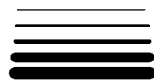




REALITY AND PROSPECTS  
OF RUSSIAN EDUCATION



Philosophy and Pedagogy:  
Formation of Personality



**Subject-Object of the Educational Process in the  
Realities of Contemporaneity, or IP Aliases → ∞**

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Original research paper

*Dedicated to the 50<sup>th</sup> anniversary of the events of May 1968 in France*

...you want to wall off the endless,  
but you are afraid to look behind the wall.

Yevgeny Zamyatin. *We*

**Summary**

The educational doctrine of *The Great Didactic* as one of the “grand narratives” (J.-F. Lyotard) suffered its complete setback as a result of events that took place in Paris in 1968. Students stopped believing in the correctness of the entrenched education system with its goals and ideals, and from the inside they “blew up” the “walls” of universities, which continued to follow the traditional teaching methods and content of the learning process. According to the author of this study, the ideological explosion inside the society in the form of a revolutionary riot of students of the Parisian universities in May 1968, who protested against the existing education system as a whole and against the current structure of the relationship between the actors of the educational process, served as a symbolic and actual end of the didactic era of John Amos Comenius and as a beginning of a new poststructuralist didactics. It is important to note that the boundaries of the traditional educational space, which led to the emergence of a new type of university, was precisely due to the

forces within the classroom curriculum. Today pedagogy is unable autonomously, through its own theories and scientific instruments to determine whom to teach because the student from the subject turns into a subject+, virtually migrating in the cyber-educational space through all sorts of gadgets, which form the prosthetic skeleton of the modern learners – schoolchildren, students. The trajectory of child's education should not be rigidly determined by curricula and programmes. Teaching in the school should be organized by a teacher on the principle of “ad hoc.”

**Keywords:** May events of 1968 in Paris, subject of the educational process, J.A. Comenius’ “The Great Didactic”, postmodernism in education, dissipative educational system, bricolage, ad hoc principle in education, philosophical comprehension, modern education, new teacher.

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## Introduction

In 1986, Sir James Lighthill, president of the International Union of Theoretical and Applied Mechanics, in his known to scientific community article “The Recently Recognized Failure of Predictability in Newtonian Dynamics” made the following recognition on behalf of the scientific fraternity of scientists involved in mechanics: We are all deeply conscious today that the enthusiasm of our forebears for the marvellous achievements of Newtonian mechanics led them to make generalizations in this area of predictability which, indeed, we may have generally tended to believe before 1960, but which we now recognize were false. We collectively wish to apologize for having misled the general educated public by spreading ideas about

determinism of systems satisfying Newton's laws of motion that, after 1960, were to be proved incorrect [Lighthill 1986, 38].

The statement of an outstanding English scientist, it is clear, that it turned out to be yet another devastating blow to the foundation of classical science, rocked by quantum physics. The classical science, which was based on the determinism of the mechanistic picture of the world, on the principles of the Newton-Laplace determinism. At the same time, this public statement, like a knightly deed, turned out to be a bold recognition, in the spirit of the philosophy of science of K. Popper, Kuhn, P. Feyerabend, which contributed to the collapse of the dogmatic approach to scientific cognition and dispersion of myths about the democratic nature of relations, discussions, decisions in science, in which dogmatism and intolerance are raging in reality, whose fundamental ideas and laws are jealously and often unwarrantedly protected. In this regard, we recall the words of M. Foucault: "... what is philosophy today – I want to say philosophical activity – if it is not a critical work of thought over itself? If it is not an attempt to learn from experience, how and to what limit is it possible to think otherwise, instead of engaging in legitimation of what we already know? In philosophical discourse there is always something ridiculous when it wants to impose from the outside immutable laws to others, to point out to others where their truth is and how to find it, or smugly decide to judge all their affairs in naive positivity ..." [Foucault 2004, 14–15].

Before this declaration, the phenomenon of totalitarianism in science was criticized by many philosophers, thinkers, intellectuals, but, as far as the author of this article is concerned, not by representatives of the exact sciences. In particular, the founder of the concept of epistemological anarchism – one of the influential figures in the philosophy of science and the sociology of scientific knowledge – Paul Feyerabend, who believed that in science there should not be universal methodological rules, on this occasion and in connection with the educational system wrote: "The noblest human prodigies, friendly feelings, sincerity, the need for communication, the desire to do good to others are perverted and distorted by teachers who have retained hardly a grain of talent, ingenuity, charm of their students. They are partly aware of their

inferiority and take revenge for it. The sole purpose of their lives is to reduce their pupils to the level of stupidity and squalor on which they themselves are. Even good and intelligent teachers can not protect their students from the stupid material they are forced to teach. They only try to make its assimilation easier, thus making freedom less attractive. What is the result of such training? We see it every day at universities: unhappy creatures engaged in a vain search for the source of their suffering and devoting their whole lives to attempts to ‘find oneself.’ What can they find in the learning process, when the lack of perspective is given for ‘the responsibility of thinking,’ when illiteracy is identified with ‘professional competence,’ and stupidity – with learning? This is how primary education, hand in hand with higher education, creates individuals who are extremely limited, deprived of prospects, and only able to impose adopted limitations on others under the name of knowledge” [Feyerabend 2010, 275].

Sir James Lighthill, I believe, had in mind the science that has long been transformed into a powerful industry with multibillion-dollar financial investments aimed at organizing and holding forums, conferences, symposiums, creating state, non-state funds that provide grants for implementation, in most cases, useless, not worthy of respect projects. All this, it should be noted, is largely due to the agreement between the representatives of the scientific world, the legislative and executive powers of the countries of the world. It is precisely this “science” that the pseudoscientists are jealously defending, armed with pseudoscientific reasons, referring to such attitudes as: “Unified State Science can not be mistaken” [Zamyatin 2018, 70] – an expression belonging to the hero D530 of the anti-utopia novel *We* of E. Zamyatin – an alter ego of the author of the work, an engineer by education, a representative of exact sciences, who satirically ridiculed at the beginning of the 20<sup>th</sup> century the attempts of rationalists and positivists to create a mechanized society – “This establishes a boundary for the content of legitimate science. Secondly, the scientific world outlook is characterized by the application of a certain method, namely the method of logical analysis. Through the application of this logical analysis to empirical material, scientific work strives to achieve

its goal, to a unified science” [Carnap R., Hans H., Neurath O. 2005, 19].

Is there a scientist, a pedagogue who, like Sir Lighthill, openly and honestly admits, and perhaps apologizes on behalf of his/her colleagues for misleading the public about the knowability of the educational processes associated with their subject, in particular, for the alleged subject-oriented approach in education. Having freed themselves from unjustified confidence in the truth of their rational actions, mustering up the courage, the pedagogical community, perhaps, for a start should be cultivated the scientific and publicistic pedagogical literature using “Occam’s razor,” no matter what part of the stated thoughts of scientists, specialists, graphomaniacs, worthy of respect, will remain. Quality is important! For the deselected material, in all probability, there will be a place in the world magazine space, intended, most likely, for the publication of works related to the literary genre “Stream of Consciousness.” At the same time, an author, a scientific institution, wishing to increase his/her/its seemingly scientometric indicators, supporting business projects under the titles: Web of Science, Scopus, ERIH, should easily find relevant journals.

### **Frontiers in subject-object relationships in modern education**

Modern man, in particular, the student is a new anthropological type. The student’s memory is the Internet, which performs the function of storing information represented in the form of linked hypertext. Such information architecture (hypertextuality, intertextuality, multimedia), respectively, contributes to the formation of a special, typical for the modern state of the world, the way of thinking of the student, which, probably, is not familiar with the teacher, the didactician, who have a classical pedagogical education. Today, a subject-person in order to feel himself/herself a living being, is not enough to discover himself/herself in the act of thinking, based on Descartes’s well-known argument “Cogito ergo sum.” Self-detection of the migrating subject across wide information expanses is directly connected with the network of the same migratory subjects – reference receiving-transmitting points, with their response to call signs. The subject is in communication – it means he exists. Biopsychic

nature of the individual today is incomplete without taking into account his/her electronic “superstructures,” “superimpositions” and network interrelations, turning gradually into a continuously roaming cyborg-centaur. A subject dispersed in space is the norm, regardless of whether the educational or cultural space. The boundaries of the classroom-lesson education system have been overcome both physically and psychologically by the student. As long as the student is geographically located in a school, university building, he/she has his own topological coordinates, communicate face to face with teachers. To predict where the student will be in the future is impossible and useless, but it is obvious that he will have a trajectory of the motion of the wandering subject.

Modern schoolchildren and students are actors of network interaction, often synchronously in two dimensions: school and network, therefore, the application of the didactic principles of J.A. Comenius, with the purpose of organizing the educational process, is erroneous. *The Great Didactic* of the great pedagogue was based on the principle of “naturalness,” however, it is also known that in the world around us and in the nature of the modern student, the fundamental changes have taken place, therefore, the so-called imitation of nature in education requires a review of our attitude to education system, the student – environment – teacher, accordingly, it is necessary to use modern scientific theories, in particular, the theory of the behavior of the dissipative structures of I. Prigogine, the actor-network theory of M. Callon, B. Latour, J. Law.

Intertextuality, leading, to a certain extent, to the erasure of chronological, stylistic, genre, disciplinary boundaries, develops the associative thinking of the child, and this thinking requires special attention from the teacher. It is obvious that today it will not be possible for a teacher to retain his/her traditional position of a single attractor for a student, but the pedagogical university must teach the future teacher to travel through the hypertextual educational trajectory of his/her ward, in order to avoid losing his/her pedagogical contact with the student. The attention of the modern student attracts many attractors: crowdsourcing; start-up; third place; interactive lectures and seminars; virtual multimedia libraries and other extracurricular activities, alternative territories

with more attractive content. It becomes obvious that attractors in the modern educational space as an open nonlinear dissipative system are formed not only through the involvement into the pupil and the teacher cynchronism, but also the pupil and the various educational sources cynchronism. As noted by V.A. Rabosh: "According to the principles of synergetics, the learning process is associated with a whole series of events of qualitative restructuring of educational attractors, accompanied by an increase in the pace of system development, involving all its elements at this pace and a new, more optimal structural organization of the system" [Rabosh 2008, 8]. As for the concept of "Educational space," it is like the notion of "Three-dimensional Cartesian space," "Euclidean space of four dimensions," restricts us, our thinking. This concept, as well as many other generally accepted scientific definitions, is known to be purely conditionally conventional and is used for the convenience of constructing and analyzing the world of education, but its use can be regarded as intellectual suicide, as a result of language coding that limits the imagination of a person. Today, the educational space is an immeasurable, immaterial, virtual, abstract category.

In the world literature, covering the problems of education, the use of terminology, which is characteristic for physical and mathematical sciences, has been observed since the mid-1980s. At the disposal of scientists engaged in the philosophy of education, as well as specialists dealing with the problems of the education system, there appeared a metaphorical language that enabled the scientific explanation of complex educational processes. As noted by Salome Human-Vogel: "Almost without exception, the earliest articles on chaos and education drew on Prigogine's (1984) work on self-organisation in dissipative structures to discuss the relevance of certain principles in complexity to education and to document the major developments in chaos theory that were thought to be relevant to an analysis of educational processes. Several concepts related to chaos and complexity began to find a home in the discourse of educational scholars. Early scholars interested in applying chaos theory to education were especially enthusiastic about the potential of chaos theory to transform our understanding of educational processes" [Human-Vogel 2008, 95–96].

So, the education system, previously considered as an equilibrium, that is, closed, stable and deterministic, should be referred to the number of open dissipative systems, the entropy of which increases. Educational institutions can be explored as self-organizing communities in which, for example, turbulence (another new metaphor used in the analysis of educational processes) as creative metamorphism can lead to spontaneous productive results. The theory of dissipative structures is not intended for a generalized theory that is applicable to any educational environment, however, this theory presents for scientists a gnoseological and interpretational basis for studying the natural processes of human interaction, in particular, in educational institutions passing through transformational changes. Non-equilibrium educational space can not be measured linearly, there can not be any predictions with any certainty over long periods of time. According to D.L. Gilstrap "...dissipative structures theory provides us with both the philosophical and leadership framework to break down traditional hierarchies in education and begin a new process of human-centred self-organization in our schools and colleges" [Gilstrap 2007, 69].

Modern didactics, having set itself the main questions: "why teach a child?", "whom to teach?", is forced to take into account the virtual multiplication of the subject of training, otherwise it will not be able to solve other related problems: "how to teach?", "what to teach?", "what are the most effective learning strategies?". Today pedagogy autonomously, through its own theories and scientific tools, is not able to determine whom to teach, since the student from the subject turns into a subject "+," virtually migrating in the cyber-educational space through all sorts of gadgets forming the prosthetic framework of a modern schoolchild, student, "surpassing therefore the available educational model, poststructural didactics should explore the fragmentation of the subject by alternating perspectives". [Esi, Posteuca 2014, 57].

Is the pedagogical education ready and capable today radically, rather, revolutionary to change the method and content of the training of future teachers? As I see it, it is necessary to free ourselves, first of all, from educational standards – today they impede the development of a child, his/her interdisciplinary erudition. The trajectory

of the child's education should not be determined by curricula and programmes. Teaching in the school should be organized by the teacher on the principle of "ad hoc." The teacher should be erudite and professionally taught promptly, in the appropriate case, to build bridges not only between the academic disciplines but also between events that took place in the past and take place in the present. The educational space must be pulsating. It should have a bricolage tectonics because this is how the modern world works and so the thinking of the new generation functions, therefore, the teacher should be a bricoleur – have the ability to "be arranged with the help of 'improvised means,' that is for each moment with a limited set of fancy tools and materials, since the compilation of this set does not correlate either with the project at a given time, nor, however, with any other project, but there is a result conditioned by all the possible opportunities in order to upgrade, enrich the available reserves, and use the remnants of previous buildings and ruins" [Levi-Strauss 1994, 127]. Paraphrasing V. Martynov's definition: "in the bricolage the event recreates the structure, and in the composition the structure models the event" [Martynov 2002, 19] concerning contemporary musical creativity in the postmodern era, the pedagogical practice of today's school could be represented as follows: in the classroom lesson of the past the structure modeled the event, in the modern class lesson the event recreates the structure. Consequently, bricolage, gives pedagogical creativity an innovative character, guides the teacher and student to create something new, original, non-standard discourse that is not traditional in nature between the actors of the learning process. According to the argument of J. Derrida, "Levi-Strauss presents under the name of bricolage what could be called discourse or reasoning about this method. The bricoleur, he says, is the one who uses "improvised means," that is, the tools that he finds at his disposal around him, who are already here who were not specifically conceived for the operation for which they are forced to serve and to which their method of trial and error" [Derrida 2000, 359]. In my opinion, a modern educational process should be organized in this way. The modern teacher should be able to create the drama of the lesson not on the basis of a pre-planned scenario, not within the curriculum, but in accordance with the situation, beyond

the curriculum, create hyperrealism, through simulacrisation of the educational space. Obviously, this should be done by competent specialists – teachers who have received a professional pedagogical education of a new type.

Anticipating, perhaps, the perplexity of a certain category of readers, connected with the “utopian” ideas of the author of this article on the preparation of an “other” teacher, I would like to turn the retrogrades of education into a mass virtual emigration of students from the school space to the network one. The university, which is called upon to train the teacher, must be modern, otherwise we will lose the child, therefore, the teacher’s mission, about which the myriad scientific works and articles are written, and also a considerable number of dissertations are written, will prove to be a fiction! Even if a small part of the results of research, recommendations, ideas, discoveries is worth applying in practice, there is such an impression that science itself develops according to individual rules, and the school, proceeding from the realities of our time, lives on an autonomous principle based on executive branch directives. Pedagogy is doomed, must take into account the philosophical reasoning of modern researchers about the rethinking of the category of “subject.” A subject is a process of constant subjectivation, and one can not write, analyze, talk about a subject, as a constant of the educational process. In the cyber-educational space it will be impossible for the teacher to track the student’s digital educational trajectory, the fluidity of the subject of the learning process. If physical identification of the student was possible earlier, then today electronic identification is impossible in view of its decentralization. The subject “without fixed identity” [Deleuze & Guattari 2007, 34], which “is born from each state of the series, constantly reviving from each next state that determines it at one time or another, consuming all these states, which give birth and revive (the experienced state is primary in relation to the subject who is experiencing it)” [Deleuze & Guattari 2007, 40].

The cultural changes that are taking place around us and with man, in my opinion, also indicate that a revival of the mythological consciousness of a person is taking place. Mythological thinking is

the essence of the functioning of mental processes in man. Attempts by representatives of the Enlightenment with the help of scientific knowledge to change human behavior, saving human being from prejudices, myths, metaphysical dogmas, were unsuccessful. One of the main programmes mottos of the Enlighteners “Everything must appear before the court of reason!” was an illusion today. As a result, suppression of impulses of the collective unconscious with the help of “ration” led to the fact that the compensatory mechanism – the law of enantiodromia – which led to destructive behavior of man, was launched. The psychic substance of man, by its nature being a myth-making one, has discovered for its manifestation such opportunities and spaces as postmodern art, architecture, literature, music, and most importantly – the Internet. According to the theory of C.G. Jung: “In accordance with the principle of complementarity that prevails in all nature, any mental development – whether individual or collective – has an optimum that, if exceeded, generates an enantiodromia, i.e. turns into its opposite” [Jung 1996, 63].

The modern educational world has long been confronted with the problem of the relationship between the teacher and the student, and if to some extent the solution of this problem is possible, then, in my opinion, solely by following the teacher in real time for the nomadic route of the student constantly moving in the network sub-cultural spaces. There should be a destruction of classical didactics, its transformation into the virtual rhizomatic world of the student, who needs a new “post-structural” didactics. What exactly modern didactics should be is a question that I believe is unresolved today, for the reason that the logic, which hegemony has become absolute in European civilization, is not even able to cognize the phenomena and events that occur in the world at great speed, not to mention its inability to predict educational processes.

### **The events of May 1968 in France in the context of educational issues**

According to the author of this study, the ideological explosion that took place inside the society in the form of a revolutionary riot by students of Parisian universities in May 1968, protesting against the current structure of the relationship between the actors of the educational process, against the education system was the

symbolic and actual end of the didactic era of Jan Amos Comenius and the beginning of a new poststructuralist didactics. The destruction of the boundaries of the educational space, which led to the emergence of a new type of university, occurred precisely thanks to the forces directed from within the class-lesson education system.

The educational doctrine of *The Great Didactic* as one of the “grand narratives” (J.-F. Lyotard) suffered a complete collapse as a result of the events in Paris in 1968. The “walls” of universities with their traditional methods of teaching and the content of training from the inside were “blown up” by students who stopped believing in the correctness of the entrenched education system with its goals and ideals. They stopped believing because their ancestors, and they themselves, witnessed the numerous misfortunes born of the pharisaical ideologies, witnessed the bloody wars of peoples professing and preaching humane religions. Millions of people lived and worked with an illusory hope for a bright future, brotherhood, equality and justice, and as a result received colonialism, wars, concentration camps, terror. The shaking of the consciousness of these people by the global and permanent catastrophic consequences of world wars and natural disasters was accompanied by the destruction of their belief in the Renaissance ideals of humanism.

With this ideological implosion the skeleton of J.A. Comenius’s didactic construction – reliable and worthy of serving the education, enlightenment, development of human civilization for 300 years – was destroyed. The construction that ensured the preservation of such principles as: “... he (teacher – *T.M.*) will not be approached separately to anyone (schoolchildren – *T.M.*), will not allow anyone (schoolchildren – *T.M.*) to approach him (teacher – *T.M.*) alone, but standing in the pulpit (from where all can see and hear him (teacher – *T.M.*)), like the sun, he (teacher – *T.M.*) will spread his rays to everyone (schoolchildren – *T.M.*). And everyone (schoolchildren – *T.M.*), should take everything that he (teacher – *T.M.*) will tell or show with his hand in the picture, directing their (schoolchildren’s – *T.M.*) eyes, ears and attention to him (teacher – *T.M.*)” [Comenius 1940, 60]; “Imitating the sun, the head of the

school will try to keep the youth within the proper framework” [Comenius 1940, 85].

In this connection, unfortunately, we must admit that even today, despite the fact that the “teacher-sun” is not the only attractor for the student, the problem of the authoritarian personality of the teacher and teacher remains unresolved at the official level to this day. However, today the student de facto withdraws from the dictates of the teacher and the administration of the educational institution, imposes on him the goals and content of training, regulating his time, rules of conduct. This is possible for the student due to his migration in the educational space, thanks to his virtual mobility in social, educational networks, through the expanding possibilities of technical means.

The idea of J.A. Comenius on the formation of a class-lesson system, perhaps, was dictated by the hidden motivation of the pedagogue-reformer at the unconscious level to compensate for the hierarchical and organizational structure inherent in Catholicism – one of the most powerful institutions in the history of humankind – that lacked in Protestantism, which he professed. This, of course, is just a guess. Being a deeply religious person, J.A. Comenius, having passed his suffering life through the “Labyrinth of the World,” may have found peace in his “Paradise of the Heart,” but the fact that the great pedagogue succeeded in creating along with the church institute a new powerful mechanism capable of structuring thoughts and human behavior is obvious.

Undoubtedly, the peoples of the Old World needed enlightenment. As Taoist wisdom says: “The teacher appears when the disciple is ready.” Europe-disciple was ready to shed light on all the dark and terrible that accompanied this continent for many centuries in the form of wars, poverty, epidemics, immorality of the rulers, despite the considerable Christianization of the continent. European civilization felt the need to understand and clarify what makes states conquer and colonize the territories of other countries, usurp the will of other peoples – biological and spiritual beings of their own kind.

The author of this study would like to draw the reader’s attention to one of his observations – the attitude towards the educational system in the countries of the European continent, in particular,

in Germany, trying to briefly analyze two works by the writer of the first half of the 20<sup>th</sup> century, Hermann Hesse, in whose work a significant place is given to the problems of education and training of younger generations. In the work *Beneath the Wheel*, written in 1906, the author presents an educational machine whose onslaught does not withstand the protagonist of the work – a gifted, talented child, but not fitting into the rigid pedagogical reality. In the work *The Glass Bead Game*, published in 1943, the main character of the novel – the Master of the Game, which has risen to the heights of the Kastalian – educational – hierarchy, can not stand competition with the young student – the harbinger of the new time and dies. The heroes of these works were drowned in the water. Although the story *Beneath the Wheel* is not told about the cause of the death of the protagonist, according to many writers, it was suicide. In the novel *The Glass Bead Game*, in the opinion of the author of this article, the writer foresaw the decline of that “ideal” educational system with “perfect” didactic J.A. Comenius, which was dogmatically guarded for centuries by educators, how the fictitious country of Kastali defended the Order of Intellectuals. The element of water in these works for the writer is probably a symbol of life, including the educational world of both past centuries and future times.

The student revolution lived in the spirit of modern times, experienced “the Postmodern condition” (J.-F. Lyotard), as the modern generation was distrustful of the overripe fruits of “modernity” – the product of the Enlightenment. In the opinion of J. Habermas, with which the author is in agreement, “For the sake of ensuring its stability, modernity must resort to the only remaining authority for it – and just to the mind. Since modernism has defended and overcame the tradition solely in the name of Enlightenment. In connection with this selective affinity, Hegel identifies the need of modernity for self-affirmation with the ‘need for philosophy.’ Philosophy, being the custodian of the mind, perceives modernity as a child of the Enlightenment” [Habermas 2005, 23]. As J.-F. Lyotard writes, “... we believe that ‘postmodern’ is a mistrust of meta-stories. It is, of course, the result of the progress of science; but progress in its turn implies this mistrust. With the exit from the use of the metanarrative mechanism of legitimation, in particular, the crisis

of metaphysical philosophy is connected, as well as the crisis of the university institution dependent on it. The narrative function loses its functors: the great hero, great dangers, great round-the-world voyages and a great goal” [Lyotard 1998, 10].

Perhaps it was the result of the concentration of that fatigue from the structural picture of the world order, about which J. Deleuze said: “We are tired of the tree. We should no longer believe the trees, their roots, rootlets, we are too affected by this. The whole tree culture is based on them – from biology to linguistics. On the contrary, nothing is beautiful, not pleasant, not politically, except for underground appendage and overground roots, weeds and rhizomes” [Deleuze 2010, 26–27].

But why is it that France, which is prosperous in the social and economic terms, turned out to be a powerful attractor (in the formal language of Synergetics), attracted spiritual forces, induced by the spirit of the time and formed a mental condensate? I believe that the chaos in the cultural and spiritual space of France, formed over decades as a result of turbulent ideological movements such as “Dadaism,” “Abstractionism,” “Fauvism,” “Cubism,” “Expressionism,” “Surrealism,” “Structuralism,” “Poststructuralism,” turned out, according to the theory of I. Prigogine, to be the breeding ground for the formation of a new worldview that contributed to the detonation of the revolutionary situation in 1968. And the education system, for its part, turned out to be a strange attractor, in which “the system moves from one point to another in a deterministic way, but the trajectory eventually gets so confused that it is impossible to predict the movement of the system as a whole – it is a mixture of stability and instability” [Prigogine 1991, 50]. The discouragement and puzzlement of the illogicality of the events taking place, it was believed, was due to the fact that scientists were looking for “logic” in the revolution, and they were not ready to appear “black swan” in a worldview. Obviously, according to the theory of Nassim Taleb, it is impossible to predict rare phenomena, the more it is impossible to predict the further development of the situation in their offensive.

I believe that even representatives of the Frankfurt School were not ready for this, reasonably criticizing modern industrial society and believing that the revolutionary role of the transformation of

society passes from the proletariat to the intellectuals. Subsequently, scientists of an influential scientific school who devoted a lot of work to the study of protest movements of a planetary scale that took place in 1968 – the May events in France; student unrest in Yugoslavia, in Mexico, Belgium; student movement in Germany and West Berlin; political crisis in Poland; protests during the congress of the US Democratic Party in Chicago and others – tried to give again a “logical” explanation for this phenomenon. “Neo-Marxism” and “Left Radicalism” of the Frankfurt School is not “Postmodernism” – a product of the mental and spiritual condensation of the time. The consciousness of the so-called “postmodernists” even then entered the worldview dimension in which humanity is today. Rather, it is not consciousness in the understanding of rational knowledge based on reason, but a psychic substance in the understanding of C.G. Jung, as the totality of all mental processes – both conscious and unconscious. The ideological leaders of the “Red May” of 1968 apparently felt the manifestation of “folds” and “bifurcation points” on the canvas of civilization that experienced the “collapse of grand narratives” (J.-F. Lyotard) and the change of the ideological paradigm with its own “schizo-language” (J. Deleuze). The “turbulence” of the May Revolution gave a significant impetus to the process of increasing the socio-cultural entropy of the Western world. J. Deleuze wrote: “Even the Sorbonne needs an anti-Sorbonne: students attentively listen to their teachers only when they have other teachers” [Dyakov 2013, 318].

The events of the “Red May” did not yield to a logical explanation, even from the side of French thinkers who perfectly know the information about the socio-political situation in the country. Among those intellectuals who failed to catch a new spirit, to understand, appreciate the true essence of the revolutionary events in Paris in 1968, were such well-known philosophers as Alexandre Kojève and Raymond Aron. During the conversation with R. Aron A. Kojève, not concealing his contempt for the May events, was perplexed about the May events: “... this is not a revolution, it can not be a revolution. No one is killed. In order for a revolution, they must kill people. Here, students participate in street demonstrations. They call the police SS men, but these SS men do not kill anyone – it is not serious.

This is not a revolution” [Kildyushov 2006, 146]. R. Aron himself was amazed at the illogicality of the processes taking place in the context of both discursive and social within the framework of classical historical scenarios of revolutionary movements. The scientist in his *An Essay Freedom* writes, “The 1958 Constitution, revised in 1962, guarantees a long period of political stability, interrupted for several weeks by the events of May 1968, as if only to remind that the French people remain the most unpredictable European nation” [Aron 2005, 173]. R. Aron also was indignant over the language of the requirements of the revolutionary-minded youth that did not fit into the framework of formal logic, having stated in his essay: “The formula ‘it is forbidden to forbid,’ popular in 1968, is not only a logical contradiction: the ban on prohibition is equivalent to the commission of the act that was convicted. We are dealing with psychological or social nonsense, according to which people presented to themselves would live in complete harmony without God and without a ruler, without law and without a policeman” [Aron 2005, 162-163]. In his work *Memoirs: 50 Years of Reflection on Politics*, the scholar writes: “1968 is an intellectual uprising *we* against the structure, Sartre against Levi-Strauss (French policy persist in literary painting), actions – ‘praxis’ – against institutions, gauchisme against the Communist Party” [Aron 2001, 527]. Realizing the inevitability of changes in the education system, R. Aron writes: “The former Sorbonne was supposed to die, but she did not deserve the penalty that was committed over university in May 1968” [Aron 2001, 539]. The friend of childhood and adolescence of Sartre Raymond Aron, who in his mature years, ironically, ideologically rivals an existentialist philosopher, argues: “Since 1968, young people have picked up another trend of Sartre’s thought – the unity of crowds, the spontaneity of individual or collective activity” [Aron 2001, 776]. From the psychological point of view, M. Worst wrote about the attitude of R. Aron to the revolutionary events of May 1968: “Aron calls the events of May, 1968, a ‘psychodrama,’ in which ‘everyone involved imitated their great ancestors and unearthed revolutionary models enshrined in the collective unconscious” [Worst 1970, 219].

Perfectly understanding the role and appreciating the merits of Charles De Gaulle’s, who made a great contribution to the formation

and socio-political development of post-war France and the history of international relations, it is obvious that the youth and ideologists of the revolutionary movement in 1968 protested not against the personality of the first president of the Fifth Republic, but against “Gaullism” – ideology with its inherent regime of “personal power,” based on the authority of the leader of the country, conservatism in social issues, but basically against rigid structures and structures in principle.

As a result of a series of reforms in the country, one of the main decisions of the French government was the opening of a new higher education institution in the Vincennes Forest by the Ministry of Education. Despite the fact that the authorities of the Fifth Republic solved the unofficial task of isolating the radical students of the Latin Quarter in a peculiar way, it remains a fact that the new University of Vincennes has become an experimental centre for interdisciplinary research based on the principles of democracy and autonomous management with the participation of students. It is characteristic that the origins of the formation and development of the educational institution of a new model were intellectuals of world importance, representatives of the new philosophy Gilles Deleuze, Jean-François Lyotard, Michel Foucault, Roland Barthes, Jacques Derrida, *Georges Ganguilhem*, André Glucksmann, Alain Badiou. Despite the fact that Sartre actively supported the revolutionary movement of youth, highlighting its innovative, creative potential and its attempts to break with the past ideologically and practically, the existential philosophy of the philosopher with characteristic ideas for him (commitment is a deliberately chosen social position), the generation of revolutionaries nevertheless seemed, but even if this were modern, but not post-modern, not adequate to the era that has already come. M. Foucault, as a representative of the generation of postmodern philosophy, otherwise perceived and interpreted the events taking place. “If the Sartre generation, keen on phenomenology and like the whole Cartesian-thinking phenomenology, tries to come to ‘we,’ starting from the ‘I,’ to get to much on the basis of the individual, the generation of Deleuze, turning away from phenomenology with its Cartesian aporias, refuses to see these breaks, referring directly to ‘we’ and allowing the possibility of an ontology of multiplicity” [Dyakov, 2013, 323].

Obviously, in continental philosophy there has also been a revolution in the understanding of the subject as the bearer of pure cognitive rationality. For example, as the author of the work *Gilles Deleuze. Philosophy of Difference* A.V. Dyakov writes, "... Sartre also accepts the Cartesian subject (and most importantly – the identification of the subject with bodily individual), whom Deleuze considers only the effect of the machine plan" [Dyakov, 2013, 321]. Two years before the May events in Paris M. Foucault claimed the concept of "death of a man" in his work *The Order of Things: Archaeology of the Human Sciences*, which was later developed by other representatives of postmodernism, in particular R. Barthes, in his programmatic poststructuralist essay *The Death of the Author*. In his work M. Foucault writes, in particular: "Perhaps the first attempt to eradicate Anthropology, without which modern thought cannot undoubtedly wipe away, can be found in Nietzsche's experience: through philosophical criticism, through a biologism of a special kind Nietzsche achieved the point where man and God belong to one another, where the death of a God is synonymous with the disappearance of man and where the coming of the superman in the future means, first of all, the imminence of man's death. Thus Nietzsche, foreseeing this future for us both as an outcome and as a goal, marks the threshold beyond which modern philosophy is capable of beginning to think; undoubtedly, he will influence its development for a long time [Foucault 1994, 362]. Today, the "superman" is being formed before our eyes; however, the "superman" is based not on Nietzsche's idea of a rational being whose self-awareness can rise to "6000 feet above human level," but the self-reproducing programme of cyber-organs-devices that turn it into a supersubject, subject +.

I believe that the May events also contributed to a change in the language of the teacher-student relationship in the French education system, and later in the education systems of other European countries. The language of teachers, the language of the school and the entire educational system today is no longer the only one, monopolistic and encratic, which over the centuries has determined the relationship between students and teachers. The new educational acratic language formed by the student community during the ideological riots in Paris became that language with the presump-

tion of authorship embedded in the world educational semiosphere, which, although not on an equal footing with the administrative language, but quite adequately able to provide a real dialogue in the “mentor-student” system. According to the definition of one of the active representatives of the Parisian movement in May 1968 R. Barthe: “Some languages express themselves, develop, receive their characteristic features in the light (or under the shadow) of the Government, its numerous state, social and ideological mechanisms; I will call them *encratic* languages or encratic kinds of discourse. Other languages are developed, acquired, armed outside the Authority and / or against it; I will call them *acratic* languages or *acratic* forms of discourse” [Barthe 1989, 536-537]. It was the language of not rebels and revolutionaries, but the language of the revolution, because, as M. Foucault said about student protests: “They do not make revolution, they are revolution.” Examples of a similar nature of languages can be cited the language of the October Revolution of 1917 – Mayakovsky’s poster-language, not without its rudeness, the language of the French Revolution, which contrasts monarchical language. With regard to the latter, P. Lafargue’s statement is typical: “Contrary to the purists, the Revolution has done its business in the field of language; the brilliant steel hoop that held it was broken, and the language won its freedom” [Lafargue 1931, 216]. In his study *Language and Revolution. French before and after the revolution. (Essays on the origin of the modern bourgeoisie)*, the scientist writes, “Mercier himself announced that he had ‘withdrawn from his dictionary, with few exceptions, all the words relating to the Revolution. For the most part, these expressions are strong and rude; they correspond to terrible ideas. Bizarre and creepy, they were born in a cycle of events. When the wind rages, and the storm breaks the ship, the sailors, making the maneuvers saving them, spew curses” [Lafargue 1931, 216].

In spite of the fact that by the middle of the summer of 1968 the protest activity of students and workers gradually came to naught, this year became a turning point both for France and for dozens of countries in Europe and America. Young people protested around the world demanding institutional and ideological changes, it conquered new spaces, destroying traditional

borders, including the educational space. In his famous work *The Production of Space* Henri Lefebvre, analyzing revolutionary events, originally describes the situation with space as an absolute reality of the physical world existing in the mind of a person and as ideas interconnected in the dynamic process of the permanent emergence of relations between people, the society, various institutions: “In May 1968, in France, when students, and then the working class, took their space and took responsibility for it, new traits emerged in this movement. The delay (undoubtedly temporary) of this reappropriation of space is frustrating for many people. Ostensibly, only the bulldozer and the Molotov cocktail are capable of changing the existing space. To destroy to the ground, and then restore? Yes, but what exactly? To re-create the same products in the same production methods? To destroy these ways at the same time? Such an approach understates the contradictions of the existing society and space; it unerringly admits that the ‘system’ is closed; showering this system with abuse, it falls under its attraction and recklessly glorifies its power. Such a schizophrenic ‘leftism’ carries its own ‘unconscious’ contradictions. The call to absolute spontaneity, both in destruction and in creation, also presupposes the destruction of thought, science, the ability to invent – on the pretext that they do not allow an immediate total and absolute revolution to be made, but no one can define it. However, it should be recognized that in the struggle for space and in space, the initiative still belongs to the bourgeoisie. Hence the answer to the question posed above: about passivity, silence of the ‘users’” [Lefebvre 2015, 68-69].

During the May events of 1968, all cobblestones of the Boulevard Saint-Michel, which the youth used as a weapon against the police and as a material for building barricades, was completely disassembled. In one of the “Grand Narratives” – Ecclesiastes – it says: “A time to throw stones and a time to gather stones.” What will be the University of the Future, assembled from “stones” unknown to us today, if we imagine the destruction of the cobblestones of the main artery of the Latin Quarter as a symbol of the destruction of the University of the Modern Age?

### Findings

Today's collapse of the "Grand Narratives," the endless series of destruction and deconstruction, the deaths of the author (writer, artist, composer), the chaos that prevails today in the world, may become the breeding ground that tomorrow will contribute to the birth of a new "Grand Narrative," a new structure, a new world order, including the new University, however, in all probability, with a new subject of the educational process with a nomadic address – IP Aliases → ∞

**P. S.** The absence of the period at the end of the text is not a typing mistake. The author refrained from the traditionally accepted grammatical rule for this article, being in solidarity with Vasily Kandinsky regarding the idea that "... the geometric point finds the form of materialization primarily in the printed sign – it refers to speech and means silence" [Kandinsky 2018, 74]. "The sound of silence, habitually associated with the point, is so loud that it completely drowns out all its other properties. All traditional habitual phenomena are dulled by the monotony of their language. We do not hear their voices anymore and are surrounded by silence. We are mortally struck by "practically rational" (Kandinsky 2018, 75).

The modern student – a representative of a new anthropological type – regardless of the "scientific and pedagogical" reasoning of scientists and specialists has long since said goodbye to the "traditional habitual phenomenon" – the classical *The Great Didactic*. New didactics are bricolage, an endless transgression without stops. The dot over the "i" in issues of world order perhaps will be putted by I-330, an irrational heroine of the novel *We*, in the future because today science still continues to stubbornly and unjustly ignore the irrational component of the human psychic substance, since the Age of Enlightenment.

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