

DOI 10.26886/2520-7474.5(43)2020.4

UDC 371.124

**STRUCTURAL-CONTENT RELATIONSHIP OF SELF-ACTUALIZATION  
AND SELF-REALIZATION OF PERSONALITY**

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*In the article structural-content relationship of self-actualization and self-realization of personality has been analyzed. Approaches to self-actualization and self-realization in view of their correlation have been characterized. Self-realization has been viewed as the process providing foundation for becoming of the formed in the self-development self, one's abilities, needs, creativity, etc. Attention has been paid to self-actualization as a specific kind of integrative personal competence, ie as an integrative personal quality, which mediates all types of purposeful activity of a person, allows one to act independently and responsibly, provides for the formation of a productive algorithm of vital activity and provides for improving one's efficiency. It has been concluded that self-development of the person, manifested in the growth-development of one's subjectivity, ability and need for self-determination, self-knowledge, etc., by the very nature presupposes the need and necessity of realization of the acquired level, with the tendency to self-realization as a condition and result not only of assessment of self and one's opportunities, but also the definition of self among others -*

*self-realization, which assumes its belonging to the society in its effectiveness as a condition of the next self-development.*

*Key words: personality, individual, self-actualization, self-realization, self, development.*

**Introduction.** The level of self-development of the individual, one's subjectivity provides the ability and possibility to self-realization at the corresponding such self-development level and is accordingly evaluated and accepted by the society.

Self-development and self-realization in the structure of ontogeny as independent, but also objectively conditioned and inseparable in its implementation processes are subject to the general laws of the development of the individual in ontogeny, including the laws of development of subjectivity of the subject, one's subjectivity and self as the basic properties of human a systemic certainty that sets it apart from everything else alive. But at the same time, both separate processes of "self-building" of human as a condition of its reproduction and development, conditions of one's existence and reproduction of the social world as a whole have their own internal peculiarities and regularities, determined by the nature of the orientation of the development of each of them – oneself in self and for oneself in one case and oneself among others for oneself through others - as the realization of oneself as not only a carrier, but also a creator of social - in another.

It is in the process of self-realization that a meeting of the expressed need of the individual to realize oneself in one's personal, individual creative impulse is carried out, in the real meaningful achievement for one and the need to accept one's achievement by others, society as the real socially significant, the socially evaluated, the need to be involved in the

whole, to participate the reproduction of the social by giving it one's self, occurring in humanity as a real carrier of the social.

But in the process of self-realization, their vertical and horizontal levels are built, due to the regularities of its deployment and implementation in ontogeny, the difference of situations of human development, its individual features, opportunities. It is self-realization that provides the foundations for the fulfillment-realization of the self-developed self, one's abilities, needs, creativity at every age stage as a whole, as well as its acceptance by the society in which it is not only able to present oneself in its creative realization, to develop and to realize instead of subjectiveness, subjectivity.

It is in the space between mine and the common that a zone of self-realization unfolds, which becomes and forms the basis of acmeological development. That is why self-realization is the basis and content of acmeological development as the development of the need and ability to be in the world in their ideas, opportunities, abilities to express themselves, express their Self in it.

Among the phenomena that realize the development of self-realization include – self-affirmation, self-expression, self-manifestation, self-projection, self-presentation, etc., which are unfolding and filled with sense content in the vertical growth and differently build the structure of space and the boundaries of self-realization in horizontal "Here and now", now and in the future at the distance of ontogeny, as well as the levels and types of its manifestation at different stages of the latter. And in this regard, the problem of linking these levels of self-realization with the conditions and principles of its realization and the degree of security of these levels is actualized.

The real possibilities of self-realization in the best possible way of its representation are opened in the period of adulthood, when its deployment

occurs at a new level of realization of the person in the society as a real subject of development. A person's need for creative self-realization in specific socially meaningful and socially valued activities, the need for creative expression and realization for oneself through the presentation of their abilities to the society and the real acceptance of such representation by others with necessity implies a real possibility of one's fulfillment. Such an opportunity is provided by the real position of an adult in a society that objectively participates in the reproduction, degree and level of its physical, psychological, social, spiritual development.

Deploying self-realization in ontogeny as an objectively meaningful structural and meaningful organization of the process of social development of an individual as an individual, subject, and personality implies a moving but definite structure of the movement-self-movement of this integral on the functional load of the process on the vertical of ontogeny. The vertical of its deployment envisages expansion of possibilities of self-realization and all its creation (self-affirmation, self-manifestation, self-presentation, self-disclosure, etc.). Expansion and complication of constructs that form self-realization is accompanied by deepening and complication of the structure of its interaction with the process of self-development and strengthening of their interdependence.

If K. Levin distinguished two levels of needs - biological and social (quasi-needs), then A. Maslow has already established a whole hierarchy, based on biological needs, and on top - spiritual. Social needs that occupy an intermediate position in this hierarchy, in real life, determine human behavior. The connection of intention and sociality is manifested in the fact that biological needs are mediated by social ones, and the possibility of actualization depends on the ability to constructively build relationships with the environment.

K. Rogers emphasized on the closer interconnection of social interaction and the desire for self-realization. He said that the opportunity to realize oneself is closely related to the congruence of a person's ideas about oneself and the thought of one's surroundings [3].

A. Maslow defined autonomy as "relative independence from the physical and social environment" [10, p. 236], the ability to form their own impressions and judgments, to actively seek and make decisions, to be responsible for them, to pave their way in life; "Autonomy is not only independence but also self-determination, self-government, the ability to accept responsibility" [10, p. 234]. A. Maslow noted that self-actualizing people have more "free will" and less "deterministic" [10, p.235].

A. Maslow believed that the self-actualized person is not convection, extremely spontaneous in one's inner life - thoughts, desires, and through rituals of conventions and stereotypes "often passes with humor and maximum sophistication" [10, p.229], realizing that the world is full conventions. Spontaneity indicates that the self-actualizing person does not use one's behavior as a tool to influence other people, refuses to manipulate. Abandoning manipulation is the main idea in the works of E. Shostrom [20] on the problem of human actualization, where the author emphasizes the importance of spontaneity in connection with the free expression and actualization of personal potentials.

Self-realization is related to the development of criteria for the evaluation of achievements, the desire for some moral ideal, with the intention to translate in their own behavior their idea of the values of the individual. But it's really about defining oneself in the social world. "I am responsible for myself and for everyone," wrote J.-P. Sartre, "and I create an image of a person that corresponds to my idea of what a person should be [14, p.165]. The main role in the development and growth of a person is not played by the results of activity, but by their mental processing of

personality, the formation of the inner world of human, when the true, necessary meaning of one's life and activity is revealed. A. Maslow wrote: "Self-realization is a thing that you may or may not be possessed. It is an endless process similar to the Buddhist path of enlightenment. It is a way of life, a way of working and an attitude towards the world, not a single achievement [10, p.82].

The phenomenon of self-realization is actively discussed in the framework of the humanistic school, by S. Freud [17], E. Fromm [18], A. Maslow [10], and K. Rogers [12]. The theory of self-realization is also actively supplemented by the ideas of "meaning of life" by V. Frankl [16] of "actualization activity" by E. Shostrom [20].

According to E Fromm, for example, the need for self-fulfillment is an existential need – a mental state, eternal and unchanging at its core. Social conditions can only change how we meet this need.

Exploring problems of self-actualizing personality A. Maslow [21] considers self-actualization as an indicator of personal maturity. The self-actualizing personality is characterized by the following characteristics: correct and unbiased perception of reality; acceptance of oneself and others; immediacy, simplicity and naturalness of behavior; focus on vital issues beyond immediate needs; freedom in action, regardless of physical or social environment; consistency in the implementation of certain moral and ethical norms.

The main role in the development, growth of the person is played not by the results of activity, but by their psychological processing by the person, the formation of the inner world of the person, when the true, necessary meaning of one's life and activity is revealed. A. Maslow wrote: "Self-realization is not a thing that can or may not be possessed. It is a process that has no end... It is a way of life, a way of working and relating to the world, not a single achievement " [10, p.82].

According to E. Fromm [18], the need for self-realization is an existential need – a mental state, eternal and unchanging at its core. Social conditions only change the ways in which this need is met.

The concept of self-actualization contains the basic idea expressed by A. Maslow "[10] about the desire of human to realize all one's potential capabilities and abilities. The concept of self-actualization as a category of "directiveness" is also laid down in S. Rubinstein's concept [13, p.68].

The process of self-actualization contains all spheres of life of the individual, but especially manifests oneself in professional activity. Self-actualization involves the realization of a person's abilities together with the realization of personal potential.

Professional self-realization is based on the following factors: self-actualization, self-determination and self-regulation.

At the psychological level personal qualities and specific external conditions that allow the individual to productively self-fulfill are analyzed. It explores the motivational basis of self-realization, the inverse effect of the objective and subjective effectiveness of self-realization on the personality and activity of the subject.

A new step in the study of the development of subjectivity over the course of life is outlined in the works of A. Derkach and E. Saiko [7; 8]. The authors argue that a person has an inherent basic need for self-realization, which has a social nature, predetermined by a special world created by one and a special way of existence. The manifestations of this need are related to the age-specific features of development in ontogeny: for the age of one year it is "to get", "to reach" as an expression of oneself in the ability to act, in three years it is "I myself", at seven years - a self-assertion in forming the understanding of I and others, in adolescence, it is self-expression among others on an equal footing, with a sense of adulthood, the need for self-expression in matters that are significant to others, in socially valuable

actions, in adolescence it is the ability to express oneself in life choices, in maturity it is the ability and possibility to self-realize in socially important and necessary actions.

Acmeological influence (and accordingly acmeological technologies) have a difference that is related to the directiveness, the essential value code. Acmeological influence is an integrative influence that has a humanistic meaning. It aims at optimizing the personal and professional development-self-development of a person, one's self-realization.

In philosophy, "individuality" is understood as "a unique, original way of being a particular personality as a subject of independent activity, an individual form of social life. Personality is social in nature and individual in its way of being. Individuality represents the individual's own world, which in its content is determined by social conditions, and by its origin, structure and form it is of individual character. The essence of individuality is explained by the identity of a particular individual, one's ability to be oneself within the social system "[15, p.163].

Individuality - unique originality of any phenomenon, individual being, human being; the opposite of common, the typical, in social psychology – the collective (group) [5. p.446].

The very phenomenon of individuality is presented by the opportunity - a "chance", a "resource", which are embedded in the development of the humankind in its tendency to change.

This chance, or opportunity, of individualization is provided by the resource that the newborn individual possesses and which actualizes (or does not) one's personality. This is the mechanism of self-actualization, indicated by A. Maslow [9]. The idea of L. S. Vygotskyi about the higher psychological functions as "mastering" of the lower is close to this idea. Rather, it is not about the correlation of higher and lower mental functions, but about the ability of the individual to organize one's entire psyche into an

individual system, which ensures its reproduction in life - on the vital path [1].

A personality is formed into a functional system in which it (as a subject) integrates itself appropriately, linking, comparing, using different levels of its psychological organization. At the same time leading is one "system-forming" level, quality, sometimes a certain combination of them. Self-determination is the organization of personality by internal conditions.

The individuality of the personality is manifested not only in its internal "composition", in the way of integrating the whole "arsenal" of its natural, mental and personal qualities, but also in its interaction as a system with other systems.

The highest and most essential mechanism of self-realization of the individual in life is the strategy of life, that is, the alignment of the way of life with one's personality. A life strategy is an integration, a generalization in the life of what is essential to the individual, and generalization of what is in reality essentially irrelevant to it. Strategy is the realization of life as a system that has an individual character. Strategy is an interaction with life in the course of its implementation. It can be a higher vital ability of the individual as its subject, integrating vital abilities - consciousness, activity (initiative and responsibility) and organization of time. It is these higher-global life skills that are integrated into the overall strategy-building ability [2]. The strategy combines personality, individuality, subject.

The term "self-actualization" means that a person independently makes the transition from the level of possibility to the level of reality, that is, develops; and the term "self-realization" - that person embodies oneself, one's essence in a substantive form. That is, self-actualization always precedes self-realization and is a necessary prerequisite for it.

Thus, E. P. Bakseyeva [4] considers self-actualization, on the one hand, as a motive, a causative agent, the driving force of the process, on the other – as a process, a stimulant for the development of a motive.

A. A. Derkach and E. V. Saiko [8], when developing problems of acmeological development, determine the phenomenon of actualization as a need for the realization of their abilities and talents, creative potentials, etc.

In general, self-actualization should be understood: in the dynamic sense - as the process of identifying or stimulating internal contradictions of self-development, understanding and solving existential problems, which leads to the transition of individual, personal and subjective qualities of a person from a potential to the actual state, ie their self-development, and thus ensuring the beginning of a new stage of self-realization.

In terms of content – as an integrative personal quality that provides a person with the willingness and ability to overcome internal contradictions in the course of self-development, mobilize their acmeological resources for the creative implementation of life plans and programs and the effective solution of personal and professional problems.

Therefore, self-actualization can be referred to as a specific kind of integrative personal competence, ie as an integrative personal quality, which mediates all types of purposeful activity of a person, allows one to act independently and responsibly, provides for the formation of a productive algorithm of vital activity and provides for improving its efficiency. The dynamic aspect of self-actualization is its characteristics such as autonomy and spontaneity.

G. Allport distinguished two types of functional autonomy. First, it helps to keep the body in a functioning state, which is related to the mechanisms of feedback in the nervous system. The second, functional autonomy, refers to a person's acquired interests, values, attitudes and

intentions: "This is the main system of motivation, which ensures the persistence of a person's desire to conform to one's inner self and to achieve a higher level of maturity and personal growth. Self-autonomy also implies that people do not need constant remuneration for not abandoning their efforts." [19, p.287].

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M. R. Ginzburg characterizes an important feature of the dual nature of human, concretizing one's simultaneous belonging to the spiritual and the material: "... on the one hand, human is contemporaneous with infinity, on the other - since as a biological being it is finite, one's implementation is

unfolded in time - whence the constant dissatisfaction with these implementations" [6, p.43].

The main feature of a person, which determines the significant characteristics of one's nature, is the system forming unity of a special objectively defined creating activity - action and subjectivity, which contains the need, necessity, ability and possibility to change, expand, design such action, treat it as to conditions of one's existence and one's growth-development in it.

In ontogeny, not only development-maturation occurs - at the level of mastery of the completed, specialized qualities and properties of the kind, but also development with open borders – development-self-development, which implies the expansion of one's capabilities beyond biologically predetermined adulthood, and development on the basis of expansion and conditions changes in their environment and oneself in it. Self-development is initially a determining factor in the movement - growth-development of human in ontogeny, an important structure forming component of this process, the effectiveness and kind of quality of implementation of which depend on the extent to which a person becomes a real subject of their subjective development and self-development.

**Conclusion.** The degree and level of self-development are determined by the real manifestation of its development and the differential unfolding of the subject's effectiveness. The self-development of the subject, manifested in the growth-development of one's subjectivity, ability and need for self-determination, self-knowledge, etc., by the very nature presupposes the need and necessity of realization of the acquired level, with the tendency to self-realization as a condition and result not only of assessment of self and one's opportunities, but also the definition of self among others - self-realization, which assumes its belonging to the society in its effectiveness as a condition of the next self-development.

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Citation: V.V. Radul, R.O. Liashenko (2020). STRUCTURAL-CONTENT RELATIONSHIP OF SELF-ACTUALIZATION AND SELF-REALIZATION OF PERSONALITY. Frankfurt. TK Meganom LLC. Paradigm of knowlege. 5(43). doi: 10.26886/2520-7474.5(43)2020.4

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