

LE OPPORTUNITÀ DI APPRENDERE

Dispositivi, Dinamiche, Trasformazioni

OPPORTUNITIES OF LEARNING

Apparatuses, Dynamics, Transformative Processes

a cura di
Rita Minello

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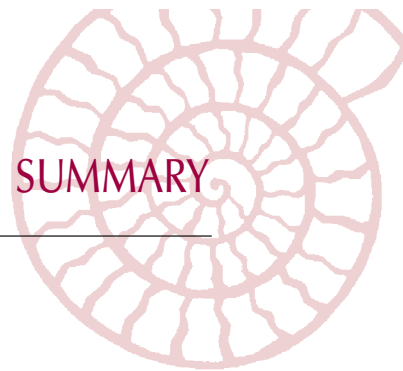
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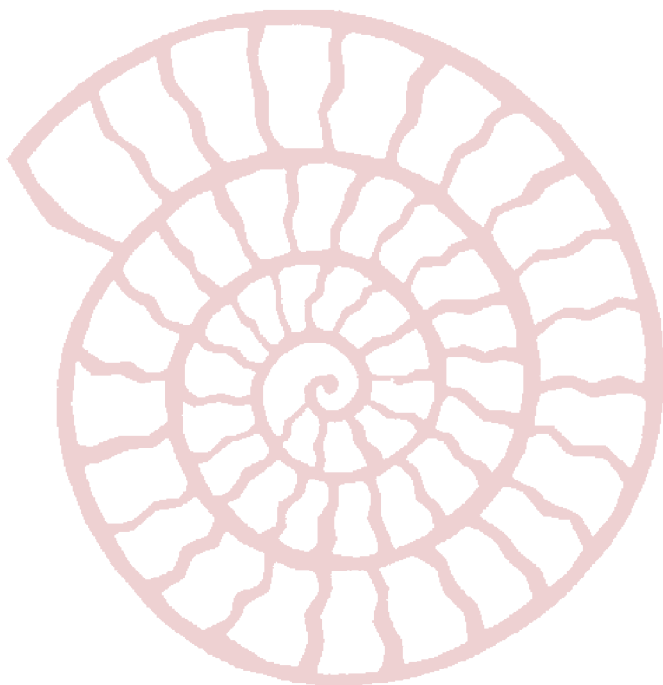
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Creative Life-Orientation in a Paradigm of Personality's Health and Positive Existence

Orientamento creativo alla vita entro il paradigma della salute individuale e dell'esistenza positiva

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ABSTRACT

In the present work the conception of personal creative life-orientation is presented. Within the limits of the given conception, it is proved that creative life-orientation, firstly, results in improved quality of life expressed by positive figures in health-keeping parameters and, secondly, it has a dualistic nature which reveals it both as a condition and as a result of the construction of an existential algorithm.

The new terminological Russian-English pair "creative life-orientation = креативность" is used to appropriately differentiate terms that would otherwise share the same denotation in Russian: "творчество" and "креативность". In the field context of language training, it is shown that the deployment of creative life-orientation is accompanied by its positive influence on the psycho-soma-physiological wellbeing and on the efficiency of a person's life capability.

Nel presente lavoro si espone il concetto di orientamento creativo alla vita. Entro i limiti di tale concezione, si mostra come l'orientamento alla vita creativa, in primo luogo, risulti in una migliorata qualità della vita, come indicato dai numerosi parametri positivi in ambito psicologico e sanitario. In secondo luogo, si mostra come l'orientamento creativo alla vita abbia una natura dualistica che ne rivela il carattere di risultato e di motore di un algoritmo esistenziale.

La coppia di vocaboli Russo-Inglese ("creative life-orientation = креативность") è introdotta allo scopo di differenziare opportunamente due termini altrimenti di identico significato nel Russo moderno: "творчество" and "креативность". Nell'ambito della formazione linguistica si mostra come l'impiego di questa tecnica sia accompagnato da una positiva influenza a livello di benessere somatico e psicologico, oltre che dall'aumento della vita attiva negli individui.

KEYWORDS

Creative Life-Orientation, Health-Maintaining Parameters, Existence, Improved Quality of Life, Spirituality.

Orientamento creativo alla vita, Parametri di salute, Esistenza, Miglioramento della qualità della vita, Spiritualità.

Introduction

Health has always been considered as a paramount condition of the normal vital activity of the person. Ancient philosophers, thinkers and religious figures paid the main attention to the intrinsic, spiritual health of the person, to the person's ability to find vital standpoints of reference and a sense in life. It is acknowledged that the number of pivotal elements that attribute meaning to life kept multiplying during the course of history.

Drawing on Pythagoras, the main basis in human life is harmony. Democritus, Epicurus, Socrates and Plato considered that spirit is in a good condition when the individual is in a state of steadiness, harmony, serenity and correct orientation towards values worth pursuing. Philosophers and psychologists of the 17th-19th Centuries paid special attention to freedom of reason (Spinoza), internal harmony (Hegel) and the presence of a system of values (V. Frankl): each of them regarded such criteria as the major conditions of intrinsic health. In addition, they regarded those conditions as bases for preventive measures against existential frustration and existential vacuum.

In a modern, super-stressful Century, the importance of preventive measures meant for persons' physical, mental and social health is not subject to doubt. Promptly occurring social changes in the world affect the health of people in extremely negative ways. Accordingly, many suffer from the so-called «stress of social changes». Its effects have an even more catastrophic character, comparable to that of wars and natural cataclysms: as a result, people psychologically team up in order to overcome eventual misfortunes. At the same time, during fast social changes, states of demoralization, maladjustment and pessimism quickly occur and, thus, people's lives and personalities are modified. The up-to-date fundamental developments in the field of quantum physics and neurophysiology, psychology, and medicine may help to grade their negative effects. What follows is an account of what these fields say on the topic:

- Any self-organizing living system—such as *Homo sapiens*—is subordinated to hierarchically constructed laws of Nature; that is, life is a general exchange of material elements which, in turn, is filled and moves by means of energy and information exchanges;
- In the structure of a person, life is personified in the form of intrinsic spiritual, mental and soma-physiological activities that provide much evidence on the current health condition—expressed by different parameters.

In this view, the healthy state of a person's being is presumed to be the result of an integrated harmony that is developed as a steady balance between her physical body, her mental condition and her spiritual component. Such integration can be supplied by means of disclosing *creative life-orientation* which is a positive phenomenon of human mind, able to be shown in the person's vital existence. The present work is aimed at searching the fundamentals of *creative life-orientation* activation of the person, which confirms its inherent **topicality**.

1. Statement of the research question

1.1. Existing literature on the topic

Creativity as manifestation of human mind has already been investigated for decades by psychology in the ex-soviet countries. In this period, many psychologists dedicated their widespread investigations to this problem, whose analysis, by the way, is not the aim of our paper. This kind of research had already begun thanks to the theoretical and experimental works of American and European scientists in the first years of the 20th Century. For a long time already, «творчество» remained the only Russian term that designated the concept of creativity; its use is consistently expressed by its semantic definitions, which are given in all explanatory dictionaries of Russian Language. As long as the phenomenon of endowments (or “gifts”) is concerned, the situation is utterly similar—as well as it is similar in the corresponding term and psychological sense, which the concept incorporates. So that, whenever the phenomenon of creativity was examined, the Russian-speaking scientific literature possessed already terms whose translation in English language reflects the following mutual pair: «creativity (Engl.) = творчество (Russ.)»¹.

During the last 20 years the situation in Russian/Ukrainian scientific editions and publications has changed: a Russian neologism «креативность» appeared, being a simple transliteration of the English word «creativity» and provided with the same English-meaning signification. In the last several years it has led to an alternation of the Russian terms «творчество» and «креативность» although its psychological meaning, which they both define, remains identical. Now these Russian words are used interchangeably (that is, as synonyms—placed in a tautological context). All the same, when the parameters of the same phenomena are being differently analysed (phenomena which, in English language, are defined by the term «creativity») an alternate use of the Russian terms «творчество» and «креативность» continues to occur.

Besides, it is necessary to note that in the majority of the inquiries led by Russian and Ukrainian psychologists the phenomenon of creativity is studied in a way which is systematically analogous to that of the other scientists—namely, American and European. But terminological inconsistency entails essential disagreements for the results of Russian-speaking researchers. Thus, such issue

1 In this case, it is necessary to make a further specification: although analogous pairs also exist in the English-Ukrainian and English-Belarus translations, most of the scientific works continue to be published in Russian (i.e. in Russia Russian language is exclusively used; in Ukraine the majority of scientific boards and journals, especially in the field of natural sciences, are mainly published in Russian, with only some in Ukrainian... to the point that, before *perestroika* took place, many sciences did not possess current corresponding Ukrainian terms). This fact does not reflect some kind of political conservatism, but it rather constitutes the reasonable outcome of an indispensable decision taken on the following issue: Russian was the national language of the Soviet Union and the overwhelming majority of scientists used to reside in Moscow, Saint-Petersburg and Kiev; therefore, all of their researches were published in Russian or International English. In addition, Russian was the language of their everyday lives. As long as Russian remains prevalent in nowadays Ukraine, we will be concerned with the identification of appropriate English-Russian translations of terms and concepts.

raises the urging necessity to reconsider the usage of the formerly interchangeable Russian terms «творчество» and «креативность» in order to adequately define their respective semantic values and, consequently, determine for each of them its corresponding psychological mechanism of function.

It is necessary to emphasize that, as long as the phenomenon of creativity is concerned (which in post-soviet psychology is designated by the Russian term «творчество»), there has always been a certain uniformity of views among foreign and native psychologists. It is impossible, by no means, to maintain the same with regard to the Russian term «креативность». Moreover, the Russian term «креативность» does not have a corresponding English translation, nor it has a specific conceptual description and a psychological definition. Drawing on the analogy with the fact that «creativity (English)» and «творчество (Russian)» subsist as a standard translation pair based on semantic identity, we suggest the introduction of another linguistic pair provided with the same degree of semantic adequacy: namely, «*creative life-orientation* (English) = креативность (Russian)». The expediency and emergency of such linguistic translational demarcation follows from the psychological essence of the concepts expressed by Russian terms «творчество» and «креативность», which is reflected by the current use of the term «креативность» in everyday Ukrainian public radio-television shows. Hence, given the objective reality of living in a Russian-speaking society, one is led to regard things in a way that is characterized by relevant terminological discrepancies from the scientific world view. When this is the case, both linguistic pairs adequately reflect their respective everyday denotations, so that their apparent equation is set aside, although without a clear-cut rationale supporting the manifest distinction.

1.2. Preliminary assumptions

Besides, the word-combination offered by us—that is, *creative life-orientation*—distinctly reflects the mental-cognitive phenomenon incorporated in it. The present conception is created to unite together all factors that promote the connection of the person's internal natural potential for existential self-realization and that might also provide, most importantly, a better psycho-physiological state of health. In particular, it was revealed that something was missing in the researchers' scope²:

1. In fact, there is no certainty about all the basic functional components that affect the disclosing of *creative life-orientation* as a mode of dynamic life-creating self-organization;
2. There is no fixed understanding of the directly proportional dependence between the disclosure of creative potential and the attainment of a better quality of life; it is not revealed their positive, healthy, energetically filling up interrelation;
3. Moreover, it is not shown which positive influence *creative life-orientation* has on the psycho-somato-physiological condition that drives self-realization in contexts of teaching or professional activity;

2 Numbers in brackets refer to the bibliography at the end of the paper. *I numeri fra parentesi rotonda rinviano alla bibliografia finale.*

4. It should also be observed that an analysis has not been carried out on *creative life-orientation* within the limits of self-organizing high school educational systems—given they have a key role in the creation of future human resources, in the enhancement of societal psycho-synergization, and in unfolding social development;
5. Finally, comprehensive research on students' *creative life-orientation* has not been thoroughly undertaken, so that it is not understood which relations it entails when it is put into practice and empowered within the context of a training environment—being this latter one necessary for using *creative life-orientation* as introductory to self-realization in real life. As for the field of linguistic educational formation, such problem has not been generally investigated, for example, with reference to one or more techniques of teaching or managing new linguistic-cultural realities emerging as part of Italian society.

Proceeding from these premises, the **purpose** of the present work consists in studying the peculiar properties of *creative life-orientation*, thus disclosing its positive influences on the psycho-somatic equilibrium of one person's organism, as well as her projection towards long-term vital prospects.

1.3. Hypothesis and identification of the research subject

This research is guided by the general **hypothesis** of *creative life-orientation's* double nature. Such dyadic nature is understood as follows:

1. At the initial stage, *creative life-orientation* manifests itself as the precondition to the constitution of vital goal-oriented dynamics provided with creative power, which consequently become one fundamental structural component of a self-organizing life;
2. Thanks to *creative life-orientation's* positive influence on one person's psycho-somatic wellbeing and skillfulness, creative self-development subsequently occurs. As a consequence, the person comes to accept vital orientation to creativity as one further basic prospect in life.

Hence, when the general algorithm of vital strategy is constructed, *creative life-orientation* is shown as acting both as condition and as a result of the overall process. Unfortunately, this aspect has so far been overlooked by researchers; in particular, it is not considered at all in the field of linguistic education, so that the problem of *creative life-orientation* as a precondition for one person's effective vital self-organization becomes one of the primary **subjects** of our research.

1.4 Construction of a model

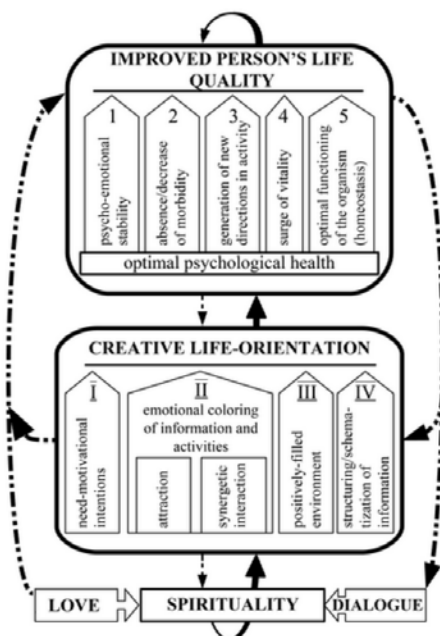
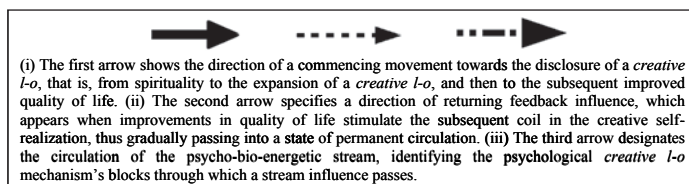


Figure 1 - General conceptual-theoretical model of individual creative life-orientation as an internal life-creating dynamic for the definition of goals



It is necessary to note that, by employing the notion of *creative life-orientation*³, we mean to denote the life-creating dynamic of one person's internal process of goal definition. It is the basic motive power (or drive) of one individual and, as an internal natural capability, it is inherent to every particular person.

According to our conception, *creative l-o*'s structure includes several definite basic functional components, without which its high-grade disclosure is impossible. The schematic representation of the three key *creative l-o* components, as well as their internal and external relations and components, is offered by our concept-theoretical model (Fig. 1).

As a fundamental basis for the disclosure of *creative l-o*, according to the present model, Spirituality is revealed as a high-order element. Spirituality is grounded *a priori* on the philosophic and humanistic ideals of Love and Dialogue, since when these two last constituents are spirituality's core carriers-implement from the point of view of moral values (see *Spirituality* in Fig. 1).

3 From this point onward, *creative life-orientation* will be abbreviated as *creative l-o*.

The model presents the psychological mechanism of *creative l-o* is as the sequence of four blocks (see *Creative l-o* in Fig. 1):

- I. Block of *need-motivational intentions*. It functions as the peculiar initiator of the behavioural act. Every need possesses a certain driving force and, thus, it purposefully determines some cognitive and mnemonic activity on behalf of the person. In order to satisfy some motives, motivation is actualized and provides the necessary energetic charge for the fulfilment of the individual's purported goals.
- II. Block of the *emotional colouring apparatus*. It includes image-temperamental and informational attraction, as well as synergetic (that is, synergy-providing) interpersonal interaction. Any kind of communication is initiated by an individual and can proceed in dialogical or monological form. The main task of such communication consists in the achievement of sought objects. The most productive, but also the most difficult way for its accomplishment, is that of creating at the instant of interaction an aura (or effect thereof) that emanates from the charismatic abilities of the initiator of the communication. The initiator presents something as being impressively bright and positive. At the level of subconsciousness, coloured information creates a strong background saturated with friendliness, which strengthens the transmission of information. Such background actively lies between persons, in the fashion of a specific connecting channel that transfers information. This background consolidates the impression about the initiator that was conveyed to the audience: this impression consists of separate minute components of emotional reactions on behalf of the audience.
- III. Block of *positively-filled environment*. In this block the interests, needs and purposes of the person are interlaced in a logical way. A paramount task and aim of a positively-filled environment is that of providing assistance and comprehensive support for the realization of a person's humane aspirations, together with the maximal attainment of necessary personal abilities and qualities.
- IV. Block of *structuring/schematization of information*. It represents an additional—though not basic but merely ancillary—instrumental means. Since structuration and schematization are productive modes information processing that result from the application of different types of formal logic, they represent by themselves a very effective mnemonic way of learning. Therefore, a structural-schematic display of information should be used as much as possible during training, in order to form distinct clear long-term mnemotrace within the individuals' memory.

The main practical purpose when *creative l-o* disclosure occurs is that of reaching an improvement of the quality of life and the maximization of wellbeing obtained as the result of the permanent circulation of positively filled psycho-bioenergetic flows. At the same time, stereotypes of this new and improved quality of life are provided (charged with a different kind of positive reflection and fullness of energy). It is immediately reflected by an improvement of everyday health. Nonetheless, it should be remarked that quality of life is not constant but changes in time; consequently, a positive quality of life can progressively improve and, along with it, the psycho-somato-physiological state of an individual's organism.

The main variables, on the basis of which the influence of *creative l-o* upon the quality of human life is estimated, are the following ones (see Fig. 1, *Improved person's life quality*):

1. *psycho-emotional stability* is the first of the variables that elicit personal psycho-harmonization and anti-stress resilience;
2. *absence/decrease of morbidity* testifies that basic functional systems effectively work in coordination—that is, the immune system and nervous one;
3. *generation of new senses in ordinary activity*, which appear as a result of the person's need for further satisfaction; in the process of generation these needs update and change, so that the person puts forward new prospects emerging with the change of her circumstances in life;
4. *surge of vitality*, which indicates an inflow of forces that allows the person to spend huge quantity of time and physiological efforts on the achievement of success in life;
5. *optimal functioning of the organism* at a level of homeostasis and behaviour. This defines a final stage of improvement in an individual's quality of life.

According to what stated above and as a result of *creative I-o* activation, new outcomes are obtained: positive self-depiction, benevolent and well-disposed attitude, goodwill to others and harmonious interaction with the surrounding space. Thus, the model displays a “vertical-horizontal” circulation of the psycho-bio-energetic flow, which, springing from the base component (see *Spirituality*, at the bottom of Fig. 1), is transmitted to the superior stage (see *Improved person's life quality* in Fig. 1), and transitorily receives an additional boost from the intermediate component (see *Creative life-orientation*).

The circulation of the psycho-bio-energetic stream in its first course (from *Spirituality* to *Quality of life*) does not stop its on a culmination point, but immediately descends downwards and goes back to its initial stage (*Spirituality*). Besides, a specific internal circulation of psycho-bioenergy takes place among the key components of *creative I-o*; this circulation repeats the same ascending-descending moving direction.

In the proposed *creative I-o* conception the following basic positions are found:

1. As **personal life-creating internal dynamic oriented to the definition of goals**, *creative I-o* characterizes the natural essence of a person—*Homo sapiens*. In the structure of the person's vital self-organization, it presents itself like an inherent nature and essential reality. In addition, *creative I-o*, by all means, presupposes some high-grade freedom as autonomy in any kind of innovation and creation of humanistic values. For the realization of freedom, the adequate personal resources and optimum environment conditions are necessary. These values have paramount importance for self-realization because they allow giving the character of a search to the cognitive activity; moreover, they successfully expand a field of creative innovative introduction, transferring it from professional life to the everyday and domestic sphere. Thus, since freedom and personal autonomy are inseparable, a higher level of sensation of internal freedom and autonomy is obtained a more distinct ability to integrate and combine harmoniously private life with the professional one. As basic vital guiding lines, they are also important for the disclosure of successful *creative I-o*. Out-of-the-ordinary personality displays a hierarchy, which forms a chain of «*creative I-o* – creativity – endowments»; the *creative I-o* is the initial stage and can express itself at any age. It is natural, that the greatest spontaneous bent towards creativity and the *creative I-o* occurs at children's age. But there are no age limits or barriers for the disclosure of *creative I-o*. Therefore, the person that has spiritual preconditions to *creative I-o* finds the necessary

time and physical opportunities even after retirement—in spite of the fact that aged people are physiologically characterized by much greater fatigue and smaller vivacity when compared with childish/youthful or early mature age. Being a positively-filled mental phenomenon, the *creative l-o* initiates a process of harmonization, all over again, on a psycho-physiological and on an emotional level after that it is confidently projected on spiritual-intellectual and social sphere of the person, thus improving noticeably their parameters.

2. At the level of **structural-functional components**, *creative l-o* is constituted by four base components that are hereby hierarchically presented. The absence of even one of them blocks the disclosure of *creative l-o*. Those are: a) **spirituality** which allows for resistance to personal degradation (involving countless human flaws, vices and defects), to conformism (that destroys person's opinion and levels human merits) and to mercantilism (that nihilistically reduces all vital vanities and founds itself on money and consumerism); b) **need-motivational intentions**, meant as stimuli that induce activity; they represent deep aspirations of the person; the person's intentions and wishes are based on intrinsic desires and possibilities of the person (they often emerge at young age, and take the form of dreams); c) **emotional colouring of information and activities** that create the positive, optimistic attitude of one person towards work or the acquisition of information which positively influences also the daily emotional state of health and mood; emotional colouring is promoted by bringing in an interpersonal attraction, synergetic interaction in micro-groups, heuristic unusual information, its uncommonness and fascination; d) **positively-filled environment**, that supports and stimulates the realization of the desired aim, in which the local leader acts as a model, as a standard for imitation and promotes the formation of character traits that are necessary for *creative l-o* disclosing (optimism, empathy, purposefulness, working efficiency, non-conformism, tolerance and others); at the same time inside rigidly regulated social frameworks and limiting social stereotypes the *creative l-o* does not reveal at all or it restrains essentially.

3. *Creative l-o* has a **dynamic character** and transforms gradually in a permanent stimulating process that possesses a potential tendency to progressive growth. Positive effects deriving from *creative l-o* provide the person with constant psycho-emotional stability, intrinsic steadiness, socio-ecological harmonization, as well as balance and optimization of all biological functional processes at the psycho-somatic-physiological level. As a result it generates a status of positive replenishment, which catalyses a circulation both of intrapersonal and interpersonal psycho-bio-energetic flow. Accordingly, it is reflected by the minimization of somatic diseases, and, thus, as a health-strengthening effect (the most valuable vital parameter).

4. The displayed *creative l-o*, being a **personal orientation to life**, is capable to directly improve quality of life, providing a stable life satisfaction and an opportunity for the actualization of the self, together with a sensation of meaningfulness in life and related happiness. The person gets a new **quality of life, filled with positive energy**, as a result of the following algorithm. *Creative l-o* emerges in one of the social spheres of an individual's activity (usually, study or work) and tends to extend it to other areas of interpersonal interaction (family, friends, etc.), all with great efficiency. It is accompanied by the undertaking of positive corrective amendments of the person's life-plan and prospect of self-organiza-

tion: her perspective widens, vital principles are reconsidered, behavioural outline is improved, and life strategy is modified. According to our regulations as for a circulation of interpersonal psycho-bio-energetic stream, one is inevitably led to a new stage in the development of *creative I-o* and to a new simultaneous coil that makes spirituality grow. It is important to note that, although cyclical, *creative I-o* is not a closed process: it cannot be curtailed, nor it is self-terminating; hence, it tends to continue indefinitely⁴. Therefore, with the notion of *creative I-o* we intend is always positive, and has a beneficent social character. Negative *creative I-o* does not exist *a priori*. So, in case of an anti-social, anti-humanistic interpersonal interaction (the reversal of *creative I-o*) may occur, but if that is the case it will be re-defined in terms of inventive egoism, refined criminality and others destructive pathologies that take place. The *creative I-o* dynamic character and its permanent steadiness are reflected on to the vital line of the person as soon as *creative I-o* has shown its bewitching force: after cognizing the enthusiastic influence of *creative I-o*, the person becomes unable to automatically isolate herself and reject that constant sensation of pleasure, happiness, and of a life worth living. Allegorically speaking, such process may be compared with a river: a river will not flow back though it can be stopped by a dam but later on, if not appropriately contained, it will invariably find another pass elsewhere will continue its flow. In this sense the power of the river does not differ from the power of one person because the river, as well as *H. sapiens*, belongs to the Nature, to Universe, that is to that unique ontological base that provides ground for everything that is in our world. This idea is embodied in the person at a genetic level (in fact, nothing seems to exist which is intrinsically prone to self-destruction). *Creative I-o* constitutes a life-forming essence, moves really the person towards her satisfaction, stability, wellbeing and creates personhood. Therefore “the aspiration to realize own potential is a factor for development of the happy person”^(5,104).

5. The *creative I-o* has no age limits and is manifest at every stage of the **vital path of the person**. The age of young adults, namely the first year of students' tertiary studies, is the period of the vital beginning of adulthood, when maturation occurs together with the attempt to realize the desired life strategy. Therefore, it is very important not to let first-year students lose their enthusiasm toward processes of knowledge acquisition. In institutions of higher education (universities, academies) young people encounter a wide and varied community of teachers. Nevertheless in the countries of the former Soviet Union only few of these trainers, are capable to stimulate a first-year students so that they could develop (or retain) a real interest in their studies—and this is most unfortunate. It is even worse, because only a minority of teachers is able and willing to present the students with a display of *creative I-o* in order to demonstrate what veridical high-grade of self-realization may be reached in life.

4 Although it may happen that a person reaches a critical point of weariness, so that it is necessary to have little rest before continuing with the enterprise.

2. Experimental notes

2.1. Object: focussing on the cognitive aspirations of students

The five years-long university courses are based on the necessity for the student to realize those cognitive aspirations which flow out of its existentially significant needs. Cognitive aspirations are the base precondition for the display of *creative I-o* and subsequent successful self-organization as whole on behalf of the person. Realization of cognitive aspirations allows the generation of an adequate amount of self-esteem, which is to be identified within the sphere of society and provide an organism with an energy-equation as a parameter of its general state of health.

Cognitive aspirations of students are the tool by means of which knowledge is actualized. In this process, the teacher acts like a mediator. The richer and more informative the dyadic “teacher-students” interrelations are, the more productive the beneficial effect is for both members of a dyad. By examining the sphere of language teaching (for example, the teaching or tutoring of Italian language and culture) it is necessary to note that self-satisfaction as a consequence of the realization of students’ needs is essentially amplified thanks to their inter-action with the teacher. The latter does not only organize the necessary positive atmosphere for the occurrence of psycho-bio-energetic exchange, but she also personifies a developmental prospective that may as well constitute a target for pupils’ aspirations. In this case, the steady disclosure of *creative I-o* is obtained thanks to the empathy of interpersonal *inter-action*; in fact, empathy that is focussed on the mutual (dyadic) spiritual and moral growth and it thus contributes to the constitution of internal harmony and psycho-physiological balance among both members of the dyad, in addition to the usual material outcomes of *creative I-o* manifestation.

2.2. Spirituality as a criterion to ascertain the attainment of a harmonious wholeness

Eventually, the effective restoration of an organism (*redintegration*)—as well as the acquisition of a healthy status—occur when intrinsic mental harmony and psycho-energetic balance are created. Recent literature suggests the fact that persons possess some specific psycho-energetic resources, together with the ability to use her phenomenal natural human potential, to manage it, to advance, and to gradually develop it^(1,4,6,7,11,12,15-19). In particular, it was ascertained that, during the process of self-control, one individual’s cells—that is, her physical organism—are united by shared and uniform energy and information; in this situation of connection, the energy-information content can favour the self-regeneration of cells and the resistance of an organism to stressful situations^(8,16-19). *A priori*, such self-reestablishment posits the presence of a high enough level of internal spiritual development^(2,3). For this reason we have put particular emphasis on internal spirituality to the point of considering it as a fundamental component in the *creative I-o* structure. This means that inner spirituality is presupposed as one of the principal causes that lead to the manifestation of the whole spectrum of personal negative inwardness (e.g. envy, hatred, irritability, discourtesy, aggression, etc.) which defines personal actions and disruptively affects the organism.

2.3. Introducing the experiment

Given the thesis that *creative I-o* positively influences psycho-somatic states of personhood and acts both as a condition and as a result in the formation of the

strategic positive orientation to life, we provide confirmation through the analysis of a series of educational experiments, in which 162 students whose age ranges from 18 to 38 years old have taken active part. The forming experiments were conducted with experimental groups of 5-18 students, cyclically, with every group undertaking training for 3 years, in the 1994-2012 period. Eventual results may confirm the experimental hypothesis.

Training in the experimental groups was carried out according to an intensive program devised by the author of the present article and aimed at the development of lexical-grammatical intuition and the formation of a dynamic linguistic stereotype. Such program was used during classes of Italian language and culture and has been oriented to the intensive development of students' complex linguistic-social-cultural competences⁽⁹⁾. For this purpose, the technique of choice has been developed into an innovative Synergetic Cultural Existential System-defined approach (namely, *SCES approach*), which is meant to be applied in the process of teaching and tutoring of foreign linguistic-social-cultural realities; this approach allowed for the minimization of students' levels of emotional distress, and had the goal of satisfying their base learning needs⁽¹⁰⁾.

The SCES approach is multi-purpose and may be applied to any foreign language course. It has its basis in the principles of existentialism, synergy, system-defining and culture-determination. In order to reach the disclosure of *creative I-o* during linguistic training, it is necessary to face a series of objective-subjective difficulties, whose overcoming may provide a good measure of *creative I-o's* development. So as the cognitive aspirations reflect both internal and external aspects of students' motivation, the annihilation of these obstacles depends on the degree of strength of their communicative-intellectual curiosity and general cognitive interest—that is, it depends on their self-realization efficiency.

2.4. Local difficulties related to teaching contexts and policies

In Ukraine, the constraining barrier is that the existing system of tertiary language teaching is not aimed at the development of speaking ability with the purpose of understanding another society⁵. Therefore, during their long-term language studies graduates cannot realize in full their great need to speak it. In the upshot they develop a negative and destructive inclination: the so-called “linguistic laziness”, i.e. the specific inability to deploy the study of foreign language in speech or, which is even worse, they develop some kind of unwillingness even to speak it. In general, the disposition to operate upon the psychological and educational dimension has always been a stumbling-block between practicing pedagogues and psychologists because they utilize different points of access to the problem: teachers start from the subject to be taught, whereas psychologists have the personality of students or pupils as their key-point. That is why, in order to realize this educational formative model, it is necessary to change one of the vectors of teaching/training/tutoring and concentrate it in an individual figure rather than focussing on the contents of taught subjects—at least in situation such as Ukraine's.

5 A similar unproductive tendency in language training also exists in some European countries—for example, in Italy.

2.5. Methodology and data

In order to study the predisposition to creative self-disclosing, it was used the M. Rokich procedure ("Value orientations"). Such procedure allows for a definition of the structure of individuals' orientation toward values. This is based on the universal cultural and internal values and has distinct temperamental dynamics of beneficence. Subsequent results have been correlated with data received by a survey: *SAM – State of health, Activity, Mood*. They show that between the temperamental values which really induce *creative l-o* and the psycho-somatic equilibrium (balance) of an individual's organism, there is a positive correlation (according to Spirman, the criterion is 0.76). The analysis of correlation shows the positive link between the realization of cognitive students aspirations and the success of their training (0.83), as well as between the realization of cognitive aspirations and the disclosure of *creative l-o* that represents a dynamic health-saving vital orientation (0.77). It is necessary to note that the achievement of optimal *creative l-o* that affects an individual's general life-strategy depends in many respects on the person's value principles. In fact, the vital values of a person—that is, those who are really determinants of action—correspond with motives of behaviour, drive her actions, and come to constitute part of a subconscious layer so that, in the end, they define a the orientation towards a certain life-strategy.

The linguistic teaching technique, developed by us, is based on the fast formation of spontaneous language-stereotype, on the stimulation and strengthening of lexical and grammatical intuition (that represents, however, the verbal characteristic of each person which, in our times, is at least bilingual), and on the consolidation of cognitive interest by means of feelings of surprise, inquisitiveness, curiosity and pleasure for knowledge. This technique includes various methods of acculturation while teaching the language, society and a cultural heritage of Italy in a parallel with Ukrainian, ancient Asiatic and other cultural-philosophical traditions—all of them effectively affecting the students' widening of views and development of spirituality.

2.6. Outcomes and results

The student linguistic self-realization was carried out within the first month of training; therefore, the students earned quickly the stereotype of "vanquished fear" (that is, the absence of fear to speak in a studied language and to make casual mistakes). Students demonstrated resistance to fatigue or uneasiness, which were overcome by behavioural vigour and friendliness; apathy toward study and life disappeared (if formerly present). It could be argued that the educational treatment and resulting motivation contributed at least in part to the students' wellbeing: in fact, only 5% of the students suffered from episodic illness or short-term diseases during the whole academic year—that is, there has been an almost complete absence of voice-related infections and other somatic diseases.

Besides, the enhanced educational stimulus led to further self-realization: search of information about Italy and its people on the Internet, private contacts with Italians by means of Skype, e-mail, etc. Thus, a natural instinct for success and the mechanism of success was activated and intuitively aimed for. Accordingly, the general psycho-emotional mood positively increased, and there were an inspiring and vital enthusiasm, resistance to various stressing vital factors, decreased or disappeared susceptibility to the bad state of health (colds, somatic effects of different sort, usual students' sleeplessness, emotional decline, de-

pression, abnormal fatigue—all of them being a constant in Ukrainian students' way of life) and arose gradually the bent to the philosophical comprehension of the vital phenomena.

According to the evidence provided by students and teachers evidence (the latter trained on the aforementioned teaching technique), there have been established:

(a) An effective self-control during adverse household/everyday situations that granted the subjects with a health-keeping behaviour;

(b) The achievement of realistic life planning (more than one third of the students who participated in the experiment have decided to relate Italian language to their life plans and become high school teachers, private trainers or translators for companies).

The results of the SAM survey show the presence of students' and teachers' symptomatology, which carries out a general adjusting function, as follows: raised internal state of mood, enthusiasm, vigour, optimism, emotional satisfaction, cognitive interest, capability to steadily perform tasks, psycho-physiological endurance, distinct self-efficiency, widening of the students' field of interests, increase of inquisitiveness. All the above listed aspects were also accompanied by more concrete manifestations: good appetite (a food acceptance is adjusted, during usual time of day), balanced feeding process (without overeating and without absence of appetite), normal immersion in a deep and productive sleep, stability of a daily routine, intrinsic calmness and steadiness.

In terms of psycho-energy, what follows is an account of the optimization of the general psychic-mental state of health of the subjects. The bioenergy stored by one individual resolves into energetic circulation which, as such, has the effect of tuning the physiological work of all internal organs, which function as a unison. This energy circulates within the organism and its flow is adjusted by the occurrences at a biochemical, neuro-dynamic and somato-physiological level. Personal psychological stability is observed as the output result of this flow of energy: feeling of balance and internal comfort are embodied in a good state of health; the latter wellbeing is conversely provided by the optimal adjustment of physiological parameters that elicit positive emotions and good disposition toward life and its objects.

By cognitively interpreting the given situation, persons are able to make their emotional spirit emerge. Motives and emotions are interdependent, and take part in two reciprocal processes which both participate in the regulation of an individual's behaviour. Namely, they participate in the realization of a behavioural outcome: the display of internal feelings, the status of comfort (or discomfort) and that mood which directly reflects on the psycho-somato-physiological personal wellbeing. Similar conclusions are reached by other researches⁽¹³⁾.

The appeal of the features of somebody who displays good character, proceeding from one side of the «person-person» dyad, give rise to a positive bio-energetic stream on behalf of the counterpart. In addition, it constitutes a circulating energy stream that is mutually-synergetic and bears on reciprocal influence and affection, thus acting at the subconscious level. The appeal depends entirely on the personal characteristics of the initiator who, at the beginning of the energetic flux, is able to provide such flow with a certain implicit direction (so to speak, "to modulate" the stream). High level of spirituality on behalf of the one who initiates dialogic communication is the basic creative precondition, true *conditio sine qua non*, for the formation of a positive psycho-bio-energetic stream. Positive psycho-bio-energetic stream should be intended as the volume

of balanced sole psychic energy of one person, whose organism forms as a result of its usual redox processes and biochemical reactions.

The recipient of the positive flow, by perceiving a favourable and stimulating energy stream, reacts to it with the activation of her own biochemical and bio-physical organic processes that, in turn, provide her with the good functioning of nervous system and related muscular activity—that is, by creating benefit at a psycho-somatic level. The mimic-gestural, intentional and behavioural reactions of the recipient, at that point, are characterized by positive and comfortable steadiness, in such a way that enables the further circulation of a mutually directed energetic stream. The continuation of such a type of communicative interaction stabilizes *reciprocal* energy circulation which, as a result, leads to its strengthening and balancing in the stable form of a stereotype.

Conclusions

Creative I-o directly takes part in the general stabilization of the psycho-physiological functions of an organism and its ratio increases proportionally with the achievement of such equilibrium. Thus, it provides the person with a real opportunity to strengthen her own psycho-resilience and to grow in dynamism. Such a positive state is reflected at all levels of the psychosomatic sphere, so that there is an instinctive aspiration to linger in this condition as long as possible.

So to say, a “creative-maniacal” state endures, whose description offers further understanding of individuals’ psycho-physiological dependence on *creative I-o*. The person enters into a dynamic self-sustained condition that thrives on the biological “need” to have its vital profile enhanced as a consequence of sensibly perceiving the presence of an omnidirectional, all-embracing and universal love⁽¹⁴⁾.

Acting like a powerful and effective anti-stressor, *creative I-o* is capable of being positively reflected on the other spheres of one person’s vital activity, thus providing her with the possibility to overcome complicated and difficult situations that periodically occur in both public and private life—e.g. working environment.

When it comes to the parameters of the bio-energetic personal potential that chiefs, directors, teachers, etc. have internally developed (that is, with a high level of *Spirituality* as mentioned in our theoretical framework), determinants such as mutual interpersonal relations, display of good or bad character and other behavioural traits display the mechanism of appeal that has been shown in the continuous intragroup circulation of bioenergy. Evidence shows that the activation of *creative I-o* finds an adequate place in the structure of one person’s life activity when her organism’s functioning is attuned on the biochemical, neurodynamic and psychosomato-physiological levels. Only free energy circulation—i.e. energy that is not *blocked* at a personal and intragroup level—provides appropriate normative psycho-physiological parameters for the embodiment of a good state of health (*wellbeing*).

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