

Interdependence of self-understanding and personal liberty in the context of existential psychology

¹Olga I. Kayasheva, ²Valerij A. Kislyakov

Abstract

Existential psychology explores various aspects of human's life including issues of liberty and self-understanding, which are of the particular importance. The paper presents the analysis of key aspects of personal liberty and self-understanding and focuses on how these two phenomena are interconnected in terms of existential psychology. The following aspects were substantiated: self-knowledge, as the process of understanding oneself, one's own psychological actions and mental conditions, becomes the basis for the development of self-understanding from the moment of entering the period of adolescence; self-understanding is integrated into the structure of self-reflection; self-understanding implies the attainment of a new signification of existential self-knowledge obtained during self-exploration; interconnection of liberty and self-understanding fosters the high rate of both mental and physical activity of a subject, as well as their ability to change themselves, currently fulfill themselves and organize their own future. Creative work can serve as an instrument that helps unlock new talents and personal qualities, ensure one's liberty to express oneself and increase self-understanding. Self-understanding assists in fulfilling one's own authenticity in the world: a person accepts themselves as they are, meanwhile changing themselves in terms of their life purposes and in accordance with their true nature (acquisition of inner liberty).

Key words: liberty, free choice, free will, self-understanding, self-knowledge, self-reflection, existential psychology

I. Introduction

Today the world undergoes hard times involving severe phenomena (pandemic, environmental disasters, lack of natural resources, etc.), therefore the existential approach in psychology is gaining a particular relevance. This approach helps find the meaning of life and obtain the sense of purpose, understand that one's life is temporal and death is inevitable, make choices and take responsibility, accept loneliness and isolation in the world, etc. The existential psychology is an ultimate expression of philosophical ideas about the existence of an individual in the world, the uniqueness of each person. The philosophy of existentialism, developed by F. Nietzsche, S. Kierkegaard, M. Heidegger, J.P. Sartre, G. Marcel, A. Camus, N.A. Berdyaev, L. Shestov, etc., has become the basis for existential analysis developed by Ludwig Binswanger, daseinsanalysis developed by Medard Boss and Alice Holzhey-Kunz, logotherapy by Viktor Frankl, existential therapy and coaching by James Budenthal, Rollo May, Karl Jaspers, Irvin Yalom and others. The problem of liberty was actively scrutinized by such existential philosophers as Soren

¹Russian State University for the Humanities, 125993, Miusskaya Sq. 6, Moscow, Russia

²Moscow University for Industry and Finance «Synergy», 105318, 2 Izmailovsky Val, Moscow, Russia

Kierkegaard, Martin Heidegger, Jean-Paul Sartre, and became the forerunner of ideas developed by existentially oriented psychologists, therapists and psychiatrists: Ludwig Binswanger, Viktor Frankl, Erich Fromm, Rollo May, Irvin Yalom and others. Self-understanding in philosophy and psychology has long been on the fringes of scientific interests, studies on self-knowledge were more preferred. Nevertheless, turning to the issues of human self-knowledge enabled delving into the study of the truthfulness and authenticity of human existence, self-realization through making choices and with the use of mechanisms of rational and intuitive self-exploration.

We made several attempts to study the phenomena of liberty and self-understanding separately, but their interconnection was becoming more and more evident, so we started a joint study of two these phenomena. Existence in the world is a complex process. A person being a reflective and conscious creature is responsible for their existence. Due to this fact, liberty and self-understanding of a person are complicated psychological phenomena that require a comprehensive study. Such aspects of liberty as free will and free choice acquired various interpretations in philosophy and psychology, which depend on a particular historical period, level of development of scientific knowledge, role of religion and state in human life. Views were changing along with the ideas that made the way from the divine providence, destiny and fate in human life to the abstract ability of person to permanently overcome themselves (according to certain social attitudes). To gain liberty and achieve self-understanding is a big challenge for a person, so there is a need for studies on the problem posed in the present paper. The existential approach in philosophical and psychological works focuses mainly on the issue of liberty, while self-understanding remains just the secondary issue in many studies. We assume that the key aspect for ensuring the activity that is essential for a subject and their gaining of inner liberty is self-understanding.

II. Materials and methods

Several theoretical research methods were applied that allowed us to carry out the work in three stages:

- 1) at the first stage, we used the theoretical analysis from scientific works written by representatives of existential philosophy and psychology dedicated to the problems of liberty and self-understanding of a person;
- 2) at the second stage, generalization and comparison of theoretical existential concepts and methodological practice of existential therapy were carried out. This allowed us to identify the main directions in studying personal liberty and self-understanding;
- 3) at the third stage, we proposed a theoretical model (modeling method) of the relationship between self-understanding and personal liberty from perspective of the existential approach.

III. Results

The first stage of the work involved the analysis of the basic ideas in existential philosophy and psychology in terms of liberty and self-understanding of an individual. Liberty has become one of the main subjects for the existential psychology to study, but the problem of self-understanding always being "secondary" has been studied in the context of self-consciousness and self-knowledge. S. Kierkegaard believed that liberty being a combination of potential opportunities causes anxiety also called "dizziness from liberty" before being materialized by a person [1]. M. Heidegger, the founder of existentialism, continued working with Kant's ideas about negative liberty (freedom from something: independence from the world, from history and nature, from God, from constraints) and positive liberty (focus on something, being open to something, etc.). Liberty is a special condition for the openness to and understanding of existence [2]. According to M. Heidegger: "Causation is heeling in liberty" [2, p. 361]. Loss of personal identity leads to the loss of liberty and self-understanding; a free person is able to withstand Nothing. Liberty

is achieved in non-existence and death as a finitude of being has the liberating significance. Death eliminates all needless, false and allows one to turn to oneself [2-3]. J.-P. Sartre, who was M. Heidegger's student, believed that a person initially is a real nothing and creates themselves during their life. A person, who has been thrown into this complex world where there is no God for no reason, takes the responsibility for their actions and for other people, and then their being finds liberty. All person's manifestations in this context are products of their liberty. Loneliness and fear go with the burden of human liberty in the context of pointlessness and unbelief. The need to correlate one's liberty with liberty of others is an additional problematic area of the existential psychology. A person is always incomplete and must find themselves. Existential philosophy is a special humanistic doctrine, a theory of action that makes human existence and understanding of truth possible with taking into account of the environment and human subjectivity [4].

Existential philosophy continues in the *daseinsanalysis* developed by L. Binswanger. This area of psychology describes liberty through the plenitude and complexity of relationships of a mentally sane person with the world. When one part of these relationships is threatened, the other part acts as a footing. Only when a person recognizes their instability and scarcity and limitation of their own world, they feel the increase in anxiety and appearance of fear. An existentially mature person with true temporal focus on the future is not like an unhealthy person who replaces the future with the past. The invariance of a person's worldview does not allow properly responding to such aspect of time as unexpectedness [5]. Self-understanding as a part of Binswanger's approach is also a dynamic formation that becomes a sort of marker designating mental health of a person.

The existential psychology of E. Fromm understands liberty as the main condition for growth and development of personality and directly associates it with person's desire to affirm their life. Liberty defines the existence; at the same time, liberty and human existence are inseparable. It is advisable to define positive liberty ("freedom to do something") and negative liberty ("freedom from something"). The context of "freedom from" is determined by the intense activity of a person, their choice and further acceptance of consequences of this choice. Negative liberty may entail the feeling of loneliness, loss of identity and increase in anxiety. A person would no longer be able to return to his lost paradise. Positive liberty "as application of a person, implies absolute acceptance of a person as a unique individual... Actual personal development always consists ...in the development of a personal framework... Consistent personal development is possible ... when the condition of the highest respect for personality characteristics is fulfilled: for both other people's and one's own" [6, p.267]. Positive liberty implies the development of one's individuality and the fulfillment of one's potential, which in fact is the main life purpose. A person themselves "is the center and purpose of their life" [6, p.268]. Positive liberty appears in total fulfillment of person's potential, application of their abilities, in their activity and spontaneity. Liberty is an essential condition for personal development. E. Fromm focuses on self-consciousness, which, just like liberty, undergoes several stages associated with the separation of one's Self from the rest of the world and with the process of psychological individuation [6].

When developing his ideas about the meaning of life, V. Frankl described the context of person's inner liberty and their abilities to find their own meaning of life. Without detracting the importance of external impacts and internal incentives affecting a person's existence, V. Frankl speaks of the opportunity for a person to freely determine their position in current conditions. A human is free to become an individual, change themselves or refuse to change [7-8].

The philosopher and psychiatrist K. Jaspers believes that the need to make decisions remains with a person throughout their life and provides liberty; existence is fulfilled through the opportunity to make choices and decisions. Liberty is relative and limited by a certain framework of existence, yet the true human existence is a being of liberty. Fear of liberty can lead to escaping from it, which among other things entails the loss of oneself, while a person

walking his own path remains themselves. A person is able to know themselves through their mental activity, the acquisition of life purpose allows them to be themselves. Intense self-analysis helps find the purpose and meaning of life [9].

Existential psychologist and psychotherapist I. Yalom believes that intense self-analysis is possible when one is separated from the outside world with provision of the following necessary conditions (loneliness, silence, freedom from distractions and time). Extreme experience associated with borderline situations for a person may become a booster for self-analysis. I. Yalom understands liberty as an ultimate reality, it is inseparable from taking responsibility and, consequently may trigger horror in a person. Liberty implies facing the emptiness, as well as the lack of any structure or solid framework. Liberty leads you to the realization that it is you who are the architect of your own world and who bear full responsibility for it [10].

R. May believes that a person will always strive for liberty, which is quite natural in the process of discovering one's own existence and when asserting it. The problem of determining the limits of liberty is closely related to the issue of responsibility and the struggle of existence with a possible non-existence. The loss of mental health is directly related to the loss of a personal liberty. Liberty is based on person's ability to go beyond the existing situation, make their choice and accept the inevitability of its consequences associated with both good and evil, since increased potential in one (good) leads to the increased potential in another (evil). Liberty implies, first, a person's ability to control their development, and second, readiness for change. Liberty relates to self-consciousness [11-12]. Carl Rogers takes liberty as a subject for his existential-humanistic studies and considers it as a required condition for personal growth and self-actualization. In practice, experts often have to deal with the problem of perversion of consciousness, which causes moving away from liberty to isolation and loss of one's Self [13-14].

The first stage of theoretical research showed that the main attention in existential philosophy and psychology was paid to the problem of liberty. As for the problem of self-understanding, this aspect was and is on the fringes of scientific interests of many researchers. The interest of researchers was most often associated with such phenomena as self-consciousness and self-knowledge.

At the second stage, we generalized and compared the theoretical existential concepts and the methodological practice of existential therapy that are related to the problems of personal liberty and self-understanding. Considering the problem of liberty in the context of existential approach, we conclude that this phenomenon was majorly studied in terms of "liberty from" aspect, i.e. external liberty (in the absence of external constraints), and of "liberty for" aspect, i.e. internal liberty (special psychological position of an individual) [15].

Negative aspects of liberty are death, loneliness, fear and anxiety. Its positive aspects in the context of human existence are love, faith, hope, self-acceptance, self-knowledge and self-understanding.

Existential liberty is associated with the responsibility of a person for himself (A. Camus and others) and for other people (J.-P. Sartre and others) with being involved into relations with them (J.-P. Sartre, G. Marcel and others). Liberty implies activity and setting life goals. At the same time, the ordinary living of life ("like everyone else") that corresponds to generally accepted principles, standards, etc., does not allow reflecting many of existential aspects and leads a person away from the true meaning of being, which however can be comprehended when a person experiences and perceives a borderline state (K. Jaspers) [9].

D.A. Leontiev concluded that liberty implies moving to a higher level of self-regulation providing for the subjection of other levels and the disruption of determination. Awareness is the basis of individual liberty and includes the following: awareness of one's capabilities, prescience of the prospective future, perceiving the existing external forces, etc. The level of individual liberty is determined by its external (situational), internal (personal), social and

material resources. D.A. Leontiev refers personal resources to inalienable resources. The value-semantic substantiation of liberty is necessary to ensure positive liberty and to prevent lapsing of liberty into arbitrary will [15]. The individuality of a person defines the uniqueness of their existence, their free will and free choice. Gaining liberty is an opportunity to be and therefore understand yourself. The process of acquiring liberty is associated with a number of difficulties from internal restrictions to external, imposed ones. Specific historical conditions may stipulate the degree of individual liberty, thus, a typical representative of a society is a product of certain time and place who lives in accordance with a life pattern imposed from outside [16]. The question of what will facilitate the process of attaining liberty remains unresolved, as well as the question of whether distancing from the world will become an opportunity to gain liberty and how affordable it is under modern conditions [9]. A person stops being themselves, splits into functions, becomes a simple production unit, which is expected to fulfill some duties without any speculations [9, 16]. Liberty is associated with creativity that is an internal impulse propelling a person to create without being forced. Life may act as a subject of person's creativity, while a person themselves can become an "existential designer" [16].

Existentialism, which continues developing in psychiatry and psychotherapy, allows reconsidering the ideas about mental illness and liberty. Olga Vlasova, relying on the ideas of D. Binswanger, notes that while neurosis may be understood as a depletion of existential potential and a movement towards non-authenticity, psychosis is a person's complete rejection of liberty [17]. K. Schneider notes that traumatic experience of a person entails tension, loss of support, a sense of life uncontrollability and loss of the meaning of existence. When practicing existential psychotherapy, it is important to help a person learn how to build relationships with the shocking parts of themselves. Self-identity, self-transformation and making choices allow a person to gain the required liberty [18].

Existential psychology and psychotherapy are currently represented by two main areas: ontological (L. Binswanger, J. Buigental, M. Boss, R. May, I. Yalom and others) and personological (V. Frankl, A. Langle and others.) Theoretical differences between these directions are as follows: according to the first area, essence precedes existence, human existence is above natural and social causality; according to the second area, existence precedes essence, while personality actualization is emphasized. Personological area has played a significant role in the development of existential psychotherapy, and has allowed the development of original methods for working with patients [19].

Self-understanding, as a newly formed structure integrated into personality, can be spoken of no earlier than from late adolescence or youth [20-24]. Self-understanding is an important newly formed structure of a personality that is necessary for a person to be integrated in the system of social relations and to accept themselves they are. Self-understanding contributes to a better understanding of people around, their incentives, actions, states of mind. Self-understanding is required for a sufficient self-fulfillment of a person, for effective comparison of goals with person's real opportunities and abilities. Self-understanding is always needed as a goal itself, and at the same time the process of self-understanding runs for achieving a goal set [24]. It is worth mentioning that goals "justify the efforts demanded to achieve it, but ultimately it is the efforts spent that make the sense of those goals" [25, p.334]. Immersion in activity contributes to changes in personality and more intensive self-understanding. Self-understanding can show itself not only as a newly formed structure of a personality, but also as a process of comprehending one's existence that is developing at the level of perceiving one's place in the world ("The Self and the World"), not at the level of one's relation with oneself ("I and Me"). The result of such a complicated process is the emotional and cognitive agreement between the products of reality and person's self-consciousness [24]. Self-understanding reveals individual psychological characteristics of a person, their abilities and opportunities to achieve goals, ensures the coherence of their ideas about themselves and joins the structure of self-reflection, which implies a person's shift to a new level of development [20-23].

At the third stage, we proposed a theoretical model of relationship between self-understanding and personal liberty. Reaching the deepest levels of self-understanding is a difficult and long process that starts from person's appearance in the physical world (i.e. from the very beginning of existence). We assumed that self-understanding is mainly based on person's self-knowledge. Some of the basic aspects of bodily self-knowledge are already manifested during the infancy period. Further self-exploration goes on at various levels throughout the whole life, undergoing significant qualitative changes when making each age step. Self-knowledge is closely related to a human body and all its changes being undergone, so it directly affects the physical self-image [20-23]. Due to the presence of cenesthesia a person has their subjectivity formed, since their body allows defining their own boundaries and limits and perceiving their interaction with the outside world. Human body is subject to external destruction, aging and various diseases; it represents a special subjective reality for a person [26]. Proceeding from the consumer attitude to one's own body, a person may harm their relations with it, so that the physical self-image may be distorted, which surely will negatively impact their self-knowledge.

Self-knowledge is associated with exploring one's mental characteristics and understanding oneself as a subject of social relations, particularly in interpersonal conflict situations [20-23; 27]. It is the knowledge of oneself that becomes necessary for the development of human self-understanding. Self-knowledge means referring to one's essence. A person asks questions related to self-knowledge, penetration into one's essence: "Who am I?", "What am I?", "What am I in this world and what is "Ought to", i.e. what does not correspond to my essence and was imposed from the outside". Self-knowledge is the investigation of truth, authenticity of one's existence and feelings, of life experience gained, opportunities to change oneself; it means to attain free choice and take responsibility for it, discover the subjective meanings of one's life and uniqueness. Self-knowledge contributes to the efficiency of person's meeting with the main existential conflicts and existential anxiety, as well as to finding acceptable solutions for themselves.

We define self-understanding as a more complex phenomenon than self-knowledge. In existential psychology, there is no clear explanation for this psychological term. It can be assumed that self-understanding starts its development in the period of late adolescence and youth [20; 30]. It is an important subject's acquisition, based on their personal existential experience. Self-understanding based on self-knowledge leads to gaining inner liberty, turning to oneself and fulfilling one's authenticity in the world. A person learns how to accept themselves as they are: I am who I am and I can understand and change myself in connection with significant objectives and life purposes. I can live in peace with myself and in accordance with my true nature. Liberty, as well as self-understanding also undergo a number of qualitative changes: from the "freedom from", associated with self-knowledge, to the "freedom to", which is impossible without self-understanding. Acquisition of true self-determining (internal) liberty ("freedom to") is one of the most important achievements of a human. Achieving inner liberty involves overcoming a number of age-related and existential crises.



Fig.1. Determination by the client of their own boundaries when interacting with the outside world and other people.



Fig.2. Example of client's own boundaries and their interaction with the outside world.

When working with clients and counseling, the question often arises of how a person defines their boundaries, how they build relationships with the outside world and other people. The technique named “Boundaries” (see Fig. 1-

2) of O.I. Kayasheva can be presented as the example. Specifics of building boundaries by using colored paper cards of various sizes show the levels of personal liberty. "Freedom from", as an attempt to cut oneself off from the world, to separate oneself from any surrounding people, manifests itself as the following fact: a person when modeling boundaries of paper cards makes them solid, impenetrable, often disordered. They "strengthen" boundaries by building several protective rows, heap cards on each other. Being isolated, such a client achieves a certain homeostasis, but at the same time loses the ability for further qualitative changes that are important for self-enhancement. We can find a parallel in Anton Chekhov's story "The Man in the Case" about a Greek teacher Mr. Belikov who was hiding from life in the "shell" and expectedly did not manage to meet reality, which came in the shape of upcoming marriage to Varenka, the daughter of a state councilor. In some cases, a client has not passed through the separation stage, so the question of "freedom from" is postponed to the later ages or is not raised by a client at all. In such cases, a therapist deals with a psychologically immature personality structure. Such a client has a propensity for shifting responsibility on others and putting it into their psychological space. He or she may perceive other people as parts of him or herself, included in his/her personal boundaries, if such a person considers the fulfillment his/her life purposes impossible without those people. For example, psychological space of a forty-five-year-old woman involves her husband, whom she blames for all her life troubles, yet she does not even entertain a possibility of separation from him. Such a step would make her grow up and take responsibility for herself and her life. Another example: a forty-two-year-old female client with cancer (in two-year-long remission) includes all her friends and parents in her psychological space and claims that they are her incentives to "change her inner state" and "do something in her life".

In the method under consideration, "freedom to" is determined through the fact that a client flexibly and adaptively responds to what is happening around and rebuilds their boundaries according to internal requests, life goals and certain meanings. Clients build their borders quite clearly and consistently. Achieving inner liberty is feasible when finding major purposes, which to be achieved demand enduring difficult crisis situations by a person. In book "Bless the Beasts and Children" by Glendon Swarthout, teenage characters go through traumatizing experience of parent-child relationships, through bullying from peers and counselors, but despite all these difficulties they decide to save the buffalos. In the end, they gain liberty from the burden that was imposed on them by cruel and insensible people around.

Self-understanding is a new existential meaning of that knowledge of oneself [28], which a person has acquired previously through self-exploration. Self-understanding deeply reveals the determinants of person's behavior, their state and semantic constructs. In their adulthood, which is accompanied by hard existential crises, a person becomes capable of profound self-analysis, of separating themselves from what the social environment broadcasts. We assume that turning to oneself, not yet distorted by non-constructive patterns and defence mechanisms, helps accept oneself as a given entity and initially important unit (like other people) within the whole structure of being. The question of the relationship between liberty and self-understanding still remains open. We assume that it is self-understanding that allows finding liberty in its positive context. Acquisition of inner liberty by a person contributes to:

- unlocking person's creativity for their further self-enhancement and self-development;
- providing additional opportunities to find new existential meanings that propel self-understanding;
- the opportunity to be intensively involved into various systems of relations (professional, family, etc.), with taking into account of their psychological characteristics and actual (not imposed from outside) needs;
- ensuring a subject's flexibility in various systems of relations, rejection of rigid, non-adaptive styles of interaction;

- taking responsibility for one's life, for choices made and their consequences;
- effective current self-fulfillment with reflection of the resource aspects of past experience and overcoming fear and existential anxiety about the uncertain future.

Relationship between self-understanding and liberty is implemented through the following aspects:

1) Self-understanding allows setting liberty boundaries, in accordance with the existing value systems, personal attitudes and acquired life purposes; conceiving all possible consequences of going beyond these boundaries, accepting responsibility for the choice made and for one's life, comprehending other people's liberty boundaries and those of one's own during interpersonal interaction, realizing the right to preserve one's psychological boundaries and to protect them from negative environment.

2) Relationship between liberty and self-understanding provides the opportunity to go beyond the limits of unconstructive, restraining social attitudes, to comprehend and imagine oneself and the difficult life situation occurred in a new actual context; to compare the features of one's existence in the world with opportunities available and persistently change their life taking into account the deep needs and external conditions (related to family, profession, etc.).

3) Liberty implies a high activity of a subject, both intrapersonal and external, when interacting with the social environment. Liberty gives the possibility of flexible inclusion of a person in various systems of relations taking into account his or her psychological characteristics and needs and quick response to life changes.

4) The interconnection of personal liberty and self-understanding provides the fulfillment of personal creativity their further self-enhancement and self-development; provides additional opportunities for finding new existential meanings based on one's own life experience and knowledge acquired due to the existential experience accumulated by other people.

5) Self-understanding based on self-knowledge, which is an earlier psychological structure, helps expand the subject's capabilities through expanding knowledge of themselves, of available psychological resources, of weak areas of a personality and opportunities either to improve them or to reduce their impact on person's life. Self-understanding is necessary to ensure internal liberty of an individual ("freedom to").

6) Self-understanding implies that a person reconsiders their past experience and organizes their future taking into account the present, and gets involved in the structure of personal reflection, which is attained as a new psychological formation in the period of late adolescence. Thereby self-understanding contributes to a person's awareness of their needs and place in this complex world, particularly in hard life situations, and expands the boundaries of their personal liberty.

IV. Discussion

The proposed analysis of existential concepts allowed assuming the existence of relationship between liberty and self-understanding, developing a basic theoretical model that explains the mechanism of this relationship. The proposed model is not ultimate and represents a continuation of previous studies [20-23; 29-30], which reveals the need to continue works in this direction. In order to highlight liberty and self-understanding more comprehensively in terms of the approach under study, additional research is needed, particularly in areas of existential psychological counseling and existential therapy. The theoretical model has shown that self-knowledge becomes the basis for the development of self-understanding. Self-understanding integrates into the structure of personal reflection and becomes affordable at a qualitatively acceptable level for late adolescents or for youths (depending on individual psychological

characteristics of a subject, their life experience and specifics of their social environment). Self-understanding is tightly tied to personal liberty, which also becomes affordable for a subject only at a certain level of personal development: at the level at which a person stops their dependent relationships with close people and enters the period of early maturity with proceeding their intense soul searching.

V. Conclusions:

1. Self-understanding implies comprehension of one's life in a new context, taking into account the existing historical situation, family and professional environment, where one is integrated, and one's individual psychological characteristics. Liberty and self-understanding are interrelated psychological phenomena. Liberty is achieved during the process of permanent personal self-development and self-enhancement. Liberty is ensured only when one understands oneself, overcomes difficulties associated with intrapersonal conflicts and endures external crises, including non-standard crises (for example, divorce in the family, death of someone close, loss, illness, etc.).

2. Liberty cannot be separated from personal activity, meanwhile contributing to this activity and allowing a person to go beyond the existing formal restrictions and fulfill their creativity. Creativity is one of the main tools to apply person's new talents and show qualities that provide liberty for self-expression and self-development.

3. More profound self-understanding can be achieved under the following conditions: when being alone (for those who are ready for it and capable of reflecting their life experience, otherwise loneliness can become a reason for various psychosomatic and mental disorders progressing), when immersed in activities significant for a person (professional, creative activities, etc.), when using spiritual practices, etc.

4. Self-understanding allows a reflecting person to accept themselves being different: with their strengths and weaknesses; it also helps a person compare their capabilities with the existing conditions and focus their efforts on possible self-transformations of changes in their environment. Self-understanding is based on self-knowledge and assists a person on their way to a qualitatively new level; self-understanding provides [31]

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