

# The Manifestation of the Creative Human Development and Understanding of Life Predetermination in Literary Modernistic Texts

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**Abstract.** In this article we look upon the problem of determinism / indeterminism in person's life. Literary texts reflect our reality in a certain way, according to the author's will. In modernistic literary texts for the first time the authors tried to show a person from the point of view of quantum theory having wave-particle duality. J. Joyce gave in the novel "Ulysses" a deep description of a personality, with man's constant variability, his attachment to the things of the material world, but living the most part of his life in his head, i.e. in memories, dreams, doubts, in millions of options concerning the development of his life.

## 1. Introduction

According to the recent developments in neuro-linguistic science and quantum physics, scientists have come to the conclusion that there are two super-complex systems in the Universe whose work is still a secret to us – the human brain and human language. We, working in the framework of these two systems, still do not understand ourselves. We cannot clearly and definitely understand and explain what happens to a person in his life. We cannot understand the motives and foresee the consequences of our actions. As well as we cannot unambiguously interpret the linguistic reflection and the meaning of linguistic elements used in society.

Now scientists look at the world and at the person in an absolutely different way, than it used to be. From the point of view of quantum physics, matter arises from the field and returns into it. The fundamental element of the Universe at the moment is not considered to be an atom, and its components, but quantum. Quantum is defined as the minimum unit of any physical entity involved in the interaction [1]. In light of the theory of wave-particle duality of matter, physicists concluded that "reality is created by the mind observing it." The ancient schools of yoga went even further and determined that the world of the ordinary man is an illusion.

## 2. The manifestation of the creative human development in literary modernistic texts

Modern physicist Aten's in his "Theory of everything" defines a person as a global network of neurochemical reactions, a self-developing cycle of evaluation and recognition supported by daily decisions. This ultimately determines our ability to overcome any differences and look at life in its Universal structure [2].

From the point of view of nature, man is a biosocial being, the subject of socio-historical activity and culture, having a consciousness, articulate speech, moral qualities, the ability to produce tools [3].

Human biosociality implies a constant contradiction between body and mind. This contradiction means that the physical human body has space-time limitations, but the mind does not have such limitations. This is the philosophical law of unity and struggle of paradigms of different polarities. There are studies that prove that our consciousness, being in one place, can very quickly be transferred to some other places.

A. F. Losev said that "man is an eternal problem, which is always solved, and which will never be solved" [4]. From the point of view of F. M. Dostoevsky, the nature and essence of man are so deep that we should talk about his fundamental uncertainty and indefinability. Dostoevsky believed that man is not limited to the totality of his qualities or to any one of them. In the philosophical sense, man is fundamentally indeterminate, so "man is a mystery....."[5]. literally – man is still unknown to mankind.

Marx was a supporter of the sociological approach. He believed, that man consists of sensible biological body (being), included in social relations, from which entirely depends the formation and development of his essence. It becomes clear that Marx considered the biological human body as the main material. However, it is clear now that man is not only a body with various physiological functions.

Philosophers ask what the essence of man as a personality is what his place in the world and in history is. Such philosophical theory as existentialism studies the contradictions of the essence of man and his existence. Existentialists point out that human existence is deeply individual and personal, but we live in a society that has to suppress our individuality. One of the distinguishing features of man in existentialism is his freedom.

Freedom means inner freedom. It is important how the external circumstances of life are refracted in the consciousness of man, what meaning and significance he attaches to the surrounding reality. Some philosophers say that man cannot get his goal from the outside world. Nothing external can motivate person. A person is completely free in his inner life, and inner beliefs.

A number of scientists say that man is the unity of the three main structures that are in constant and irreconcilable conflict - biological, social, and mental. Man is a biopsychosocial phenomenon. The development and formation of human abilities is associated with the main factors: natural inclinations, social environment and inner self (will, aspirations, interests).

Different philosophers defined the essence of man in different ways. In relation to society, a person is considered as an object as well as a subject of society. L. Feuerbach believed that the essence of man is in the mind (thinking), feelings (heart), and will; it is predetermined by the biological nature of man and it is given and unchanged [6].

R. Descartes believed that the essence of man is expressed in his ability to think: "Cogito ergo Sum" – "I think, therefore, I exist." Hume believed that man is a rational, social, and active being. According to I. Kant, the essence of man is in his spirituality. In I. - G. Fichte and G. Hegel's opinion the essence is equivalent to self-knowledge.

F. Engels connects the essence of man with the ability to work, to produce, to create, and to be. Berkeley believed that "to exist is to be perceived." A. Camus believed "I rebel, therefore, I exist." M. Heidegger believed "I ask, therefore I exist" [7].

From the point of view of Socrates, the essence of man is in his soul, not in his body. So you need to live, caring more about the soul, not the physical body. The essence of the soul is in the mind, it is in the feelings, and i.e. it is necessary to live according to the common good, not personal benefit.

Man is not born a personality. The development of personality takes place throughout a whole life. The most important signs of personality according to P. Tugarinov are: reasonableness, responsibility, (internal) freedom, personal dignity, and individuality [8]. Scientists talk about the development of personality as a process of quantitative and qualitative changes occurring in the body, behavior, psyche under the influence of controlled and uncontrolled internal and external factors. The development of personality by Jung is a process of evolution throughout life [9]. Personality tries to realize itself which leads to the formation of a unified and integral individual. The result of this process is personal growth or self-realization. However, not all individuals reach this final stage.

When we speak about the development of personality we understand the formation of creative thinking, the ability to analyze critically what is happening, and the ability to draw our own conclusions on the basis of independent study of sources of information. Creativity is characteristic of a highly developed personality. At a sufficiently high level of its development there is a need for creation, with the use of heuristic techniques for further self-realization. However, the person at this stage faces another problem – the problem of predetermination.

Considering the problem of predetermination, we turn to one of the categories of modality. Modality is defined as a form of stimulus manifestation in the existing human sensory system. According to Aristotle, the classical modalities are touch, vision, hearing, smell, and taste [10].

In his research work E. Kant tried to create a transcendental logic, studying synthetic judgments. These judgments are applied in mathematics and other theoretical Sciences and have universality and necessity, Kant discovered the tendency of mind for categorization, and he singled out the following categories: quantity (unity, set, integrity), quality (reality, denial, limitation), attitude (substance, accident, cause, action, interaction), modality (possibility-impossibility, reality - invalidity, chance – necessity) [11]. Thus, knowledge is given through the synthesis of categories and observations. E. Kant showed that our knowledge of the world is not a passive reflection of reality, but it is the result of active creative activity of consciousness.

Among the categories of modality singled out by E. Kant, we are interested in the category of chance and necessity, which leads to an understanding of determinism and indeterminism. It is believed that we have the determinism in our life due to our human genome, because there is a certain pattern, according to which a certain tissue and a certain organ is formed from each cell. It happens under the influence of genotype and environmental factors, including neighboring cells.

Thus, man – is a generic concept, indicating the relationship of beings to the highest degree of nature development – to the human race. The term "person" means the genetic predetermination of development of actual human characteristics and qualities. Apparently, this moment was meant in the Declaration of independence of the USA where it is written that all people are created equal. We are equal in the presence of the human genome, in all other ways there is no equality among people.

When we speak of predetermination, we are referring to such concepts as providence (divine activity in world life, preserving the world and directing it to its intended purpose of being), fate (sudden manifestation of inevitability), and fatalism (belief in the predetermination of everything that happens when a person's life is predetermined in advance). These ideas are opposed by luck (a positive event, as a result of a random, unpredictable coincidence of circumstances), fortune (a happy case, a positive fate), and chance (something that does not follow naturally from the internal development of phenomena). At the same time, we know the statement of Chinese sages that in our lives "accidents are not accidental".

The contradiction between predetermination and chance is already evident in the philosophy of ancient India. Indian philosophers believed that there is a cycle of existence, and the purpose of human life is to fit into it. In Indian religions - Hinduism, Jainism, and Buddhism – there are concepts of dharma and karma. The Law of Dharma predetermines rigidly a person's life path. Karma is the sum of all actions committed by a person that affect man's existence and rebirth. This weakens the dharma and enables a person to influence his own life.

Most often, predetermination is associated with the concept of fate. In mythology, in irrational systems, in everyday consciousness it is defined as an unreasonable and incomprehensible predetermination of events and actions.

In antiquity, you can see the ancient Greek Moira (blind impersonal justice or fate), Tyuhe (luck and chance), Fatum (all-encompassing, immutable predetermination, fate).

In Christianity there is faith in divine Providence. At the end of the 19th century, fate was perceived as a fate, a destiny, a life path, a concatenation of circumstances. From the point of view of the Bible, God determines everything. In the acts of the Holy Apostles it is said that fate is destined to man from God. Man makes an internal, independent choice between judgment in the commandments and in conscience, and his own judgment.

Taoism also developed the doctrine of man and society. Taoism offers a more optimistic view of fate. Fate is not predestination, but eternal movement and change, the alternation of the eternal energies of Yin and Yang in their interconnection and interdependence. In Taoism, the following virtues stand out: humanity, thrift, and modesty ("I do not dare to be ahead of others").

Berzin has got an opposite opinion. From his point of view, there is no fate as a fatal predetermination. When we have a certain problem, we make our own choices. Thus, there is an expression of the free will of man.

Many scientists believe that we depend on many external factors, but we should not depend on anything internally. If a person lives because he has decided to live like this, then he is the main reason for his life, not external circumstances.

In light of all this, we can assume that predetermination and chance are in constant dynamics and interaction, complementing each other.

It is now necessary to consider the issue of freedom and lack of freedom or determinism/indeterminism in the modernist novel "Ulysses" by James Joyce's.

Philologists believe that the literary text reflects the existing reality selectively, and it has its own laws of logic. The author creates a "small Universe" seen through his eyes. This leads to the emergence of a subtext, functional interpretational plan. Since the literary text is based on the use of figurative and associative qualities of speech, it does not just show the unity of form and content, but the form itself has become meaningful, as the form of life selected by the author is the material for expression. The literary text contains three types of information: content-factual (what the text is about), content-conceptual (how the information is presented, artistic means), content-subtext (the deep meaning of the text).

J. Joyce's novel "Ulysses" tells us about a day in the life of advertising agent Leopold Bloom and his wife Merion. It's an unremarkable day and unremarkable people. This day is described step by step on more than nine hundred pages of the text.

This text had a huge impact on the further development of world literature. It impressed readers by its peculiarity and its difference from all previous literary texts. Each chapter (beginning with the sixth) has got its own style of presentation, its visual means and its own super-task. This book became a guide to the styles of English literature of that time.

J. Joyce intended to show his hero, Leopold Bloom, in search of personal truth, in his movement from total dependence to inner freedom, trying to understand his own self.

The unifying moment in the narration is a short period of time – one day. However, in the text time is not linear, it is reversible and multidimensional. It creates a sense of chaos and unpredictability, because it moves at the whim of the author, contrary to the chronology of real events.

In the work of art space and time are connected and create a chronotope. In physics, the problem of space and time was analyzed by many scientists, including Einstein. In his research, he argued that space and time form unified energy continuum. From the point of view of the theory of relativity time goes slower for moving clocks, the distance for moving objects becomes shorter, and two events cannot occur simultaneously if they are separated in space. Thus, the experiments of J. Joyce in "Ulysses" lead to the complicated and absolutely incredible development of the chronotope in the novel. J. Joyce expands narrows and reshapes the chronotope. Expansion occurs when we see incredible jumps of the narration from reality to the future and the past, interweaving real events of heroes' life with fantastic, paradoxical thoughts. Sometimes J. Joyce ceases to look at his characters as people living in the material world. He reflects not only the material, corpuscular nature of these people, but also their wave nature. This is very close to the thesis of quantum physics that man is an instantaneously changing whole without a single inner center. J. Joyce makes readers witness wavy, illogical and unpredictable movements of the characters consciousness, subjecting the whole narration to unpredictability and depriving it of any center.

### **3. Results**

Modernists, perhaps, were the first to realize in their artistic creativity the thesis that "man is not a constant, but an ever-changing substance". If you take the characters of the novel: Leopold Bloom, Merion, Stephen Dedalus incredible metamorphoses happen with them throughout the novel, characters get completely unpredictable development, which becomes global and simply Universal.

Bloom, who at the beginning of the novel seems to be quite an ordinary man, in the final chapters grows to the level of Biblical heights. The reader understands that behind the simple ordinary external life of a not very happy person hides a deep, strong character, which sees this life as it is and does not bend under its blows. The novel is a kind of hymn to the two main Christian virtues: patience and humility. As a result L. Bloom accepts the diversity of life, with its chaos and despair. He doesn't judge people for anything, trying to understand them.

In "Ulysses" there is a question of freedom and predetermination of the author himself. Joyce created a new style of novel to which literary critics later gave a theoretical basis, and Joyce openly laughed at all that. He did not write according to a predetermined scheme, invented by anybody. All his schemes he invented himself, and changed them constantly, as he was writing the novel. J. Joyce's incredible passion to encrypt and hide everything on different pages of the text got full development here. The text at different moments of narration returns to an event which happened once, and the author describes this event from different points of view.

### **4. Conclusions**

If in postmodernism critics talk about the "death of the author", in "Ulysses" an author is alive. We constantly feel his presence in the narrative.

J. Joyce gave in the novel a deep description of a personality, with man's constant variability, his attachment to the things of the material world, but living the most part of his life in his head, i.e. in memories, dreams, doubts, in millions of options concerning the development of his life. It is not surprising that the personality of the author becomes quite interesting in this text. J. Joyce used all the styles available at that time in the English language and didn't give any preference to any of them, laughing at all of us.

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