

SELF-DEVELOPMENT OF MAN AND SOCIUM AS THE CREATIVE EDUCATION MISSION

Abstract

The article reveals the adaptive character of modern education. It is illustrated that adaptation is implemented on the basis of two types of psychic mechanisms: causal and purposive determination. The conclusion is drawn that these both mechanisms are incapable of providing the upbringing of the Man capable of self-development. The difference is shown among adaptation, development and self-development. It is alleged that self-development is possible only provided that the student has the ability for creating his own development determinants. Transcending, ensuring historical determination, is suggested as the mechanism, ensuring the training of ability for self-development. The creative approach to education is described, and the internal mechanics of the new meanings genesis is revealed. It is shown that historical determination removes the problem of subject-objective opposition. As soon as the objective genesis is implemented in the subjective form, the historical role of Man in the social and cultural development becomes clear. Thereby, from the psychological point of view the historical role of Man in social and cultural development is grounded.

Key words: causal determination; purposive determination; historical determination; adaptive education; creative education; self-education.

The fundamental problem of contemporary education is its adaptive character. Adaptation is carried out at the expense of appropriation of social experience as means of adaptation into the cultural socium. Appropriation of social experience takes place as a result of two types of determination: casual and purposive.

Causal determination provides appropriation of social experience on condition of its adequacy to the individual experience. This statement underlies the pragmatic and cognitive approaches in education (J. Dewey, J. Piaget). According to S.L. Rubinstein [1], the mechanism of causal determination is the acting of “external causes through internal conditions”. This mechanism forms the basis for the personality-oriented education [2]. From the viewpoint of causal determination, the Man is involved into the system of social interrelations. Its social role consists in procreation of this system with the help of the subjective ideal form [3] as the psychological means. The bearer of the subjective ideal form is brain, acting as a “filter” which either lets through or “holds” the external impacts. If the external cause is adequate to the subjective ideal form, it becomes the determinant of the individual act, turning into the ideal form of its result (target), and the act itself acquires the social sense. Causal determination provides the balancing between the social system and the students, getting involved into it. The balance is established at the expense of the adaptive students’ behavior determined by the socium. The possibility for adaptive behavior is provided by the subjective ideal form adequate to the system of objective social causes.

Purposive determination provides the appropriation of the social experience on the condition of its transformation into the individual experience. This statement underlies the cultural approach in education. (M. Mead, L.Vygotsky, M. Cole, U. Engestrem). According to L.Vygotsky [4], the causal determination is supported by interiorization mechanism. The mechanism is taken as a basis for the developing education [5]. From the viewpoint of causal determination, the Man is included into the system of cultural cooperative actions. His socio-cultural role consists in the recreation of this system with the help of the subjective ideal form [6] [7] as the psychological means.

The bearer of the subjective ideal form is the sign, acting as the means of individual act organization. If the subjective ideal form is adequate to the objective ideal form, the objective ideal form becomes the determinant of the individual act, turning into the ideal form of its result (target), and the individual act itself acquires the cultural sense. Purposive determination provides the balancing between the cultural system and students, getting involved into it. The balance is established at the expense of adaptive students' behaviour determined by culture. The possibility of adaptive behaviour is provided by the subjective ideal form adequate to the system of the objective ideal forms.

Both causal and purposive determination can provide only the adaptation of the student into the socio-cultural environment. In connection with this, the questions arise which are the most important for modern education: "Is it possible under conditions of adaptation to raise the Man capable of self-development?" "Which mechanism can provide the upbringing of the Man capable of self-development?"

Proceeding from the ultimately total definition, adaptation is development. But its distinguishing feature is that it is limited. The margin is set by the quality of that socio-cultural environment the adaptation into which becomes the Man's meaning of life. In the process of adaptation the external factors act as the determinants of external changes. In the process of adaptation the student changes under the impact of the external determinants. The meaning of adaptation consists in bringing the individual existence in conformity with the external determinants. Adaptation is the process of "reproduction" by the socio-cultural environment of the Man adequate to it "with the hands of the Man himself". The possibility of adaptation is determined by the actual capabilities of a student. If the socio-cultural environment exceeds the actual capabilities of a student, the adaptation becomes impossible.

The result of the adaptive education is the ability to act according to the model, to follow the external norms and rules, but they cannot create the norms, models and rules self-dependently. Being the product of adaptive education, the student is incapable of creating the determinants of his development, incapable of self-development.

Contrary to adaptation, the genesis is the emergence of a new quality at the expense of its generation by the developing Man. If the adaptation is the externally stipulated development, then the genesis is implemented as the "internally" stipulated self-development. In the process of self-development the Man changes himself to the fact that he generates his determinants himself [8] [9]. The meaning of self-development consists in transformation of individual existence into the determinant of socio-cultural existence. Self-development is the process of "production by the Man's own hands" of both his own individual and socio-cultural history. The possibility for self-development is determined by the developing ability of a student towards transcending his actual abilities. If the external socio-cultural environment exceeds the actual abilities of the student, self-development becomes the means of overcoming the internal and external limits at the expense of new abilities generation.

Being the product of creative education, the student is capable of creating the determinants of his development, capable of self-development. Therefore, the conditions for creative education affirm the humanistic ideology of the Man as "the creator of himself" capable of "self-constructing" [10, p. 271-273]. This expresses the historical role and historical purport of every Man, every student.

Self-development becomes possible on the basis of historical determination. Historical determination ensures the generation by the Man of the socio-cultural experience with the help of the individual experience as the psychological means. This statement underlies the creative approach in education. Historical determination is supported by the transcending mechanism [11]. From the viewpoint of historical determination, the Man is included into the socio-cultural history, and his historical role consists in the production of this history.

The necessity of the new history production emerges in the problem situation, when the previous objective logics ceases to be in conformity with the new historical conditions of the

socium existence. The new objective logics is necessary, which would become the means of projecting and constructing the new socio-cultural history.

Creative communication is the means of revelation and transformation of the objective logics of meanings genesis. As a result of creative communication, the objective logics acquires the meaning of subjective logics of meanings genesis. Under new historical conditions, as a result of creative communication, the previous subjective logics is transformed by the students into the new subjective logics, which acquires the meaning of the objective logics of meanings genesis. Upon condition of the mutual adequacy of the objective and subjective logics, the new objective logics acts in the quality of the psychological means of constructing the new socio-cultural history.

The bearer of the genesis logics is the history of the sign systems, acting as the means of mutual transformation of the objective and subjective logics of the genesis. If the subjective and objective logics are mutually adequate, the objective logics becomes the determinant of the creative act, changing into its historical aim, and the creative act acquires the historical meaning. Historical determination provides the transformation of the socio-cultural system of one quality into the socio-cultural system of another quality.

Under conditions of creative education historical determination provides the transformation of the student's psyche system form one historical quality into another. Such transformation can be carried out at the expense of creative communication and mutual creative action of the students themselves. The possibility of the mutual creative action is supported by constructing the mutually adequate subjective and objective logics of meanings genesis.

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