

Significance of Irrational Aspect for the Formation of Relations in the “Teacher–Student–Teacher” System*

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Abstract

The article is devoted to the significance of the irrational in education processes and to the role of teacher as an actor of psychological influence on the formation of child’s personality. Unfortunately, teacher education programs at universities do not properly introduce to the students all the aspects (including unconscious ones) of the interaction between people, in particular in the “teacher–student” system. At the same time, in the pedagogical literature there are no special works related to this issue. Psychological theories and methods of education, which are designed to form and develop a personality, can simply destroy the necessary qualities in a child that lead to his independence and self-affirmation. Teachers who are incompetent in pedagogical issues often defend themselves by appealing to the well-known names of scientists and their theories. The theories should not become a dogma and a main path in education. They should serve as an auxiliary instrument. The theory of education is obliged to revise the content and form of the organization of educational process in accordance with the understanding and sense of the rhythm of the New World, taking into account the integration of educational concepts that provide a balance of the rational and irrational in the cognitive activity of a student. This balance is necessary for the full and comprehensive development of child’s personality, for the formation of his/her identity. The author of the article believes that under the conditions of large-scale simulacrazation, virtualization, digitalization of the educational space, it is necessary to strengthen the emotional component of the educational process to avoid the final elimination of the aura (W. Benjamin) of the

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class area from the sphere of human relations in the “teacher–student–teacher” system.

Keywords: myth, unconscious, irrational, implicit knowledge, pedagogy, education, school, functional literacy, emotional intelligence.

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Значение иррационального аспекта при формировании отношений в системе «учитель – ученик – учитель»*

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Оригинальная исследовательская статья

Аннотация

Статья посвящена значению иррационального в вопросах воспитания, а также роли учителя как источника психологического воздействия на формирование личности ребенка. В настоящее время программа педагогического образования в высших учебных заведениях должным образом не знакомит студентов с аспектами взаимовлияния бессознательных сфер при взаимодействии между людьми, в первую очередь в системе «воспитатель – воспитуе-

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мый». Вместе с тем в научной и методической педагогической литературе практически отсутствуют специальные работы по этой проблематике. Психологические теории и методики воспитания, призванные формировать и развивать личность, могут просто уничтожить в ребенке то, что, возможно, привело бы к его самостоятельности и самоутверждению. Ведь за так называемый «индивидуализм» можно расплатиться очень высокой ценой – человеческой судьбой. Теориями часто прикрываются некомпетентные в педагогических вопросах учителя, ведь куда проще сослаться на известные имена ученых и их теории. Теории ни в коем случае не должны стать догмами и генеральной линией в воспитании. Они могут служить лишь в качестве вспомогательного инвентаря. Теория образования обязана подвергнуть ревизии содержание и форму организации образовательного процесса в соответствии с пониманием и чувством ритма Нового мира, с учетом интеграции образовательных концепций, обеспечивающих баланс рационального и иррационального в познавательной деятельности учащегося, необходимый для полноценного и всестороннего развития личности ребенка, формирования его самости. Автор настоящей статьи полагает, что в условиях масштабной симулякризации, виртуализации, цифровизации образовательного пространства, необходимо существенно усилить эмоциональную составляющую в образовательном процессе, во избежание окончательной элиминации ауры (В. Беньямин) классного поля из сферы человеческих отношений в системе «ученик – учитель – ученик».

Ключевые слова: миф, бессознательное, иррациональное, неявное знание, педагогика, воспитание, школа, функциональная грамотность, эмоциональный интеллект.

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I do not believe in the infinite power of mind, a rational beginning. I believe in the rational insofar as it can lead me to the irrational. When the rational leaves you, for a while you find yourself in the grip of panic. But this is where revelation awaits you. In this borderland, at the junction of the rational and the irrational.

Joseph Brodsky

Introduction

The classroom-lesson system of teaching and upbringing was formed in the era of the dominance of a mechanistic picture of the world, a scientist interpretation of scientific rationality, classical rationality with the dominant nature science. Today came the understanding of the limitations of classical rationalism, an understanding of the complexity of the rationalization process. Practically in all natural and human sciences, in the most diverse spheres of human activity, theories of representatives of critical philosophy are used, as well as methods for studying the nonlinear interaction of complex self-developing dissipative systems in the context of non-classical and post-non-classical types of rationality.

Changes occurring during the periods of the Reformation, Enlightenment, industrial revolution, caused some damage to the spiritual life of man, its fullness and harmony. The gap between consciousness and the unconscious, formed as a result of exorbitant exaltation of the status of the human mind, led to the impoverishment of the human spirit. Myth – the spiritual world of man, which for thousands of years has been a living reality for man and thanks to which his life received its expression, justification and its meaningful purpose, has been the object of criticism of the Mind. The myth began to be seen as a fantastic reflection of reality in primitive consciousness, embodied in folklore and oral tradition. A characteristic feature of the ideology of

this period was the assertion that primitive people tried through mythical images to generalize and explain various phenomena of nature and society. The concept of myth was used to denote various kinds of illusory representations that affect people's consciousness. This idea of myth is also supported by modern scholars of this problem.

At the same time, many scientists built their theories about myth based on the postulate of the unconditional reality of myth. A.F. Losev defined mythology as follows: “The logos of myth, or awareness of mythical reality, is mythology. No matter how one relates to mythology, any criticism of it is always only the preaching of another, new mythology. A myth is a concrete, real phenomenon of being, without any deductions or reservations, when it appears as a living reality” [Losev 1993, 771]. The following words of this philosopher and mythologist speak about the importance and significance of myth in human life: “A myth is not an artifice or a fiction, it is not a fantastic figment, but it is logical, i.e. first of all, dialectically, a necessary category of consciousness and being in general” [Losev 1994, 71].

Fantasies as a product of the mythological activity of the human psyche are no longer perceived by modern man as the most important source of internal energy. And we, adults, parents and teachers, often deprive children of such spiritual nourishment, ridiculing these “fabrications,” or even completely forbidding to think of “absurd,” suspecting them of mental instability. The paradox is that many of us probably ourselves suffered in childhood from such spiritual usurpation by adults. We lose sight of the colossal layer of the human psyche that can be both fertile soil for the prosperity of the mind, and a heavy burden that paralyzes the life of the individual. Let the children create worlds for themselves, wander in them. These worlds can be much cleaner than our reality. By destroying these worlds or hindering their creation, we can indirectly contribute to the departure of children in realms replacing reality in another way – with the help

of drugs. If the teacher does not notice does not feel the inner world of the child, then he/she is not a pedagogue!

**Interdisciplinary approach –
a new quality of upbringing and education**

With the revolutionary discovery of psychoanalysis as a scientific direction, ideas about a person changed dramatically, and the values of millennial traditions began to be revised. In the history of mankind, until the turning point of irrefutable evidence of the existence of the unconscious component of the human psyche, reality was reassessed twice – from the moment Copernicus created the heliocentric system of the world and after the proclamation of Darwin's theory of evolution. It was very difficult for a person to stop feeling in the center of the Universe and come to terms with his non-divine origin, but it was much harder to understand and accept the fact that his/her own thoughts and actions are sometimes dictated by the unconscious world. Irrational behavior is becoming an important subject in the study of man in philosophy, sociology, cultural studies, psychology and other areas of humanitarian knowledge, despite the complexity of establishing a demarcation line between the rational and the irrational both in the psyche of the individual and in society. Sometimes attempts to establish such a demarcation line are simply meaningless – consider radical thinkers, such as, for example, G. Deleuze, who said that “it is useless to try to distinguish between what is rational and what is irrational in society” [Deleuze & Guattari 2007, 544].

Despite some positive changes in the social sphere and the unprecedented progress of science and technology, a person does not feel confident in his fate. The promising installations of the Renaissance did not lead mankind to its cherished goals. The artificially constructed image of man as a rational and kind being, created by the rationalism of the Enlightenment, only strengthened irrational and primitive spiritual impulses in man. The emphasis on individualism and rationalism characteristic of

this time led to the activation of the archetypes of the collective unconscious, which can compensate for the imbalance that has developed in the human soul. Violence on the part of the mind as a response led to the emergence of the corresponding unconscious forces directed against the person himself. An example of this is the results of the Industrial Revolution, which put into practice rational scientific theories of the Enlightenment.

Obviously, pedagogical science has also undergone significant changes under the influence of rationalism, and the tendency to depreciate the importance of irrational factors in the development of a person's personality has undoubtedly affected pedagogy.

Although "in recent years there has been an increased interest in the role of emotional intelligence in both the academic success of students and their emotional adjustment in school" [Humphrey 2007, 235], the rationalist point of view of many representatives of the pedagogical community and scientists continues to take an "extreme position, according to which cognition and emotion are two disparate and diametrically opposite entities. This, combined with a rationalist belief that emotion will somehow produce irrational decisions, has placed emotion in an inferior position to cognition in the professional and educational fields" [Humphrey 2007, 236–237].

But if we understand that "Even though there are alt of definitions about emotional literacy, those definitions focus on relationship of emotional experience with social environment and interaction with others" [Oksuz 2016, 34], then the need for a socio-philosophical understanding of the problem of relationships in the system "student-teacher-student" taking into account the unity of rational and irrational components becomes apparent.

Today, "emotional literacy" is an important part of functional literacy, which can be defined as the level of knowledge, skills that ensure the normal functioning of the individual in the system of social relations. Naturally, the concept of "functional literacy" in the modern world takes on a new meaning and requires a new understanding. It has been widely used since the 1960s, when the

United Nations Educational, Scientific and Cultural Organization (UNESCO) began to address the lack of literacy skills among a significant percentage of out-of-school children and adults. Over time, “the characteristics of the concept under discussion gradually expanded and deepened: functional literacy ceased to be regarded as a phenomenon, primarily associated with educational programme. This, in particular, is evidenced by international documents relating to public education” [Vinogradova 2017, 6].

The author of this article believes that in conditions of large-scale simulation, virtualization, digitalization of the educational space, it is necessary to significantly enhance the emotional component of the educational process in order to avoid the final elimination of the aura (W. Benjamin) of the classroom from the sphere of human relations in the system “teacher-student-teacher.”

For more than half a century, as a result of the scientific and technological revolution that led to the transformation of industrial society into a postindustrial one, the education systems of developed countries have been guided basically by the classical model of the scientific nature of science with its characteristic subject-object (teacher-student) relationships. As for the content side of education, it should be noted that there is a primacy of refined natural science knowledge over the humanities, although “today the hard line between natural sciences and social sciences and humanities is being erased” [Stepin 2017, 27].

Now it remains only to state that “the boundaries of the class-lesson system of education, both physically and psychologically, have long been overcome by students. While still a schoolchild, a student is geographically located in a school or university building, has their own topological coordinates, and talks face-to-face with teachers. It is impossible and useless to predict where the student will be in the future, but it is obvious that he will have the trajectory of the wandering subject.” [Marinosyan 2018, 12–13]. Can this subject, who is actually wandering in the online educational space, master non-cognitive skills, in par-

ticular, master the emotional and communicative qualities that determine his life success no less than academic achievement? Psychologists, developers of information systems, and experts in the field of multimedia technologies are pondering and working on this issue today, trying to create the necessary emotional atmosphere, as close as possible to a really classroom-classroom one. Developing non-cognitive skills in students is not only a problem of online education: “Some online courses are probably better than the worst college classrooms in this respect, but many of them are merely a technologically sophisticated version of the large lecture course. Large lecture classrooms can be as much of a barrier to social and emotional learning as online classrooms. Therefore, my argument should be seen as a plea for students to spend more time in smaller face-to-face interactions with a diverse group of peers and professors.” [Morton 2016, 106].

The importance of the irrational in matters of upbringing of the subject of the educational process

It is obvious that “today pedagogy autonomously, through its own theories and scientific tools, unable to determine whom to teach, since the student from the subject turns into a subject +, virtually migrating in the cyber-educational space through all kinds of gadgets that form the prosthetic skeleton of a modern schoolchildren, student.” [Marinosyan 2018, 15]. Such a subject + is able to self-educate, directly in contact with a self-developing reflective-active medium, which is a “meta-subject that has invariant properties for various types of subjects: commitment (activity), reflexivity, communicativeness, sociality, developmental ability” [Lepsky 2018, 16]. Such an environment, according to V.E. Lepsky, “fundamentally different from networks. This is the interaction of active elements that can be educated on the basis of natural intelligence (individuals, groups, etc.), artificial intelligence (agents) integrating natural and artificial intelligence.” [Lepsky 2018, 16],

which is characteristic of third order cybernetics, corresponding to post-nonclassical type of scientific rationality.

C.G. Jung, who considered the impoverishment of the emotional sphere in subject-object relations and inflation of spiritual values in epistemology of the 20th century as one of the important problems of “modern man,” in his latest work *Man and His Symbols*, published in 1961, notes: “Today, for example, we are talking about ‘matter,’ we describe its physical properties. We conduct laboratory experiments to demonstrate some of these properties. But the word “matter” remains a dry, nonhuman, purely intellectual concept without any mental content. How strikingly different is the previous image of matter – the Great Mother – which could contain and express the deep emotional meaning of Mother Earth. The same thing is with the spirit, which is now identified with the intellect and ceases to be the Father of everything. It generated man up to the limited ego-intentions, and the colossal emotional energy expressed in the image of “our Father” went into the sand of an intellectual desert” [Jung 1996, 107].

Metamorphoses of the child’s soul often go unnoticed even by the closest people – parents – due to the underestimation of the educated person’s irrational ideas and actions, his/her fantasies and the significance of the children's fairy-tale world. How many broken fates due to the condescension to the sometimes the only accessible haven for the child – his soul! Schools, of course, are designed primarily to enrich person’s knowledge. But this knowledge will be aimed at creating, for example, an atomic bomb, atomic power station or banning the use of atomic energy depends on the formed soul of the individual.

Equally important in the education of schoolchildren is implicit knowledge along with explicit knowledge, which is “structured and formalized. It can be expressed by natural linguistic means, can exist in the form of texts, described by analytical expressions, transmitted by means of a special information language.” [Tsvetkov 2014, 200]. The author of the original concept of per-

sonal knowledge, M. Polanyi, believed that there are two types of knowledge: central, explicit, explicable, and peripheral, implicit, hidden, implicit. Regarding the meaning of implicit knowledge in relation to teaching art, he writes: “An art which cannot be specified in detail cannot be transmitted by prescription, since no prescription for it exists. It can be passed on only by example from master to apprentice” [Polanyi 1985, 86].

According to Y.S. Tyunnikov and M.A. Maznichenko, “if scientific knowledge, as a rule, is rational, based on reason and logic, then in the structure of unscientific knowledge both rational, logically substantiated, and irrational, unconscious components may prevail, the means of rationalization of which are pedagogical actions. It seems that theorists will never succeed in convincing practical teachers to be guided only by theoretical principles. And even if it had succeeded, it would hardly have helped to increase the effectiveness of pedagogical activity. After all, upbringing is not only a technique and technology, but first of all life, a lively communication between a teacher and pupils. If you build it only on a scientific basis, then it can lose its naturalness, spirituality, personality (subjectivity), and therefore the force of influence on the student. The interaction of the pedagogue-master with the students is primarily a personal interaction based on emotional, spiritual contact, and such interaction reaches its greatest strength in the rare “pedagogical Moments of Truth” (S.A. Amonashvili).” [Tyunnikov, Maznichenko 2016, 160–161].

Psychological theories, methods of upbringing, designed to form and develop a personality, can simply destroy in the child what could possibly lead to his/her independence and self-affirmation. Indeed, for the so-called «individualism» one can pay a very high price – human fate. Teachers who are incompetent in pedagogical issues often hide behind theories, because it is much easier to refer to the famous names of scientists and their theories. Theories should by no means become dogmas that exclude new concepts and methods in education. They should serve only as the basis of the educational process.

The teacher is a psychoenergetic source in the classroom, figuratively speaking, constantly producing signals. The receivers of aunts' souls have not yet developed a protective mechanism capable of extinguishing or reflecting an unnecessary signal. Children are more effectively affected not by conscious moralizing speeches and reasonably calculated acts of adults, but by their unconscious background. The mental world of the child is easily interfaced with the psychological attitudes of adults, especially parents. Thus, it must be assumed that a significant part of the pathologies of the nervous system in childhood is based on mental disorders of the older generation, primarily parents. Therefore, to associate childhood neuroses or more serious pathologies only with the school would be an unacceptable mistake, however, I believe that the assistance of educational institutions in identifying and neutralizing them is quite possible with the appropriate degree of education of teachers. Such an education can also be useful to the teacher himself in case of dissatisfaction with his specialty or his fate in general as a result of the wrong choice of professional activity. Unlike children, the educator must be in the process of continuous self-education and, not least, understand his own unconscious. It is clear, that the human psyche is not only consciousness, but also the unconscious world. Unfortunately, the programme of teacher education in universities does not properly familiarize students with the aspects of the mutual influence of the unconscious spheres in the interaction between people, in particular in the "educator-educated" system. I would like to believe that such an omission can be easily filled by self-education of already practicing teachers, because "it is crucial for teachers to value themselves in the educative process and not perceive themselves as working in a structured organization where they are just functionaries" [Chohan 2010, 16].

Even the visible life of adults, in accordance with generally accepted moral values, recognized norms and rules, cannot serve as a truth for the child, since children can easily discover the

true life of “adherents of moral” behind this artificial screen. The psychological barometer of a child’s soul very quickly reveals the simulated “decency” of an adult. The straight line of reality cannot be hidden behind a curve of lies. The underground debauchery of «decent» people of the Victorian era, possessing an external gloss of upbringing, crippled not only his generation. As it is impossible to deceive oneself, it is impossible to deceive children. With the direct influence of the environment on the psyche of the child, it is necessary to take into account and accept the effective strength of psychic factors related to the irrational values of his/her soul, which are not amenable to rational analysis. The soul is not a primitive mechanism that clearly and unambiguously reacts in a certain way to external stimuli. It is constantly exposed to irrational transformations. Referring to Shiho Main’s article ““The Other Half” of Education: Unconscious education of children’ I. Semetsky writes that the author “contrasts the aim of ‘the other half’ of education, as an indirect unconscious process, with formal curriculum and direct education.” At the same time, I. Semetsky notes that Shiho Main in the article “addresses the children’s psyche as described by what Jung qualified as participation mystique” (1) [Semetsky 2012, 4].

On one example, I would like to draw attention to the importance of the child's unconscious perception of the world around him/her. Since most teachers are women, one should not forget about the magical authority of all women. This authority can play in a child’s life both a protective positive role and a traumatic psyche and a devastating soul a negative role. Whether the child’s creative fantasies will remain at the infantile level of development of the psyche, which is likely to lead to the appearance of neurosis, or whether a creative impulse will be sent to these fantasies that will contribute to the formation of an independent personality, depends largely on female authority. I suppose it’s not necessary to be a psychologist in order to see the likelihood of manifestation of a pathology of the child’s nervous system, if one imagine a frequently occurring family picture in which

the child is cherished anxiously, parents totally control his/her actions, worry for any reason. In such cases, the authority of the teacher can compensate for the influence of the mother, or, conversely, strengthen the child's perception of the negative image of the female nature.

There are frequent cases where children everywhere seek protection from their parents, even if they ideally fit the category of intelligent, morally rich and stable people. The school and, accordingly, the teachers have a chance to provide them with this protection, because the children are entrusted to their care. A school can help a child enter a real adult world and painlessly tear himself away from his parental environment so that he does not remain infantile and becomes an independent person. C.G. Jung notes: "The collective unconscious is a problem that seldom enters into practical work with children: their problem lies mainly in adapting themselves to their surroundings. Indeed, their connection with the primordial unconsciousness must be severed, as its persistence would present a formidable obstacle to the development of consciousness, which is what they need more than anything else" [Jung 1995a, 134].

It is also known that "one phenomenon that appears to be a common factor in the dynamics of the helping relationship-educational or otherwise-is transference, an unconscious displacement of thoughts, feelings, and behaviors from a previous significant relationship onto a current relationship" [Robertson 1999, 152].

Admittedly, the educational system in schools is failing. It just so happened. We overestimated our "learning, erudition, scholarship" or underestimated the children's psyche. We need to at least not harm the children and take up their own upbringing. For some reason, we are sure that a teacher, pedagogue is a mature personality and has every right to raise children. Unfortunately, in reality, first of all, newly-educated teachers in most cases themselves need upbringing. In addition, it is unlikely that at a young age they are established personalities and are able to contribute to the formation of personalities of the younger generation.

A fairly common problem of adults is an attempt to prevent the recurrence of mistakes that occur in the process of their own upbringing, leading to a new mistake – an overdose of an alternative, sometimes opposite, method of upbringing. In adults a child remains throughout life, and this conscious or unconscious desire to correct their shortcomings, resolve internal psychological conflicts associated with childhood, can lead to a deformation of the psyche of the child, whose upbringing they took, because the field for breeding personal “cultures” is the flexible, easily permeable soul of the child, and not their own. The development of personality is possible due to motivating coercion on the part of fate by necessity and with a conscious moral choice of their own life path, but it does not in any way obey either the well-meaning wishes of adults or their orders. And the diligent attempts of parents and teachers to create a personality according to their ideas can destroy a real person. Personality is not a person acting in accordance with established unified rules of behavior and in accordance with the moral standards of public order, but an individual whose purpose and need is to make the integrity of his being revealed.

Only a few teachers are able to admit even to themselves that they themselves need upbringing, that they still have infantilism that impedes the development of personality. Self-deception, as well as the generally accepted false idea that the teacher is undoubtedly a person and authority for children, speak only about our dishonesty. But how necessary is the adult's honesty in raising a child, his courage to admit his own flaws! In this regard, P. Feyerabend wrote: “The noblest human endowments, the gift for friendship, trust, the need for companionship, the will to please that is to make *others* are misused and defiled in this process by teachers who have only a fraction of the talents, the inventiveness, the charm of their pupils. They are entirely unaware of their shortcomings and they take revenge. For their one and only aim, their life's ambition is to reduce their wards to 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 misery and who spend the rest of their lives in the attempt to ‘find themselves.’ What they do find when proceeding with their studies is that lack of perspective is really ‘responsibility of thought,’ that illiteracy is really ‘professional competence,’ that mental constipation is ‘scholarship.’ So elementary education joins hands with higher education to produce individuals who are extremely limited, un-free in their perspective though not at all in their determination to impose limitations on others under the name of knowledge” [Feyerabend 1978, 174–175].

But is it possible to exclude the possibility of teachers projecting their own problems, shortcomings and inclinations onto children? Is the society insured that the choice of a teacher’s profession was not dictated by its hidden motive for dominating people? Are parents sure that the psycho-emotional field of the school does not induce negative vortices in the souls of their children? So, one cannot exclude the teacher’s use of manipulative techniques in the process of interpersonal interaction with the student, as draws attention to, for example, K.A. Verbitskaya: “... the studies conducted on the subject of the presence of personality manipulation (personality Machiavellianism) among students of pedagogical specialties indicate the presence of a high level of this personality quality. This fact suggests that these students will use manipulations in communicating with their learners and thereby harm them. The question arises: how to carry out prevention and if not completely prevented (which is not possible), then at least minimize the risks for learners? How to reduce the level of Machiavellianism of the personality of the future teacher in the context of studying at a university or secondary school?” [Verbitskaya 2016, 511].

Conclusion

To the extent possible, it is a very difficult task to determine and continue to take into account a certain “refractive index” of a ray emanating from a child’s soul to understand his inner world, which has not yet been distorted by adult attitudes, but, presumably, one of the main challenges facing pedagogy. Thoughts, behavior of the child, obviously, have their own personal motivation. To evaluate it, an adult uses his own intellectual system, figuratively speaking, a prism, passing through which the light of the world is refracted. Indeed, the wisdom, talent of a teacher, pedagogue, parent is to properly channel the creative energy of children, and not to form its stagnation through prohibitions, thereby creating a source of nervous, mental disorders. The upbringing and education of children at school supports the process of becoming a child, forming the psyche. According to C.G. Jung “it is important that the teacher should be conscious of the role he is playing. He must not be satisfied with merely pounding the curriculum into the child; he must also influence him through his personality. This latter function is at least as important as the actual teaching, if not more so in certain cases.” [Jung 1995a, 59].

Responsibility for the mental health of children largely rests with the teachers. An insignificant trace left in the soul of a child can become a deep rut on his life path.

The theory of education is obliged to revise the content and form of organization of the educational process in accordance with the understanding and sense of the rhythm of the New World, taking into account the integration of educational concepts that ensure the balance of rational and irrational in the cognitive activity of a student, necessary for the full and comprehensive development of the personality.

NOTES

(1) “Participation mystique.” This term originates with Levy-Bruhl. It connotes a peculiar kind of psychological connection with the object wherein the subject is unable to differentiate himself clearly from the

object to which he is bound by an immediate relation that can only be described as partial identity. This identity is based upon an *a priori* unity of subject and object [Jung 1995b, 537].

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