

Fundamental Prerequisites for Research of Teacher's Value System as for the Creative Self-Fulfillment in Humanities Knowledge

Ludmila Vasilyevna Vedernikova and Sergey Pavlovich Shilov

The Ishim Ershov State Teachers Training Institute, Ishim, Tyumen Region, Russia

Abstract: The article is a survey of researches dedicated to development of teacher's value system adjusted for creative self-fulfillment in his professional activity. The exploration of phenomenon and notion of self-fulfillment in contemporary social and humanities knowledge as a process of its essential forces' objectification is made. Also, the essence of creativity and its interrelation with self-fulfillment in the humanities knowledge is revealed. The true self-fulfillment as the objectification of human being's essential forces is always of creative nature. The creativity is a universal way of positive self-fulfillment. Axiologically, the teacher's self-fulfillment is his both existential values and, as connected to the former, personal teaching targets' embodiment in his professional activity. The basic value system of the self-fulfilling teacher is adjusted for existence within the teacher's profession, in other words, for professional attitude. Judging from the meaning of this attitude, the basic value system is specified in teacher's peculiar value system adjusted for creative self-fulfillment.

Key words: Self-fulfillment • Creative self-fulfillment of a teacher • Values • Existential values • Value system • Basic value system • Personal meanings • Professional attitude • Sphere of knowledge • Sphere of action • Sphere of emotions • Educational circumstances • self-development • Self-knowledge • Creative environment

INTRODUCTION

The present day innovations in the Russian educational system require from a teacher the transformation of his own professional activity – not only at the level of items and technologies, but also as concerning the value system.

The inherent components of the professional teacher are:

- The ability to analyze the pedagogical activity basing upon the reasons and dispositions, the critical stance towards teaching standards;
- The creative and transforming attitude towards his teaching activity as a professional one;
- The aiming for self-fulfillment and implementation of the teacher's professional and value attitude.

At any rate, the problem of human being's self-fulfillment can be researched at three various levels in the modern social and humanities knowledge. The issues concerning the essence of a human being himself and the subject matter of self-fulfillment process are solved at the most common, in other words, philosophical level. A human being as a genealogical creature, or the humanity in general is the object for study at this very level. At the second one, sociological grade, the questions of ways and methods for personality's self-fulfillment under peculiar social and cultural conditions, also, within the specified “social and historic pattern of life” are explored. Here, the peculiar community, or social structure are the objects for research. Finally, at the third, psychological level, both the personal qualities and specific conditions of environment that allow self-fulfilling efficiently to this very individual are examined. Besides, the motivation for self-fulfillment, together with inverse effect both to the personality and human being's

Corresponding Author: Vedernikova, The Ishim Ershov State Teachers Training Institute, Lenin Street, 1, Ishim 627750, Tyumen Region, Russia.

activity (i.e., his self-assessment, level of aspiration, developmental age, life journey pattern and world view) are also studied. At this very level the particular individual in his relations and connections to other individuals and social entity is the study object. The psychologists study the phenomenon of self-fulfillment in terms of necessity, activity and result of this activity – both objective and subjective.

As consequence of reviewing the scientific literature dedicated to the study of human being's self-fulfillment at all three above mentioned levels, we have deduced the following:

- The human being's self-fulfillment is the process of his own essential forces' objectification;
- This very process of objectification could be shaped as creation of both material and spiritual culture items (culturalization), or reliance of himself in the shape of personal contribution into other people (personalization);
- The reason for the both above mentioned processes is the individual's striving for transmitting his own personality to the others in general, to the community, the mankind in general, beyond the scope of spatial-temporal limits of his existence;
- The personal self-fulfillment is a segment of the general exchange process of essential forces between the individuals. This is that very condition of human progressive growth;
- The implementation process of individual self-fulfillment is provided with the specific set of personal functions, including cognitive formations (self-awareness, self-knowledge, self-determination) and self-managerial factors (self-assessment, self-control, self-regulation). Self-upbringing, self-study and self-education are the ways for personal self-fulfillment [1];
- Self-fulfillment as an objective phenomenon is probable at the ground of “ability to be a personality” only, in other words, ability to make a socially-efficient contribution to the culture and other people [2];
- While relying his essential forces in any specified shape, the individual gets the personal immortality by means of genesis immortality.

Drawing on theoretical concepts in theses of M.M.Bakhtin [3], N.A.Berdyaev [4, 5], M.K. Mamardashvili [6, 7], E. Fromm [8], psychological researches of D.B. Bogoyavlenskaya [9, 10], A.A. Leontyev [11], D.A. Leontyev [12, 13], A.V. Petrovsky [14-16], Ya.A. Ponomarev [17, 18], we have stated that the true self-fulfillment as objectification of the human being's essential forces is always of creative nature. The creativity is a universal way for positive self-fulfillment. The destructive self-fulfillment aimed to ruination, but never to creation, ultimately turns into man's self-destruction, whereas the creative self-fulfillment edifies a human being in his existence, strengthens his freedom and lets him master more and more of his new abilities.

The desktop analysis of scientific publications and explorations allowed us to determine the terms and conditions of human being self-fulfillment's creative nature:

- The creative personality is the only one who able to accomplish self-fulfillment. This personality possesses creative thinking, can creatively arrive at any process and is gifted with creative capacities. The structure of such personality includes motivative, reflexive and behavioral components with corresponding parameters and qualitative benchmarks, which provide the creative activity of the personality;
- The self-fulfillment process is being developed with exploration, non-linearity and ambiguousness usual for any creative process. The self-fulfillment can never be of spontaneous nature, or depended upon the circumstances, though it is realized and solved by an individual as a problem or task of the personality;
- The self-fulfillment process is taking its place in the creative environment, where each and every subject – either a leader, or a participant – never uses the creative activity of other persons for his own self-fulfillment, but vice versa, supports other individuals' self-fulfillment and so, extends frontiers of his own capacities;
- The self-realization as an active, reforming constituent, as an environment-creator who fulfills his own personality during this construction, in other words, as a subject of self-fulfillment undoubtedly develops during the creative process.

In compliance with the goal in view, the issue of the values being the ground for the creative self-fulfillment of the human being became the core one.

The contemporary axiology states the following types of values: moral, aesthetic, political, religious. Each of these value types correlates with this or that aspect of human life activity, however, it cannot overcome the latter in whole. Meanwhile, the issue of human being's self-fulfillment makes researchers search for value's entity of the human existence [19].

Basing upon the fundamental analysis of the various humanities researches we have concluded that the values concerning the human being's self-fulfillment belong to the specific type – the existential one. The fact that the existential values exactly are the values of self-fulfillment is proven by the whole range of this value type's features.

The first feature means that the existential values are shaped during searching for meaning of life. In other words, “the meaning of life in the teeth of death” is the essence of these values. Meanwhile, the latter could be fixed in cultural texts and any reader could experience them as his own ones.

The second feature of the existential values is in the fact that the latter are introspective-interlocutory in all their manifestations, while they exist within the process of personal self talk.

The third peculiarity of this very value type states that all these values – moral, religious, political and aesthetic ones – find themselves at another level of axiological sphere, unlike the other mentioned forms of this type. It means the existential value is integrative and this integrity implicates dynamic hierarchy.

The fourth feature presupposes: if moral and aesthetic, and political forms of the values' realization are simultaneously extrovert (they contain the person's attitude to the environment), so the determination of the meaning of life is, in essence, of introvert commitment, while the person defines this meaning for himself.

Finally, the fifth specific parameter of the existential values differentiates from them the directly emotional nature of moral and aesthetic realization (it functions as sense of conscience and call of duty, as feeling of taste). The former gain their shape when they are realized and could be conceived by the personality at least for himself, if not for the others. (This fact explains the widespread necessity of an individual to write a diary). Moreover, the moral values are never discussed – they are simply postulated. On the contrary, the existential ones are always debated not only within the self talk taking its

place in the personality's consciousness, but also in disputes between contrast points of view to the meaning of existence.

Psychologist A.Maslow [20-22] has suggested the probable list of existential values for a self-fulfilling human being. This scholar defines them as ontological values). They are: wholeness, perfection, completeness, justice, vitality, fullness, simplicity, beauty, righteousness, uniqueness, disengagement, play, validity and self-containment. To our mind, this list could never be taken as limiting – just like any other, by the way. However, it could be used a basis for determining the particular value system of the students (future teachers) concerning their creative self-fulfillment within the professional activity.

The nature of the teacher's creative self-fulfillment can be understood as embodiment, “objectification” of his own personal professional culture within the frames of his professional activity. This process includes pedagogical values-aims and values-means (values-knowledge, values-relations, values-characteristics). The personal professional culture of a teacher is a particular manifestation, individual deflection of all-human pedagogical culture [23].

The phenomenon of teacher's creative self-fulfillment can be presented in two aspects: potential and immediate.

The potential aspect of the teacher's creative self-fulfillment consists of professional creativity and essential forces of the teacher's personality.

The professional creativity predetermines the “power level” of the teacher's self-fulfillment, the possibilities in the aggregate necessary for its implementation [24]. The professional potential of any individual is formed by confluent of existential creativity and professional potential within the personality structure. The latter component is a prospect for an individual to master the means of expression of his own individuality within the profession and by means of profession.

The essential forces of the teacher's personality include: personal meanings' system, both directivity and degree of teaching activity, teacher's social experience and the ability for reflexion and self talk. Owing to these essential forces, the teacher dematerializes himself in his activity on the one hand and permanently states and fixes everything achieved as his own value, on the other hand [25].

The immediate aspect of the creative self-fulfillment includes the deployment mechanism for the teacher's personal professional creativity. The structure of this mechanism includes notional-meaningful and technological parts.

The notional-meaningful part of this mechanism expands the system of both social and individual determination of the teacher's creative self-fulfilling process. Its components are: necessities, motives, interests and aims.

The content of the technological part within the creative self-fulfillment mechanism's integral structure is defined by the methods (teaching activity and teaching creativity) and also means (self-studying, self-upbringing and self-education) of teacher's personal self-fulfillment within his professional activity.

In analysis of the foregoing conclusions within the axiological approach, we have specified that from the point of view of the values – the teacher's self-fulfillment is the embodiment of his existential values and personal teaching aims connected to the former in his professional activity [26].

We have defined that the basic value system of a self-fulfilling teacher is adjusted for his existence in the teaching profession i.e., his professional attitude.

On the assumption of the professional attitude's content, the basic value system could be specified via particular teacher's values adjusted for creative self-fulfillment.

In cognition the values are adjusted for:

- Personal knowledge;
- Understanding.

In activity the values are adjusted for:

- Creative cooperation;
- Conversation;
- Game.

In feelings the values are adjusted for:

- Empathy;
- Tolerance;
- Personal reflection.

Due to theoretical modeling we have managed to define the set of pedagogical terms and conditions conducive to forming of future teachers' value system adjusted for their creative self-fulfillment in teaching activity:

- Providing the chance for students to observe the teacher's professional attitude in its both theoretical and practical aspects. It is possible in course of immediate conversation and cooperation between

the students and subjects of pedagogical attitude (e.g., university professors or school teachers). The insight into professional attitude of the prominent teachers – both contemporary and from the past – is also possible by means of reading their theses;

- Filling of studying process with forms and means for students' self-identification as concerning the values of a teacher's profession as professional existence;
- Inspiring and approval of group forming process basing at both permanent unities (university class) and temporal ones (scientific societies and circles, communities, teaching squads). Owing to the atmosphere of intellectual and moral tension that contains the “mixture” of standards and values together with unformalized structure, the group is the favorable environment for students' self-identification – both as for values and meanings; and
- Creation of studying-professional community of students, university professors and school teachers in course of teaching practicum. Thanks to this, the students gain the room for self-identification in their professional attitude and try themselves in creative self-fulfillment.

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