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UPBRINGING PROCESS AS A PARADOXICAL PHENOMENON: THE MAIN ASPECTS OF A NEW PARADIGM OF EDUCATION

Розглядаються основні положення цілісної парадигми виховання, яка виявляє завдання формування в дітей парадоксальних психологічних установок і лежить на трьох "китах": успішності, радості та свободі. Остання реалізується за умов нейтрально-парадоксальних, багатовимірних, неоднозначних психолого-педагогічних впливів.

Ключові слова: виховання, парадигма виховання, холистична парадигма освіти, навчена безпорадність, свобода та автономія особистості, ситуація успіху, радість.

The substantive principles of integral paradigm of education, which reveals the task of forming the paradoxical psychological sets in the children and is based on three principles: successfulness, joy and freedom. The latter is realized in the conditions of neutral-paradoxical, multidimensional psychological and pedagogical influences.

Key words: upbringing, upbringing paradigm, holistic educational paradigm, learnt helplessness, personality freedom and autonomy, situation of success, joy.

Each teacher continues the work of his predecessors, but the teacher-creator sees wider and much further. Each teacher in one way or another transforms the pedagogical reality, but only the teacher-creator actively fights for cardinal transformations and is himself a clear example in this matter.

V. A. Slastenin

An analysis of the current socio-cultural situation allows us to conclude that never before has the development of human society been so "condensed", so accelerated as it is now. The process of development of the modern world, unprecedented in scale, depth and rates, contributes to the creation of a unique historical situation, which, according to Stefan Zweig, can be called "the finest hour of mankind", when "similar to the all atmospheric electricity being accumulated in a lightning rod, the shortest period of time contains a huge amount of events". One of the revelations of this "finest hour" reflects the idea of the integrity of the world and man. The paradigm of integrity determines both the holistic nature of education (manifested in the so-called "holistic paradigm of education") and the *holistic nature of upbringing process* as the main mechanism for reproducing society. Let us turn to the *upbringing aspect* of the holistic/integral/synergetic paradigm of education.

Eric Berne in the book "**Games People Play: The Psychology of Human Relationships**" writes that the structure of childhood acts as a scenario for a person's future life [3]. The results of brain research have shown that a human being is the only living being who by exercising and learning has the freedom to change the functions and structure of the brain, up to a very old age. On the other hand, the results of the study of interpersonal relations indicate that the freedom and autonomy of the personality cannot be revealed at adult and old age, if a person in the first years of life lacked the opportunity to build the strongest possible connection with someone close [13].

Thus, childhood, especially early childhood, is a powerful springboard for person's further development. At the same time, childhood is immersed in a state of joy, which turns out to be a fundamental process of the formation of the human "I". Here it is appropriate to refer to the "*School of Joy and Success*" created by A.S. Belkin, which directs the activity of teachers to activate the state of

emotional joy in the learners. This process stems from the principle of "*tomorrow's joy*", stated by A.S. Makarenko, from the "*School of Joy*" of V.A. Sukhomlinsky, when the entire pedagogical process is aimed at evoking a sense of joy in children due to success in educational activities. A.S. Belkin writes that school performance (regardless of the academic discipline and the type of study), the experience of success in learning and play activities determine to a large extent the subsequent life trajectory of a person, his/her social status and overall performance in future adult life. Psychologists have shown that a child's success in at least one area of activity leads to the formation of a psychological attitude towards high academic achievement and joy, which, thanks to a synergistic effect, directs any child's activity towards achieving success in study and life. And vice versa, if a child has not known the success and joy in the family life, during its stay in kindergarten, at school, then in its later life it will be very problematic for a child to achieve success.

In addition, child's poor progress in life and study (as an *inferiority complex*) through a protective psychological reaction can form in it a *superiority complex* concerning other people, which activates social aggression not only at the level of individuals, but also of entire nations: after the defeat in the World War I, Germany was "brought to its knees" that resulted in developing a warlike spirit of Aryan superiority over other peoples, which led to one of the most atrocious warfare in the history of mankind.

It has also been proven by pedagogical practice that person's experience of victories in cases when it is possible for a person to control the situation, can help overcome the helplessness in learning [4]. Success, on the other hand, denies egocentrism (and selfishness), since it is failure in study that tends to cause a defensive reaction – a *superiority complex*, being a function of a person's egocentric position [14]. Scientists back in the 70s of the XXth century proved that the destructive behaviour of schoolchildren is directly related to failures in study. Abraham Maslow showed that behaviour and communication depend on the learners' academic performance. At the same time, academic success leads to strengthening independence, self-respect, improving relationships with others, and changing the learners' well-being [10].

As Alfred Adler wrote, the features of unloved children in the most completed form can be observed by analysing the biographies of all the most prominent enemies of mankind; it is evident that when they were children they were treated badly by adults, therefore they developed cruelty of character, envy, hatred, they cannot bear the fact that others are happy. In addition, the scientist wrote that any cruelty ever committed is based on person's hidden impotence and inability, while a truly strong person is not capable of a cruel attitude towards the social environment [2].

That is, the insoluble nature of the internal contradiction between the demands of parents and the environment in general, the inability to respond to these demands reveal a source of constant affective tension, which in many cases leads to compensatory hypertrophy of one's own "I" and the development of egocentrism, painful pride and inadequate self-esteem [7; 15] – the feeling of person's self-importance. Egocentrism in this case performs a protective function in the conflict between the "I" (consciousness) and "not-I" (unconscious aspect of human psyche), leading to the isolation of the "I", as well as to the distortion of the mechanisms for evaluating the reality, thus contributing to the development of an aggressive attitude towards our world.

It is proved that if a person experiences systematically the state of being defeated, despite all efforts, when a person is helpless and his/her actions do not affect anything, so such a state may lead to "learned helplessness" [15] – to a behaviour being exhibited by a subject after enduring repeated aversive stimuli beyond their control. Upon exhibiting such behaviour, the subject was said to have acquired learned helplessness.

The inability of the learners to reveal their abilities in front of the class can lead to punishment with a bad assessment and moral condemnation on the part of the teachers, which demobilizes the child, undermining faith in its abilities, and as a result, – child's searching activity decreases. This, in turn, predetermines the emergence of new failures and the formation of a vicious circle of poor progress and helplessness. Martin. Seligman in the concept of "*learned helplessness*" has proved that living creatures who are given tasks that did not have a solution turned out to be unable in the future to perform easy tasks that had a solution [15].

Conversely, success in life and study is the path to joy and the synergistic unity of "I" and "not-I" (conscious and unconscious aspects of human psyche). Here is an example taken from A.S. Belkin's book "*Situation of success. How to create it*" (1991) proving this statement:

The principal of one of schools experienced a stressful situation when he being a child studied at school. The fact is that by the eighth grade he studied well, and then, due to new hobbies, he fell behind in mathematics. Because of this, at the next test, he incorrectly solved the task, for which he received a bad mark, although the teacher gave other students satisfactory mark for the same mistake. An resentment concerning that injustice arose in him, which led to a complete disgust from mathematics. That feeling was fuelled by the reaction of the teacher, who constantly reproached him: "I thought that you are capable, and you ...". That situation led to a deterioration in mathematics, and, as a result, to poor academic progress and failures captured the student so much that he had to leave the school and began to work, studying at the evening school. He was afraid of mathematics, but an evening school teacher once said: "You are capable! Here are the tasks for you in higher education. I'm sure you can cope with the tasks!" And the student believed in himself and his teachers, and as a result, he entered the Pedagogical Institute, graduated with honours and then worked as a principal in the same school, which he left in the past due to a complex of poor progress. In the course of the pedagogical activity of this principal, a strong conviction was formed that if we do not want to "break" the child during the formation of its personality, so we aim to help its development, then in no case should we deprive the child of a sense of tomorrow's joy, faith in its abilities, hope for positive prospects in the future.

It should be said that the "success situation" pedagogical technology is based on a personality-oriented approach to the process of education and upbringing, and the success situation is a subjective mental state of overcoming person's physical or moral stress. The situation of success is achieved when the child itself defines this result as success and focuses on future joy and success. Awareness of the situation of success by the students leads to the understanding of its significance after overcoming timidity, inability, ignorance, psychological defeat and other types of difficulties that are embodied in certain negative *psychological settings*.

The child (especially at an early age) is basically a right hemispheric, that is, an unconscious human being. All moments of early childhood are grasped by the child in a holistic way and quite uncritically at the level of the unconscious right hemisphere aspect of mental activity, that is, these moments are perceived by a child as a guide to action in the spirit of *positive feedback*. The child brings with itself into the world an amazing and never weakening striving for learning and activity, and on the other, unlimited openness and the ability to surrender to all the impressions and influences of the environment. Deep trust in the world and faith in one's own strengths make up "the initial capital" of the child [13].

This circumstance contributes to the formation of many psychological settings and social attitudes in a child – both positive and negative. Positive attitudes can be understood as stimulating child's actions (such as washing hands before eating, etc.), while negative attitudes can be understood as acting to prohibit certain actions ("do not drink cold water", "do not be naughty", "do not blow your nose loudly", etc.).

An adult person is characterized by hemispheric asymmetry and the development of the left, sceptical-analytical hemisphere, which, unlike the right hemisphere, functions according to the rule of *negative feedback*, when everything perceived at the level of consciousness (the left hemisphere aspect of the psyche) has the tendency to be accepted with some mistrust, that is, subjected to critical analysis which corresponds to the principle "the forbidden fruit is sweet". Thus, the more the teacher criticizes the learner, for example, tells him/her that he/she has become an inveterate type, falls under the influence of street companies, the more this teacher sometimes attracts the learners to these companies with antisocial ideals.

This type of behaviour can be illustrated with such an example. Psychologists involved in the organization of environmental activities once conducted an experiment. They put up a small poster on a lawn with dandelions: "It is strictly forbidden to walk on the grass." Before that, mind you, no one stomped on dandelions. The results of the appearance of the poster were not long in coming. The next

day the dandelions were trampled down. Shouldn't we think about how often our education and propaganda are based on the formula "*It is strictly forbidden to walk on the grass*".

In this regard, the psychological settings that were formed in a child, especially in early age, in an adult tend to "re-profile", mutually transform: positive – into negative, and negative – into positive, when a person has a tendency to do everything that he was taught in childhood, in the contrary way. These arguments in a certain way explain why religious children are quite rarely raised in the families of religious fanatics, since here the "*black and white*" reality of two rather hostile worlds is actualized – "we" (believers) and "they" (the rest of the world).

The above reasoning allows us to conclude: a we are to form *neutral-paradoxical psychological settings* in children that give room for their development and do not enslave, do not program, do not zombify the children. Neutral-paradoxical settings are formed on the basis of the functional synthesis of the hemispheres of the human brain, which, as a prerequisite for the development of a harmonious personality in terms of upbringing, presupposes the formation of an understanding of the paradoxical dialectics of polar moral qualities of the personality, which is given to us in the concepts of I. Kant, V. I. Vernadsky, Teilhard de Chardin and other thinkers who seek to overcome the relativity and conventionality of the mechanism of moral regulation of human behaviour.

If a child does not form an ambivalent attitude towards an object, and all objects are perceived either only as good or only as bad without any smooth transition, so and if such a perception of surrounding world is fixed in child's behavioural patterns, then all this may lead to child's subsequent development in the direction of the schizoid type [12], which is characterized by atomic-discrete, aggressive, cold-emotional perceptions of the world. At the same time, it is important that it is an ambivalence as a "balance of opposites" (P. Weinzwieg [16]) serves as the breeding ground for the development of creative individuals, who are paradoxical creatures, characterized by mutually exclusive psychological and behavioural characteristics (refer to: *Eysenck H.J. Genius. The natural history of creativity. Cambridge: Camb. Univ. Press, 1995*).

Thus, teachers and parents implementing the educational process should rely on the idea that the early (natal and even prenatal) phase of child's development largely determines its future life trajectory, that frustrated episodes of child's life during early stage of its development are of decisive importance for its development and in many ways form its future life scenario, the meaning of which can often be revealed precisely in the plane of the analysis of these episodes.

In this regard, we can cite the words of Erik Erickson, standing on psychoanalytic positions, who wrote in the book "*Childhood and Society*" that it is difficult for our rational mind to comprehend, unless it is schooled in conditions of irrationality, that frustrated desires and, in particular, early desires, pre-verbal and extremely vague, are capable of leaving a residue of sin, which lies deeper than the traces of any guilt for actions that were actually committed and remained in memory [6].

The above conclusion about the need for the formation of neutral-paradoxical psychological settings in a child is the most heuristic and at the same time very doubtful aspect of our educational concept expressing the major principles of a holistic educational paradigm: it is traditionally believed that educational influences on a child should be consistent and not contradict each other, while there should not be a mismatch between verbal (verbal information) and extraverbal (gestures, emotional reactions) signals that come to a child from its parents and other people, otherwise it can lead to serious psychological problems [4].

If we take into account the fact that the development of a personality as a unique and free entity is realized in event-behavioural zones of uncertainty, when the personality is nurtured on the "boundaries of upbringing influences", in contradictory, paradoxical, multidimensional condition of social life, that for the development of the personality the process of socialization is destructive when it is carried out on the basis of an unambiguous "black-and-white" behavioural code and value system, so it becomes clear: ***the paradox is one of the main factors in the formation of personality***, the disparity between the verbal and extraverbal components (when there are contradictions between "word and deed") reveals to a person in true light the dramatic, paradoxical and multi-vector abyss of his/her cosmic-natural-social environment, which is due to its multidimensional character capable of creating conditions for the formation of a personality, being distinguished by a multi-vector and

paradoxical essence, which can operate with ambiguities and uncertainties, which is the main characteristic of *creative behaviour and activity*.

Studies of the process of formation of the human personality, freedom and self-consciousness as personality's main characteristics allow us to conclude that the personality is formed, developed and realized in a "*neutral point*", in which a human being is freed from all and sundry existential modalities presented in this neutral point in the form of a holistic undifferentiated complex, which in the language of classical logic is interpreted in the form of such categories as paradox, antinomy, aporia, contradiction, miracle, absurdity, chaos.

The latter ones are used by our thinking due to its fundamental property – *diplasia* ("operational integration", paradoxical, polysemantic, "twilight" thinking, enantiosemy revealing the duality, paradoxical meanings) being a psychological phenomenon inherent only in human consciousness of identifying two elements that simultaneously exclude each other, that is, the ability to perceive absurdity, connecting incompatible concepts, things, relations in one conceptual/sensory context/complex. An example of such a polysemantic ambiguity is such a figure of language as oxymoron ("living dead", "strong weakness", "genius stupidity" etc.), which is reflected in oriental wisdom: as Lao Tzu said, "be bent and you will remain straight. Be empty and you will stay full. Be worn out and you'll remain new."

The orientation on the formation of neutral-paradoxical psychological attitudes in a child does not mean at all that one should avoid the state of harmonization between the verbal and extraverbal components of communication thus creating information-behavioural chaos in order to educate the personality. The paradoxical nature of this process presupposes a combination of agreed and inconsistent verbal and extraverbal signals so that the child can distinguish between them and learn to exist in such a contradictory, orderly-disordered environment that combines chaos and space, the sublime and the profane, the beautiful and the terrible...

The noted situation finds realization in the *ambivalent approach in pedagogy*, which arose as a result of the meeting of polar phenomena of pedagogical practice (team and individuality, chaos and order, freedom and responsibility, differentiation and integration, etc.) and the philosophical and psychological concept of "ambivalence" as a person's ability to comprehend any phenomenon through a dual opposition – from opposite sides that contradict each other and mutually exclude each other, which allows one to achieve a holistic status of thinking through mutual change and complementation of opposites, their interpenetration, constant "digestion" of meaning through each of the opposite poles (C U. Goncharenko).

It is the orientation of the small child's right hemisphere on a holistic, multi-valued understanding of reality that realizes the child's integral, holistic perception of the living space in which this child is immersed. In the sphere of this holistic worldview, such person's aspects as the moral and aesthetic, thought and actions, conduct and intentions merge together. In this holistic fusion of life, the child is surprisingly sincere and at the same time adequate, open to the truth, perspicacious, it clearly feels the discrepancy between external requirements and internal reality. "Children do not allow themselves to be misled since simultaneously with the experience of feelings, they perceive the moral quality hiding behind them. Gesture, facial expressions, vocal nuances and gaze reveal to a child much more than we used to think. Even unspoken judgments, thoughts, emotions and intentions of adults strongly affect a small child... It is enough if the word and deed of an adult diverge from each other for a long time ... Such behaviour is contrary to the nature of a small child who is identical to itself in all life manifestations and cherishes the unspoken expectation that others are equally truthful. Without looking back, without any distance, the child surrenders to its life environment and identifies itself with this environment even when child's impressions are painful for it. The child lives in the unity of the world and the "I", external and internal, and much depends on whether this child meet people who live in harmony with themselves. To the extent that the child receives such an experience, the foundation of its mental health is laid, and with it – the basis for a conscious struggle for the identity and authenticity of an adult person ... The nature of a child reveals a complete dedication to sensory impressions and to the very life in the present moment, and this uniqueness is the basis of its self-formation" [13].

Such a holistically integrated psychophysiological state of the child is realized in the plane of the unity of word and deed, thought and conduct, truth and beauty, which gives rise to an internal coherence of social processes in which the child is immersed. "The conditions for experiencing a connection with the world include the child's experience that all the things and processes it perceives have an internal connection, serve a specific purpose, carry meaning ... children have an elementary need to delve into the world with understanding, to experience it as having meaning and being fathomed. For their development, it is very important to observe at least sometimes how, for example, after eating, dirty dishes do not disappear in the dishwasher, so that later they can be taken out clean, but are washed and dried by hand; or how the heat necessary for cooking, arises not from pressing a button, but due to the burning of wood, which was previously sawn and chopped" [13].

The child, like a flower bud, unfolds itself from the state of this total integration of being, this sensory whole, which the child treats with complete trust and which gradually disintegrates and splits in the light of the analytical activity of the developing intellect. Johann Wolfgang Goethe wrote that a human being is sufficiently prepared for all real earthly requirements if he/she trusts his/her feelings and develops them in such a way that they remain worthy of this trust. In this regard, Rudolf Steiner spoke as follows: "The deception of the senses becomes a real mistake only through the intellect" [5].

The process of splitting of the existential totality of childhood, in which feelings and thoughts, actions and elements of the mind are presented in an integral behavioural complex, suggests that "... the child must first learn to control the body in order to be able to understand the world; learn to grab things in order to grasp them with the mind; must smell, taste and take them into the hands in order to experience firsthand that the world is accessible and visible" [13]. That is why "early children's learning takes place ... in their constant relationship with the body: on the one hand, learning takes place in the body and through it, and on the other hand, thanks to such learning, the body itself is structured and formed. A small child is opened with all its senses to the influences of the surrounding world and impressions from it, and at the same time a child cannot but involve all these experiences in the work on one's still plastic physical constitution. The world is imprinted in a certain way on the body" [13].

The whole pathos of *Waldorf pedagogy*, expressed through the above principles, suggests that the child carries within itself a source of "*deep genius*", which should be awakened and updated with the help of an appropriate socio-pedagogical environment. However, this process proceeds not only from outside but from within, when this environment must follow the unfolding potentiality of the child, and not slow down its flowing, as it happens in reality, bringing to life a *Japanese proverb*, according to which "at 5 years old a child is a genius, at ten years old a child is a talented being, at the age of 20 a child transforms into an ordinary person".

It should be noted that the basis of the pedagogical concept of Waldorf pedagogy is the religious and philosophical teaching of R. Steiner – anthroposophy according to which the "I" of a person is initially found in the mineral kingdom in a virtual-disintegrated state. Life, developing from minerals and plants in the direction of the animal world and man, reveals the process of concentration/crystallization of the "I" principle. This maxim corresponds to the Kabbalistic principle: "a stone turns into a plant, plants into an animal, an animal into a man, a man into a spirit".

These are some important principles of Waldorf pedagogy:

1) The principle of education in the spirit of freedom, which consists in the need to lead the child to free and fruitful self-knowledge, self-determination, to the full development of all the powers of the individual. Hence the lack of uniform methods and pedagogical techniques in Waldorf pedagogy.

2) The principle of the integrity of personality formation: its bodily, mental and spiritual aspects. The main thing here is to develop the ability to freely and originally think, feel, create. Much attention is paid to the development of a culture of feelings, artistic and musical habits, craftsmanship, and physical development.

3) The principle of cyclicity of educational activities, which consists in taking into account the characteristics of age cycles of development, daily rhythms, historical epochs.

4) The principle of the authority of the teacher, educator, fathers, spiritual ideal, which is considered as one of the most important driving forces in the development of a child.

Waldorf schools are managed on the basis of self-government. In 1990, there were 180 such schools in the FRG, in which more than 50,000 children studied. In total, there are more than five hundred such schools in the world. In the Waldorf school, there is no absolutization of subject lessons, here the child is included in the classes of the aesthetic and artistic cycle – music, painting, sculpture, architecture, theatre, eurhythmy (a special kind of art, a synthesis of thought and word, colour and music, movements of the body and human soul). Finally, manual labour. Important here is the common strong-willed efforts of students and teachers. Education in the Waldorf School is a process of productive action. The teacher presents the material not in a receptive, but in a productive way, that is, he/she does not give ready-made definitions and recipes, he/she himself/herself carries out, together with the children, all the actions necessary for the corresponding conclusions. He/she draws together with them a picture for a read fairy tale, draws up a plan of the area during a hiking lesson. One of the main principles is the image presentation of the material. Children are taught to think figuratively, in an eidetic way, to empathize, to sympathize with other people, they include in the process of teaching the whole person, his/her ideas, fantasy, feeling. Here, the Goetheanistic method of cognition is revealed, which provides for the cognition of the world through cognition of oneself and vice versa. The ability to experience surprise and see a miracle is highly valued here. Therefore, there are so many fairy tales, myths, legends in primary grades.

As Erik Erikson showed in his book "*Childhood and Society*", it is precisely this educational ideology that is inherent in ancient (primitive) communities. Let us explain this conclusion with the help of the provisions of the book by Jean Liedloff ("*The Continuum Concept: In Search Of Happiness Lost (Classics in Human Development)*"), who spent several years in the jungle with the tribes of South American Indians, where complete harmony reigns between adults and children, which is so lacking in a civilized society. J. Liedloff offers a new understanding of how we have lost much of our natural well-being and shows us practical ways to regain it for our children and for ourselves: "We take it for granted that life is hard and feel lucky to have whatever happiness we get. We do not look upon happiness as a birthright, nor do we expect it to be more than peace or contentment. Real joy, the state in which the Yequana spend much of their lives, is exceedingly rare among us." [9]. J. Liedloff came to the conclusion that if we treat children the way our ancestors did for thousands of years, our kids will be calm and happy. This book is about how important it is, when raising a child, to listen to one's own intuition, and not to the advice of "experts" in the field of child care. J. Liedloff writes that most authors of books on child care do not know the answer to the question of how to raise a happy child, they do not even understand its essence. They believe (and make parents believe in this) that the happiness of a child is entirely made up of dry diapers, baby food and plush animals.

It is important to note that the multifaceted/unambiguous impact on the child contributes to the formation of dysplasia as a fundamental human ability to combine in one context opposite concepts, images, objects, which is the main characteristic of creative thinking as the main goal of the educational process.

However, on the other hand, a unambiguous splitting effect on the child can lead to the formation of paranoid affect, as written by Karl Leonhard in the book "*Accentuated personalities*" [8].

Similarly, the splitting effect on the child, according to Ronald David Laing (refer to his book: "*The Voice of Experience. N. Y.: Pantheon, 1982*") and Gregory Bateson (refer to his book "*Steps to An Ecology of Mind. N. Y.: Ballantine Books, 1972*"), can lead to a situation of "double clamp" ("double connection"), which initiates the development of schizophrenia: a child is in a situation of double clamp when it receives from parents (or one of them) the messages that contradict each other on verbal and nonverbal levels and involve the danger of punishment or threat to child's emotional security (when the child is required to be both initiative and obedience, when the mother may demand kindness from the child and simultaneously be repulsively cold, when the child is expected to behave in an ambiguous way). There is a situation in which any action of the child or the absence of action is inevitably accompanied by ambivalent desires and feelings that seem to "tear" the child to pieces.

In this case, the child falls into the conditions of so-called cognitive dissonance and seeks to free itself from the ambivalent and therefore paradoxical cognitive situation by the way of distorting reality. This situation reflects the mental discomfort resulting from person's holding two conflicting beliefs,

values, or attitudes revealing the inconsistency between what people believe and how they behave thus motivating people to engage in actions that will help minimize feelings of discomfort with the help of distorting reality.

In small children, who are characterized by hemispherical ambiguous, mystical "savage" thinking and mastering the world (based on the "principle of reality" by Jean Piaget and Sigmund Freud), contradictory ambivalent influences, as a rule, do not form a split-schizoid model of perception and behaviour.

However, in the conditions of intensive formation of unambiguous left-hemispheric strategy of world cognition (middle school age), able to establish purely unambiguous logical relations in the process of world cognition and socialization, such contradictory actions often lead to radicalization of unambiguous left-hemispheric thinking, characterised by schizophrenic and bipolar qualities.

So, it should be understood that ambivalent influence (with the effect of "double clamp") is a necessary educational resource for small children (in children up to 6 years old), which is dominated by multifaceted hemispherical irrational reflection and mastering the world.

While during the intensive formation of unambiguous left-hemisphere abstract-logical thinking (in children of 7-14 years old) such influence with a "double clamp" can lead to the formation of "split" schizophrenic model of perception of the world.

Perhaps this negative result has determined one of the essential aspects of the classical paradigm of upbringing, according to which educational influences on children should be consistent and not contradict each other, and there should be no inconsistency between verbal (verbal information) and extraverbal, emotional reactions) signals that come to the child from parents and other people, otherwise it can lead to serious psychological problems.

Thus, human development in onto- and phylogeny in the context of a colossal research tool – the concept of functional asymmetry of the cerebral hemispheres – moves from the predominant activity of the right hemisphere (PH) – emotionally and figurative, pictorial, playful, fairy-tale-metaphorical mechanism of perception and development (in children up to 6 years old) to the activity of the left hemisphere (LH) (abstract-logical unambiguous strategy of cognition and mastering the reality) in a young creature, as well as in an adult (7-18+ years old). And from this stage – to the functional synthesis of hemispheres (ambivalent and creative, meditative-paradoxical perception, cognizing and mastering the reality, characteristic of mostly the elderly persons, who are characterized by hemispheric synthesis being actualized naturally when the elderly persons, remaining a representative of an adult world, with its unambiguous abstract-logical perception and understanding of reality, return to childhood with its emotionally ambiguous aura of life.

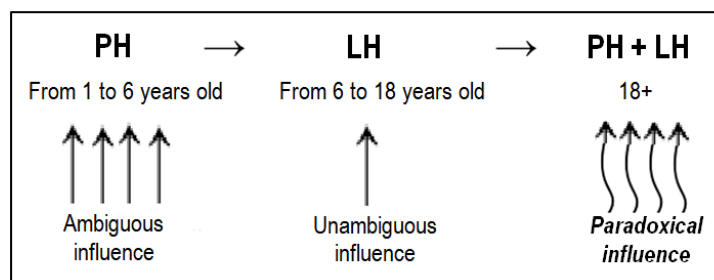


Fig. 1. Psychomental, behavioural and emotional scenario of human development/evolution in onto- and phylogeny

Thus, the psychomental, behavioural and emotional scenario of human development in onto- and phylogeny reveals the movement from the PH mental mode to the LP, and from this to the synchronization of hemispheric functions (PH + LH). Such a developmental/evolutionary scenario gives us the clue to building a system of socio-pedagogical influences on developing human being (Fig. 1).

At the first stage of human development (up to 6 years) a small child due to the predominance of PH processes in the spectrum of its mental activity is open to ambiguous, ambivalent influences that are not mutually consistent and even contradict each other. Moreover, it is the multifaceted and

paradoxical impact on the child in this period of its life that contributes to the formation of self-awareness, consciousness and freedom, which is realized in diplastia being the fundamental human trait as Homo sapiens – the ability to combine polar psycho-emotional states, conducts, images and concepts. It is in this neutral psychophysiological zone created by the mutual neutralization/annihilation of opposing entities that the phenomenon of the ideal is formed/revealed, which is realized at the level of physical science in the physical vacuum, as well as it is revealed at the fundamental quantum-photon level of matter: on the fundamental quantum level of the matter a world emerges to be a holistic complex, the synthesis of the single and plural, where such entities, as the actual-real and potentially-possible, cause and effect, simple and complex, part and whole are not differentiated; the Universe turns out to be a holistic indivisible complex on its fundamental quantum level. The data of quantum physicists indicate that the characteristics of the Universe on its fundamental quantum level are like the characteristics of a thinking brain; and quantum reality in the psychics plays a key role (I.Z.Tsekhmistro).

At the second stage of human development – at the stage of active development of left hemispheric unambiguous abstract-logical thinking, which gives a person the opportunity to navigate in the field of causal relationships of our reality – at this stage it is advisable to establish a system of unambiguous socio-pedagogical influences that do not contradict each other. At this stage, conflicting influences, for example, when a child is required to obey the principle discipline, and at the same time force it to be active and independent – such ambivalent influences can both inhibit the development of mental psyche and lead to strengthening, cardinalization of unambiguous left hemisphere strategies and behavior, thus developing the maximalism and promoting autism, schizophrenia in the individual, which at the level of socialization mechanisms leads to a violation of the productive adaptive mechanism of socialization in young people.

This circumstance explains the paradox of the Cambridge-Somerville project, when young people of the experimental group due to the so-called positive socialization influences were forced to exist in an ambivalent socio-pedagogical environment, which led to a combination of criminalized (actisocial) and pedagogical environment. As a result, young people have not been able to fully develop productive mechanisms for entering adulthood.

The Cambridge-Somerville Youth Study is a longitudinal experiment that began in 1939. The experiment lasted 5 years. The results of this experiment remain a mystery to the scientific community. The experimenters selected 500 boys from poor families in a disadvantaged area of Massachusetts and divided them into two groups – control and experimental. The children of the latter group participated in an intensive social crime prevention program: boys were often visited by social workers and educators, provided free mentoring, individual tutoring, medical and psychiatric care, participation in summer camps, and their parents were offered counseling by psychologists. While the control group continued to live their normal lives in a socially problem environment. Thirty years later, Stanford graduate Joan McCord contacted all project participants. The analysis of the objective results of the program graduates showed negative results, when none of the objectively measured indicators of the program participants improved. Although the participants of the experimental group spoke positively about the program (two thirds of the participants said that the project helped them; many participants spoke positively about their mentors and wanted to contact them (saying that "the program helped choose the right path in life") and believed that without participation in the experiment "probably would be in prison", it turned out that the experimental group members compared to the control group committed more crimes, abused alcohol, more often had serious physical health problems, serious mental disorders. Their deaths were on average 6 years earlier than those in the control group. They worked the worst jobs and were less satisfied with their lives and professional activities. As a result, the program not only did not help the participants of the experimental group, but significantly harmed them [11].

At the third stage of human development due to the meditative-paradoxical nature of mental processes at this stage, the influences on the persons can be varied, it can be both consistent with each other, and contradict each other, because here a person is open to any influences (both ambiguous and non-ambiguous) without harm to his/her mental, physical and spiritual health.

Conclusions. So, the new holistic educational paradigm rests on three "pillars" – success, joy and freedom. The latter is realized under the conditions of neutral-paradoxical, multidimensional, ambiguous psychological and pedagogical influences. If we take into account that only "a person can educate a person" (K.D. Ushinsky), then the teacher's personality in the educational process obtains a decisive importance. At the same time, the teacher should be, according to V.A. Slavenin, a "teacher-creator" who "actively fights for cardinal transformations and is himself/herself a clear example in this matter."

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