

## Creative Education as a Method of “Production” a Man as Subject of Own History

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### Abstract:

The cause of contemporary education is a subject-object relation of the society to man. There are two possible types of education constructed on the basis of this relation: cultural-oriented and social-oriented. None of this two types can solve the problem of a man as a subject of own history. Creative type of education based on a subject-subject relation can solve this problem.

The cause of contemporary education crisis is the subject-object relation of society and a man, on which the contemporary education is based. It means that the aim of a society-subject is acceptable to implay the social-acceptable form to a man. But the aim of a man-object is to liken himself to the socially-acceptable form implying him by the society. In the process of education the man acts as the object of society-object which forms the man with the help of culture as a means. Subject-object relation denotes the idea of social nature of human being (A.Bandura., E.Erikson, Michael Cole, L.S.Vygotsky, S.L.Rubinshtejn, A.N.Leontev etc.).

It is known that culture is the means of accumulation and transmtion of social experience. But what is also known that the role of a man in production of culture is equal to zero, The subject of the culture is society, as a certain specific reality estranged from the man and opposed to him,

With the help of culture as a means, society-subject forms every individual man-object implying him a socially-acceptable form with the help of her model-standard. All the systems of education, known in the history, were based on this scheme.

The idea of social stipulation of the man is the world outlook, methodological, theoretical, methodics basis of contemporary system of education. And the same idea is the source of their interior problems. For solving these problem first of all the idea of social nature of the man should be given up.

The idea of social nature of the man turns into the idea of education as the institute of transmitting social experience of previous generations to the following generation.

There are two types of transmitting education: cultural-oriented and social-oriented.

From the point of view of cultural paradigm of the man social experience is accumulated in ideal forms of culture (Л.С.Выготский, Д.Б.Эльконин, Б.Д.Эльконин и др.). At the same time ideal forms act in a quality of psychological means of forming “new” generation. “New” generation appears as the result of appropriation (Pierre Jean, Michael Cole, L.S.Vygotsky, A.N.Leontev, D.B.Elkonin, P.J.Galperin etc.) of ideal forms of culture and turning them into ideal forms of individual activities.

Cultural-oriented education presents itself the social institute of previous generations abilities reproduction, abilities accumulated in ideal forms of social abilities, in “new” generations. Cultural objects (tools) act as cultural means of cultural-oriented education, their ideal forms are transferred on students in the process of teachers and students mutual activities. Thus the cultural-oriented education is the system of social institutes, the task of which is the transmittion of ideal forms.

From the point of view of social paradigm of the man the social experience is accumulated in social meanings (S.L.Rubinshtejn, A.V.Brushlinsky, K.A.Abulchanova-Slavskaia etc.). At the same time meanings are psychological means of “new” generation formation. “New” generation appears as the results of appropriation of social meanings and turning them into individual meanings. Social-oriented education as well as cultural-oriented, is a social institute of reproduction of previous generations abilities in “new” generations.

Sign systems act as social means of social-oriented education, their meanings are conveyed from the teacher to the student in the process of mutual activities. Thus, the system of social-oriented education considers to be the system of social institution, the task of the system is the transmitting of sign system meanings. As it is known, the “product” of transmitting education is the man capable only to use own available abilities to put appropriated social experience into his individual practice. Transmitting education can not “produce” the man, who would be capable to make himself the subject of own creation, his abilities, the history of own development.

For “production” the man as a subject of own history, the man capable transcending the borders of his urgent possibilities, it is essential to produce a new type of education – creative education.

The creative education is based on the subject- subject relation of the man and the society. It means that the aim of the man-subject is the society as the space of production the man by himself. And the aim of society-subject is the man, producing the new society as the space in which he produces himself. Subject-subject relation denotes the historical nature of the man.

From the point of view of historical paradigm of the man, creative experience of self-production is accumulated in historical senses. At the same time historical senses act as psychological means of self-production of a new generation, The new generation appears as the result of constructing by it new historical senses of individual history and turning them into historical senses of social history.

The historical values are the historical means of creative education, the historical senses of these values are produced in the process of mutual activities of the students. Thus the creative education is a system of social institutes, the task of which is the production of historical senses.

From this point of view, the creative education is the production of the man by himself in conformity with the historical image, created by the man together with the other men and with the help of historical senses as means of self-production. Creative education can be realized only as a result of mutual activities of self-producing people. From this point of view, the new man is the “product” of mutual activities of people, as only in the conditions of mutual activities every man can produce the social history of development as his own individual history.

The transition from transmitting education to creative education denotes the common historical tendency, displayed as more and more evident nowadays. This tendency consists in displacement of accents from the society on the man. It means that today it is the man who becomes that force, due to which the society exists and develops but not the other way round.

Consequently the freedom of the man’s choice of own social-cultural determinants, which to our opinion, characterizes the highest level of development of subject-object relations of society-man must be changed by the freedom of production own historical determinants by the man himself.

But for realizing that the specific abilities are essential, the abilities which are in demand only in the historical type of society and which can be formed only in conditions of the creative education.