

UDC: 37.015.311

DOI 10.31494/2412-9208-2018-1-2-170-178

The theory of personality's creative self-realization as a methodological basis of innovative heuristic education

Теорія творчої самореалізації особистості як методологічна основа інноваційної евристичної освіти

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Original manuscript received August 29, 2018

Revised manuscript accepted September 25, 2018

ABSTRACT

The article covers the main stages of development of the conceptual ideas of person's creative self-realization. The origin of the term "self-realization" is revealed. It has been discovered that the essential ideas of human self-realization were started in the ancient East and Greece and continue to evolve rapidly as the main spiritual needs of every person in the conditions of modern, renewed European civilization. In the article the philosophical views of the national genius G. Skovoroda about self-development and self-realization of the personality are highlighted. According to G. Skovoroda, the use of person's natural inclinations and abilities in "similar work" is the fundamental foundation of every man's happy life. It is revealed that the ideas of self-development and self-realization of the personality are the methodological basis of modern innovative education of the heuristic type. The article emphasizes the importance of the successful self-realization of the professional and creative potential of the nowadays teacher in the process of modernizing his professional education. Educators-self-implementers perform heuristic pedagogical activity most successfully. Self-cognition, the ability of cognitive, research, constructive and creative collaboration are the structural components of each participant in an innovative heuristic educational process. It is emphasized that the process of self-development and self-growing is the main part of personal self-realization. Constant changes in the internal and external world of the future teacher lead to the obligatory development of educational heuristic activities – search, reconstructive, constructive, and creative. All participants in the educational heuristic process constantly improve and develop their professional and creative potential, creating specific educational products – the result of their individual and collective heuristic work and at the same time the main indicator of the success of personal self-realization.

Key words: creative self-realization, nowadays teacher, professional creative potential, self-development of the personality, innovative heuristic education, educational heuristic activity.

Introduction. Modern life, development, personal education, in particular the future specialist – engineer, agrarian, teacher – occur in a tense social and psycho-emotional situation caused by the global social and spiritual crisis, interpersonal and intercultural alienation and misunderstanding of each other. The process of increasing the wealth of the material world leads to a marked decrease in moral values, the degradation of spiritual qualities and human needs. Such phenomena exacerbate the problem of high-quality education of schoolchildren and students, make them more actively and more closely focus on the philosophical, psychological and pedagogical ideas of ancient and modern thinkers, seek ways to overcome the growing crisis in the spiritual, cultural and educational life, persistently find new approaches, models and techniques of teaching and upbringing of the younger generation. Today traditional education is prevailing in secondary and high school with a priority of dogmatic-reproductive, transmitting monologic methods of educational work, stands its ground using loud slogans about reorganization and modernization, demonstrations of staged public lessons as a cover. Indeed, innovative and humanistic education, in particular, heuristic education, which is created by the mind and hands of only certain enthusiasts, scientists and teachers, meets with difficulties and does not unfold in a powerful and massive innovation process. And it is absolutely necessary on the territory of Europe and the whole world, because through the true innovation and creative education of the younger generation, in the conviction of many progressive philosophers and teachers, it is possible to go to overcome the global social, economic, spiritual and moral crisis, which really threatens prosperity and life of modern mankind and future generations.

In order to create and universally introduce varied variants in the form and content of the models and techniques of new education, aimed at the formation of an active, humane, creative personality, it is worth, first of all, to find scientifically proven methodological and theoretical foundations that will form the basis for constructing a new essence and architecture of the educational system, just educational process. Such a reason, according to the well-known foreign and native scholars – philosophers, psychologists, and teachers (R. Burns, A. Maslow, K. Rogers, P. Freire, N. Barbalis, V. Sukhomlinsky, B. Korotyayev, V. Lozova, A. Khutorskoy, etc.) – can become systematized into a single complex of ideas of person's self-realization.

Analysis of actual research. The acute need for modern education in the changes of outdated methods of studying new material, organization of independent work, detection and application of the criteria of the quality of pupils' and students' knowledge is becoming the main reason for replacing the traditional, mainly reproductive and authoritarian education with a new, democratic, innovative, creative in its content educational system, which corresponds to the modern goal of national education – the creative self-realization of every citizen throughout his life. Modernized education should be humanistic, aimed at the development of personality, the disclosure of his internal abilities, and their improvement. Every person is talented and

individual. It is necessary to find and develop his talent. Most modern education is aimed at the search, development and improvement of the personal qualities of the younger generation, using new, more effective ways of “communicating” with students. The teacher must teach student continuously self-development, self-realization and self-improvement. Problems of person’s creative self-realization were investigated both by foreign and national researchers. Among foreign scholars one can distinguish A. Maslow – the author of the most detailed concepts of self-actualization and self-realization of the individual, he investigated the individual qualities of self-actualizing people and considered self-realization as the fundamental need of developed individual. K. Rogers considered the main way to personality’s self-actualization is the transformation of “I-real” into “I-ideal” with a significant self-growth of the human inner world.

The analysis of the researched works showed that their authors state the essential use of the complex of ideas of person’s self-realization in modern education. One of the main tasks for the teacher is to help pupil and student to find the life potential hidden in them, to develop it, to teach independently to use their internal forces to achieve the goal, for self-growing the basis of self-realization. Traditional education did not foresee the development of individual personality, his hidden abilities. The guiding principles of patterned thinking is a direct threat of the destruction of the creative potential of young people – the basis of a future independent, prosperous nation.

The aim of the article. Therefore, the aim of this article is to study the genesis, essence, purpose of the modern theory of creative self-realization of personality as a methodological basis of innovative heuristic education.

Methods of research. The purpose of the work necessitated the use of set of theoretical research methods: clarification such definitions as “self-realization”, “self-cognition”, “self-development”; comparative analysis and comparison of different approaches to the definition of the above mentioned concepts, which provided an opportunity to reveal the essence, purpose and means of achieving a person of high-level self-realization on the condition of development and implementation of innovative heuristic education to educate a new person, a new generation of independent and creative citizens of new country.

Results and discussions. Modern science has established that the ideas of creative and spiritual self-realization of a growing and adult person were first laid in the works of the ancient East’s thinkers. Conceiving and generalizing the works of thinkers of India, China, Japan, the Arab East, a modern scholar from India N. Shrivastava, came to the conclusion that the term “self-realization” used in European languages corresponds to its original Sanskrit “atma sakishat kar”, where “Atma” means “manifestation”, “movement”, “excitement”, and “kar” – to do, that is, self-actualization means the real, effective movement (manifestation, growth) of man to his highest spirit, which is combined with “the worldly energy of the Creator”(Шривастава, 2004: 44).

Thus, from the very beginning of one of the most significant and radical ideas of mankind about the necessity and possibility of development and the powerful growth of spiritual and physical forces of man, the basic life strategy was determined – self-realization of every individual is embodied in it from the birth of the life (spiritual, physical, creative) potential. The purpose of such movement upward, the Eastern philosophers considered the achievement of a certain perfection of human qualities. Therefore, “for an Eastern man, specific quality of consciousness is characteristic – vertical consciousness, aspiration, impulse to move up, where there is perfect and ideal. The movement of a man upwards is a symbol of his perfection. The boundaries of human perfection do not exist, we only need to constantly take care of this, direct ourselves to achieve the perfection of spiritual and physical strength” (Рибалко, 2007: 7).

To achieve such an accomplishment, the philosophers of China and other eastern countries often relied on ideals, models of achievements of noble men who mastered various types of crafts and arts (chariot management, musical or verbal skills, possession of mathematical operations, etc.). The achievements of excellence in the management of man himself, as well as the realization of a moral imperative: the observance of laws, a humane attitude to other people were emphasized: “What I do not want to do to me, I do not want to do to others” (Лунь Ой, 1972: 150). At the same time, in Eastern philosophy, along with the motives of a certain freedom and true humanistic values as factors of spiritual and creative self-realization of a man, other tendencies are noticeable: orderly observance of the hierarchy of order, subordination to rituals and traditions, which is especially noticeable in the philosophy of Confucianism. It was Confucius (552-479 BC) and his supporters of various times advocating the idea of order as the basis of any social and personal life (Лунь Ой, 1972: 150 – 152). In the following centuries the philosophers of China bended every effort to unite the three teachings: Confucianism, Taoism and Buddhism. Their ten-year interaction clearly revealed the most qualitative and viable values of each doctrine, which made it possible to discard many unnecessary, untrue facts. So, from the XII century a qualitatively new philosophical direction “Three Doctrines” (Santszyan) is being formed, which synthesizes the best achievements of Confucianism, Taoism and Buddhism. This trend, which miraculously combines the rationality of Confucianism, the materialism of Taoism, psycho-technology and the mysticism of Buddhism, is now recognized as the unofficial religion of China. Appeal to the philosophical concepts of China personality, his ideals and self-realization is not accidental. In our time, the world community with increased interest is watching the accelerated pace of economic development of modern China, taking place in conditions of political stability, a high level of spiritual and moral values, which gradually evolved for many centuries. Today, the Chinese nation characterizes itself as strong, with a healthy moral culture and exemplary, positive ethics. The constant centuries-old orientation of the majority of Chinese people to traditional philosophical and religious ideas and ideals of life's self-realization helped to form a rational approach to life, maximum practicality, patience, hard work and rare phenomena for our world – solidarity, community loyalty, and friendliness. And the main distinguishing features of the Chinese, which has reached “acme” (the peak of its

self-realization), is its insurmountably positive attitude towards the world, optimism in difficult situations, which is dialectically combined with modesty, caution, and silent diligence in labor. Undoubtedly, such national traits and mentality are shaped by China's flexible spiritual culture based on Santszyan as the unity of the three teachings and may appear to be the very spiritual principles that contribute to the development and full self-realization of the individual in modern society.

The synthesis of the sources of the Eastern, mainly Chinese philosophy of the second millennium, using the systematic approach to the subject of research gives grounds to clarify the essence of the phenomenon of self-realization of a man (the movement to the highest spiritual and creative perfection), the goal of this process (mastering the high level of development of positive, dialectically related among them spiritual, moral and pragmatic features – diligence, caution, silent thoroughness, modesty, optimism, friendliness, etc.). The main ways of achieving such level of self-realization is the Eastern philosophy in a fairly general form, indicating, often indirectly, on such activities as professional work, learning, communication, spiritual practices, etc.

The ideas of the ancient Greek philosophy (Socrates, Plato, Aristotle and their followers) became important for the study of the essence, purpose, meaning and direction of the individual's self-realization. The main purpose of human life as the self-realization of his intellectual and creative forces, considered Socrates (469 – 369 BC) – is the search and achievement of the truth. And the truth is the same for everyone – to know oneself, to find moral values and norms common to all people, to make sure that the distinction between good and evil is not relative, but absolute. The way to achieve the truth Socrates considered the establishment of an unknown and gradual replacement of his hidden, according to the philosopher, subconscious knowledge, comprehension and use of them in practical activity. Socrates first discovered the mechanism for acquiring such knowledge. This is a creative (heuristic) dialogue – with himself, his mentor, other interlocutors – by setting up a question series and gradually finding answers to them. In such tense and engaging dialogue, according to Socrates, the development and self-realization of human life's potential – the process of self-absorption into the inner own world of the spiritual world for the creation of new knowledge, reflection and verification by the experience gained from the truths. Socrates convinced that the self-realization of a man occurs first and foremost in the search for and confirmation of the spiritual truths that underlie the soul. Such truths are different from corporal desires. The spiritual person, according to Socrates, is primarily directed at his acts to justice, to service other people, to self-help, even to self-denial (“not to take, but to give away”). And Socrates remained in the memory of mankind as a living and brilliant spiritual example, who, at the cost of his own life, proved how to really adhere to his principles and ideals without giving way to them even before mortal danger.

Plato (427 – 347 BC), a disciple and follower of Socrates, sharing the philosophy and life principles of his teacher, not only developed the doctrine of Socrates about the dialectic of world's cognition as a world of ideas, but also presented the original theory of the idea of the Beneficance as the supreme idea as the purpose of human life. In Plato's opinion, striving for supreme,

beautiful, perfect occurs only in the process of profound knowledge, creative experience, internal tension of consciousness, when a person has the opportunity to know true happiness, realizing wisdom, moderation, courage and justice, as well as the desire to live in the community, where his personality, his spiritual qualities are manifested in their development, self-improvement, and actual manifestation (Платон, 1993: 57-58).

No less famous philosopher Aristotle, a disciple of Plato, has risen in solving the problem of self-realization to greater generalizations than his predecessors and teachers. Therefore, he regarded self-realization as the realization of the spiritual and physical abilities of a man as the goal of his life, the purpose of a man. Only their realization is able to bring the individual real happiness, the highest bliss and good (Аристотель, 1981). Thus, the ancient Greek philosophers, revealing the ideas of man's self-realization as its most important purpose, consider the essence of self-realization as the focus of spiritual and physical abilities of the individual to self-cognition as a knowledge and experience of truth, good and happiness. It is important that prominent philosophers first tried the ways to achieve such goal – the methods and mechanisms of heuristic (creative) activity (constant dialogue, the discovery of the unknown, a series of cognitive questions on the essence of the problem, logical arguments and evidence, conclusions about self-acquired knowledge of truths, etc.). The heuristic (Socratic) approach to life and the processes of its cognition finds its creative embodiment in the modern innovation education of America, Europe, and Asia.

The philosophical constructions of human self-realization, self-development, and self-actualization of the outstanding national thinker, philosopher, and writer Gregory Skovoroda are close to ancient ideas and ways of self-realization. Our native genius, a representative of the ethno-humanistic direction of the European Enlightenment, considered the purpose of human existence as the realization of a happy humane life – “spiritual joy”, “heartfelt joy”. The philosopher asserts that it is easy to be happy, because a person is in need for simple thing: “Thanks to the blessed God that he made necessary things not difficult, but unnecessary – difficult” (Сковорода, 1973: 111). According to G. Skovoroda, the only way to realize such life can be only “similar work” – work on vocation, which corresponds to the inner nature of a man. Proceeding from the fact that happiness should be sought where the nature dominates, Skovoroda believes that proclaimed by Socrates the principle of “self-cognition” remains in force and calls for the cognition by man of his natural inclinations to a particular type of activity. Skovoroda considered “similar work” as a sense of life, moral category. Constant self-knowledge allows a person to produce a lifestyle appropriate to his nature, in the center of which “similar work” is again. Therefore, human happiness is not a mirage; it is possible for every person and depends only on himself. Understanding human happiness as “heartfelt joy”, Skovoroda develops the philosophy of the heart and, according to foreign researchers, is thus the first theorist of philosophical cardiocentrism. He argues that work must coincide with public interests. Real happiness is the coincidence of personal and social. Thus, the question of the nature of a man had for Skovoroda double significance: firstly, person's cognition of his own nature and the choice of activity

makes work, including education, joyful; and secondly, such a work is socially useful. "Similar work" is the basis of the whole "machine" of public life, "the beginning", and "the crown" of man's and society joy.

As an educator, Skovoroda considered that society is ideal when a person realizes himself in "similar" work. However, he did not say that there is the work of the enslaved, and they must be liberated. The glorification of work by Skovoroda was quite abstract, because the bonds of serfdom could not be broken up with illusory weapons of "self-cognition", "virtue" and "truth". However, the strength of Skovoroda is not in his "answers", but in that he put in front of public opinion the greatest social issues of his time and it is in labor, in its democracy saw the basis of personal and social well-being (Ярцусь, 1988: 402-418). Grigory Skovoroda, with his theory of "similar work", emphasized that the most important task of the teacher was to reveal and develop those specific for each student the abilities that nature gave him. Only this way can you make a happy student and at the same time bring great benefits to society. G. Skovoroda emphasized that each student has an individual spiritual nature, and it cannot be reduced to some common values and interests.

Scientific works by modern scholars (A. Maslow, K. Rogers, B. Korotayev, V. Lozova, A. Khutorskoy, etc.) about problems of creative self-realization of those who study (in particular, schoolchildren and students) have isolated the concept of personal growth (PG) of cognitive- creative and professional-creative potential of the person as the main link of self-realization of those who receive general and vocational education. With full personal growth (PG), for example, the future teacher, these changes affect the relationship of the individual with the inner world, and with the outside world. On the basis of the concepts of personal growth and self-realization A. Maslow, K. Rogers, as well as scientific positions of domestic scientists V. Sukhomlynsky, G. Ball, L. Rybalko, a system of the most important criteria of professional and creative self-realization, in particular, the future teacher can be constructed. First of all, it is the achievement of the basic qualities of professional competence – developed motives, knowledge and skills for self-cognition, self-esteem, self-improvement, self-development, self-affirmation; an understanding of yourself and your students, the correct assessment of any situation and the ability to behave in a manner that is adequate to the circumstances. The modern teacher is noted by deeply motivated professional creativity as a leading, universal characteristic of self-realization of the individual (A. Maslow, V. Sukhomlynsky). Real educators-self-implementers do not lose their creative potential but even increase it. Creativity acts as an indispensable attribute and confirmation of the psychological health of the individual, it is present in every form of their life: work, study, communication, leisure. Competent, self-fulfilling personality of the teacher is characterized by developed socialization, ability to heuristic (cognitive-exploratory, constructive, creative) cooperation with other participants in the educational process. The most important quality of a creative teacher is the constant readiness to safely and openly meet the vital and professional problems, resolutely and consistently solve them, finding internal and external resources. This level of professional and creative self-realization can provide the high requirements of a new type of

innovative education – heuristic education, which is built primarily on the independent creative activity of teachers, educators, students, schoolchildren, in their possession of the mechanisms and methods of all types of heuristic educational activities (cognitive, reconstructive, constructive, predictive, creative). Therefore, one can assume with sufficient assurance: if the cognitive-creative and professional self-realization of the individual is a vital and professional goal of man, then heuristic education is the most important and irreplaceable means of successful achievement of such a goal.

Conclusions. Relying on the research of foreign and native scientists, one can define creative self-realization as a conscious, purposeful process of deployment and growth of the essential forces of man, his ideas, creative abilities, needs, motives, values of life. The self-realization of the creative potential of the individual is the realized self-executing and productive process of its creative self-development (self-education, self-improvement, self-regulation, self-evaluation) with the obligatory specific creative products of this process – internal (developed creative motives, abilities, abilities, values, etc.) and external (results of the research, prepared reports, abstracts, articles, books, professional projects, etc. (Лазарев, 2016: 239). The discovery of the phenomenon of self-actualization of a growing and mature person is the first page of pedagogical and psychological science. It is primarily due to the fact that a person, in the process of his formation, is granted a new status – an independent individual with high potential who, above all, has to rely on his own strength, mind and energy and not justify his failures by social problems, intrigues of the enemies and lack of happy event. His life's success, happiness and prosperity are related to the power and direction of his self-realization, and as a rule, they do not depend a lot on the admiration of capricious destiny. The external (social) dominant of the development of the inner world of the individual is intended primarily to stimulate, create favorable conditions for the growth and development of the natural in a person.

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АНОТАЦІЯ

У статті висвітлено основні етапи розвитку концептуальних ідей творчої самореалізації особистості. Виявлено походження терміна "самореалізація". Виявлено, що сутнісні ідеї самореалізації людини започатковані у стародавньому Сході та Греції та продовжують швидко розвиватися як провідні духовні потреби кожної людини в умовах сучасної оновленої європейської цивілізації. У статті висвітлено філософські погляди вітчизняного генія Г. Сковороди про саморозвиток і самореалізації особистості. На думку Г. Сковороди, використання природних схильностей і здібностей людини у "сродній праці" є фундаментальною основою щасливого життя і людини, і суспільства. Виявлено, що ідеї саморозвитку і самореалізації особистості є методологічною основою сучасної інноваційної освіти євристичного типу. У статті наголошується на важливості успішної самореалізації професійного та творчого потенціалу нинішнього вчителя в процесі модернізації його професійної освіти. Педагоги-самореалізатори найуспішніше виконують євристичну педагогічну діяльність. Самопізнання, здатність пізнавальної, дослідницької, конструктивної і креативної співпраці є структурними компонентами кожного учасника інноваційного євристичного навчального процесу. Підкреслюється, що процес саморозвитку і самозростання є основною частиною особистої самореалізації. Постійні зміни внутрішнього та зовнішнього світу майбутнього вчителя призводять до обов'язкового розвитку освітньої євристичної діяльності – пошукової, реконструктивної, конструктивної, креативної. Всі учасники навчально-виховного євристичного процесу постійно вдосконалюють і розвивають свій професійно-творчий потенціал, створюючи конкретні освітні продукти – результат їхньої індивідуальної і спільної євристичної роботи й одночасно основний показник успішності особистісної самореалізації.

Ключові слова: *творча самореалізація, майбутній вчитель, професійно-творчий потенціал, самозростання особистості, інноваційна євристична освіта, освітня євристична діяльність.*