

## HUMANISTIC VALUES IN THE CREATIVE FORMATION OF MORAL IDENTITY

*Martin Žilínek*

Arts Faculty of Comenius University in Bratislava

We live in a very intensive period. Spiritual revival of our society and its individuals plays a vital role in the development of a new democratic state. A cultivated human personality, high cultural level and a developed moral consciousness, together with the economic personality, are essential for the effectiveness of the social changes and for the entry into the European Community, as well as into the world global integrative processes.

The concept of this study follows from the above mentioned ideas and facts. It is also based on the fact that the cultural and spiritual qualities of a human being have entered the focus in many different sciences. Pedagogy is one of them. Great humanistic heritage has been accepted by the pedagogic science. That means that man's activities should always be directed by his will, known from ancient times, to reach beyond his own limits. In other words, this is the return to basic human values, but this is also the essence of the human tradition of an advanced and cultural civilization and the hope for the mankind to create its own "human" world one day.

### **Humanistic values and humanistic education in the context of the moral and cultural development**

The mankind is a value-creating cultural entity in all the processes of its development and realization. The culture first has its humanistic and democratic dimension in the minds of highly critical people. The perfection and dedication are seen from the human viewpoint with a strong moral background. Because of that, the most important values are found in the man's self and the real humanity. They are not found in an abstract morality, but we can look for them in the expression of human ideas. The man always extends the limits of ideas and looks for the new ones as well. This is the sense of the cultural progress and it can be experienced with or through history. This is the essence of the cultural progress and history explains it to us. That is the general and multicultural lesson we should learn out of history. The culture is useless without a historical background (Lacroix, 1970, p. 184).

Culture and morality are considered to be social and historical facts. We also consider them the categories of a social and spiritual kind being part of a man's life social conditions, or living environment. Culture is a synthetic feature and typical for the mankind. It is a parametre for measuring the developmental stage of a society. Morality seems to be one of the categories for judging the activities of an individual. The culture and morality, as parts of the historical development, show the spiritual status of a society. In a certain historical period, the cultural and moral status equals the top level of the realization of human civilization. The cultural level is measured by the facilities of moral ideals. Morality embodies the following:

- the consciousness of its own period ( a certain era in the historical development);
- a regulator and evaluating entity in the changes of life;
- the movement of ideas and activities of a man.

The period of vital social changes(which the Slovak society has lived through, author's note) can be described as based on uncertain and unstable official moral guidelines. The individuals and the society seem to percieve the given situation as a moral crisis. This is the indication of a broken balance of its structure and can be the result of one or two influences. The original validity conditions are not valid any more, or there is a conflict between the newly-formed moral guidelines and the conditions in the society. Our moral consciousness is getting a new content as an outcome of the above mentioned status.

We consider the cultural and moral phenomena sui generis realities in the development of mankind. Considering the present and future perspectives, we have to say that they concern the man himself, his future and his spiritual growth in the frame of the nature-history development. We focus on the man's dedication to the achievement of his goals, the goals leading to the achievement of the top humanistic values or ideals. In fact, this has been manifested in man's individual development, personal cultivation, and the acknowledgement and internalization of basic human values. These values include the good, beauty, truth, love, etc. This all coincides with the process of the cultural sphere extension and that of the growth in the peoples-and-communities morality.

The formation of an individual, his mental and physical development, is an essential part of the whole -mankind- develop- mental process. The human dimension is a conclusive value directed towards the man's education and formation. This is true except of a non-parallel development in different cultures and mutual collision of different cultural entities. In connection with culture, the pedagogical practice and theory concentrate on the improvement viewpoints. Concerning the material and value products, the culture is more like a tool that helps to form man's personality. Aside the reproductive relation to the individual's-culture products, it is vital to make the environment suitable for the influence of the ideas and mental or spiritual forces that embody these products.

Education is integrated and creatively developed in the sense of positive influence on developing personality. The goal of education is to reach a more perfect form of life, a better personality, the realization of the ideals of mankind. We mean the ideals which the mankind proclaims, accepts, and makes them work under given conditions.

According to human ideals, the process of the cultural life formation was marked by the creation of the educational ideals, of the connected-goal-and-value structures and whole educational systems. The antique culture emphasized the dignity and full expansion of human life. This is the most essential-humanistic groundstone of the development of an individual. The reasons and goals of man's existence can be found in nature and in the civilized world. The man requires and accepts the fact that everything what happens in nature and in human life is arranged in favour of doing good.

The above mentioned embodies the basis for the taxonomical- and-value-and-educational categories and the whole process of education. The effort to make a perfect man is marked with the stimulation of all natural human potentials, mental as well as physical. The "kalokagathia"-ideal, an ideal of the complex-developed personality, has been created through an organic fusion of the good and the beauty. The ideal embodies the perfection of the natural human- personality development and it is the culture of every antic-cultural effort.

The highest life goals are transcendently anchored in the Christian medieval culture. The essence of the antic perfect-life ideal is the connection, or fusion, of natural goodness and beauty. The essence of the Christian ideal perfection is rooted in God's existence , in the revival of spirit and truth, in the transformation of a new man with deep spiritual values.

The formation of a man gets some new cultural and moral postulates. Those are the following values : wisdom, justice, braveness, freedom, equality, love among people, obeyance, and humility. The Christian ideal of perfection loses its supranaturalistic status and becomes a real-life value. This functions through the emphasis on and developing of basic-moral value, the "to-your-close-one" love (Malý 1979, p. 61-69, 245-342).

We can say that the groundstones of the European culture were put in place through the following:

- the understanding of human personality concept and its development in the antique and Christian integrity,
- through proclaiming of freedom, equality and brotherhood of man. The periods of Renaissance, Humanism, and Reformation started a new era in the development of mankind. The culture started to be seen from a new viewpoint and the education ideal was postulated. The antique-culture was revived together with its ideas of naturalism, aesthetism, individualism and rationalism. This results in a new understanding of the human personality and his relations to the world and the life. A new ideal of a man has been born. This man is highly advanced concerning morality, mental and physical development. This man also respects his own dignity, his own welfare and effective love of fellowmen. Humanism focuses on, and develops through these values of human life.

The "cultural universals" concept of J. A. Comenius is the most substantial element of the universal-and-multicultural process of the humanistic ideal. The same goes for the whole educational system (Čapková, 1987, p. 20). J. A. Comenius is the author of the essential or elementary theoretical postulates of human education. The good is the goal of any single human action.

J. A. Comenius created the system of a life-long-and- progressive education. This was based on the idea of compact unity, i.e. every man should be stimulated to reach a complex personality. J. A. Comenius improved and developed the integrative process of mental,spiritual and material activities in their relation to the formation of a man and mankind as a whole. J. A. Comenius approved the entity of the human cultivation and the compact unity of universal culture . This could be achieved by substantial improvement of man-world relations in the schools of life and in the life as in the school and through the application of the organic structure of the universe.The process of man's inner- culture process touches his general cultivation with regard to the totality of human literacy and to the degree of the development of cultural society.

The education and instruction should be directed towards mental and moral culture, to religion, to the development of every man's creativity in favour of the whole community, with respect to life and people. It should help the inspiration of human consciousness, help the development of self-control,the creation of conditions for free creative activities. The concept of universal human culture,as a long- life process in the schools of life, belong to the most important principles of J. A. Comenius's message. It is the theoretical-and-methodological base for achieving higher and higher levels of the humanization, for the man's general development and personality improvement.

The age of Enlightenment was the period of a new cultural revival of mankind, and a period of the development of a new educational ideal,too. The idea of natural law, together with the dissemination of the good, justice, freedom and respect of the natural ratio of a man represented the attributes upon which the whole cultural and social life was developed and the new educational ideas were formed.

The Enlightenment emphasized the antique rationalism and reason. The antique education and scientific research were much more theoretical than the Enlightenment. That period was concentrated on the practical aspects of life. J.J. Rousseau was one of the key personalities in the field of the natural law theory, the idea of the mankind-cultural-revival and creative development of humanistic educational ideas (Bowen - Hobson, 1974, p. 120-163). He gave a compact solution for the human culture in contrast to the old scientific world of the personality and inner life. Concerning that, he emphasized individual freedom and the right of a man for his own life.

Freedom is the very first of all the natural human rights and J. J. Rousseau considers it to be the basic and essential, value-and-goal category of man's education. The natural human rights, which coincide with values of freedom, justice, equality and respect for the man and his individuality, make it possible for every individual to achieve welfare and perfection.

The ideas of J. A. Comenius and J. J. Rousseau had a strong influence on the next development of the anthropological and educational knowledge and the enlightenment of human spirit. The same goes for the human search for the life goals and relation to himself and to other people, and for the mental-and-moral revival of human life. The real humanity has to be the aim of the whole education of a man. Therefore we have to look for a new , a more human and a more natural education. To achieve this goal, some pedagogical movements were founded, and the thinkers worked on the extension of humanistic culture, as well as the creation, or formation of different pedagogical and educational concepts.

The ideals of mankind also get their cultural and historical dimension in other historical periods. However, the focus is on the man himself and on the efforts for the general development and improvement of the man himself. The new-age developmental period was connected with a huge scientific and technical revolution and different social needs. But the development of the ideas of humanity, freedom, democracy and moral progress of mankind was going on. Human traditions were still alive. It was the groundstone on which the most precise or remarkable results of human culture, were created, presented and improved. This all was happening in the democratic human communities.

Based on the historical development, the process of search for new dimensions bringing the human ideals to life, has been achieving new humanistic, cultural-anthropological and pedagogical educational dimensions, even in modern democratic society. The classical humanism was replaced by modern humanism. The basic humanistic and axiological-moral postulates are the platform for the solutions to many present-day problems of human existence.

At present every single individual has the right to develop his spiritual and mental potential. Cultural and spiritual forces of individuals and groups in the whole world are mobilized through the idea of the life-goal search and of the search for the self-relation and relations to other people. The evaluation criteria that have their origin in very specific scientific points of view, as well as different criteria based on certain ideological, political, philosophical and social theories and facts are losing their validity. They are being replaced by global and multicultural criteria of the human welfare, humanity and morality. Many cultures of the human-civilization-cultural process have been typical for certain historical period and have also ceased to be valid entirely.

However, the ideas of the noble-many-sided humanity and moral perfection, are the axioms of the mankind. The fusion of humanity and morality unifies the human spirituality.

In the continuity of multicultural process, similar as in the past, purposeful-value educational structures and corresponding pedagogical systems have been established. At the same time we can see the humanization of our educational system, as well as the development of the human pedagogical theory. To humanize our schools, other social-and-cultural institutions, and the whole education means to develop them creatively in the sense of humanity and morality. This should be done at the junction of the historical-and-cultural-and developing process of our national cultures, the present knowledge of highly developed communities, our own realities, and our democratic presence.

We understand the democracy as

- a form of the cultural-national and state-forming existence,
- a procedure directed towards a self-organized society,
- a form of mutual human co-existence. We want to build a society of the spiritual culture, of humanity and social justice. The democratic thinking and activities are guaranteed through the cultivated human spirit and advanced moral consciousness. The pedagogical theory, based on democracy and humanity, has to recognize two things:

- what, concerning the development so far, coincides with the formation of the general human values in education,
- what is the essence of the cultural-and-material specification in education(and in teaching). In the whole educational process the activity-and-values elements coincide with the human personality and with the general human values which depict the ideals of mankind ,and those of material culture. Pedagogy, in the process of the spiritual-and- cultural- scientific explorations, can help to create better educational conceptions through which a man would be given his dignity and the ability to learn how to live as a human being. Pedagogy can do this with respect and through the following activities:
  - focusing on human ideals and the material cultural heritage,
  - creative development of the aim-and-axiological, processing and practical-active criteria for the realization of the cultural-and-moral values in the formation of a man (Žilínek, 1990).

### **Value-and-moral Dimension of Education and Moral Identity**

Anthropological-axiological basis in its relation to human culture is constitutionally determining for the structure of the content of education and all educational and formative processes of a personality creation. Firstly, this conception follows from basic areas of human culture, and secondly, from personal features of the given personality, his/her uniqueness and individuality, his/her internal life and authenticity.

In the cultural and anthropological and pedagogical- axiological levels, we consider following basic areas of culture decisive for the content of education:the area of intellectual culture, the area of moral culture, the area of culture of art, the area of physical culture. These basic areas of human culture have been constituted and developed in the process of human civilization, the formation and application of humanistic ideal of education, the development of socio-cultural anthropological features of the whole process of human education. If we are now looking for constitutional basis of neo-humanistic conceptions of the content and the process of education, we can find it in the creative development and "temporal authenticity" in the given areas of human culture. They enter pedagogical reflection. Their content has been transformed in the didactic and formative influence upon a personality. In this respect the pedagogic viewpoint has been determining.It is specially and methodologically significant for the system of basic applied cultural and anthropological scientific disciplines with an emphasis on the formative aspect of a personality's development.

This teleologically and axiologically devoted influence upon human personality has been performed in a complex integrity of educational processes. The teleological structure of these processes has been a taxonomy of multicultural values of a man. The teaching-learning process has been devoted to the given basic constitutional areas of human culture. Every process of mental, moral, artistic, physical effect on man has its specific content structure and its own formative-functional status.

Morally educational process has a universal position in this structure. It affects all personality; it is directed towards moral maturity of a human being. This is the

substantial humanistic-cultural value of human education. Special position of moral educational process has been developed from the fact that moral aspects have their place in any human activity and they have totally penetrated through all human activities. The moral aspect belongs to every human activity. Moral education has not been done in specially created situations, but in natural flow of human life, under concrete life situations, and therefore it can be present in all human activities. The moral education has been the key area of pedagogic-educational human activities. Moral ideal in this purposeful and intentional influence represents the top model of moral maturity. A man needs an ideal picture of his/her life, the model of behaviour, what to do and how to behave in order to be able to live a moral life. However, moral status of a modern man should be characterized by such an ideal picture. Postmodern mankind requires common values, goals, ideals, visions. They all are closely connected with spiritual dimension of a man's real self (Žilínek, 1993).

Humanistic ideals and values possess significant moral dimension. Anything that becomes a value, is integrated in the process of life. Humanistic-moral values follow from basic life interests of a man and his/her community. Special role has been played by the values and elements of universal multicultural character within a wide value spectrum. They represent basic heritage of humanistic moral culture, its real continuity and spiritual-life stability.

Historical, multicultural perception and manifestation of morality and basic moral values are typical phenomena of spiritual culture, and are specific substantially. They address all people and everybody; they search for personal consciousness and public opinion. The man is addressed as a representative of mankind, creator and performer of human values. From that viewpoint it is possible to call for certain moral attitude, conviction, moral judgement, and statement in order to fulfill the criteria of truth for the benefit of final value of multicultural dimension.

Morality as a natural, personal, interpersonal and transpersonal quality of human, personal, and social life is not related to existing, always concrete forms and variations of behaviour and activity, but to their purpose, relation to life and humanistic essence. In a developed moral relation the real and the desired have been distinguished. Moral consciousness is able to separate external many-sided manifestation of behaviour and activity from its internal substantial spiritual depth and motivational structure.

With regard to the many-sided character of customs, habits, and morals, the moral consciousness is not "dogmatically imperative", but, on the contrary, it respects them as long as their content coincides with the content of humanistic-spiritual-moral essence. In this sense the requirement for the acceptance of alien customs is considered to be moral and not just traditional instruction.

Being general, universal, and substantially meaningful, the moral requirement leaves a wide space for culturally-regional ethnic-ethical peculiarities in the way of life. Their many-sided character, full of specific forms of behaviour, cannot be generalized, but their specific features, specific expressions, and social-moral manifestations should be respected. (It is usually the expression of the same moral content.)

World historic dimension and multicultural semantic value of various cultures, and ethic systems are determined by active "ideas" of unlimited perspective of possible moral improvement of a man and moral culture of the whole mankind. Ideal and

spiritual background and links in this historical continuity have been related to the influence of natural laws of humanity, the principle of moral equality, and universal attributes of morality in their basic axiological humanistic substance.

When developing the neo-humanistic conceptions in modern human civilization, the axiological moral dimension in the development of human identity has become a property of basic methodological significance. Modern axiological ethic theories and conceptions emphasize the process of "shifting the values", the non-existence of absolute peace in value consciousness, "ethic revolution of the loss and origin of new values" (Backman - Burcklin - Klages and others.) The shift of values and the creation of value synthesis do not represent the formation of new structures, but a certain change in the preferences of values.

The shift of value preferences is not connected with the decline and certain "destruction" in the value experience and behaviour, but it is connected with spontaneous desire to live more authentically and freely. People do not neglect the acceptance of their duties, but join them with other tasks and other meanings during people's lives. Namely, the values and duties have been closely connected with values of one's self-realization (Klages, 1988). The factors which have conditioned the application of certain values and attribution of their meanings. But "the system of dynamic stability", created by the long-term evolutionary trend, has been built-up by the values which have been known in the European culture for a long time. The long-term evolutionary trend can achieve various forms of progression, degression and cyclicity.

Coexistence of various values and shifts in value structures can be considered a natural phenomenon of human anthropogenesis. The difference and specific features of real world influence the dimensional anthropological-ethic level. The process of ethic evolution has been a process of losses and appearance of new values. The morals, however, become a dream if the complex reality of a man has been neglected. Ethic vision has been based on anthropology.

The return to human authenticity is the way of creative development of human essence, his/her potentials, spiritual and substantial base. The factor of humanity can be influenced. "Humanitas" is the universe which is part of every man, and which creates the base upon which all people can agree regardless race, nationality, religion, political conviction and social-cultural domicile.

Sociocultural peculiarities and characteristic features do not create "the world of one's own value structures". Culture is the world of universal and dynamically developed human values. Openness of cultures, without the loss of one's specific identity, creates real space for natural free development of a human personality. Intercultural communication is the way towards preservation of spiritual and cultural identity, and not the way of its destruction. Various worlds live side by side, they respect each other and their "other visions" in value consciousness should be accepted.

Post-modern era has been very sensitive to values. Axiogenesis of human culture has, however, its significant dimension of humanity and morality. Universal attributes of morals are not considered to be the phenomena which are subjects of categorization of evaluation in the ideal sphere of metaphysical existence and events. They are considered to be real phenomena in social and historical development of mankind. They belong to the man in concrete and in perspective; they are parts of his/her past, present,

and future; they belong to the social and spiritual growth within the natural and historical, material and general cultural development.

The values and value-formative function have been a determining criteria for any moral phenomenon. Such a determination has been developed from the essence of ethics as a certain kind of value science ("Werttheorie"). Every moral system includes the elements of universal acceptance. This is proved by life empiricism of mankind. The more deviated the ethic systems were from the needs of life, spiritual world of a man, and social community, the fewer values of universal and humanistic acceptability were included in them. In the ethic systems the moral values of universal multicultural essence can initiate various hierarchic structures. They include both basic elements of moral culture, as well as moral values of higher axiological determination. Basic elements of moral culture are basic rules of every human co-existence. Their practical activity represents the relation towards moral heritage, moral traditions of human community. Their imperative has been manifested in a very primitive way. They follow from human essence and basic values of a man.

They are moral qualities needed for the regulation of people's activities in general, in inter-personal, inter- group, or individual mutual relations between people. They show the equality of individuals as human individuals, who enter man-to-man relations. This has been important in the European, oriental, as well as old Chinese and old Indian morals.

Moral values of higher axiological determination represent moral phenomena of basic and substantial significance. They play special role in human mankind. They form a substantial counterpart of moral consciousness and self- consciousness in a personality, his/her spiritual and moral philosophy of a man. In these moral phenomena, the most general criteria of moral evaluation have been defined and they are of determining significance in the value-content of humanistic morals.

No "closed and fixed" hierarchic imperatives of ethic universality can be created. There are central categories of human morality which represent certain "forms" of the system of dynamic stability in multicultural dimensions. In the co-existence with other values, they respect flexible preferential shifts, but not the content "destruction" of ethic evolution (Žilínek, 1992).

The world of values cannot exist on its own, without a man. The respect for values has been brought into spiritual and material essence by the man. He/she brings the elements of human morality into his/her own essence. Any man is always a man, that is universally human, but also, however, a concrete, unique human being. His/her essence is the ability of one's own self- determination, moral decision-making, identification with moral values and the achievement of one's own moral identity.

### **Process of Moral-Identity-Formation of a Personality**

The achievement of spiritual-moral identity of a personality should be the aim of the moral- formation process. A man uses his/her autonomous moral system with the moral-character-formation, the formation of moral feelings, opinions, attitudes, and convictions. A personality, which has developed his/her moral experience, internalizes

standard moral values, accepts altruistic attitudes having authenticity of humanity as a determining feature for behaviour and action.

The process of moral formation of a personality represents a complicated developmental system. We can get into its substance only hypothetically and in the theoretical- and- analyzing level of individual operational activities. There are three stage-relation levels: personalisation- processual, active- processual, and educational- processual. Their separation and identification is possible only in theoretical modality. Within the realization form and practice, they create one state developmental system. There is no other way of understanding the essence, the structure of deeply subjective moral educational phenomenon.

Moral dimension of identity has been connected with personalized value process, moral autonomy, internality, and internal world of a personality. Value-formation process has been a process of active search, discovery, acceptance and identification. If he/she took these moral principles and norms of authoritarian power automatically based on certain convention, or closed and limited doctrines, the road of the development of one's own moral creative autonomy of a personality would not be sufficient.

The theory of morals and moral formation based on the laws, principles and norms could have led to regulative schematization in inter-human relations, unification (of orders, prohibitions, and sanctions) and sufficient extent of the development of one's own spiritual and moral potentials. Voluntaristic imperative sequence in the relation to norms can lead towards obedience only. Legitimally can be achieved, but not the morality in the relation to authenticity of a personality. Laws, principles, and norms determine what "should" be done, but the value, however, directs the man towards certain activities (Buttiglione, 1991).

Therefore we emphasize axiological determination of moral norms, their entrance and development towards the value-formation process, in order to make their potential value-making real moral value. Moral cognition forms basic content-structural part of moral consciousness of a personality. The cognition and awareness and stability of acquired moral notions and moral categories can be achieved by effective development of cognitive processes in their relation to morality. Optimal intellectual standard in its categoric system, and its internal relation consequences make every man to find his/her way in moral situations and make their rational analysis.

Moral cognition should be developed gradually in the integrity with cognitive processes of ontogenetic development of human identity. We can say that without intellectual platform, moral education would be blind. The process of moral education has been best elaborated in the didactic-cognitive level.

If, however, the cognitive activity is given too much preference in moral education, and the internal process of moral self-formation is not developed, the educational field for the acquisition of one's original-moral-self-development was not open, the total formative-moral process is stopped and simplified to the level of moral cognition. In real teaching-learning process the rationalizing moral methodology, methodology of theoretical perception of acquiring moral notions, moralizing and instructing prevail. In such perception, we agree with W. Kay's standpoint that courses

on moral education, which are limited by cognitive element, should be called ethics, and not moral education (Kay 1975, p. 327).

From the viewpoint of moral-dimension-identity creation, the autonomous, morally creative internalization process is considered to be determining developmental state of moral formation. It is very difficult to penetrate into the essence of creation and function of such a sensitive spiritual and moral psychic mechanism. Its complexity is in its dynamics, in situational variability, and relation-formation function of factors effective in the zone of moral status of every individual human being.

Therefore in the formation of a new moral personality, we have to follow his/her aspects of sovereignty, and to reflect the culture of its own cognition, value experience, moral decision-making, self-esteem and self-realization. These moral and processual phenomena can, however, be developed only in the horizon of developing internal experience, experienced consequences, which have been connected with the whole life of an individual. The ethics and moral education are not a code of orders and prohibitions. We have accepted N. Hartman's standpoint that ethics does not prescribe anything, and is not obliged and responsible for being a law-making body of human life. We cannot limit the man within a certain scheme, but show him/her a way how to achieve one's own free life. The ethics can give hints for what is moral and good, but cannot push your moral consciousness into anything. It can give guidelines for creating one's own content (Hartman 1935).

It is also valid for the moral education that viewpoints and conviction cannot be achieved through abstract arguments, only. Those facts which help a man to reach his/her own way of thinking, moral judgments, comparison and evaluation should be reflected and accepted. Moral self-esteem and self-evaluation is the key phase in the chain of these processual and moral phenomena. The ability of self-esteem is a significant human ability. Moral self-esteem means the realization that a man is a moral personality. This is the essence of his/her own identity and moral autonomy.

We can quote R. S. Peters: "To teach children how to be aware of their own selves is not enough. They should be given guidelines for finding out what kind of people they want to be." The self-esteem opens the way to free autonomous human creativity, to the possibility of the individual influence on one's deeds in order to become morally improved. The base of moral self-esteem of a personality creates conviction about a subjective acceptance and the recognition of transposing certain ideas and structural value elements.

The man's conviction, in general, has its rational base. Moral conviction follows from that base. However, in the process of its development it receives both cognitive and emotional dimensions. Without moral feelings, as an experienced relation to moral values, moral requirements and deeds and activities, no moral value judgement and evaluation opinion can be stated. They are formed in moral sensitive experience with respect to the related framework of the fact that an individual in his/her inner self interpretes and accepts the recognition of moral phenomena, his/her attitudes to them, and his/her identification with them. On the basis of such an emotional-experiential evaluation, the self-esteem has been developed and moral conviction created. The most stabilized and axiologically most important elements create stratified moral value structure which becomes a constant in personal identity of a personality.

A man authenticates his/her identity. Being a spiritual and social personality he/she realizes and perceives his/her own existence. He/she accepts, observes and evaluates him/herself, his/her behaviour, and activities in relation to one's own moral criteria and one's own value system. The ability of such a value system application, and control of one's deeds manifests moral autonomy of a personality by independent regulation direction. In the structure and from the value viewpoint, moral consciousness of a man represents, functionally and in its structure, the moral substantial, the most significant part.

The consciousness has been understood as a spiritual anthropological constant, as the most intimate regulator of behaviour and activities of human beings. It represents a specific phenomenon in the structure of human existence, a potential which, enters permanently the subjective moral decision-making process. This link of consciousness with moral decision-making characterizes moral- value status of a man. I. Kant's words suggest significantly that the ethic self-creation has been deeply rooted in our consciousness (Kung, 1992). The consciousness has been manifested not only in the form of mental realization of moral meaning of performed deeds, but also in the form of the deepest emotional experience of moral values.

Subjective experience is significant for a value. Therefore the experience of a value is considered primary in the total value-formation process. Developed moral consciousness is the most firm guarantee of human moral reliability. The man, who has no support in his consciousness, does not have a strong value structure, and emotional-experience value processes are not developed sufficiently, and it is difficult to form optimally functional auto-regulative moral system of a personality. Therefore in the process of moral formation, it is important to develop moral consciousness.

Reduction and non-acceptance of consciousness leads to de-personalisation and de-gradation of the whole spiritual life of a man. The formation of consciousness is considered to be the first condition of moral education. We agree with D.M. Berridge's idea that school (and all the educational field, author's note) should provide "the formation of nature consciousness of a personality." However precise we will be, the consciousness would never be financed and determined precisely" (Berridge, 1969).

The activity-processual level is the second level in the development of processual viewpoints of moral formation of a personality. It has been developed from the premise that moral identity dimension cannot be found in a closed world of a personality, but in congruence with outer world and practical life. The essence of moral consciousness itself, its personality, internal structure, autonomous regulative spiritual-moral system, and total moral status of a man, cannot be comprehended and developed without connections with behaviour, personal empiricism, practical moral deeds. The whole value-formation process of a personality has been connected with the formation of one's own life in the experiential perception.

An activity is a basic element of one's behaviour. It is an individual act of moral behaviour when we take into consideration the moral value of its subjective motives, its significance of attribution, when the evaluation is evoked by moral criteria. The degree of moral value is a deed, is dependent on its internal motivation structure, but, however, it is not sufficient enough for the manifestation of an active individual's character.

Morally positive motives and useful results include a complex process of intentional transformation, experience expressed in the notions such as: effort, will-power, desire, wish, request which are dependent on moral and will qualities of an active personality. Its moral status, the ability of one's own self-determination, moral decision-making, one's own perception and interpretation of the essence of things and phenomena of the real world are characterized by these qualities.

Moral behaviour and moral deeds are pre-determined by correct moral choice of a personality. The situation of moral choice [different in effect and meaning] can be successful when a man is independent and responsible for decisions in which value-moral regulations of a personality have been brought up to life and transformed in activities. Morality [in its practical and productive performance] is manifested in an individual in a given life situation when he/she realizes and perceives the internal tension between variations of his/her own possible behaviour.

He/she asks an important question: "Why to make decisions?". W. Kay says: "The problems of moral responsibility can be dealt with within moral education. Moral education is adequate only if it provides children with the procedures for the formation of moral decisions" (Kay, 1975, p. 332). The act of choice in decision-making in the given situation avoids, however, concrete-active instrumentation because a man is able to achieve his/her own self-determination and moral decisions. The recognition of these facts and their comprehension in an integral structure of human behaviour helps the optimization and personalization of activities leading to real development of personal potentials, to their links with real life and possible future problem situations.

The educational-processual level is the third level in the development of processual viewpoints. We follow from the premise that moral dimension of a personal identity in the process of ontogenesis has its own development, it is connected with the process of one-own-life formation in a certain social and educational field. It is affected by many factors, interactive relations which can have an effect on a personality.

When compared with traditional conceptions of educational influences, the level of morality accepts the fact that a personality should achieve his/her level of morality via his/her efforts, development and improvement of one's own moral status. A child develops into a personality not by external international formation, but through self-esteem, self-evaluation, self-respect and through the formation of one's own picture.

The mental activity of a personality is being formed in the basic stage of moral-cognition process when basic ideas of the essence and character of moral requirements are formed. In comparison with didactic transformation and modulation of general-scientific knowledge, moral knowledge is a special process. It is connected with internal life of a personality. His/Her cognitive activity, thinking, search for relations and links with one's own self and social life are transformed into the effectiveness of moral-formation process.

The effectiveness of possible methodological influences and effects in this process requires optimal links between moral cognition and practical activity and the life of children and youth. The more links there are between experience and moral life experience, the more effective the moral cognition and the whole value-formation process is. The acquisition of knowledge of ethics and moral cognition cannot be identified with moral ideas, attitudes, conviction and moral values. It is a gradual and

long-term process of subjective mental activity of a personality, his/her individualization and personalization, his/her search for an achievement of one's own way of self-development and own identity.

It is necessary to create conditions for children and youth to achieve self-esteem, be ready to open their inner self and internal world in order to confront it with the outer life in a subjective dialogue. Only such an internal subjective mobilization of the elements of moral phenomena, in the formation of his/her value-moral judgements and the conclusion achieved by his/her own internal activity.

"Our own selves have been formed by social experience" (Mead, 1965, p. 134). Practical activity, however, is not the only condition and determination of effective development process of moral formation of a personality. It cannot become a non-personal socializing and reflective act. In such a way the process of moral formation would lose its subjective and self-regulating essence. The activity which is the course of inner mobility, which initiates and "moves" determining value and relational processes forward, and is effective in the formation of moral dimension of person's identity, can become the formatively functional field of education.

An effective education-methodological instruction is needed in concrete practice area of moral formation of a personality. The project of education-formative activities, the formation and modeling of education situations, the elaboration of methodological procedures, the application of practical training are the areas of pedagogy. They have their function and significance in the process of moral formation. Project and suggestion of various activities (games, model tasks, and others) with value-moral substance and formative influence upon the developing personality enable the development of moral education process in the natural "given facts" and life. Without active and real practical-situational aspect, the education process could be changed into a moralization.

The activity, which should be an effective agent in the personality formation, should manifest a significant relation-formation function. The moral education is the man-to-man relation formation. A young man should be put into various natural interactive relations with other people. In a concrete social reality he/she should be able to find appropriate relation to another man.

A young man creates his/her value attitudes to other people's activities and behaviour and he/she tries to achieve internal human vision of another man. Every pupil's personality is unique and his/her behaviour, experience belong to specific internal relation system. The activity should evoke a large scale of moral feelings, emotional experience in a young man and create his/her moral experience. The more significant is the activity for a developing personality, the deeper would be his/her spiritual and moral activity and emotive experience and the above mentioned scale would have a higher moral value.

The achieved moral and emotional experience can have a negative or positive effect on the development of individual processes of moral formation of a personality. They affect significantly moral behaviour of pupil's personality in other activities and individual situations.

Under school conditions, in the level of total education process, teaching-learning process, moral behaviour and activities of pupils are subject of education. Moral

phenomena and ethic teaching processes cannot be limited by any subject or several subjects only. Moral goals cannot be achieved by cognitively structural education only. One-sided preference of scientific-rational approaches in education process, without insufficient emotional filling, without development of emotional life, without the formation of natural experiential field with satisfactory moral value experience, cannot create harmonized, spiritually developed identity of a pupil (Žilínek, 1995).

Education and the whole teaching-learning process have their own potential, competency and effect in the ethic level, in the formation of moral identity of a pupil's personality. If we follow basic premise that moral aspect belongs to every activity of a man, we consider the education process, instruction, learning by doing, which has its attribute of ethic evaluation.

Main participants in the education process - teachers and students apply basic relation in the teaching-learning interaction. They both find their own identity in it. Teacher's personality and his/her professional activity has its own ethic essence (Žilínek, 1995). The effectiveness of communication in the teaching-learning interaction is dependent on professional abilities and skills, as well as, on his /her self-esteem, self-reflection.

Self-reflection is the base of autodiagnosis of teacher's pedagogic activity. On the basis of, or in confrontation with one's own moral status, it enables the analysis and valorization of teacher's decisions, procedures, and activities. It is also a starting point for the project of new procedures and transfer of one's own pedagogic competence.

The dynamics of changes and effective development in teacher's pedagogic competence and autoregulation of his/her pedagogic activity have been connected with professional responsibility. They have their own subjective, intersubjective, social-communicative, institutional dimensions. Internal responsibility (felt and experienced) of a teacher is closely connected with his/her internal moral regulative his/her consciousness.

## References

- BERRIDGE, D. M.: Growing to Maturity, Burns and Oates, 1969.
- BOWEN, J.- HOBSON, P. R.: Theories of Education. Studies of Significant Innovation in Western Educational Thought. Sydney 1974, p. 120-163.
- BUTTIGLIONE, R.: Demokracia, hodnotový systém a politická prax (Democracy, value system and political practice). In: K otázkam etickej výchovy. Bratislava 1991, p.29-43.
- ČAPKOVÁ, D.: Mysliteľsko-vychovateľský odkaz J. A. Komenského. (J. A. Comenius's Heritage of Thought and Education). Praha 1987.
- HARTMAN, N.: Ethik. Berlin-Leipzig 1935.
- KAY, W.: Moral Education. London 1975.
- KLAGES, H.: Wertedynamik. Über die Wandelbarkeit des Sebtverstandlichen. Zürich, Osnabruck 1988.
- KUNG, H.: Světový étos projekt (World Etos Project). Zlín 1992.
- LACROIX, J.: Smysl člověka (The sense of man). Praha 1970.
- LANGAN, T. H.: Pravda tradícia: etický dialóg (The truth tradition: ethic dialogue). In: K otázkam etickej výchovy, Bratislava 1991.
- MALÝ, T.: Pedagogika (Pedagogy). Rím, 1979, p. 61-69, 245-342.

- MEAD, G. H.: Mind, Self and Society. Chicago, University Chicago Press 1965.
- ŠVEC, Š.: Koncepcia humanistickej orientovanej výučby (Conception of humanistic education). In: Pedagogická revue, Vol. 45, 1993, No. 1-2, p. 2-15.
- ŽILÍNEK, M.: Humanistic and Ethic Values of the Universal Sociocultural Nature and the Creation of Personality (A paper at the conference "Comenius Heritage and Education for the 21st century) Prague 1992.
- ŽILÍNEK, M.: Kultúra a humanistické ideály výchovy (Culture and humanistic ideals of education). In: Pedagogická revue, Vol. 45, No. 1-2, p. 16-26.
- ŽILÍNEK, M.: Humanisticko-axiologické a mravné zretele výchovy (Humanistic and axiological and moral aspects of education). In: Viera, veda, spoločnosť (Collection of papers 3). Bratislava 1993, p.51-59.
- ŽILÍNEK, M.: Mravná dimenzia osobnosti a edukatívny proces (Moral dimension of a personality and education process). In: Univerzita Komenského a vysokoškolská edukácia. Bratislava, UK 1995, p. 168-172.
- ŽILÍNEK, M.: Education dimension of moral identity formation of a personality. In: Education Technologies for the Third Millenium. Part 3. Transformation of Scientific Knowledge in Humanities into Education. Nitra 1995, p. 312-315.

### Resumé

#### HODNOTY HUMANIZMU VO VÝVOJOVOM UTVÁRANÍ MRAVNEJ IDENTITY

*Martin Žilínek*

Autor vychádza z humánnych tradícií vyspelej kultúrnej civilizácie a zo základnej premisy, že kultúrna úroveň sa meria možnosťou mravných ideálov spoločnosti. V tomto kontexte za základ humanizácie školy pokladá tvorivé rozvíjanie atribútov ľudskosti a mravnosti v priesečníku kultúrno - vývojového procesu našich národných kultúr, súčasného poznania vyspelých spoločností a vlastných realít a podmienok našej prítomnosti.

Autor akcentuje tvorivé rozpracúvanie cieľovo - axiologických, obsahovo - procesualných a prakticko - činnostných hľadísk realizácie humanisticko - mravných hodnôt pri formovaní človeka. Za základnú teleologickú rovinu tohto procesualného javu pokladá dosiahnutie mravnej identity osobnosti. Analyzuje tento proces ako zložitú vývojovú sústavu. V školských podmienkach mravné fenomény a etické učebné procesy tvoria súčasť celej edukácie, nemožno ich ohraničovať vyučovacími predmetmi.