

MOKYTOJO PROFESIJA: YPATUMAI IR IŠŠŪKIAI

Teacher in Oneself and with Oneself

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The article is intended primarily to consider “teacher’s self-consciousness” as a category of philosophy of education and to identify the range of problems that can be associated with it. The author examines the approaches to the problem presented in the modern Western and traditional Eastern (Buddhist) educational thought regarding the description of the phenomenon of teacher’s self-consciousness; the processes of its functioning; the problems connected with it, such as gaps in teacher’s identity and other; opportunities for its cultivating, etc. The author’s idea is that teacher’s self-awareness can be revealed and developed through a special teachers’ workshop of philosophical self-determination; so, the conclusion of the article includes some remarks based on reviewed traditions, which should be taken into consideration in terms of such course.

Key words: philosophy of education, teachers’ self-consciousness, reflective teaching, Buddhism

The questions

The role of a teacher could be understood differently, but in all cases a teacher is placed between a student and society, or a student and culture, or a student and the cognizable world. Then, why do we decide to talk about “teacher in oneself” or “teacher with oneself”? The problem which is implied by the title is teacher’s self-consciousness. But how relevant is the problem of self-consciousness to the process of teacher’s activity inseparably involved in relations with students? Would the issue of teacher’s self-consciousness be somehow useful, have any practical value? For example, how does teachers’ self-awareness influence the principle

of subjectivity in education? How social and personal identities relate to teacher’s self-consciousness? What would it mean concerning the gaps and unity in teacher’s consciousness? How does “I” as a person and “I” as a teacher relate to each other, i.e. is there a freedom to be oneself and a duty to be a teacher or vice versa, a duty to be oneself and a freedom to be a teacher? How teachers’ “possible”, “existing”, and “obligational” aspects are interconnected? Which parameters could be relevant for the description of self-consciousness? May teacher’s self-consciousness be cultivated in general? What is the role of consciousness of one’s mission for teacher’s activity? How does “here and now” construct

the actor's consciousness in the temporal stream together with all other elements?

The category of teacher's self-consciousness is normally explored by psychology. However, the very circle of questions concerning self-consciousness traditionally had a philosophical character, and to reveal this character and philosophical content of the category by analytical, hermeneutic and other philosophical methods is the goal of this discussion, especially in connection with the above raised questions which became the impetus and objects for writing this article. Also, interestingly, besides education of the modern Western world, this problem had its history in Oriental traditions, particularly, in Buddhist philosophy of education, giving us more materials with remarkable examples for consideration; so, an important object of the article is to clarify the specific potential of both traditions, which can be of value for solving the mentioned problems.

Topicality of the 'teacher's self-consciousness problem in Russia

Does the question of the teacher's self-consciousness have any practical value? Looking at the situation in Russian education today, we should answer 'yes'. The main features of the educational system here nowadays are the reforms which are directed to develop a new student-centered paradigm and which took a shape of changing the state educational standards (now Federal state educational standards of the 2nd generation), implementing new requirements for teachers (Dautova, Sokolova (eds.), 2013). In particular, these new requirements imply the need for teachers

to be able to define the goals and objectives by themselves, together with the students; to make professional self-reflection; to master a professional discourse of the teacher's conceptual texts, etc.

These requirements can be truly realized only if the position of the teacher changes. This means that, earlier the teacher had as usual an executor's position. Getting all directives from a higher authority, the teacher passed the corresponding directives to students. That position was fully consistent with the whole 'transmitting' pedagogical ideology. The present pedagogical ideology needs an educator who would be a real subject by oneself; this implies the active professional teacher's consciousness, i.e. personal self-awareness of the teacher, embodied into his / her teaching activities (Kozhevnikova, 2013, p. 146–153).

Also, especially in the context of 'permanent reforms', self-consciousness is of great need for an educator in order to make his / her self-regulation of the activity possible. In particular, self-consciousness is necessary to bridge the gaps existing in the self-image of an agent. Almost everyone would acknowledge the problem that the image of a teacher is often disintegrated for a teacher in himself and for the students, being fragmented into such elements as the social hierarchical role, the professional function of a training master, the role of a participant of educational relations, and finally a personality outside of the professional framework. Another commonly appearing gap is the one between the ideal self of a teacher (a set of normative notions, which are mostly imposed) and his real self. Since the very unity of the personality's aspects is the feature characterizing self-consciousness, the very pres-

ence of such gaps should be recognized as a philosophical problem.

Problem of ‘teacher’s self-consciousness’ in the world educational theory and practice

In the world, during the last two decades this topic was touched in different ways. One is in connection with the “reflective teaching”, developed as a strong trend in research, theory and practice of education (Schön, 1983, 1987; Zeichner & Liston, 1987; Calderhead, 1989; Edge, Richards, 1993; Tremmel, 1993; McLaughlin, 1999; Pollard, 2002; Fichtman Dana (ed.), Yendol-Hoppey (ed.), 2008, etc.). Another one is the field of educational research, devoted to teachers’ inner life (Palmer, 1998, 2004, etc.). Also, it took place in the fields of teachers’ authenticity (Grimmett, Neufeld, 1994; Cranton, 2001; Brown, 2002, 2003; Kreber, Klampfleitner, McCune, Bayne, Knottenble, 2007; Brook, 2009, etc.), teachers’ identity, self-knowledge, subjectivity, thinking, mentality, personal knowledge (Clandinin, 1987; Carlgren, 1991; Dadds, 1993; Hamachek, 1999; Stuart, Thurlow, 2000; Britzman, 2003; Cochran-Smith, 2005; Oakes, Lipton, 2003; Olsen, 2008; Clarke, 2009; Stillwaggon, 2011; Reichenbach, 2012, etc.).

Reflective educators are supposed to develop the ability to keep themselves in the focus of their attention and carefully reflect on all details of their teaching activities in order to make informed decisions about how to improve their practice. As a result of such self-attention and self-enquiry, teacher’s self-knowledge changes in the direction of a better self-understanding, more adequate relations, and more ef-

fective teaching. For example, Kathleen M. Bailey described her experience of reflective teaching: “Every day after class I write in my journal. I try to be aware of my strategies for setting the tone, communicating my expectations, establishing my expertise, winning the students’ trust, and getting them to talk. I decide there is the potential for practical and theoretical insights from my investigation and find I have accidentally begun a research project, which might at some point be useful to other teachers, as well as might help me to understand my own teaching” (Bailey, 1997, pp. 1–19).

In research and the practical field of teachers’ identity, self-observation and keeping a journal also play an important role since, as J. M. Newman articulated in the article “Uncovering Our Assumptions”, ‘the incidents which help us change as teachers aren’t big events – they’re the small everyday ongoing occurrences” (Newman, 1987, p. 3)

The intern Krista Yerkes shared her story of uncovering assumptions and revealing herself as a teacher during one year of the internship program called the Professional Development School (program of the Pennsylvania State University and the State College Area School District). She started her notes (comprising such chapters as “Who is Krista: A brief biography of my experience”, etc.) with the questions: “What is teachers’ identity? ... How does one act like a teacher? What qualities do teachers possess?” (Yerkes, 2003–2004). Among many small stories of everyday occurrences, she wrote some key insights: “Teaching is a lot about soul searching and during this program that seemed to be one of my top priorities – discovering who I

was as a person and then being able to discover who I was as a teacher”. ‘Becoming a teacher is personal. A phrase I have continually heard throughout my year in the PDS has been “you teach from who you are”, which would imply one actually knows who he / she is” (Yerkes, 2003–2004).

So, what teachers do “from inside” in the above described projects they listen better to their own personal experience making this experience distinct and thus available to work with. On the other hand, they look at themselves as “from aside” during the reflective process for critical observation. As a result, they gain many advantages, particularly they become able to change some problems which seem to be fully dominant into relative, contextual and local ones.

The theory and practice of “teachers’ inner life” demonstrates an example of the experience of Transformative Professional Development (TPD) programs in which self-conception is the central notion and whose tagline reads “reconnecting who you are with what you do”. The TPD retreat series for public school leaders, called the Courage to Lead (CTL), was described by the researcher who attended four retreat weekends that took place in a naturally beautiful environment).

As the main concept of this project, Jurow defined ‘an essential self within us that needs to be revealed so that we can act and believe in ways that are better aligned with our personal truth’ (Jurow, 2009, p. 277). How educators can come to take on this view of the self? The program of retreat activities, though focused on understanding the inner self rather than the external qualities and entities, involved an intensive discourse consisting of the talks and

interactions with other people and artifacts (material and ideational) which gave an opportunity for mediating individuals’ understandings and for inviting participants into specific ways of “seeing, valuing and believing” in similar ways as those used for members of the profession in order to learn how to share a “professional vision” (Goodwin, 1994). Once one obtains such a vision, “the interpretive lens becomes transparent or naturalized” (Jurow, 2009, p. 279). The day of the retreat included sessions and time for individual reflection. Sessions began with sharing what was going on in participants’ lives, afterwards revisiting the norms of the group. Later during the day they had to discuss “other things, which would start in the whole group and then continue in small groups and / or with individual thinking, writing or creating in relation to the materials” and in the end to continue it within the “Clearness Committee session”. In terms of those discussions, “the tone and feeling” and the specific words and phrases that the participants used played an important role. The facilitators provided the group with textual materials, included “a number of handouts describing the assumptions of what they called the Courage work and poems and short essays that were explored in relation to the notion of the self” (Jurow, 2009, p. 281).

Among the main conclusions of the researcher were such impressions as “retreats made the elusive inner self palpable and analyzable”, which was attained “through three main practices: (a) modeling multiple ways of talking about the self, (b) ritual experience of the self in relation to community, and (c) connecting the self with a natural order”. ‘Participants were intro-

duced to the concept of a connected self (...) aligned with the CTL perspective, the one that was constant, vulnerable, connected to others and to the world and a source of wisdom' (Jurow , 2009, p. 282).

All these forms of dealing with teacher's self-consciousness include an active and critical reflection and viewing one's own self in interactions with others. But the topic of self-contemplation reminds Western researchers about the great potential of Oriental traditions in this field, particularly of Buddhist ones, such as Zen (Tremmel, 1993). So, let's look at the specific phenomenon of 'teachership' in Buddhism¹ known as the Guru (Sanskrit) or Lama (Tib.) social institution.

Introduction into “teachership” in Buddhism

In the Buddhist educational culture and thought, the category of self-consciousness has a high priority. Future teachers in Buddhism learned that a teacher meant 'good company', 'good' or 'virtuous friend', being a precondition for the way of learning (Samyutta Nikaya, Vol. V, Mahavaggo, Samyutta 44, Ch. 6). In the Buddhist tradition, the whole corpus of texts devoted to this topic was developed; this is Mitra-Varga – “Section about Friends”. Defined as a “friendly educational community” position and the social function, it became “imprinted” in the self-consciousness of future teachers. In the same text, the required

qualities of a “good friend” were listed: (1) in the volitional aspect – “to be higher than a student”, i.e. to be morally strong, (2) in the emotional aspect – to have a peaceful state of mind, (3) in the rational aspect – to have a superior wisdom as compared with that of a student.

Mission of a teacher. In Lohiccha Sutta (Digha Nikaya, 12), the Buddha discusses the question: “What one person can truly do for another?” clarifying the teacher's social mission. Starting with a discussion of the relationships of people in society, the Buddha gives the example of a ruler and his subjects. By analogy, the teacher's mission is approved as socially justified: it is to share all that one had got – the total product of society. The teacher's mission regarding Others as individuals, according to the early Buddhist tradition, is “to open the path that leads to happiness, to close the false paths, all that the teacher who wants to benefit his students should do” [Majjhima Nikaya, 19 – Dvedhaavittakkasutta]. In Mahayana Buddhism, the teacher's mission with regard to Others is “to bring them to actual maturity” (Large Prajnaparamita Sutra).

In spiritual or mental aspects, the mission of a teacher is an insight or discovery of the content of teaching (which, despite its personally-specific character declared in Buddhism, is objective in its meaning of the universal laws, the nature of things). Buddha defined it as follows: “Regardless of whether Tathagata appears or not, there is a treasure, reliability and truth of this teaching: “All processes are impermanent”. Tathagata directly cognizes it, reveals it. By directly cognizing and revealing it, he proclaims it, teaches it...” (Anguttara Nikaya III. 134, Dhamma-ni-

¹ Buddhist Canonical texts considered here belong to the Theravada and Indo-Tibetan traditions. The first ones are cited by different English translations in the author's adaptation, with titles according to the traditional classification of the Pali Canon; the second ones are cited in the author's translations from Tibetan, if no other case is mentioned.

yama Sutta “Law of Dhamma”). Thus, the described objectivity of teaching implies its universality (multi-faced universality) and, as a consequence, its openness to critical cognizing, particularly the possibility for one in the “pre-teaching” stage to make it a subject’s domain, one’s own, and later, at the stage when he becomes a teacher, to “proclaim it, teach it” from his own inside.

Buddha as a teacher articulated his positions, his mission, role, motivation by the “the language of identity”, containing all the above-mentioned aspects generated by his self-identification as a teacher.

Qualification requirements for Buddhist teachers

In the Buddhist tradition, there are certain qualification requirements for teachers. They constitute the “normative” element in the self-identity. Besides the qualities connected with the above-mentioned “three practices” (morality, meditation, and wisdom), there is a list of ten qualities, which includes the aforementioned three: 1) self-restraint, since “it is impossible to subdue others before having subdued oneself”; 2) peace of mind, and 3) the “realization” or insight: ‘accomplishments superior to student’s’; knowledge of teaching; diligence; comprehension of reality; eloquence; love; restlessness (Tsongkhapa, 2009, pp. 54–57). The main requirements are related to teaching, to oneself, and to students.

In Lohichcha Sutta, the Buddha named primary requirements for a teacher as the need to achieve one’s own goals in the development, and along with it the responsibility for the fact that “students do not lis-

ten”. The Buddha said: “Some teacher has not succeed in his goal... and not having reached his own goal, he teaches students by stating: “This is for your benefit, this is for your happiness...”. The first essential quality is the following: the teacher must embody what he teaches. Thus, in Rathavinita Sutta (Majjhima Nikaya, 24) the Buddha describes one who is able to teach others by the words: “Having little desires himself, he teaches others about having little desires. Himself being satisfied... he teaches about satisfaction ...“. This means the teacher must first identify what he is, what exactly he has got in himself, and only then to teach these very things.

Making a critical analysis of cases of non-genuine teachership, the Buddha explained that the cause of all shortcomings was passion (essentially, every egoistic desire). What does it mean? It means all motivations mixed with a desire for things, fame, power, success, reputation. The authentic teachership is being motivated purely by selfless service.

And we should understand how all these regulatory requirements would traditionally function in Buddhism. They exist not so much for the external evaluation but for teachers themselves to be used as criteria in critical self-analysis in order to correct one’s own flaws and errors. Also, the methodological function serves for fixing normative characteristics in their self-consciousness. Teachers used these texts as the basis for their analytical meditations consisting of multiple repetitions of the internal experiences occurring in all areas of the personality (understanding, emotion, motivation, perception). As a result of being mastered, these processes would become habits.

Teachers's "actually existing", "possible" and their work with "obligational"

It is easy to understand that the major gaps in the integrity among the areas of "I" arise on the borders of the "actually existing", "obligational" and "possible". How is this problem treated in Buddhism?

The very foundation of requirements for the teacher is his supposed coinciding with the teaching in the state of direct cognition or "personal reality" as formulated by Ven. Mahasi Sayadaw (Sayadaw, 1966). This means that the boundaries of the teaching in which the person is a teacher are determined by the limits of his "actual existing" or his "personal reality". However, the latter refers to the emergence of the teacher's self-awareness constituting the very core of the whole process of becoming a teacher. From the Buddhist point of view, the teacher becomes such for the student only if he can share with the learner the meaning of life as searched by himself. Therefore, it is most important for a teacher to obtain the "inner core" i.e. his / her "personal reality". In Buddhism, it is supposed that the first thing which should be done by a teacher is to bring oneself as a subject of teaching to the fit state, and everything else would go as by itself. The problems of specific methods appropriate to the student's situation of and specific training techniques were left by the tradition mostly for spontaneous solutions of a teacher in the process of teaching.

However, what is "obligational" in teacher's identity in Buddhism does not include external demands of success, i.e. a teacher cannot be responsible for the achievements of the student. The Buddha

stressed this by the analogy with the search of the road to the city. It is important to find someone who would show the way to Rajagriha, knowing it himself. However, if the one to whom it was shown would not follow this correctly shown road, it is not the fault of the man who has shown it. The teacher Buddha defined his role as follows: "The Tathagata is the one who shows the way" (Majjhima Nikaya, 107 – Gana-kamoggalana Sutta). In the Buddhist terminology, the word "teacher" was translated into Tibetan as "ston pa" – "showing".

The teacher, in spite of all his (her) responsibilities, accepts the fact that he (she) has not power to shape the student according to his (her) own project. The student has "his (her) own karma" which is something given, not allowing to consider the process of teaching as directly embodying the project and will of the teacher. Thus, the teacher's position means, despite the situation, to leave open opportunities for a teacher and for students, following the "principle of uncertainty". The need for the principle of uncertainty is confirmed by the negative experience of all the anti-humanistic modern manipulative technologies based on the "certainty" of man. The Buddhist open perspectives mean that the possibilities of both teachers and students are described as the "Buddha nature", and this very nature is referred to as the "inner teacher". It turns out that the teacher addresses the student in order to stimulate him (her) by referring to his (her) own "inner teacher". This principle was noted by H. Hesse and revealed in the story of the teacher Buddha and Siddhartha.

The inner teacher is the authority to which one may apply oneself, and it is expressed in the concept of "natural race af-

filiation” (Tib. rang bzhin gnas rigs), which sometimes is described as the “Buddha nature”. It can be realized by a human being in a perfect state as a result of his (her) development.

In this way, “actually existing”, “possible”, and “obligational” are related in the Buddhist notion of teacher’s identity. Moreover, if according to this system “obligational” is based on teacher’s “actually existing” “personal reality”, then for the teacher to discover what “personal reality” is becomes his (her) “obligational” aspect.

In particular, this concerns the question about the necessity for a human being of the teaching function. What do we mean by teachership? Cannot a computer implement it? Can teachership happen without a person having a face? And how significant is this face in terms of the teacher’s influence on us in our life?

The buddhist answer is that it is fundamentally important. The participation of a particular person, a particular individual in teaching is essential for the reason which was described as a “personal reality”.

Description of self-consciousness

In the process of self-consciousness, one moves among grosser (distant from I) and subtler (seemingly closer to I) levels. Starting from the grosser developed level, we can observe thoughts about oneself, analysis and concepts, which one would easily decide not to consider as oneself but as the content of one’s mind. Orientations of the self in the world, expressed in the form of relationship or position, are more basic. Further on, there is a way to the image of the self, inward, thinkable and metaphorical, or visual, not thinkable, but perceived. Closer are the intentional impulses, and

even more closer are feelings, sensations (that’s me who sees, touches; pain reaches the “I” target without error).

Buddhism, not excepting the notion of “I”, in order to define the base of human identity uses the classification of the so-called five psycho-physical aggregates (Skt. skandha) which are groups of elements of the “individual existence stream”: (1) the “form” – physical, sensory, (2) “feeling” – pleasant, unpleasant, neutral basic feelings and emotions, (3) “discrimination” or recognition, 4) “formative factors” – secondary functional elements of the psyche such as motivation, attention, etc., also mental states (hostility, conscientiousness, kindness, etc.) as well as the tendencies laid in the mind, (5) “primary consciousness”, the perception level (visual, auidial, etc., including also “mental”).

The text says: “There is a case when an untrained ‘crowd’ man... takes the form for “I” or believes that “I” has a form or that the form exists in “I” or “I” exists in the form. He takes the feeling for “I” ... the discrimination for “I” ... formative factors for the “I” ... primary consciousness for the “I” (Majjhima Nikaya 44, Culavedalla Sutta). What is described here is the situation of an average ordinary person who in the process of self-consciousness gropes the boundaries of I and defines it by identifying with elements of various types.

But we should keep in mind that even when speaking of an untrained “crowd man” Buddhist philosophers meant that this person took for “I” not literally the content of all the above-mentioned psychic levels, but the functional elements themselves, separated from their content.

Then, what would be possible for a “trained man”? In Indian and Tibetan tra-

ditions, there was no doubt it could be possible to observe the “stock” of elements, at least in large groups, those five or the largest – body and mind. Even untrained people in the introspective process can discriminate perception from thought, image from word, sense from desire, etc. However, to discriminate the perception from the perceived image, the thought from the content of thinking, the feeling from pain, the intentional impulse from intentions a specific culture of contemplation and analysis is necessary.

A “trained man” is able to consider all these different elements seemingly presenting the “self”, distinguishing between them like people distinguish peas and different grains, pulling them out of the bag, and such a person comprehends how the seeming representation of the self” is not these elements and is not something apart from them, does not exist “on them” or “in them”, does not include them, etc.

The deepest level which is not subject to the usual discernment in reflection is the profound consciousness which in the early Buddhist tradition is described as the “factor of life”, the very stream of animation or life, which is present even in dreamless sleep, in Mahayana described as “the mind of clear light”. It is available only to the perception of yogis who have reached the highest concentration.

Cultivation of teacher’s identity and attitudes

Self-consciousness is not just a matter of ‘academic interest’ for Buddhism, as a tradition with purely practical orientation. Self-consciousness, especially teacher’s self-consciousness, in Buddhist interpre-

tation is something which one can and should work with; it can and should be transformed, and thus it is what could be and should be taught. (In fact, this position also challenges raising the question: to what extent self-consciousness keeps to be self-consciousness without becoming a field of manipulation if it is directed from the outside?)

Thus, the Buddhist tradition suggests teachers for considering and probably adopting some key ideas of teacher’s identity, expressed on the level of metaphoric images; most famous of them are a guide, a mother, a doctor, an adult. Each of them reveals some important aspects of the teacher’s identity. A guide is the one who knows, sees clearly, directs others. A mother is the one who is loving and compassionate to children, regardless of their attitude, who sacrifices herself in their service. A doctor is the one who is intelligent and saves others from severe problems. An adult is the one who acts without naïvety, who can use mundane conventions without taking them seriously, like a magician produces illusions not believing in them, who “for the sake of bringing beings to maturity” “plays reality” (Conze, 1975, p. 54–55). Most importantly, the adult has a specific motivation which is responsibility for oneself and for the “childish people”.

Then, the teacher’s position in relations with students was thoroughly discussed and conceptualized. Despite all their higher achievements, teachers were described as having the model of humble self-awareness and behaviour. Aryadeva wrote that the teacher “sees himself lower than all others in his modesty” (Aryadeva, Four hundred verses, V. 117). This model means the cultivated Mahayana attitude

to take oneself as less significant as compared with others. In addition, if we talk about the roles notably forming the self-consciousness of an actor, here it is considered possible even that the teacher may take the role of a student by learning something from a student. This approach helps to soften the tough status of a teacher and to see that the roles are interdependent and not inherently existing (Aryadeva, Four hundred verses, V. 112).

In the Buddhist tradition, it is considered to be important to teach teachers to develop special psychological attitudes to teaching, which enter a teacher's self-consciousness. Thus, the Buddha said that one could teach others only in case of having five attitudes: (1) "I will teach step by step"; (2) "I will teach according to the law of cause-effect (karma); (3) "I will teach because of compassion, out of wish to help" (4; "I will teach selflessly"; (5 "I will teach not neglecting myself and others" (Anguttara Nikaya, V. 159, Udayi Sutta). The first and the second are cases of making plans for the future teachings in the most general, strategic manner. The third and the fourth are the definition and clarification of motivation. The fifth means determining one's own position in the relationship with students.

The situation of considering those key images and attitudes regarding one's identity is certainly the case of discourse which happens for a teacher when making plans, etc. prior to the act of teaching or making an analysis at the conclusion of teaching. The state of contemplating the "self" while pacifying all excitements and active processes, the deeper level which should be understood as a proper self-consciousness is another matter. Also, a different case is

the state of activity, which represents completely opposite processes.

Teacher's self-consciousness during the three stages

In general, according to Buddhist educational ideas, three stages should be identified within each period of a particular teaching. The first is the setup stage which is the transition and preparation for the period of proper teaching; in that time, what is possible is the discursive work with the teacher's self-consciousness regarding the future. There are particular tasks at this stage for the teacher and for the student, including (1) getting awareness of the teaching's context and reasons (needs) and (2) developing the motivation.

The awareness of the teaching context and reasons means that teachers undertake personal goal-setting activities, thereby overcoming the external conditionality. Accepting the reasons for activities in one's self-consciousness as one's own means the actor's freedom. Besides, it is important to tie the goals of different levels (in terms of the gaps' problem) in teachers' self-consciousness. Thus, in Buddhism, there is a relation of the "goal for oneself" and the "goal for others" and among the first relation of the "temporary goals" and "long-term, ultimate goals" which are most influential to the man's consciousness. In Mahayana, a person following the proposed logic of relating goals comes to the point that the goal of his own happiness is derived from the goals of serving Others. So, these goals become fully consistent. If there should be a consistency of goals in the self-awareness of teachers and students, then their common goal is the simplest case of consistency. The above-

mentioned case implies for teachers and students consistency as a result of becoming conscious of their interdependence. Thus, their goals also become interdependent.

Motivation is one of the most demonstrative elements manifesting the teacher's self-consciousness. Motivation is what one finds in oneself as the most subjective source, what one discovers oneself as "from one's own side". The person learns about his/her own wishes directly. The definition of one's own motivation requires only honesty in relationship with oneself. And, correspondingly, honesty in this case implies only one's wish for self-consciousness.

As regards developing the motivation, there are special preparatory techniques prescribed to teachers, aimed at clarifying the teacher's motives and consciousness. As an ideal, the content of these is the loving motivation. It is considered possible in the Buddhist tradition to develop even such an intimate feeling, as love, which enters the very core of human self-consciousness (indeed, in many respects, people are what they love). To develop love for Others, Buddhist practitioners first have to master the model of perceiving Others in the image of beloved ones (preferably in the image of mother). Then they learn to engender love and compassion regarding friends, later on regarding strangers, then enemies, and finally all beings. On the basis of such love and compassion it becomes possible to develop the motivation of service to Others.

To generate the specific teacher's motivation, first one is prescribed to think about oneself as a doctor, about the teaching as a medicine, and then to cultivate love for students (Tsongkhapa, 2009, p. 44).

Teachers' motivation is discussed in many Buddhist texts. In particular, Aryadeva in the fifth chapter of his "Four hundred verses" writes that "the teacher is committed to goodness of the student, and that's why he should honour and serve the student". Since the identity of the teacher embodies the image of an adult, the teacher is motivated by the goodness of Others. The student in his description embodies the image of a "childish man" not knowing what is goodness even for himself.

The second stage is the proper act of teaching when the educational practices must meet the set goals. Can activity be a proper circumstance for the process of self-consciousness? In fact, from the Buddhist point of view, activity becomes the main test of the position of "self" in the teacher's self-awareness, clarifying whether the self does not protrude where it is not necessary. Also, it shows whether there is any bias in the "self", its degree of adequateness, and how useful and effective is the full range of self-cognition (i.e. the position, the adopted role in relationships, self-image, self-concept, self-feeling, etc.). However, activity is obviously a time for extroversion when the "return" of the teacher into his own self (for checking plans, self-inspection, self-assessment, etc.) would be excessive, creating extra difficulties in the course of his own acts and interactions with students. Is there any place then for thoughts about the self or for keeping attention to the self-concept? Or will these become obstacles? Maybe only the levels of image, feelings, motivation continue to operate in self-consciousness at this time.

Spontaneity is the main motto of this stage. At this moment, is there a place for

thoughts about 'self', for attention to the self-concept? Their appearance will become an interference, too. As it is considered in Buddhism, only what has already been laid in consciousness before as a habit, as mastered models, or as latent imprints would work. These very imprints generate impulses of spontaneity. What continues to operate now are the levels of the image, feelings or motivation in self-consciousness, and the actor who has been preparing for this event is now experiencing the fullness of existence, in which his self-consciousness appears to be integrated with the action.

In the Buddhist tradition, there are no regulations concerning the management of teaching activities. Most methods are referred to the stage at which the teachers have to "prepare themselves" (in many respects preparing exactly one's self!). And at the main stage for teachers, activity consists in natural (spontaneous) bringing the teaching content from their inward outwards.

The third stage is the final one when the teacher and students need reflection and the awareness of their fulfilments, realizations, actualizations. Also, this is the time for the action of "rejoice" which methodologically is intended to stimulate the emotional expression of this awareness. Essentially, this is the cultivation of awareness. While the action was happening, reflection was impossible. But now one has to combine action with self-awareness, recognizing what should be maintained as corresponding to one's goals, values, and understanding. Thus, this goodness is being strengthened and enhanced by thought and intention, increasing its scope. Therefore, the teacher thinks: "We have

done good. It was good. Let it cause even greater goodness in future!" Thus, the mental, volitional directing the results of the already completed educational process to a more general direction, towards ultimate goals increase the single motivation stream, promoting the integration of the educator's personality and thus increasing his self-consciousness.

Then, it is also possible now for the teacher to work with self-consciousness with regards to the past. In this case, they use reflection which is taught in the Buddhist tradition. Buddha advised to train oneself with the thought: "I'll be purifying my body actions by repeated reflection. I'll be purifying my speech actions by repeated reflection. I'll be purifying my mind actions by repeated reflection", reflecting in one's observation like in a mirror one's own conduct of the body, speech, and mind (Cula-Rahulovada Sutta). Buddha explained that a similar pattern of behavior confronts lies and insincerity. Purification demands reflection, but first it demands the very desire to reflect why Buddha attached great importance to generating special attitude regarding purification (or self-criticism) and self-observation: "I'll be purifying my own actions ... by reflection".

Thus, according to the Buddhist tradition, three states of the teacher's self-consciousness are possible, which are the state of a contemplator, the discursive state, and the state of action, and all periods of the teacher's work with his own self-consciousness are significant for his proper activity of teaching. The discursive state implies that there is a split of three times into separate the past, the present, and the future in self-consciousness. This state appears prior to the teaching stage when

the teacher primarily develops the motivational components of self-consciousness in analytical meditations, as well as during the completion stage and later when the teacher is referring to self-consciousness and uses reflection, and then analyzes the material of reflection. The teacher's self-consciousness in the state of action connects the past (all that was laid in it) and the future (which is included in "own" and "I" as directionality) in the present, thus obtaining its dynamics.

While absorbing into "here and now" by a one-pointed contemplation, the Buddhist teacher becomes able to his refer to own field free from fantasies, superficial constructions, and conceptual gaps. Then, all active processes are pacified and all particular elements of the inner world become visible; even the deeper levels of one's psyche become more accessible for cognition. Actually, this is the most integrated human condition, in particular, due to the disappearance of the I-concept. In this period, the teacher achieves the experience of "personal reality" in his self-consciousness (not being centered in the I-concept).

Conclusions

For teachers in all their hard work to be, as it is said in the philosophical language, "in oneself" and "with oneself" (German: *das Bei-sich-selbst-sein*) means the real freedom like "to be at home". When we start discussing such practical issues as "What is required for the development of teacher's self-awareness?", the philosophical aspects come in the foreground. These are questions concerning the formulation and analysis of an individual teacher's views

on education, his understanding of his own perceptions of himself as an individual and educator, rethinking the normative notions on the role of the teacher, etc. Thus, the author's idea is that teacher's self-awareness can be revealed and developed through a special "teachers' workshop of philosophical self-determination". Similarly as philosophical knowledge as a whole is the "consciousness of consciousness" (Hegel) and self-consciousness is in the core of philosophical problems, "teacher's self-consciousness" could be regarded also as a kind of a base for the philosophy of education. From it, the latter is being deployed as its projection in the same manner as philosophy is deployed by a reflecting person from the consciousness of his own consciousness.

In the Western and Oriental educational thought, the problem of the teacher's self-consciousness raised various questions and got various interpretations bringing different consequences for the teacher education and practice. What is common everywhere, while fulfilling the task to "reconnect who you are with what you do", eliminating all possible "gaps", the domain of cultivating the teacher's self-consciousness is an area of reflection and discourse. This allows teacher educators to mediate specific ways of "seeing, valuing, and believing" sharing "a professional vision" through texts offering criteria for critically revising them in reflection, thus keeping the teacher's identity in the cultural paradigm with its normative notions for a professional group identity.

The Buddhist tradition, actively using for this purpose in the texts for teachers not only the conceptual discourse but also metaphoric images, emphasizes the need

of clarifying and developing teachers' motivation as one of the most demonstrative elements manifesting the teacher's self-consciousness. In these terms, the key concept is "mission", which is significant for self-consciousness of an actor and which implies the person's awareness of his own goals directed towards the world.

The Western specific way of cultivating the teacher's self-consciousness is to involve interactions and talks, thus placing the teacher's self-consciousness in the context of mirroring by Others. Such a socially oriented attitude implies a kind of "horizontal dimension" for the co-existence of findable and definable "selves" (which are interpreted as "an essential self within us that needs to be revealed"). This differs from the Buddhist traditional model, rejecting the existence of the "essential self" and preferring a kind of "non-fixed" identity. This model implies a more "vertical dimension" for the teacher's self-consciousness oriented to its depth called "inner teacher", i.e. the unfindable and undefinable nature of mind.

Remarkably, the authentic teachership in Buddhism is associated with the ideal state of selfless service, which can happen only if the person overcomes his fixed and

limited self-identifications without clinging to any I-concept anymore, thus attaining a very special state of integrity. This means that the self-consciousness of an ideal Buddhist teacher is characterized as non-finding the 'self'.

As a whole, various Buddhist ideas such as de-identifying the self with its bases, the three possible states of teacher's self-consciousness (contemplating, discursive, and acting) included into three periods of teacher's activity, the motivations, mission, and the unity of goals, and especially those presenting the structure of the gross and subtle levels of consciousness which is one of the most difficult questions concerning the self-consciousness of an actor, should be accounted for when considering this complicated problem.

Teachers' self-consciousness is the field requiring close attention on the part of the philosophy of education and urgent development in terms of teacher education, particularly in the face of challenges of today's and, even more, tomorrow's electronic technology and artificial intelligence with its information potential, because it is in the very core of the problem of competition between man and machine for human education.

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MOKYTOJAS SAVYJE IR SU SAVIMI

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S a n t r a u k a

Straipsnyje aptariama mokytojų savimonė kaip ugdymo filosofijos kategorija (nors paprastai šią kategoriją tiria psichologijos mokslas) ir gvildenamos su ja siejamos problemos. Straipsnyje keliami pagrindiniai su savimone susiję klausimai: Kiek svarbi yra savimonės problema glaudų santykį su mokiniais užmezgusių mokytojų profesinėje veikloje? Ar mokytojų savimonės klausimas gali būti naudingas ir turėti praktinę reikšmę? Kokią įtaką mokytojų savimonė daro subjektyvumui ugdant? Kaip su mokytojų savimone susiję socialinis ir asmeninis tapatumai? Ką reikštų gilintis į mokytojų savimonės spragas ir vienišumą? Koks yra mano kaip asmens „Aš“ ir mano kaip mokytojo „Aš“ santykis – ar čia susiduriama su laisve būti savimi ir pareiga būti mokytoju, ar, atvirkščiai, – pareiga būti savimi ir laisve būti mokytoju? Kaip susipynę mokytojų „galimybių“, „esaties“

ir „priedermių“ aspektai? Kokie parametrai yra svarbūs apibrėžiant savimonę? Ar apskritai mokytojų savimonė gali būti ugdoma? Koks savimonės vaidmuo mokytojų veiklos apibrėžtyje? Kaip „čia ir dabar“ kartu su kitais veiksniais konstruoja veikiančio asmens savimonę laiko tėkmėje?“

Autorė analizuoja skirtingas mokytojų savimonės reiškinio sampratas remdamasi modernia Vakarų ir tradicine Rytų (budistine) edukacinės minties priemonėmis, taip pat savimonės funkcionavimo procesus, su tuo siejamas problemas, savimonės kultivavimo galimybes ir kt. Autorė teigia, kad mokytojų savimonė gali būti atskleista ir ugdoma mokytojų filosofinio apsisprendimo seminaruose, o straipsnio išvadose pateikiamos pastabos, kurios remiasi aptartomis priemonėmis – jos turėtų būti pasitelkiamos organizuojant tokius seminarus.

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