

PROBLEM OF ALIENATION AND WHOLENESS OF THE SUBJECT

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The problem of the subject, its development, thinking, freedom and action, is the center of philosophical and psychological researches, in which such questions as destruction, damage of integrity of the subject, inadequacy of social manifestations of the person, irrationality of his behavior always were relevant. A certain contribution to research of the unconscious' role in spiritual life of individual, exploration of the subject from its mental bifurcation viewpoint was made by S.Freud. [1]. In our opinion, destruction of the subject, can be understood as loss of internal freedom by oneself, when the individual considers certain social forms, objects, as a worthiness, instead oneself' Self, following to their limited sense, doing them a sense of own life.

Mental wholeness preserves itself in the way it directed all its purposes, aspirations, actions on implementation of the main value, following uniform motive. However, in cases of following to two or more mutually opposite motives, both equally valuable and significant to it, the splitting mental whole on parts can be observed. It is equivalent to emergence in soul of the individual of two and more subjects that especially emphasizes a paradoxicality of a similar situation. The phenomenon of splitting of the personality represents striking picture of a disease state of human mentality and his or her life when in the same individual two and more personalities can coexist – each of them with own values and motives, vital orientations and contradictions, a few different “Egos”.

In our opinion, the destruction of human expressing in internal mental splitting of his “Ego” is based on the alienation phenomenon. Alienation is certain

personal attitude of human to the world, his or her understanding of place and role of oneself in the world, instead of initially defining him or her and predetermining condition. This attitude people create on their own, implement with others and express externally. However, alienation is a way of human development, the form limiting its freedom and subjectivity which, as a result, distorts his or her human essence. Probably, it grew out of a choice of such value, which turns out alien to freedom of human as its essence. The internal mental conflicts at individuals can arise as a divergence and a contradiction between the values erected by aloof society, which was created by individuals, and the personal values, accepted by separate individuals. The interrelation of these values in specific individuals can be infinitely various, but, in alienated living conditions, they quite often accept incompatible character.

Alienation represents objectively developed contradiction in structure of the society, public relations of people; it is expressed in that the subjectivity of the human loses holistic character, because of activity of human, his work is divided, split on the mutually conditional spheres and loses integrity.

Alienation bears in itself the following important consequences: a) the result of a full overturning is that the subject turns into an object, and all functions and character of the subject that are peculiar to the person acquire impersonal anonymous social forms; b) the relations acquire irrational character of logic of alienation, according to which not the person is the creator of meanings and values, providing with them the world of objects, on the contrary, objects and external social forces are initially provided with meanings and senses and, therefore, they dictate the person this certain values, defining his vital orientations and purposes. This logic is real semblance (outward appearances), because individuals often perceive these meanings and values as originating from society and fixed in social norms and requirements, i.e. as properties of external things. For example, wealth, being result of common efforts of people and originally called upon to serve needs of people, it starts being perceived by individuals as a certain self-purpose, for the

sake of which, they are ready to sacrifice the freedom and development. As a result, not development and freedom of individuals by means of wealth and other things become a main goal, vice versa, development and accumulation of wealth are self-purpose where individuals reducing to tools of its self-movement.

Life of individuals is splitting, having two spheres of their being: in one sphere the individual follows personal aspirations, purposes and accepted values, approving the one's own special independent life, where, of course, meaning and sense of its values can be the most different, in another, the official sphere, he or she has to follow the superhuman aspirations and purposes, given out for the public purposes, the general and the same to all individuals that are considered above the individual purposes and motives. However, aspirations and the purposes intruded by society, being accepted by the individual, act too as own, internal motives, otherwise, phenomenon of splitting and a contradiction between personal and impersonal values wouldn't be observed.

However, it should be noted that alienation, even being the real social phenomenon, can't acquire completely total character as people create it. Therefore, the person can't lose the subjectivity completely. Even in distorted, turned form, human remains the subject also in the conditions of alienation.

From conditions of alienation it is possible to explain internal mental bifurcation of personality and its extreme painful forms, such as the neuroses, the internal mechanisms of which and character of their passing were opened and described by S.Freud.

The fact that the human actually creates the alienation, splitting of spheres of the own activity and life by multidirectional and hostilely incompatible forces, means that, first of all he or she bifurcates in own soul, in the thinking. Thus, internal mental alienation isn't only the reflection of external splitting, even though both of them are actual. First of all, the subject creates certain values in the soul, installations, a ban, norms and passions, which don't coincide, and even are

opposite on sense to its essential development, its freedom and purely human values. After that in external reality, in relationship with other individuals they create norms and orders corresponding to aloof values, endowing with their values the external social forms, public forces. Only after that the movement of social forms becomes really alien to the person, because bears in itself anti-human meanings. At the same time individuals preserve their aspirations to autonomy, individuality, vital installations of freedom and development corresponding to their level of subjectivity, which is opposite to sense and the purposes of their accepted aloof values and desires.

If the individual considers social forms as the own supreme value, he is obliged to them, but personal motives are also strong; the conflict of motivations, in my opinion, can be resolved in benefit of impersonal motives, hence, there can be a repression of personal motives by these motives in unconscious area and, thus, their suppression. Freud didn't explain it in connection with alienation. Thus, conscious and approved impersonal motives cover the others, suppressed and non-conscious. Certainly, variations of emergence and resolutions of conflict can be boundless, since each case is individual. But in extreme cases, when the conflict becomes insoluble, such pathological phenomena as neurosis, and in extreme cases psychoses, can be observed up to disintegration of "Ego" or existence two or more "Egos" in the same individual. In my opinion, the reason of confrontation can be also an existence of two or more mutually exclusive motives of social origin in the soul of the individual, such as ambition, envy, moral values, aspiration to the power and many others, not just the conflict between natural and social.

In the conditions of alienation, many individuals, probably, find two ways of satisfaction of their personal aspirations and by these - a certain degree of the internal conflict settlement: the first, - when individuals identify their personal interests with the interests of impersonal institutes and norms, the place of personal motive at them is occupied by motive of the impersonal sphere, its statement and prosperity. It can be interests of the state, corporation, moral, society as a whole,

etc. The individual perceives strengthening and the statement of this highest source as reinforcement of personal self-affirmation and development. Other case is identification by the individual of his personal aspirations for the purpose of multiplication of wealth, the capital. The individual hasn't the purpose the statement of him as personality, his independence and subjectivity, he does itself a tool of self-development of wealth, becoming the moment of its movement or, as K.Marx was expressed, "personification" of the capital, its ended in personality form [2, 163]. Purely own personal values remain unknown for the individual, they aren't realized and forced out.

The second way of satisfaction of personal motives and mindsets is that many individuals realize them in various degree and separate them from the interests of external dominating sphere. There is no place of identification of various on sense aims, on the contrary, individuals are turned to approve and protect their personal values and interests from influence of suppression and domination of forces directed against them. Personal interests and aims aren't suppressed and not forced out, they are realized and approved by individuals. In these cases, also the conflict of mutually exclusive values doesn't reach degree of full unsolvability.

References

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