

## РОЗДІЛ VI. ПРОБЛЕМИ ЗАГАЛЬНОЇ ПЕДАГОГІКИ

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### ANALYTICAL PSYCHOLOGY OF CARL GUSTAV JUNG AND PSYCHOANALYTIC PEDAGOGY IN A SINGLE FIELD OF REFLECTION

*The article is devoted to the problem of raising children according to the concept of C. G. Jung, a Swiss psychiatrist, psychologist and philosopher, the founder of analytical psychology. He perfected the theory of consciousness and the unconscious, establishing the existence of the collective unconscious alongside the personal unconscious, and endowed the unconscious with a compensatory function in relation to consciousness. C. G. Jung recognizes consciousness as a prerequisite for the existence of both humanity and the formation of an individual.*

*The presence of undifferentiated personality substructures leads to disharmonious development. The process of upbringing prevents deviant development and aligns all the potential possibilities of the mental substance, contributes to the enrichment of the content of consciousness and the expansion of the scale of our personality. Therefore, education acts not only as an “ethical necessity”, but also as a basic component of a full-fledged life activity of an individual.*

*The article pays special attention to the peculiarities of the relationship between parents and children, the child is considered as a projection of the parents. The peculiarities of children’s mental disorders in the context of psychoanalytical pedagogy of C. G. Jung are revealed: intellectually defective children, morally defective children, epileptic children, neurotic children, various forms of psychosis. It is shown that a teacher (educator) who wants to apply the principles of analytical psychology should pay attention to the child’s psychopathology and all the dangers of such conditions. Special attention is paid to the analysis of talented and gifted children. The article analyzes the meaning of unconscious upbringing, namely: upbringing by example, conscious collective upbringing, individual upbringing.*

**Key words:** *pedagogy, upbringing, personality development, mental disorders, history of pedagogy, psychoanalysis, psychoanalytic pedagogy, analytical psychology, consciousness, individual unconscious, collective unconscious.*

**Introduction.** Analytical psychology of C. G. Jung is to a greater extent the psychology of the second (adult) half of life, but it recognizes the significance of childhood for a person’s further life. C. G. Jung wrote about this in the articles later combined into the collection “Conflicts of the Child’s Soul”. C. G. Jung emphasizes the importance of thinking and the importance of learning for solving mental (internal psychological) conflicts (Jung, 1910).

Children’s fantasy seeks to outgrow its own “realism” and give a “symbolic” interpretation instead of a natural and realistic one. C. G. Jung

points out that children should be seen as they are, not as they wish to be seen. In upbringing, one should follow the line of the nature development, instead of “dead” prescriptions. It should be noted that C. G. Jung tries not to use the term “psyche”, “mental development”, etc., but uses the term “soul”, “spiritual development”, which in general methodological terms brings the concept of C. G. Jung closer to the philosophical and cultural direction in psychology rather than biologization approaches.

**Analysis of relevant research.** Methodological problems of the analytical psychology of C. G. Jung are highlighted in the scientific works of H. Dickman (2002), E. Edinger (2016; 2017), T. Kirsch (2007), E. Neumann (1999), M. Stein (2009). Clinical aspects of C. G. Jung’s concept were reflected in the writings of U. Wirtz (2014), D. Kalshed (2015), J. Hall (2006), D. Sharp (2007), L. Steinhard (2001). Mythological problematic of analytical psychology is explained in the works of K. Burt (2006), T. Kovali (2017), M. L. France (2007, 2010), J. Hillman (2005), J. Hollis (2010). The works of A. Beinoryus (2005), I. Yefimova (2004, 2008), M. Moakanin (2010), D. Suzuki (2002), and M. Yulen (2010) are devoted to a comparison of the methodological and theoretical foundations of the analytical psychology of C. G. Jung and Eastern philosophical and psychological currents. Unfortunately, there are no fundamental studies of the pedagogical (educational) aspects of C. G. Jung’s analytical psychology.

**The aim of the article** is to explain the main provisions of C. G. Jung’s analytical psychology in the context of psychoanalytic pedagogy.

**Research methods.** The research used methods of disciplinary, interdisciplinary, general scientific and philosophical levels. The methodological basis of the research is a systematic interdisciplinary approach, which allows the use of theoretical provisions of philosophical anthropology and psychology. When using the authentic texts of C. G. Jung, we use general scientific methods; analysis and synthesis, induction, deduction and analogy, abstraction, generalization, idealization, formalization.

**Results.** *1. Relations between parents.* Development of the child’s psyche depends on the psychological atmosphere of the relationship between the parents. Marriage in the psychological sense is considered by C. G. Jung as a complex unit that has its own characteristics. In the psychological plane, we assume presence of consciousness. In a child, consciousness emerges from the depths of the unconscious mental life, initially in the form of separate units, which gradually merge into a connected consciousness. The further process of spiritual development

means expanding the sphere of consciousness. And although sexually mature young people already have “self-consciousness”, a large part of their soul is still unconscious. This means that a young person cannot fully know the other and himself; therefore, his/her awareness of his/her own and other people’s motives is insufficient. The larger the dimensions (boundaries) of the unconscious, the less free choice is involved in marriage, which subjectively manifests itself as the dictates of fate (Vertel, 2015b).

Unconscious motivations can arise under the influence of parents. First of all, the nature of the relationship with the parents, which facilitates or hinders the choice of a partner, is decisive. Conscious love for father and mother promotes the choice of a partner similar to father or mother. Unconscious connection complicates such a choice and leads to modifications. As a rule, the whole life that the parents did not manage to live is passed on to the children, who are forced to compensate for what was not realized in the life of the parents.

With the onset of the second half of life, significant changes occur in the human psyche. There is a mismatch of consciousness and will, causing a feeling of dissatisfaction, the causes of which are usually projected onto the partner. Usually, one spouse finds himself in a marriage faster than the other. A typical difficulty is the discrepancy in the pace of adaptation and in the extent of the spiritual development of the individual. Every man, according to analytical psychology, carries in himself the image of a woman – the archetype of the experiences of many generations of ancestors related to a woman. Jung called this archetype the Anima. The image of a man in a woman is the Animus.

In the work “Aion: Researches into the Phenomenology of the Self”, C. G. Jung writes: “Both in the positive and negative senses, the relationship between anima and animus is always “animous” (hostile), that is, emotional, and therefore collective [...]. Both anima and animus also have a positive aspect. In the figure of the father is expressed not only an established opinion, but also, equally, what we call “spirit”, and above all philosophical and general religious ideas, or the instruction that follows from such beliefs. Therefore, the animus is at the same time a psychopomp, an intermediary between consciousness and the unconscious, and the embodiment of the unconscious. As the anima becomes, thanks to integration, the eros of consciousness, so the animus becomes the logos, and as due to this the anima brings relationships and connectedness to the male consciousness, so

animus – to the female consciousness – thoughtfulness, reflection and knowledge” (Jung, 2019, p. 32-33).

The spiritual content of these images are archaic parts of the primordial mythological mind, which consist of archetypes of the collective unconscious. As soon as one of the spouses has such a projection, the collective spiritual takes the place of the collective biological. Formation and self-affirmation in marriage takes place due to conflict. In proportion to social stability, psychological instability grows, initially unconscious, causing neuroses; then it is realized that it causes quarrels, divorces and other “mistakes of marriage”.

*II. Child as a projection of parents.* The mental world of the child is so closely connected with the psychological attitude of the parents that it is not surprising if the nervous (mental) pathology of childhood echoes with disturbances in the mental atmosphere of the parents.

The psychological state of the child is identical to the unconscious of the parents. There is no clearly separated “self” here yet. In the family, all processes affect the child as well as the entire family group. The strongest influence on the child is exerted by the unconscious psychological background of the parents. In case of adverse circumstances, parents themselves are the first and main source of their children’s neuroses.

The life that the parents did not live has the strongest effect on the child. It is about such a stage of life, where the parents avoided difficulties and, if possible, took advantage of some kind of lies and deception. The significance of the parents’ problems for the mental life of the child is not always a purely moral issue.

Not the parents, but their genealogies are the real progenitors of the children and explain their individuality more than the immediate parents. The true individuality of the child forms a combination of collective factors potentially available in the psyche of the parents. Not only the child’s body, but also his soul comes from a series of ancestors, since this series is individually limited from the collective soul of humanity.

As soon as the articulate language appears, there is already a consciousness that intensively suppresses the collective content of the previous time with its contents and memories. The dreams of three- and four-year-old children are important here, among which there are dreams so saturated with mythology and content that one can decide that they are the dreams of adults. These dreams are the last remnants of the disappearing collective soul, which in its dreams repeats the eternal

fundamental contents of the human soul. From this phase of development, children's fears and vague non-childish premonitions originate, which, appearing again at the later stages of development, form the basis of belief in transformation.

The collective soul, which is still very close to the child, uses not only the background conditions of the parents' mental life, but to a greater extent the categories of good and evil that are in the human soul. In the child's unconscious soul there is an immeasurable volume and age. The infinity of the child's experienced soul persists and disappears together. Therefore, the units of a child's soul in an adult contain the best that is in it (Vertel & Motruk, 2018b).

Parents are vital forces or their symbols (Jung, 2022e) that accompany the child in life, acting as favorable or threatening factors, from the influence of which even an adult can escape only relatively. Father and mother – whether we realize it or not – are replaced by something suitable if we manage to separate from them. Total separation from parents can only happen when we can move on to the next stage of development. If a person is too attached to his parents, he simply transfers his attachment to the family he has created.

*III. Emergence of an individual psyche.* One of the most important achievements of C. G. Jung's analytical psychology is the clarification of the biological structure of the soul. Today we recognize that consciousness consists of those complexes of ideas that are directly associated with the "self". These are the mental contents that have a certain intensity. And all mental contents that reach the necessary intensity or have lost it are below the threshold, below the level of consciousness and belong to the unconscious. The unconscious functions and is in continuous interaction with consciousness. The unconscious is the basis from which consciousness grows, because consciousness does not spring into the world at once, but develops from its sprouts.

Such a development of consciousness occurs in a child. In the first years of his life, at first, manifestations of consciousness cannot be recorded, although already at an early age mental processes are clearly manifested. But these processes lack a center, they are not correlated with any "self", and therefore lack that continuity without which consciousness is impossible. Therefore, the child has no memory in the everyday sense of the word. Only when the child begins to talk about himself "I", we can talk about

consciousness. However, it is also repeatedly changed by periods of unconsciousness (Vertel & Motruk, 2018a).

In the first years of a child's life, you can see how his consciousness is formed from the gradual combination of fragments. In general, this process cannot be considered complete throughout life, but in the post-puberty age it slows down more and more, and consciousness less and less attaches elements of the unconscious sphere to itself. The most significant development of consciousness occurs in the period from birth to the end of mental maturation (in men until about 25 years old, in women – up to 19-20 years old). This development establishes strong links between the “self” and mental processes that were hitherto unconscious. Thus, unconscious processes become conscious. This process is supported by upbringing and education of children. School is a means of expedient support for the process of formation and development of consciousness. Culture is the highest, maximum possible degree of consciousness.

If children were completely on their own (there were no influence of education and culture), they would remain largely unconscious. They would begin to live at a lower level of culture than our present one, and would differ little from the original tribes.

According to the basic biogenetic law, the evolution of the species repeats itself in the embryonic development of the individual. From the standpoint of C. G. Jung's analytical psychology, the same law applies to the spiritual development of a person. According to this, the child moves from a primitive, unconscious and animal state – first to a primitive and only then, gradually, to a civilized consciousness (Jung, 2022d).

The first 2-3 years of a child's life completely depend on the environmental conditions. The psyche of early childhood is only a part of the mother's psyche, and then, as a result of the influence of the psychological atmosphere in the family. Therefore, nervous and mental disorders of children up to middle school age are based exclusively on disorders of the parents' mental sphere.

The content of dreams in young children is also related to the parents than to the child itself. When “self-consciousness” begins to develop (3-5 years), a change occurs. From this point on, we can talk about the existence of an individual psyche. But the individual psyche usually achieves relative independence only after puberty.

The individual consciousness of the child is only gradually freed from the original identity with the psyche of the parents. In this, a big role

belongs to the school as the first social institution that a child meets outside of his family. The task of the teacher, who now replaces the parents, is not simply to schematically put educational material into the children's minds, but also to influence them with his personality. This is important, because a strong attachment to parents will later hinder the child's proper adjustment to the world. Many parents forever treat their children only as children, thereby having a detrimental effect on them, depriving them of any opportunity to show individual responsibility.

This method of upbringing produces either non-independent people, or people who are able to defend their independence only by deception. In the work "The Archetypes and the Collective Unconscious", C. G. Jung writes "In this situation, the "child" appears as a symbolic meaning, clearly separated from the background (mother) or isolated, which, however, sometimes involves even the mother in a dangerous situation: because of the threat, on the one hand, from the negative attitude of consciousness, and on the other, from the horror vacui of the unconscious, which is ready to absorb all its offspring again" (Jung, 2018b, p. 219).

School, as the first fragment of the big world, should help the child to some extent to abandon the parental environment. The child projects his father's image onto the teacher and tends to assimilate the teacher's personality to this image. Therefore, in order to establish a good personal relationship between the child and the teacher, it is necessary for the teacher as a person to meet the child or at least give him the opportunity to find personal contact with himself. The task of the school is to help the child get rid of his unconscious identity with his family and make him a self-aware individual. Without this self-awareness, he will never know what he really wants. The child will remain dependent and will only imitate his parents, feeling unrecognized and oppressed.

*IV. Mental disorders of children in the context of psychoanalytic pedagogy of C. G. Jung.* From the standpoint of C. G. Jung's analytical psychology, a teacher is expected to be knowledgeable not only in somatic children's illnesses, but also in mental disorders. C. G. Jung singles out five main groups of mental disorders in children:

*1. Intellectually defective child.* The most common case is imbecility, characterized by low intelligence and a general inability to understand. The type of phlegmatic, slow, dull child stands out the most. Less often – easily excited and irritable. A child with retarded intellectual development should be distinguished from these congenital and incurable forms. Skillful diagnosis

by a psychiatrist is often required here. Delay in intellectual development often occurs in first-borns or children whose parents are divorced due to psychological problems. It can also be due to somatic diseases of the mother.

2. *Morally defective children.* The disorder is caused either by congenital or organic damage to parts of the brain, it is incurable. It is necessary to distinguish from such children a child with stopped moral development – a pathogenic autoerotic type. These children are a concentrated explication of self-centeredness, cold-heartedness, unreliability, premature sexual activity, etc.

3. *An epileptic child.* Peculiar and sometimes imperceptible changes in consciousness during small epileptic attacks pass into the characteristic mental composition of an epileptic with his irritability, rage, sentimentality, morbid love of justice, selfishness and a narrowed circle of interests. Such cases are sometimes only functional and not organic, so it is possible to help the child with psychotherapy.

4. *Neurotic children.* This category usually includes children who are between deviant behavior and clearly expressed hysterical attacks and states. The disorder can be somatic (fever, low temperature, pain) or intellectual and moral (depression, lying, theft).

5. *Different forms of psychosis.* Children experience at least the first stages of this mental pathology, which later leads to schizophrenia in all its forms. Such children show strange behavior. They are silly, often pessimistic, hypersensitive, withdrawn, fall into extreme emotions for minor reasons.

An educator who wants to apply the principles of analytical psychology must pay attention to the child's psychopathology and all the dangers of such conditions. Analyzing children is a special risk. For many years, the psyche of the child is part of the spiritual atmosphere of the parents. This explains why many children's psychological disorders are essentially symptoms of the spiritual state of the parents, rather than the actual illness of the child. Dependence of the child's psyche on the psyche of the parents is normal, and its violation is harmful to the natural growth (development) of the child's psyche (Jung, 2010a).

At the same time, too strong attachment to parents is unnatural and pathological, C. G. Jung recommends carefully studying the psyche of parents. The infection of children with neurotic states occurs indirectly – they instinctively take a position regarding the mental state of their parents and/or defend against it in silent protest, or imitate. In both cases, they are forced to live as if it were not them, but their parents.

*V. Talented and gifted children.* C. G. Jung shows that a gifted child poses a difficult task for an education institution. It is not enough to recognize a good student in a child. A child may even have negative characteristics: various forms of deviance, inattention, waywardness, etc.

Gifted children do not always mature early, often giftedness remains latent for a long time. Only accurate research and observation of a child's individuality helps to determine giftedness – both at school and at home. This already allows us to establish what is a primary tendency and what is a secondary reaction. In gifted children, negative psychological reactions mature as additional psychological protection against external influences, the purpose of which is to resort to internal fantasy processes without obstacles. Merely stating the existence of vivid fantasies and unique interests does not at all prove special giftedness. But giftedness can be recognized by the quality of fantasies. To do this, you need to be able to recognize the type of fantasy. In this case, the main point is originality, consistency, intensity of fantasy, the possibility of its consistent implementation into life is embedded in it. The extent to which fantasies invade the outer layer of life is also important, another important indicator is the degree and quality of interest in general (Vertel & Krilovetskaia, 2019).

In a gifted child, the mental inclination rotates in a wide range of opposites. Giftedness very rarely characterizes all mental spheres equally (Vertel, 2013a). In the field of giftedness, under some circumstances, abnormal precocity reigns, and under others, mental functions are below the normal threshold of the same age. It may also happen that giftedness concerns an area that has not touched the school. Difficulties in the gifted child also exist in the field of feelings. The moral instability of adults can become a problem for a gifted child. Every teacher should always ask himself the question: does he realize in his life what he teaches children? Analytical psychologists understood that it is not knowledge and technology that has a healing effect, but personality.

Raising gifted children makes significant demands on the educator's psychological, intellectual, moral and artistic perception. Gifted and talented children have a distinctive feature: they know how to take care of themselves. The more brilliant a gifted child, the more his creative ability behaves as a person far beyond his age. In most cases, the development of giftedness does not correspond to the degree of maturity of the individual in general.

There are many gifted people whose positive qualities are the opposite of their human flaws. Giftedness becomes a value only if the

individual can use his potentials with benefit. But it should be noted that creative potential can act destructively. The close relationship between giftedness and pathological degeneration makes it difficult to raise such children. Giftedness is not only compensated by some inferiority in other areas of the child's development, but sometimes goes side by side even with pathological defects. Therefore, for the education of a gifted child, it is better to teach him in normal education institutions with other children, and not to emphasize his exceptionality by transferring him to special education institutions (for the talented and gifted). For gifted children, balanced upbringing and education is of the greatest importance as psychohygiene.

*VI. The value of unconscious upbringing.* In general, C. G. Jung singles out three types of upbringing (Jung, 2022f):

*1. Upbringing by example.* Since unconscious upbringing by example is based on one of the original qualities of the psyche, this method is effective where others are ineffective (for example, with the mentally ill). In fact, upbringing is based on the fundamental fact of mental identity.

*2. Conscious collective upbringing.* Such upbringing is based on standards, rules and methods (these principles are collective in nature).

*3. Individual upbringing.* All children (participants in the educational process) who successfully resist collective upbringing need an individual approach. This mostly applies to neurotic children. As a rule, the reason for this is that the child received an attitude at home that turns out to be unsuitable for adaptation to the team.

Most of the influences of the environment on the child are unconscious. But we are capable of correction of unwanted elements only in consciousness. What is unconscious remains unchanged. If we want to bring about change in the child, we must raise these unconscious contents to the level of consciousness so that they can be influenced.

**Conclusions.** Thus, we can state that C. G. Jung's ideas regarding childhood are concentrated around the main question: should the child be considered simply as a continuation of the psychology of his parents and as an object of their influence, or as a different "being" from them, which is an independent personality with internal microcosm, intrapsychic organization. Here, the contradiction between the "real" figures of parents, on the one hand, and the images created by the interaction of archetype and experience, on the other, is brought to the fore.

C. G. Jung distinguished three aspects in the child's relationship with the mother. First, in the process of growing up, regression takes

place in relation to his or her image. Secondly, separation from the mother is a struggle.

Regarding the father, C. G. Jung considers the following topics: the father as the opposite of the mother – the embodiment of all values and properties; the father as the “informing spirit” who represents the spiritual principle, the personified double of God the Father; the father as a model of Persona for the son, as something from which the son must distinguish himself; the father as the first “lover” and image of the animus for the daughter.

Speaking about the upbringing of children according to the principles of analytical psychology, C. G. Jung emphasizes that the teacher (educator) does not have the right to be only a passive transmitter of culture, he must also actively develop culture further through self-education. The methods of upbringing proposed by C. G. Jung in the context of analytical psychology should be applied not only to the child, but to the teacher (educator) himself. Self-education requires a reliable foundation – self-knowledge.

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## АНОТАЦІЯ

**Вертель Антон.** Аналітична психологія Карла Густава Юнга та психоаналітична педагогіка в єдиному полі рефлексії.

*Стаття присвячена проблемі виховання дітей згідно з концепцією К. Г. Юнга, швейцарського психіатра, психолога і філософа, родоначальника аналітичної психології. Він удосконалив теорію свідомості й несвідомого, установивши існування колективного несвідомого поряд із особистим несвідомим, наділив несвідоме компенсаторною функцією по відношенню до свідомості. К. Г. Юнг визнає свідомість попередньою умовою існування як людства, так і становлення індивіда.*

*Наявність недиференційованих підструктур особистості веде до дисгармонійного розвитку. Процес виховання перешкоджає девіантному розвитку та приводить у відповідність всі потенційні можливості психічної субстанції, сприяє збагаченню змісту свідомості та розширенню масштабу нашої особистості. Тому виховання виступає не лише як «етична необхідність», а й як базова складова повноцінної життєдіяльності особистості.*

*У статті особлива увага приділяється особливостям стосунків між батьками і дітьми, дитина розглядається як проекція батьків. Розкрито особливості психічних розладів дітей у контексті психоаналітичної педагогіки К. Г. Юнга: інтелектуально дефектні діти, морально дефектні діти, епілептичні діти, невротичні діти, різні форми психозу. Показано, що педагог (вихователь), який бажає застосовувати принципи аналітичної психології, повинен звертати увагу на психопатологію дитини і всі небезпеки таких станів. Особлива увага приділяється аналізу талановитих і обдарованих дітей. У статті аналізується значення несвідомого виховання, а саме: виховання через приклад, свідоме колективне виховання, індивідуальне виховання.*

**Ключові слова:** педагогіка, виховання, розвиток особистості, психічні розлади, історія педагогіки, психоаналіз, психоаналітична педагогіка, аналітична психологія, свідомість, індивідуальне несвідоме, колективне несвідоме.