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LIFESUCCESSAS A VALUE OF PERSONAL EXISTENCE

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The article is devoted to the issue of life success as axiological problem of personal existence. The accent has been made on the definition of worldview as a generalized system of a personality's views on the world, on its place in it, as well as on the meaning of its own life and activity, which organizes reality and reflects the theoretical and empirical experience of an individual. The basis of a person's worldview is the system of life-meaningful values such as Peace, Happiness, Good and Evil, the Purpose and Meaning of being, Glory and Prosperity, Creativity, Freedom, Humanism, Individualism, Justice, etc. It has been stressed that the most important axiological dominant and at the same time the motivation for self-development of an individual in modern cultural context is life success. It has been concluded that life success appears as a complex and multilevel ideological and sociocultural phenomenon characterized by internal unity and dialectical inconsistency. On the one hand, success is a characteristic and indicators of a person's experience of the results of its own actions and efforts for self-development. On the other hand, it is an indicator of the originality of personal position in society.

Key words: Values, Personal Existence, Personal Development, Worldview, Success.

Personal existence and personal spiritual life are the questions which always keep their high importance for philosophy, psychology, religion, art,

and other spheres of human intellectual culture. Personal existence cannot be separated from personal worldview. The worldview of a personality can be defined as the core of its views, as a system of meanings, values, ideas about itself, the world and its place in the world, as well as about the goals and objectives of its own activity. The worldview of a personality is a “road map” of its being and self-development showing where and what to strive for. The basis of a person’s worldview is the system of life-meaningful values.

The aim of this work is to investigate the role of life values in formation of personal existence.

Different axiological aspects of personality have been analyzed by: C. G. Jung [2], E. Fromm, D. McClelland [6], L. Myasnikova [7], and others. In the context of our study the emphasis should be made on the important role of the works of such authors as D. Kanarsky [3], Ye. Karakhanyan [4], S. Klyuchnikov [5], N. Rosenberg [9], G. Tul’chinsky [11] and O. Yefremova [12]. It is also necessary to note the almost complete absence of systematic philosophical works devoted specifically to the problem of life success as axiological and worldview phenomenon of personal existence.

Worldview is a generalized system of a personality’s views on the world, on its place in it, as well as on the meaning of its own life and activity, which organizes reality and reflects the theoretical and empirical experience of an individual [1, p. 36]. The concept of worldview comes from the German word *Weltanschauung* which has been first used by I. Kant. The founder of classical German philosophy did not separate the concepts of worldview and worldcontemplation. In modern philosophy world contemplation is considered to be one of the elements of the worldview along with the world feeling, world perception, etc. The concept of worldview subsequently developed in the works of various thinkers such as F. Schleiermacher (“Conversations on Religion”), F. Schelling (“Introduction to the Philosophy

of Mythology”), as well as in the work of V. Dilthey (“Types of Worldview and their discovery in metaphysical systems”), where it acquires a modern meaning. The historical types of worldview include mythology, religion, philosophy and, often, science as its special type. Personal (individual) worldview is an integral element of every personal being, the highest form of its existence and spiritual orientation in the world.

The system of meaningful life values is the basis of being and the worldview of an individual. The word “meaning” is present in this context not by chance. In the philosophy of existentialism the fear of losing meaning is one of the basic existential fears. Meaningful values are the ultimate ideological values of a personality, allowing it to navigate in being, acting as vital for it. They are formed under the influence of biological, cultural and social factors. Such values include Peace, Happiness, Good and Evil, the Purpose and Meaning of being, Glory and Prosperity, Creativity, Freedom, Humanism, Individualism, Justice, etc. In the space of culture and social reality a personality chooses certain values that become meaningful to its life, acquire a deep individual meaning and motivate individual activity. The system of meaningful life values constructs the attitude of the individual to the world and to himself, determines his behavior and perception of being. Undoubtedly awareness of the value of life itself, as well as the value of one’s own personality, one’s Self, belongs to the meaningful values of life.

In terms of C. G. Jung [2] the Self (from German *Selbst*) is one of the archetypes that ensure the integrity of the personality, uniting the conscious and unconscious parts of the psyche. Integrity is the most important indicator of mental health and harmonious development. Only an integral personality can consciously manage its development (self-development). Very accurately characterizes the essence of the Self, self-existence and its role for the spiritual existence and self-development of the personality L. Myasnikov: “The individual will exist and comprehend himself in different

ways depending on 'in which mirror he looks'. One way of unfolding self-existence is revealed in the metaphysically comprehended relation of the individual with the world, another – in the connection between the individual and the genus, grasped through the cultural and historical dimensions, the third – in direct communication (model of "Me and You"), the fourth – in the internal connection with oneself. The highest point which closes the circle into personal integrity is the question that the individual raises in relation to himself, the question of the immanent foundations of his being, of the authenticity of his existence, or of the meaning of his life" [7, p. 7].

The most important axiological dominant and at the same time the motivation for self-development of an individual in modern cultural context is success. At all stages of the development of human society there was a need to educate each new generation as a generation of successful individuals, citizens of their state. The creation of social, cultural, economic, legal and pedagogical conditions that activate the development of the internal capabilities of the individual contributes to the stabilization of social development, provides the democratic constitutional foundations of society.

Modern factors contributing to personal success include the availability, quality and social effectiveness of education, its orientation towards the development of a person's need to be significant and in demand in society, able to design life success and achieve it. Only members of society with these qualities can effectively participate in various spheres of life, engage in social and cultural creation and ensure the progressive development of society and the protection of national interests. The most important issue in this case is the study of the essence of the phenomenon of personal life success.

Success as a phenomenon of society and culture reflects the social conditions which it is formed in. The difference between these conditions determines different interpretations of success and hence, the criteria within

different social systems. However, in the context of our philosophical inquiry it is legitimate to raise the question of the independence of the phenomenon of success from sociocultural conditions and its invariance in relation to any social system.

Answering this question one should take into account the historical transformations of the phenomenon of success. In Antiquity the idea of success was formulated by Plato as the “idea of the Good”– the source of truth and harmony which satisfied the requirements of virtue. According to Aristotle the life of a person striving for the highest good must be active and virtuous. The Renaissance began to shape a sense of success achieved by the will to personal glory. F. Petrarch, N. Machiavelli and other thinkers of the Renaissance – the founders of humanism, laid down the ideas of the formation of personality as such. The idea of *fortune* (the predestination of circumstances) and *virtu*– the embodiment of human energy, abilities, talent (according to N. Machiavelli) are the components of the success of a truly free individual who knows how to foresee the course of events allowing him to subordinate circumstances and calculate his capabilities to achieve goals. The Age of Enlightenment gave rise to the cult of knowledge which gives freedom to the individual from any natural determinism. Success in life meant “keeping up” with knowledge.

It has been associated with a perfect and rational person who took responsibility for the transformation of natural existence. In the traditions of German classical philosophy the continuity of the ideas of the Enlightenment is visible: rationalism, humanistic values and new philosophical ideas, in particular, the idea of the cognitive activity of the subject (I. Kant, I. Fichte). In the context of the philosophy of existentialism two directions can be distinguished that consider the phenomenon of the success of the individual. In the context of the first theoretical direction success was understood as the result of overcoming external

circumstances and the expression of the essential structures of human existence. This approach contained a moral assessment of both the desire for success and the status associated with its acquisition. On the way to success, a person sets goals for himself and achieves them, regardless of any positive or negative influence from society. In the context of the second direction emphasizing the intersubjective and interactive nature of success it is seen as a social phenomenon.

M. Sedler in this context uses the concept of “situation” and emphasizes its significance in personal existence. The situation reveals innerpersonal potential. For example, someone who is able to act effectively in difficult circumstances will successfully cope with a difficult life situation. Interest in the issue of personal success in the domestic context is largely due to changes in the economic, political and value spheres. In 1991 the planned, directive, distributive economy was replaced by a scrapping process with a market economy and with that version of it the essence of which was and is fierce and sometimes cruel competition. The mental social attitudes of mass everyday consciousness brought up and formed on the ideals of collectivism (community for the Slavic peoples) and kindness were faced with the fact of accepting the values of individualism in a society of an “achieving” type [6], rigidity and cruelty.

Success as a value that came to the post-Soviet space after the collapse of the USSR has a semantic content laid down by the Judeo-Protestant civilization. There is no generally accepted scientific definition of success as a sociocultural category in Russian literature. At the same time it should be noted that such branches of scientific knowledge as linguistics and pedagogy recognize the following definitions of success as a postulate:

- Good luck in the conceived business, successful achievement of the goal [10];

- Good luck in any business, successful achievement of the goal. Recognition of such “good luck by others, public approval of something or someone’s achievements” [13];
- Good luck in achieving something. Public acceptance. Good results in work, study [8].

But it is impossible to recognize these definitions of personal success as exhaustive. Based on the context of the wording luck as success in this case always comes from outside: it is given or comes / is presented (that is, it is either luck or the magic of fairy-tale characters (“pike”, “Goldfish”, “fairy”, “Jin”, etc.)). It turns out that success is not obtained, earned, calculated or manifested in the form of an impulse to create anything, in other words, it is not contained within the subject of activity. In our opinion, a significant omission of these definitions is the lack of analysis of the individual, since it is she who is the subject of activity and must have a certain set of qualities in order to achieve success in society. The same applies to the lack of analysis of the structure of success. The problem of success is not one of those elaborated in the Russian-language scientific literature, since the category of “success” itself and related concepts (“social success”, “career”, “business”, “money”, “social status”) did not previously have theoretical legitimacy.

Practically no philosophical, sociological or psychological dictionary has a definition of success and its derivatives. Studies of a philosophical nature devoted to the concept of success are very few. For the first time in a direct formulation the category of “success” has been analyzed by G. Tulchinsky in 1990 [11, p. 120–151].

Over the past 25–30 years a number of dissertations in the field of philosophy, sociology and psychology have been devoted to the problem of success as a sociocultural category. It is philosophical and sociological dissertations by O. Efremova (1993), I. Canary (2000), N. Rosenberg

(2001), S. Klyuchnikov (2003), Ye. Karakhanyan (2009), O. Mikhailova (2009), V. Kayukov (2011), O. Yakutina (2011), L.Mulyar (2012) and others. There are also modern psychological studies on the topic of success by N. Nefedova (2004), N. Markelova (2005), N. Leifrid (2006), V. Atyunin (2006), A. Tugusheva (2007), N. Golovchanova (2010), and others. The scientific discourse of the concepts of “success” and “personal success” in these works can be differentiated into two interrelated ones: philosophical and psychological.

At the same time in the context of philosophical discourse the sociological discourse stands out, and in the psychological discourse – the discourse of managerial activity (business psychology). Analysis of these works allows us to state the following. It is useless to speak about success apart from the features of the social structure outside of certain connections between different forms of ideas about success and the structure of the social and economic system of society.

We believe that one should also take into account the social status of the individual, sex and gender, age and self-esteem. The vast majority of authors view success mainly through the civilizational prism of the “Soviet project” and touch upon the motivational process and achievement motivation.

Three groups of signs of personal life success can be distinguished:

- Success as a result of the activity (cooperation, healthy competition) of a personality to achieve by its significant goals that reflect the social guidelines of society [12] and as a general social strategy of achievements [3];
- Success as a form of self-realization of the subject, ensuring its self-development [9] and as “the most complete satisfaction” [5];

- Success as an assessment by society in the form of approval or recognition and as “correlation of one’s activities with the spiritual and moral values of society” [3; 4].

Modern philosophical, sociological, psychological researches call success one of the fundamental social and personal lifevalues around which the idea of social order has been formed. Recognition and social reward to a decisive extent depend on how the value-symbolic universes of the individual and his social environment are combined. In general, success as an essential component of personal existence is the result of creative activity to transform one’s own Self going beyond one’s own life limitations, a “breakthrough” to freedom from natural and socially-cultural conditioning. From a phenomenological point of view success is one of the structures of being laid a priori into human nature.

Therefore, personal life success appears as a complex and multilevel ideological and sociocultural phenomenon characterized by internal unity and dialectical inconsistency. On the one hand, success is a characteristic and indicators of a person’s experience of the results of its own actions and efforts for self-development. On the other hand, it is an indicator of the originality of personal position in society.

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