person and its actualization. The problem is the person that would be based on their identity, the identity of an individual to update these options, transform them into creative activities. M. Castells, in this context, under the identity understand

the process by which the individual expresses himself and creates his essence. The most powerful force in the ever-changing world is the identity of the person, of her personality. It is becoming a major center of culture in the social structure, forming a person's behavior, and thus new social institutions [1]. Individuality people really exist in its assembled, independent and specific as a Process, which allows the person to keep the unity of decay in space and time points of activity.

Individuality implies uniqueness, originality and non-linearity, since any individualized existence has nonlinear properties: unpredictability, independence, self-organization. The uniqueness of the nonlinear systemology – condition for the preservation of the individualized system and its environment that is highly organized and is stable in the presence of the same properties of the systems that structure it. In the language of non-linearity, individuality appears as a “living, unique, self-deterministic, complexly, moving and evolving” [5, 23]. It is a special integrity, endowed with specific properties are always some process, not a state, first of all an act of creativity itself and the world. The creation individuality proves its ability to organize itself: at every moment of its existence, the “Me” recreates their base, while maintaining identity with each other. At the same time, making changes in the world, personality changes itself, improving and developing.

Personality as a social quality of a person and the subject of activity is a dissipative system, because it is constantly interacting with the environment, exchanging energy and information and products activities, in spite of the dissipative nature of its existence, it is not destroyed due to its individuality, non-linearity which supports dynamic integrity of the individual, its ability to self-organize and self-creation.

Thus, considering the process of human self-actualization in the context of post-nonclassical paradigm can be identified as follows.

According to the principle of self-organization, in the subjective world of the individual there is a coherent interaction between its aspirations, motives and goals, which is not always predictable result. This position is an immediate consequence of such a general principle of self-organization, as is the occurrence of bifurcation or branching in the moments of transition from the old to the new structure. Fluctuations or random deviations that may occur at this point, fundamentally affect the nature of human personality self-actualization. The role of fluctuations in this case, can one act play and a lot of moments of activity and communica-

tion. They contribute to the emergence of new structures of subjective identity. However, in turn, affects the process actualization cumulative activity-human field, including the process for its communication. This effect has a control character, aimed just at the very acts of activity and communication that make up the chaotic, potentially creative atmosphere of the process of self-actualization of man.

Man is regarded as a dynamic system capable of self-organization and striving to realize their inner potential. For in the process of activity and communication could people self-actualization is needed is a clear relationship between its subsystems – individuality and personality. Individuality is regarded as non-linear and internally grounded reality, with the properties of self-development and self-creation. Personality – is an open system with a dissipative nature of development in the exchange of information and the exchange of products of activities with the community. Quantitative and qualitative characteristics of this exchange depends on the degree of openness of the personality, the ability to perceive the variety of social relationships, create and transform them, thus expanding the boundaries of their subjectivity. Both subsystems, each in its own way, the person responsible for the process of self-organization, its development, which is understood as the alternation of order and chaos. As chaos is the set of individual acts of communication activities and that human individuality impact on society through his personality, and it, in turn, affects the personality. It converts them to embed in its structure and, thus, reaches a new quality level. Thus, the alternating opening and closing of an individual personal-systems create the preconditions for self-creation and self-actualization, the formation of individual identification strategies.

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