



ISSN 2450-6486

www.ehs.eeipsy.org

DOI: <https://doi.org/10.38014/ehs-ss.2021.1.01>

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Humanistic paradigm as Educational Innovation

IVAN BEKH. **Humanistic paradigm as an Educational Innovation.**

The article focuses on the moral and spiritual values of a growing personality who acquire them consciously and freely. The author denies the methodological postulate, which declares that person's freedom is incompatible with the organized educational effect. It is noted that concerning of personality's own spirituality is a core motive that person should follow. Nevertheless, all others motives have to be subordinated. The system of personal experience that is adequate to the current educational goals of the individual has been analyzed. The essential characteristics of the humanistic paradigm have been defined as an educational innovation.

Keywords: *personality, values, spiritual capabilities, inner spiritual space, spiritual reflection, the motive of spiritual perfection, humanistic paradigm.*

Introduction. The variety of theories in the educational process of the younger generation has become the tendency of current researches. We have offered the humanistic paradigm in education based on the concept of reflective self-consciousness as a fundamental of personal



Received 12.16.2020
Peer-reviewed 12.29.2020
Revised version received 01.16.2021
Accepted 01.21.2021

development. This paradigm explains how to enrich the lower sensual predilections through cultural heritages. The main difficulty of the mentioned reflective self-consciousness has been determined by two types of spiritual capabilities of the human soul.

One of these spiritual capabilities contributes to the acquisition of high values and should turn into constant positive spiritual abilities. The second type is associated with negative capabilities occurred the human selfish intentions. For that reason, destructive spiritual capabilities should be blocked in order not to transform them into appropriate abilities. In this context, *we have tried to* make a significant theoretical contribution to humanistic education.

The growing people consciously acquire any spiritual and moral values based on their psychological understanding, their internal activity and appropriate educational influences (methods, technologies, etc.) of educators. We have carried out that nowadays the central issue of psychopedagogical studies is to gain the students their mental forces, that means the ability to make them active and productive.

At the same time, the recent review of the literature on this subject found that the idea of the individual's freedom is incompatible with the organized educational effect as a way to control spiritual and moral person's development has actively propagated. In our opinion, the mentioned definition of freedom is incorrect, because this concept does not include the internal state of free spiritual self-development as an essential characteristic of a new cultural "nature" (unlike the hereditary nature) of a person. The new cultural "nature" can only be achieved through the educational process aimed at high value of personality's culture. As a result, students will be at the lower levels of their spiritual and cultural development without teacher's support. Staying within the limits of the cultural nature, students can only eliminate their lower natural impulses, selfish aspirations and become spiritually oriented people.

A serious weakness with this argument, however, is that the students face a key obstacle, which reduces the teacher's educational efforts.

Analysis of relevant research. Many hypotheses regarding this specific phenomenon have not been well-grounded. Most foreign studies in this area (D. Brooks, D. Elkins, P. Kezebiri, G. Kirschenbaum, D. Porter, J. Rest, J. Tonigen, U. Campbell) have not been centered around following important aspect of spirituality. Firstly, there is no systematic glossary clearly outlining scientific research. Secondly, the absence of integrity of the central mechanisms of spiritual consciousness and self-consciousness

does not allow to define a system of reflexive means that are responsible for the spiritual growth of personality. Thirdly, understanding the process of moral and spiritual education outside the context of meaningful control dramatically reduces its efficiency. Finally, the category of “educational technology” has not been analyzed yet. All of these contradictions make it impossible to fully realize an educational process. This paper proposes a new approach to the education of personality.

The aim of this study is to extend current knowledge of a person’s psychological state of a *discrepancy* between the personality’s motive-target component and productive-satisfying component.

We illustrate this procedure by a typical example. Students desired to participate in the creative-based contest, but unfortunately they did not win. It is our belief that the value of the social role of a winner was not realized. This was the main reason why student felt frustrated. During all our life, each person gets into troubles constantly, so he/she deals with appropriate negative feelings. Obviously, every period of a person’s development and life has destructive situations; nevertheless the emotional response to them is always permanent.

Student’s negative impact would be unimportant if this reaction of frustration went outside. However, it continues and student directs his/her frustration inside. We can interpret this emotional state as a shock. According to a psychological law, when people are in shock, they cannot become the subject of spiritual perfection and self-development.

Therefore, a core basis for the development of the young people’s system of spiritual values is to provide them with constant positive emotions. Our findings would seem to demonstrate the way how to create these positive feelings. The student acquires certain experience in order to overcome some negative emotional states through the power of positive emotions (real-life values) as components of social and spiritual self-concept of personality.

Generally speaking, our results have shown: if student believes (point of view) that “I lost my material things, so I am frustrated”, the constant positive emotions will not appear. Whereas student’s inner emotions are totally focused on the loss of material things as a value, he/she will not be able to have the other emotions. Thus, internal process of the growing personality will concentrate on the experience of lost value, and it will be prevalent in the self-concept of personality. In general, the student’s frustration is getting stronger.

Consequently, the growing personality requires a new way of reflection on any negative situation in order to express the internal (or external) thinking process in a logical scheme: "I am frustrated regarding certain things". The student has to use the concept "I am frustrated regarding certain things" instead "I lost my material things, so I am frustrated". In addition, the person has to understand that this destructive situation is not as an absolute, but as a part of a whole considering the self-concept as a system of values. In other words, students compare their individual loss with their other values: relatives, friends, health, interesting activities that motivate their life.

In fact, students consider their troubles caused the initial experience of self-destruction not as an entire phenomenon, but as a partial emotional episode that does not disturb the balance of their life.

The reflexive technique we used was chosen because it is one of the most practical ways to acquire the relevant experience by the growing personality. It will contribute to develop well-balanced spiritual stability as a guarantee for gaining consciously certain spiritual values.

Apparently, concerning one's own spirituality is a core motive that person should follow. On the other hand, all others motives have to be subordinated.

There was a significant correlation between the mentioned core motive and individual's passion for oneself. Moreover, concerning one's own spirituality should be transformed into aspirations for spiritual self-improvement. As hypothesized, our research demonstrates that the process of spiritual self-improvement occurs only with the help of appropriate pedagogical management. We have already emphasized that all people are born having positive spiritual capabilities as a destiny. Despite the fact, personality can desist from a vital mission. And only in the case of shock or fateful decisions, the process of spiritual self-improvement can turn the person into a self-determined one.

Why do these situations determine the spiritual self-change? The primary reason is that they have extreme psychological nature. In other words, the feeling of shock or fateful decisions are omitted from the typical state of inner life, but all strong emotions cause the reflection as an impulse to personal transformations.

Also, the process of spiritual self-improvement of person is getting more specificity and effective. This is due to the fact that the motive of spiritual self-improvement is interpreted by students as a motive for moving beyond the poor their own spiritual experience. In contrast

to the traditional aspirations for self-realization, self-affirmation and professional growth, the mentioned motivational transformation should be changed into the motive for acquiring certain experiences (cognitive, spiritual, moral and professional).

Significantly, that the personality creates an attitude towards oneself, develop one's spiritual self only through the system of experience, the assimilation of new components of experience (values). This process is permanent, in which the person creates spiritual self under the laws of self-development. This is the deep essence of the inner life of the individual as a spiritual activity.

This activity does not disappear after the achievement of its goals, but it is reserved in the spiritual self of the person focused on the whole inner path that person should undergo. We believe that the components of the spiritual process are extremely important because it is impossible to learn high meaningful values from the previous generation (as opposed to knowledge).

Every generation should receive love, sincerity, devotion, charity, etc. However, it does not mean that each generation starts a process of education as a "tabula rasa". There can be appropriate continuity in the theoretical means in order to achieve the educational aims with a help of enriching a new knowledge that corresponds to modern time. We should orient to the basic criterion of educational achievements: they should direct the growing personality to the realization of one's essence, high humanity.

The advantage of the humanistic paradigm in contrast to other educational approaches is that the ideological function of a certain spiritual value becomes the subject of understanding, as well as it involves this function in the sphere of educational goals of educators. To begin with, in this context we have analyzed such negative trait as greediness in order to show the meaning of the humanistic paradigm. Personality as a carrier of this trait perceives the human environment in the relation of greediness. This means that all diversity of human relationships and deeds on the individual level of this person will become negative. Even if student faces with an obvious positive action, it is subjected through the prism of greediness. As a result, there is a lack of trust and doubts as a style of view of life.

However, higher spiritual values (for example, charity) are acquired by personality differently. The charity has become an essential part of all aspects of students' life, style of their behavior as well. As a result, concerns

about their own future and their close surroundings can be disappeared. Therefore, the person should understand that spiritual values are stored in everyday life. Consequently, every spiritual perception has to be internally related to the life of the young people, to their personal reality. Thus, any exclusion from these emotions can become really meaningful active ways for the spiritual self-development of personality.

We have argued that efficiency of spiritual development in the educational process should be based on the notion of "human image" which is defined as an individual structure that includes the content of internal reality – to be a personality. Therefore, the human image shows the connection between real self-concept of personality and high spiritual one. This connection is a personal movement to the future spiritual self-development.

However, the students have a large difference between the awareness of the movement from their real present and the expected future, the readiness for real actions. We have noted that spiritual development should be a permanent process based on two fundamental conditions. The first condition is to improve all components spiritual self, such as goals, conditions, methods, values. The second condition is to promote the personal growth of students. This means that the person's emotional experience is not only a reaction to certain external impact not, but also it is a reflexive and arbitrary process generated by the power of spiritual self.

It has become a generally *accepted* principle that the component of spiritual development is a reflection as an act of self-consciousness. However, the process of spiritual reflection for the young people is often unacceptable because they sometimes try to avoid it. The fact of the matter is that personality needs some serious mental efforts for reflection, but he/she is not ready as well as a person have no great desire for it

This result can be explained by the *fact* that children and youth are too immersed into different kinds of sensuality. This is a person's natural feature. Therefore, it not only gives preference to behaviors based on emotional motives, but they like it. This person is called natural, but not reflexive. An essential moral disadvantage of the individual, which focuses on his/her behavior on the natural emotional motives, is that person does not differentiate the sense of love and selfishness. In that case, love always considered as selfishness. This fact directly affects a person's moral development. Spiritual values of this person cannot be developed as highly meaningful and unconditional markers. Their boundary is charity, which expresses a key moral construct to obey others

as dependence on them. However, this is still the educational result of external reinforcement. The process of the same reflection includes such qualities as endurance, concentration, courage which the growing personality gains hardly.

We have noted that not only the growing personality, but also the adults understand the concept of “reflection” as a means of self-awareness of their own subject actions (solving a certain problem, communication, etc.). Reflection only accompanies a certain substantive action (even if this action is moral).

Nevertheless, to develop the individual’s spirituality, it must precede the practical spiritual action. Essentially, this sort of reflection must play an important role in the process of formation the spiritual value that will be externalized in a particular action. The personality’s qualities mentioned previously are necessary for the advance reflection (concerning a particular spiritual action).

The decisive features of reflection are *important for our theoretical thinking*. Firstly, it is not an endpoint of reasoning; its mental outcome is always used to achieve certain goals which are prerequisite for these ones. In our case, reflection provides an arbitrary process as a mechanism to transform the growing personality into a subject of spiritual practice.

Secondly, a person will be able to perform this function (in that case, it is only a forward-looking reflection), if he/she possesses the following characteristics: understanding the essence of the emotion of desire, in particularly the self of personality deals with the state of desire. Moreover, the self of personality will be involved in the arbitrary process and arbitrary motive as an impulse to the spiritual action (deed).

Spiritually developmental function of the reflexive process is indisputable. The characteristics we have carried out have actually appeared through the appropriate determination and significant accuracy. But at the same time, we have realized that the reflexive activity should be examined not only at the level of the *idea of pure science*, but at the level of a specific subject. It also reveals a representation of inner spiritual life which is much wider than activated the reflexive activity. Furthermore, spiritual life is not in permanent harmony with reflection, on the contrary, it can block the reflexive process.

We strongly believe that the lower components of the person’s spiritual nature (e.g. physiological trains, mercantile aspirations, actualized selfish motivation) are very dangerous and destructive. These components have a great stimulus, they can obscure the students’ self-consciousness, disturb

the dynamics of the reflexive process as well, especially when there is a minor delay. This process can be under the supervisor' s control and support. As a result, the negative phenomenon does not occur.

As a consequence, the reflexive process will be transformed into a volitional process, when the educators provide the conditions and the characteristics we have mentioned above. Obviously, when volition expresses itself, the result will be positive: students achieve the spiritual growth.

However, this phenomenon does not occur in all circumstances. The nature of volition needs to be examined in greater depth. Many scholars argue that a person may have weak or strong volition. They appeal to its physiological features and have defined the concept of "volition" as a spontaneous process. The current study differs from the previous results reported in the literature. Our research considers volition as a directly guided process in the educational area.

Accordingly, we have made an important theoretical contribution to the investigated issue which has not been well understood until now. Volition (even with the highest modality) has a certain weakness, which can lead to deviations in a positive outcome. This phenomenon is rather psychologically "subtle". And we have to take it into account, when despite the educator's influence, the students do not occur themselves fully in a progressive spiritual outcome.

Based on the relationship between emotional experiences and arbitrariness mentioned above, we may conclude that emotional experiences, even positive orientations, do not determine to acquire certain spiritual value by students. In point of fact, although the positive emotional experiences are not a powerful force for certain spiritual and moral actions, they still create a personally attractive background for students.

Considering emotional experiences in the context of spiritual improvement of the growing personality, the place of negative emotions in this process have been revealed. Not all of them may have been involved in a certain conscious function of personal transformation (for example, fear, aggression, etc.).

Negative emotional experiences acquire the educational meaning, when they are not the reaction towards some kind of external deprivation, but are associated with the person. The most productive is the emotion of indignation. We illustrate this phenomenon by the following example. Despite the educational efforts of the teacher and one's own activities, a

student stopped at halfway, did not acquire the courage to act spiritually, and now this internal state becomes unpleasant for the student, who is indignant about personal self and weaknesses. The teacher should support this state of self-indignant in order to concentrate on it. When self-indignant accumulates, it clears the path to the arbitrary process.

The conditions have been analyzed and express only the internal (not the external) source of the personality's spiritual development.

One of the most essential point in this research is the fact that the human imagination does not just signal of our capabilities, but also gives us the answer how to direct them in the right way. The person's manner to react to the situation or make decisions at any moment is essentially connected with the human image as the basic rules. It is important to understand that the human image including the spiritual direction can be opened to the students and become for them a permanent spiritual guide only in the condition of a special humanistic educational dialogue.

Generally, a traditional humanistic dialogue is considered as parity, friendly, undisturbed relations demonstrated between educators and students, when educator encourages the young person to achieve a noble objective. However, the central feature of humanistic dialogue is that, despite this type of relationship, the teacher always acts as a leader in this interaction. The educator is the one who specifically influences on students and changes their spiritual structure.

The purpose-orientated modality has significantly changed within the humanistic dialogue. It is like a reality "between", namely the connection between two spiritual worlds, a dynamic spiritual community. According to the traditional humanistic dialogue, the educator's function is limited by the demonstration of the human image as a reference point for their spiritual orientation. Then students try to follow their own spiritual path without the support. The special humanistic dialogue gradually helps both educator and students to overcome a significant part of this spiritual path together. Thus, there is an efficient long spiritual connection between them.

The spiritual saturation of the human image is a specific spiritual goal at the supreme level that serves as a direct product of a special humanistic dialogue. We have noted that the humanistic dialogue is not only important subject-subject action, but it is a complex of a long-term, multilevel educational program. Being as the subjects of education, students realize their own spiritual direction, which is essential to their progressive spiritual movement.

However, there is only one stage in the growing personality's spiritual development. The main object is to transform student onto the subject of the spiritual action motivated by a consciously gaining of the spiritual value. In this regard, we have carried out the essence of a central psychological mechanism that makes it possible to achieve this spiritual aims.

We have analyzed such psychological categories as the spiritual self, a measure of the spiritual self, the concentration of the spiritual self. The self-concept of personality is characterized by the spiritual self who is included into its structure, and, in fact, it makes this self-concept at the present time. The measure of the spiritual self is its spiritual dimension, the content of certain values. It depends on the person's spiritual self-consciousness, which provides the self-concept with this measure. It means that the greater the person's self-consciousness, the greater the degree of his/her spiritual self. The students represent their real self-concept verbally making a list of their positive spiritual traits.

Finally, the phenomenon of concentration of the spiritual self is a kind of condensation, a special state of the spiritual self, when separate spiritual values are united in a single entity and acquire a new spiritual quality. If the person's spiritual values are internally differentiated (autonomous), the process of concentration of the spiritual self will not occur. We have considered that person's charity is a crystallized the spiritual formation of spiritual self. Only charity can cause the process of spiritual concentration and its power can be the impulse for a certain student's spiritual action who becomes a full-fledged subject. After that, the educators heed to help the young person being a new spiritual position.

Besides the construct of "human image", each person is characterized by the phenomenon of the "desire to be yourself" which can be associated with higher spiritual values and with lower mercantile wishes. Self-concept of personality is shown through this desire. The opportunity to be in connection with the developed spiritual self, it became a reality, the students needs to be supervised by the teacher. The personalities who follow to their spiritual perfection consider their spiritual self as a task that is solved in the subject-subject interaction. It is important that perceiving yourself should be limited by abilities, emotional response, opportunities caused by specific circumstances, etc.

Conclusion. The main task of spiritual development and self-development of personality is the constant awareness of self-concept. If a person moves forward only partially, he/she will lose the chance to

become a spiritual person. The spiritual value is the highest value in all its diversity. This trait will allow students to distinguish temporary from permanent during all their life, and their mind and feelings will focus on the permanent. The young people will realize that the loss of the higher is largely the loss of their own personal characteristics.

In summary, this formula will be an effective psychological tool when serious life circumstances arise and a person needs to make important decisions. In this context, the question arises: is a person always to be able to overcome certain serious troubles personally and how should a person behave in these situations? We should agree that it occurs hardly ever. Then, within one's own potential and experience another person or reference group can help. In addition, there is a great psychological force. As long as difficulties persist, students make a revision of their desires: they refuse or push certain items into the background in the system of their own values. The main thing is that such internal solutions are not final. Personality has to achieve the spiritual level once more, which represents an individual trajectory of personal development. The great mission of human is to serve the well-being of other people.

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Abstracts

ІВАН БЕХ. Гуманістична парадигма як освітня інновація. У статті зосереджено увагу на морально-духовних цінностях зростаючої особистості, яка їх свідомо і вільно здобуває. Автор заперечує методологічний постулат, який стверджує, що свобода людини не-сумісна з організованим виховним ефектом. Зазначається, що власна духовність особистості є основним мотивом, яким людина повинна керуватися. Проте всі інші мотиви мають бути підпорядковані. Проаналізовано систему особистого досвіду, адекватну поточним освітнім цілям особистості. Визначено суттєві характеристики гуманістичної парадигми як освітньої інновації.

Ключові слова: особистість, цінності, духовні можливості, внутрішній духовний простір, духовна рефлексія, мотив духовної досконалості, гуманістична парадигма.

ІВАН БЕХ. Гуманистическая парадигма как образовательная инновация. В статье рассматриваются нравственные и духовные ценности растущей личности, которая осознанно и свободно их усваивает. Автор опровергает методологический постулат, согласно которому свобода личности несовместима с организованным образовательным эффектом. Отмечается, что забота о собственной духовности является основным мотивом, которому человек до-

лжен следовать. Тем не менее, все остальные мотивы должны быть подчинены. Проанализирована система личного опыта, адекватная текущим образовательным целям личности. Существенные характеристики гуманистической парадигмы были определены как образовательная инновация.

Ключевые слова: личность, ценности, духовные возможности, внутреннее духовное пространство, духовная рефлексия, мотив духовного совершенствования, гуманистическая парадигма.

IWAN BECH. **Paradygmat humanistyczny jako innowacja edukacyjna.** Artykuł skupia się na wartościach moralnych i duchowych dorastającej jednostki, która świadomie i swobodnie je zdobywa. Autor zaprzecza postulatowi metodologicznemu, który stwierdza, że wolność człowieka jest nie do pogodzenia ze zorganizowanym efektem wychowawczym. Podkreśla się, że własna duchowość jednostki jest głównym motywem, którym należy się kierować. Jednak wszystkie inne motywy muszą być podporządkowane. Przeanalizowano system osobistych doświadczeń, adekwatny do aktualnych celów edukacyjnych jednostki. Określono zasadnicze cechy paradygmatu humanistycznego jako innowacji edukacyjnej.

Słowa kluczowe: osobowość, wartości, możliwości duchowe, wewnętrzna przestrzeń duchowa, refleksja duchowa, motyw duchowej doskonałości, paradygmat humanistyczny.