A GLIMPSE INTO THE DEVELOPMENT OF HUMAN RESOURCES FROM THE SYSTEM ANTHROPOLOGICAL PSYCHOLOGY PERSPECTIVE

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Abstract

The problem of transition from the economic efficiency to the social one is critical to the modern society. Following the tendencies of psychological science development at the modern stage, the Systemic anthropological psychology is suggested to be a new methodological basis for solving the human resources development problem. It is known that the sustainable development of the society is possible if conditions are created for life self-fulfillment of a human being, growing within the space of opportunities and extending the limits of a new life standard. The investigation of the mechanisms providing progressive development of psychological ideas to disclose possibilities for researching space-time of the real life of the human being seems to be of great importance. The mechanisms of human being formation investigated in modern psychology are relevant for human self-fulfillment as a way of human being’s presenting to the world and obtaining new possibilities due to it. Within the limits of the systemic anthropological psychology consistently developing post-nonclassical ideas of cultural-historical psychology, life self-fulfillment of a human being seems to be a special mechanism, ensuring the transformation of possibilities into the reality.

Keywords: human life self-fulfillment, human resources development, system anthropological psychology

Relevance

The modern period is considered as the epoch for innovative social development. However, the latter is ensured by the human being transforming activity, resulting in the

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new quality of life that brings competition at the level of ideology, economy and social reorganizations in the society. Therefore, transition to the sustainable development through a rejection of a consumption paradigm in favour of spiritual values paradigm in the conditions of optimized consumption proves the sustainable tendency of the modern society transformation into the post-industrial one.

In these conditions, innovative activity is no longer a prerogative of a narrow group of people and concerns all levels of production.

In an industrial society the capital was mainly understood as financial assets invested in manufacture and bringing some additional income (“self-expanding value”). However, today the issue of the human capital or resource is discussed, this being indicative of a modern consideration of a human being as a strategic resource, critical to any company and ensuring the company competitiveness. Therefore, the traditional term “economic efficiency” has been transformed into a new one, “social efficiency”, defining the possibility of personal self-realization in professional life. It is understood that innovative persons can be socially effective. Considering that they promote generation of self-supported changes to constantly revolutionize their life, an innovative personality can be regarded as one of the preconditions for economic growth, a mainspring of business and capital accumulation and life quality improvement (Galazhinsky, & Klochko, 2013; Martínez-Hernáez, 2013; Yao, Arrowsmith, & Thorn, 2016; Downey, 2016).

State of the problem

The result of such changes in the society is the expansion of the scientific conceptual tools that reveal the variety of human resources in a content-rich way as non-realized possibilities which require their realization. One of such concepts is “life self-fulfillment” of a human being.

The concept of “life self-fulfillment” of a human being is also associated with the issue of formation of an actual human into a human being. Therefore, the mechanisms of human being formation investigated in modern psychology, are relevant for human self-fulfillment as a way of human being’s presenting to the world and obtaining new possibilities due to it.

A new paradigm is being formed in the psychological science and it is characterized with a systemic redefining the subject of the science. The leading researchers of a human
being as a self-fulfilled system explain spiritual destination of a human being formation through comprehension of the mission and the calling of the human, able to define his or her psychological possibilities and his or her role in the self-fulfillment processes, as a higher system (Fortier, & Albert, 2015; Platonova, Lazareva, Pechenyuk, Polichka, Ikonnikov, Semenova, Bastrikov, 2016; Dale, 2014).

Thus, the understanding of a human being according to anthropological views of the psychological science allows approaching the problem of the human self-fulfillment following the tendency of anthropologization of the science. In this regard the investigation of the mechanisms providing progressive development of psychological ideas to disclose possibilities for researching space-time of the real life of the human being seems to be of great importance.

The variety of publications on the problem of life self-fulfillment of a human being can be considered as a manifestation of the internal tendency of the science to reveal new opportunities for research. According to V.E. Klochko, “the anthropologization of psychological knowledge is already seen as the tendency, but this tendency is not understood yet as expression of regularities that define self-movement of psychological knowledge as well as mechanisms that provide science self-development as progressive (“forward” and “upright”) movements of a psychological thought” (Klochko, 2007; Bilá, Kačmárová, & Vaňková, 2015; Woźniak, 2015).

Taking this tendency into account, one could claim that psychological science development contributes to resolution of the contradiction formed in psychologists’ anthropological cognition. Specifically, there is a contradiction between two alternative orientations: 1) understanding the ordered form of the human life as aspiration to the order; 2) life realization as developing a topological way.

In the first case the concept of the human being self-fulfillment is considered to approach ideas on self-organizing processes in the living systems that result in the human being’s self-change in the course of lifetime. The second orientation, as per its content, comes closer to the ideas of subjective reality generated by a human being in the interaction with the world in its space-time (chronotopical) manifestation. The contradiction can be resolved through the understanding of a human being within the context of anthropological
psychology. This science considers human beings as open phenomena, constantly redefining themselves, solving the problems purposely and using every opportunity for making a choice for further development towards the complication – formation of the Human in a Human being. Therefore, self-fulfillment of a human being considered from the perspective of anthropology represents one of possible variants of anthropologization of psychological ideas realization, making the theoretical redefinition of a science subject objective. The idea of considering life self-fulfillment of a human being from the perspective of anthropological psychology is determined by the historical development of the psychological science. It reflects the theories, stimulates “breakthroughs” to a new ideal of rationality and specifies the generating interaction of a human being with environment, this leading to finding one’s own multidimensional world, with self-fulfilment as a living space. Such psychological enrichment with anthropological ideas is considered as “a future challenge” in which the possibility to answer in the present is prepared by the latest scientific achievements.

**Materials and methods**

The main methodological principles of the system anthropological psychology were used as methods of human resources analysis.

Among the main principles of systemic anthropological psychology the special place is occupied by the principle of systemic determination allowing to make objective the new psychological formations that set concrete directions of a human being self-realization, as a form of life self-fulfillment. Having arisen in a counterbalance to linear determination and endured a long period of its understanding as a set of various determinants causing phenomenon development, systemic determination is understood within a context of post-nonclassical ideas as a principle providing “the understanding of the nature of the free activity arising beyond utilitarian necessity” (Galazhinskiy, Klochko, 2007). The principle gains special meaning in the conditions of explaining self-determination of a human being as an open self-organized system and suggests that “in the process of interaction between the subject and the object, a new reality is generated that is supersensual, … i.e. systemic and characterizing the whole system, being at the same time this system’s product” (Klochko, 2007).
The principle of the whole human being reveals itself along with the principle of system determination and makes it possible to “take” a human being “in the unity with that part of the objective world which makes the human being’s reality. This reality has both features of reality and concreteness in which the human being lives and operates. Within this reality, the human being is involved in different activities replacing each other and realizing the systems of life relations” (Klochko, Galazhinskiy, 1999).

It is not the matter of separate manifestations of human essence but of an ontologic and “maximally complete” idea of a human being’s life. This idea is created in the course of human life since “initially a human being in the world represents a thing, an empirical fact without any tools for maintaining integrity” (Smirnov, 2006), but in the course of life a human being performs “collecting oneself into a whole, an integrity” (Smirnov, 2006), providing self-phenomenon and then self-presentation to the world. According to M.K. Mamardashvili, “we have two poles: living through extracts from regularities and laws, and dispersion and disintegration – lifeless” (Mamardashvili, 1997). Developing this idea within the context of a principle of a complete human being it is possible to concretize the aspiration to integrity. Systemisation, self-organisation is life development in space and time, “displaying” ontologic life in such a way that “it would be possible to refer to the case everywhere: not the case that has passed us everywhere possible, but the case which has been to our benefit and proved productive” (Mamardashvili, 1997). This ontologic movement to integrity requires considering work as “not a gift, but a project” (Morson, 2002). The disorder always exists, while the order requires explanation and effort. Therefore, reaching the order can become the work of all life. This is how the formation of the Most Human in the Human being is executed.

Continuous enriching of a human being’s integrity performed by the human being itself is provided by one more principle formulated by V.E. Klochko, a generation principle. According to this principle, any really performed interaction serves not only as the basis for self-reflection of the parties participating in interaction, but also as their mutual transaction leading to generation of a new quality. Here the author emphasizes the generating effect which results from the interaction of identical contrasts. For post-nonclassical research
the given principle has special value since it reveals the mechanism of complication of the system organization. “Where conformity is detected, interaction becomes inevitable; it reveals the relation of the co-operating parties which existed before interaction, was revealed in it and fixed by the created “cumulative” product which changed both system and environment” (Klochko, Galazhinskiy, 1999). According to M.K. Mamardashvili, without conformity as a “tool”, our life would be chaos, and our mentality could be characterized as disintegration and pathology (Mamardashvili, 1997). It is due to conformity that the human being strengthens order, systemic nature and integrity, expanding its own life space – space of its world view value-semantic components. The degree of these components realization determines the range of possibilities and the width of the new space found by a human being. This is the way continuous “self-generation” of a human being is performed.

All the above-mentioned principles are closely related with the issue of the human being’s life self-fulfillment. The latter acts as a generating effect of interaction of a whole psychological system with its life space possessing features of conformity to the given system characterizing the whole system and at the same time being its product. The central and grounding mindset adequate to views of systemic anthropological psychology and characterizing given principles is the belief in boundless capabilities of a human being, these capabilities determining evolution of the system development.

Referring to a problem of evolutionary movement, A. Bergson noted in his work “Creative evolution” that life is characterized by self-creation possibility, which is the result of a continuous self-creation. This capacity is specially addressed to by the scientist as the progress proceeding, continuously remaining invisible in each separate time period until “the past presses the present and squeezes out from it the new form incompatible with the previous one” (Bergson, 2007). According to the author, the life is a result which is constantly changing under the influence of the newly obtained forms of this life. If the human being follows “the natural direction then it will be developed in the form of tension, continuous creativity and free activity” (the author names this orderliness a living one) and turns back, another form of the order is involved, based on inertia and automatism. It is necessary to understand that life self-fulfillment is ensured by freedom-oriented activity.
It is the systemic anthropological psychology that acts as methodological basis of the research since processes of life self-fulfillment of a human being can be understood only within the context of the whole human being that “is included in diverse and various communications and relations with a reality but lives and operates as a unity” (Lomov, 1999).

**Results and their discussion**

A systemically important basis of the work is the understanding of a human being as a complex self-organized system the mode of existence of which is self-development providing progress of a human being in a direction of complication of the psychological system (Galazhinskiy, Klochko, 2007). Thus, the attribute “life” bears special meaning specifying the extent of self-realization “place-time” (it is not the one-stage act of one’s own potential realisation) where a human being makes efforts to open its own “human” spaces and develop its own resources.

The nature of life self-fulfillment as a manifestation of a self-organized psychological system is problematic. Modern psychologists studying “the self-organizational” issues have not developed unified approaches to understanding the phenomena of psychological reality. As a result, the “range” of self-organisational mechanisms for systems development remains rather wide: from adaptation to actual self-organisation. Ideas on a human being as the psycho carrier and psycho considered as “adaptation organ” (Klochko, 2005) cannot lead the science to the consideration of a human being as a self-organized system. Remaining in space of classical ideas, the psycho successfully performs its activity of adaptation to changing life conditions without participation of a human being. Ideas on a human being as the subject of its own life activity with possibilities of self-control mark human being’s activity as a necessary condition for its (self-) development but “do not go beyond” the post-nonclassical ideal of rationality. Emphasizing human being’s “life self-fulfillment” within the context of systemic anthropological ideas, it is necessary to come to space of a post-nonclassical ideal of the rationality providing understanding of a human being as a self-organized system. Moreover, statement of the problem requires applying such criterion of the analysis that would allow going beyond a studied phenomenon. Life self-fulfillment of a human being is a product of formation of the most complex self-organized system – “a human being”. Insights into the system of a human being determine the choice of ideas that could foster investigation of this problematic issue.
Having defined a human being as a self-organized system, it is possible to outline the process of manufacturing and generating the new, which is immediately included into further determination of the system self-organization as a form of development. Life self-fulfillment of a human being seems to be a product of development and the human life means possibility to understand that the human being itself is the most mysterious event of the world. In turn, recognizing living subjectivity as “a specific and unique general” - living life of reality, concept “life” fills the life activity of a human being with the real cultural-historical content. In view of this, in each separate act, action, life activity and life creation a human being’s life self-fulfillment reveals its essential features and increases them in an incessant vital stream where a human being “feels oneself a part of this mighty impulse of life” (Blauberg, 2003) embodying in the process of life the creativity, continuous formation, the vast variety as that infinite number of freedom degrees that defines boundless possibilities of a human being. Overlapping of human being possibility and reality conditions is the starting point for the “successful life” of a human being as a guarantee of achieving the purpose in realization of each action. It explains that achieving a purpose gives a human being the greatest subjective satisfaction that covers success of life self-fulfillment. Along with personal qualities among the factors promoting effective self-realization, it is possible to emphasize a high social status and an educational level expanding living space of a human being.

All these indicators are considered to have a direct reference to life self-fulfillment of a human being, i.e. balancing between the order and chaos which was defined by I. Prigozhin as a movement “from life to formation and back” (Prigozhin, 1997) when the accent is shifted from a balance position to instability condition where the structure is generated and reconstructed. This single moment of fixation to balance and stability along with the openness which “breaks” the established rules are related to the life self-fulfillment of a human being as specially built relation with the world around pointing on the issue whether the life is something a human being (under the formula “I live”) performs or it is something that is performed in a human being (under the formula “I am lived”). Being a means for realization of the vital project, life self-fulfillment acts as the special value allowing setting frameworks to the new life standard contextually entering wider problematic field as compared to issues
of social and economic functioning of the society. Since in life self-fulfillment the inherent form of transition of possibility into the reality proves special, only to a human being, and as a source of such behaviour “intense possibility” (Klochko, 2005) consideration of the given phenomenon and its “consequences” might move toward human life content. It is the matter not so much of a basis of a new economic stage of development, but of the reference to a human being which becomes “a measure of all things” once again (Berdyaev, 2006), acting simultaneously as a carrier of this life standard and a figure focused on creation of life conditions adequate to this standard and providing a wide spectrum of possibilities.

Since a human being acts as an initiator of movement of all self-organized systems and reveals new possibilities in this movement, life self-fulfillment of a human being each time is a new “transformed form” (Morson, 2002) being a product of the system as a whole. Human being as opened self-organized system acts as the reason of selective interaction with the environment and, accordingly, the reason of self-realization which presupposes freedom of a human being in a choice of possibilities. Therefore, self-realization of a human being in the course of life is always a change, and this change is a result of struggle putting human life in order. M.K. Mamardashvili’s works contain the same idea: “there will be no order in this world without me” (Mamardashvili, 1997). In addition, responsibility for the order presence in the world is born by a human being.

True life self-fulfillment for a human being is a situation of possibility transfer into the reality in such a manner that it acts for a human being as realization of responsible possibility as a necessity. The degree of responsibility in relation to oneself, to one’s own life world, one’s own formation as to self-realization reveals the idea of heterostastic system developments, the “possibility of transformation of the reality – necessity of transformation – the new (transformed) reality” (Klochko, 2005) which leads the system to the new standard of living shown in the course of life self-fulfillment of a human being.

Conclusion

This research results allowed proving that the orientation of life self-fulfillment as development of a human resource in the course of life coincides with how it was defined by L.S. Vygotsky with reference to development of the higher mental functions and a human
being as their systemically important basis: “The whole development is that function development goes from me to I” (Vygotskiy, 2003). In this view of the problem related to occurrence, existence, transformation, development and self-development of a human being in unity with the world, its individual life strategy act is defined in relation to the chosen strategy of life potential realization (Deci, Ryan, 2000). Considering that the economy in a modern phase becomes more human-focused, innovative and intellectual, the use of systemic anthropological psychology as a methodological framework for theoretical understanding of the human being “life self-fulfillment” phenomenon is relevant to the existing social order (Loginova, 2009; Loginova, et al. 2012; Loginova, et al.2013). In the conditions of dynamically developing society and transition from situations of problems management to situations of risks management the life potential of a human being can help improve activity in relation to the surrounding reality and the human being itself. Therefore, understanding that there is “a human being” and that there is “life” providing the issues associated with the process of life self-fulfillment seems to be a basis for a new vision of the problems of quality of human life, as well as human innovative potential and innovative behaviour.

Thus, within the limits of the systemic anthropological psychology consistently developing post-nonclassical ideas of cultural-historical psychology, life self-fulfillment of a human being seems to be a special mechanism, ensuring the transformation of possibilities into the reality. Transforming a human resource to the potentialities leading a human being to limits in those points, sectors, segments of the life world in which environment answers its possibilities with occurrence of new value and semantic measurements.

**References**


