



The Mask of Personal Protection as a Cause of Depersonification of the Learners in Formal Education

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Authors' contributions

This work was carried out in collaboration among all authors. Author IF designed the study and managed the literature searches. Authors VM and DCG wrote the first draft of the manuscript and managed the analyses of the study. All authors read and approved the final manuscript.

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ABSTRACT

Aims: The purpose of the article is to highlight the factors affected by the use of the mask in special situations, like the one of the covid-19 pandemic. With the research of social, educational and psychological factors, evidence and conditions emerge, which deteriorate the psychic and social children's life, studying in the formal education. The aim is to be understandable the significance of the person and his elevation in the modern educational and social reality, in an area where the use of mask is essential.

Methodology: The examination of the topics in this article follows the characteristics of the interdisciplinary approach. The article develops the consequences of using a protective mask in the educational, social and theological field. The approach is interdisciplinary, attempting to theoretically substantiate the issue, in order to lead to exploratory approaches to the issue within the scientific community. Therefore, this article does not refer to any research conducted by the authors, but the

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main interest is in structuring those factors that make the face mask a means of depersonalizing people, as a form of learned behavior, which is attempted to be acquired in the teacher environment. For this reason, this article is not presented structurally in the form of research presentation articles, quantitative or qualitative, but is developed as a theoretical research article in the field of paper review.

Conclusion: During the covid-19 pandemic, the use of a mask interferes with the effective communication and teaching relationship, which can lead to depersonalization. The concealment of facial features has socio-emotional consequences which disrupt the interpersonal relationships of learners. The educator must perceive the learner as a "person" and focus on his development. The didactic act should be based on the treatment of the learners as individuals, a fact that will restore the balance and increase their adaptive capacity towards the threat of depersonalization.

Keywords: Face; mask; interpersonal relations; education; teaching.

1. INTRODUCTION

The purpose of this article is to demonstrate the value and worth of the 'person', under conditions of concealment, by virtue of the use of his/her health protection mask, in special situations, such as that of coronavirus pandemic. The issue becomes widespread when it comes to the case of children that is perceived through questions about the extent to which the current trend may adversely affect the psychology and social life of children and adolescents, who attend formal education. The examination of the issues in this article shall include the characteristics of educational, social and theological approach. The main aim is to clarify the importance of self-worth and prominence of the 'person' in the modern educational and social perspective, under the conditions it has created or may create the use of a health protection mask. Hence, this article gives another dimension and another perspective to the issue of face protection mask. This is the novelty of this article, because it extends the study of the use of the mask in the socio-emotional and educational field and not only in the medical biology, where it focuses on the wider range of existing bibliography. The focus of this article is to highlight the importance of the face, that is the importance of self-worth and the promotion of the "face" in the modern educational and social perspective, under the conditions created or can be created by the use of a face mask. Therefore, this article is addressed to every country and every education system.

This paper attempts to address the issue of the use of a personal health mask with regard to the question, whether its use may lead gradually to the "de-personification" of the 'learner' with unforeseen consequences for him or her. In particular, with regard to the development and expression of psycho-emotional and social aspects of

human behaviour and existence. It is considered necessary to protect the sentimentality and also the sociality of people studying in formal education, given that the slogans put forward, such as 'we stay away from each other' may be misinterpreted as leading to anti-social and emotional alienation of human relations, such as relations developing among trainees in formal education.

The above perspective has negative characteristics, which in the future may unpredictably affect both the learners and society in general. And, while the somato-biological protection of human being can be achieved – that at this stage seems to be the main issue - on the other hand serious issues of mental and social nature may arise, because they may disturb the structure of human personality, but also the quality of socio-emotional relationships [1]. This perspective can take peculiar developments at the level of interpersonal, professional and socio-emotional relations of the future and active citizens of each society [1].

The above remarks acquire special importance, if we take into account that the face protection mask, at the same time, hides the special morphological characteristics of each person's face. Ineffective management of this condition can create confused perceptions and subjective misinterpretations, ambiguities, and ultimately, anxiety, worry and fear, making people gradually alienated, isolated, emotionally charged and anti-social [1].

The problem is exacerbated when it comes to younger children, [2], as Piaget argues, children often make mistakes because they are not at the right level of development to make adequate use of their mental processes. Therefore, they often confuse reality, because they find it difficult to distinguish the phenomenon, as they perceive it,

from the real dimension of this phenomenon. That is why it has been proven that they are afraid of carnival masks, whichever have repulsive or unfamiliar impressions of their perceptual dynamics, regarding the distinction "is" and "appear" [2].

The studies and research carried out by Rheta De Vries (Nucci & Narvaez, 2014: 90-99) [3], studied the distinction between "appears" and "is". It was found that children, mainly of pre-school age, when they saw the real object, animal or person, showing them, and they recognized them, remained calm. But when she covered the same animal or person with a mask, the children were afraid. Similar results were also obtained from the investigations of Flavell and his associates [4,5].

In addition, the social and emotional life of children are developing on the basis of two dimensions. The first is socialization, within children begin to understand and adopt the knowledge, criteria and values of the society, to which they belong. Personality formation is the second dimension, that concerns the adoption of distinct patterns of thought and behaviour in various cases [2]. Response patterns and emotional situations constitute the specific character of each child, its intra-personal entity, and that is not significantly different from the length of time [6].

At the same time, trying to overcome negative emotional experiences makes it difficult to achieve self-regulation of emotions, despite the fact that younger children gradually develop strategies for controlling their emotions, which can happen spontaneously [7]. In addition, emotional self-regulation helps to shape their social behavior in order to adapt to socially acceptable standards of society. Learning to manage their emotional reactions is important to achieve their adaptation [8,9].

What is required, in any case, is the proper management of the stimulus data, thus is recruited by the individual and, in particular, the young children. This is because understanding the function of these stimuli may conflict with the children's initial perception of the reality of the world. This often leads to irrational "ideologies", characterized by exaggeration, oversimplification or over-generalization [10] and these refer mainly to absolute perceptions of events. Young children shape them by operating within their regulatory ecosystem, that is determined by actions that function as necessities, so it must follow in order

to avoid the consequences of rejecting their application [11].

2. RESPONSE OF THE LEARNERS TO THE USE OF A PERSONAL HEALTH MASK

According to the rational-emotional approach [12], cognitive processes mediate between activating events and emotional-behavioral reactions-consequences [10]. Addressing this condition requires cognitive-emotional adjustment and that consists in the management of situations by the individual, which are unprecedented or unclear and create negative emotions [13]. The issue becomes more acute in cases where adaptation cannot be avoided. In this case, internal tension and, where appropriate, fear of consequences may arise in the individual [13]. One such situation constitutes the need to adapt to the new requirements, created by the face health mask on the learners of formal education.

It should be noted that the ability to adapt to new conditions lies in the concentration of all the existing mental-emotional forces of the individual, which he must manage, as well as in the awareness of this situation, as an internal encouragement and autonomous action of the individual [14]. In particular, with adaptation, the individual maintains a balance between his needs and situations, whichever he is called to deal with on a biological and social level. This management is gradually achieved by the following way: it begins with the identification of the need for an obstacle, followed by an understanding of the tension caused by the interference of the obstacle, then attempts are made to overcome this obstacle until the excess is reached, while this is, ultimately, the adjustment [15].

The function of adaptation requires the existence of an incentive, conditions that cause obstruction to the action or desire of the individual and ways of reacting to achieving the most appropriate solution, [16]. For Piaget [17], adaptation is the restoration of the balance between the individual and his environment and the resulting conditions that arise in this environment. The person will only act when he feels that this balance is disturbed.

However, the central point is that not everyone reacts in the same way to achieving adaptation, while often adjustment failures can lead to phobic feelings in individuals, especially, in some with limited social and emotional experiences [16].

For this reason, appropriate teaching intervention is needed, in order to help the learners overcome obstacles and to achieve their adaptation to the new conditions, on the basis of an understanding of the need for this adaptation.

In relation to the above, constructivist views focus on how individuals form cognitive structures, as they interpret their experiences in specific situations, which they are called to deal with [18]. Therefore, in each case it is important to take into account previous experiences and use them accordingly in order to create new cognitive patterns [19].

Piaget [20] focuses on the psychological dimension of constructivist theoretical principles and, in particular, on the meaning of the respective cognitive and emotional situation, as it is evolutionarily structured by the individual. It focuses, mainly, on the logic of building universal knowledge, which the individual can not learn directly and spontaneously from his environment [21]. He acquires knowledge through the evolution of his reasoning ability, but also through the coordination of his individual thoughts and not through the mental imprinting of external reality [22].

Accordingly, Vygotsky will point out that achieving learning and a deeper understanding of knowledge of each socio-cultural context requires social interaction and social negotiation [23,22]. In order for learning to be achieved, it must be preceded by the ability to perceive symbols and internalize them by the individual, combined with the extraction of information and knowledge from others [24]. The combined correlation of the above parameters contributes to the formation of the individual's ability to self-regulate. The first step in this direction is to understand and realize the meaning of the current situation. This issue is complex, given that man begins his life as a being, determined by his Ego. Over time, he becomes a 'person' through his own actions and the education he receives [22].

The view of the human being as a "person" and the sense that through the person the human being constitutes the interpreter of itself are basic elements, which define substance of education. The "person" is exactly the one who has the potential to become a personality [25]. It develops into a personality through the realization of the values of life, promoted by the society to which it belongs, and attained self-awareness.

The integration of a human being into a "person" presupposes his free will [26].

In general, "person" is considered to be a person in whom the "being" of his unit is identical to the "appearing" of his behavior, therefore manifests itself to the person of the "other". In other words, when one person's intentions and interest in the other person's are consistent and genuine [27]. When there is a difference and a distance between "appearing" and 'being', that is, hypocritical and dishonest behavior, motivated by self-interest. Then human brings two different faces, the "is", which expresses authenticity and the "appearances", which expresses its fictitiousness. In other words, there is a breach between 'is' and 'appears' [27]. In addition, the word "προσωπείον" (the mask in Greek dramaturgy) or 'προσωπίς' or "προσώπιον" closely linked to pretense and imitation. The "προσωπείον" attributes the phenomenon, the 'appearance', that is contrary to reality, which expresses the 'is'. This separation is already apparent from Parmenide [28].

In any case, untrue human relationships are based on the fact that some people do not appear with their real face, but with a fake, pretentious, pretending and hypocritical face [29,30]. This state is an act of escaping from the reality and truth of human and declares a deviation from his "being" and his forced submission to a fictitious meaning, to a supernatural state that is not true to itself, but represents altered self [30]. In essence, this is a division of the face, because in this case there is a compromise in human existence, whereby the human face recedes and is replaced by the mask.

It is recalled that the use of the "προσωπείον" comes from Dionysian worship. It was established because it served the ancient drama in many ways. Especially in the ancient theater, the actors and the members of the "choros" embodied their roles wearing "προσωπείον", that is, theatrical masks. The mask served the dramaturgy, as it created a "face", without individual characteristics, so that enabled the character of the hero to stand out more [31]. With the masking of the real face offered by the "προσωπείον", the hypocrite "came out" of himself and impersonated someone else, either a hero or a god. The mask facilitated the disguise of the actors, who took on two or more roles and allowed ecstasy [32].

On the other hand, the metaphorical use of the mask, "persona", is a social contract for the service of interpersonal relations [33]. Indeed, Jung [34,35] will characterize the desired social behaviors as persona or masks. Persona is a complex system of relationships between individual consciousness and society, a kind of mask, designed on the one hand to make a certain impression on others. On the other hand, to hide the true nature of the individual, as the faces essentially conceal the authentic self [36].

In ancient Greek dramaturgy, viewers saw, as if they were looking in a mirror, at the actor's face and identified with his emotional world, while he revived with the role he embodied. The persona ranges from the roles one takes on in one's life, to socially acceptable behavior or behavioral manifestation, based on what important others expect of an individual. Contemporary faces are used interchangeably and are a conscious choice or may develop into sixes, while the very personal existence of the individual is absorbed. Thus, man, although is a person, which means "real existence", mutates into a fictitious existence, who uses different faces on a case-by-case basis [37].

According to Jung [38], the face mask is a psychological mechanism that protects man from conflict with the reality of his life. Essentially, the behavior of the "mask" is a multidimensional dangerous and harmful fennel [27]. At the same time, the "mask" conceals insecurity, uncertainty and instability of the "being" of the person himself and his manifested behaviors. The different masks alternate depending on the character of the person and the quality of his relationships with others. This means that anyone who uses a mask finds it difficult to remain in inner harmony, either with themselves or with others. In this way a gap is created between the self and the other. But so there is a need to create new masks and take on new roles, in order to get rid of the conscious consequences of the older mask, which did not allow it to highlight its natural destination. That is, to be a real person in relation to others [27]. This truth of the human being is especially proposed by the Orthodox Christian theology and for this reason it is analyzed especially in the subsection that follows.

3. THE ORTHODOX MEANING OF "PERSON" IN THEOLOGY

The "person" is the basis of the evolutionary process and development, expressed in the

character and personality of the individual [39]. However, the concept of "person" differs in Orthodox Christian theology, in a way that God consists of a "three-faced existence", indivisible to the one, incomprehensible essence of God. In the Image of God, human is a person who endures the human substance. God knows a human "in person", with the inclusion of the human in the loving relationship of Father and Son and Holy Spirit [40]. Similarly, a human is known as a personal being by his integration into the loving relationship between a human and fellow human being, which leads to the knowledge of God. Thus, communion with the fellow creature, the "neighbor", is organically and inextricably linked to communion with God [41].

According to Orthodox Christian anthropology and ecclesiology, the person, as a member of the Body of the Church of Christ, maintains his unity with the other members of the Body. At the same time, he also maintains heterogeneous elements, that determine his personal otherness. That is to say, its own characteristics that differentiate him from the rest of the Body [42]. The pictorial pre-printing of the church, as a "Body", with many members and Jesus Christ as a Head, outlines its coherent and unifying character. "The Church is the effigy, the image of the existence of the Holy Trinity, an image in which many become one [43]".

In Orthodox Christian theology the concept of "person" is based on a personal relationship and cannot be sensed alone, as "one person equals no person" [40]. Orthodox Christian theology determines the meaning of the person from the concept of "individual" [40]. Although the two concepts are linguistically confused in the Greek language, they maintain a completely different conceptual content. The "individual" is a biological entity, belonging to the sum of atoms, to the impersonal collective of the human species. It is an "abstract" and theoretical concept, a "social construct", which aims to express the anonymity of the natural person [26]. On the contrary, the "person" retains unique specificity, but also completeness. It is the eponymous status of each man. An integrated entity, a unique "otherness" that is known and experienced in a relationship [40].

Essentially, the "person" is the ability, which makes a person able to stand in front of another person, to be chosen, to be sociable [44]. It is not a self-contained entity, but the self-consciousness of one's heterogeneity towards

any other existence [44]. The way to know a person is the relationship, the report and the meeting. No matter how much information a person has about another person, he cannot know him as a "person", unless he "meets" him in a relationship, in a personal reversal [45]. Thus, the "society of persons" is nothing more than a relationship, which gives meaning to human life and shapes it accordingly [44].

The way a person recognizes his face, the assumptions he makes about his abilities and qualities, but also the assessment of all this from the point of view of the individual himself, determines the concept of self (Laing, 2004: 235) [45]. It is through itself that mediation is achieved between the internal and the external world, with the impressions created by the unconscious and the stimuli, which employs the person from the outside world [36]. This approach emerges in the "person-centred" theory, as used in the teaching practice.

4. THE PERSON CENTERED APPROACH AND THE EFFECT ON THE FORMATION ON THE LEARNER'S PERSONALITY

The person centered approach as it was stated by Carl Rogers [46] it is essentially expressed in the field of formal education and teaching, establishing the learner as the center, to its full entity, as a separate individual, but also a collective participant to the learning procedure [47]. Hence, both the progression for the acquisition of knowledge and common coexistence with the others for accomplishment of this attempt affects the formation of the personality. It also influence general feverishness and functionality of the person to the daily correlation with the others, in common attempt in problem solving and administration situations [48,49]. For this reason, the actual learning is based for most on the personal relationship between the participants of the learning procedure through the essential interpersonal relationship of individuals, furthering holistically the learner and contributing in the whole development and advancement [49].

This perspective requires the existence of a learning context, which is based on the dynamic of interpersonal relationships and the development of multidimensional structural elements of the "person". To accomplish that it is required a sense of security, trust, intimacy and respect among active members of learning procedure [47]. On this basis, the educator focuses and

recognizes the learner as an individual occupying experiential potential and developmental possibilities, through the abolishment of his disadvantages and enforcement of every ability and qualification) [50,33,47].

All the above have direct connection to the fact that the man is social being by nature and it needs the human contact, understanding and communication. These facts constitute essential is dramatically psychological needs, that when they are not satisfied the person's self-realization is highly aggravated as an individual being. In order for the man, as an individual, to deploy his capabilities needs the existence of facilitation, from psychological aspect, learning and widely social environment. The person centered approach focuses on revolution of advancement capabilities of a person as an individual through the form of the interpersonal relationships which are important to be defined by respect, trust, understanding and authenticity [51,52,53,49]. Those characteristics have a great importance in the context of the learning procedure, as it is contributed in the formal classroom and the bases of the interpersonal relationships that are developed among the learners, but also between learners and educator [54,55,56,57].

5. THE FUNCTIONALITY OF THE INTERPERSONAL RELATIONSHIP BETWEEN EDUCATOR AND LEARNERS

On the above procedure the educator plays a vital role to the development of an appropriate learning relationship context where the function is activated of four psychological attitudes as follows (Lappas, 2007: 62-66) [58]: a) The positive recognition of the learner, namely his recognition, which according to Rogers (1969: 250-256) [59] considers "a kind of love equal to the theological term of love". b) The condition of authenticity which is the genuine interpersonal attitude of educator and learner in his work "Freedom to learn" (1969: 301) [59] Rogers stresses, "When the educator is real person, being who he is, entering in a relationship with the learner without presenting a mask or guise has much more opportunities to be effective...enters in a more direct personal encounter with the learner meeting him on a face to face basis. c) The empathy, which apropos the ability of the educator to understand deeply the thoughts and the feelings of the learner in order to communicate adequately with him. d) The acceptance which means forehand self-consciousness of the educator, the acceptance and the understanding

firstly of himself and afterwards the acceptance of the learners.

In this general context the behavior of the educators and the teaching structural choices that actualize affects the learning environment which is formed during the teaching but also the general communication field among the participants in the teaching procedure [60,61,52].

In this communicate relationship between the educator and the learners it is plays vital role not only the verbal and non-verbal communication. The non-verbal communication refers to that procedure in which “[...] a person affects the behavior, the intellectual status or the feelings of others, by using one or more non-verbal ways [62]. In addition, it defines the relationship level among the individuals. Studies indicate the meaning contributing to the messages during the interpersonal communication resulting in 55% of non-verbal messages, 30% paralinguistic (rhythm, tone, register) and 15% only by the context of the message itself [63]. According to the above, the decipherment of the non-verbal communication among the active members of the learning procedure, constitute the key to the successful communication which leads to the effectiveness of teaching [64].

The use of the facial protective mask impedes noticeably the transference of the emotional expression, depriving from the communicational relationship and the teaching the potential to be successful, psychologically beneficial and effective. It has been argued that the person with the main organs constitutes “communication instrument and area” [65]. The part of face has huge capabilities of non-verbal expression which either “accompanies” the discourse or underlines specific parts or replays words and expressions transferring in this way information [66]. In addition, it is the area which through the look and the smile, addresses the most important messages disclosing the inner emotional human acts like desires, feelings etc. [62]. The concealment of face characteristics devalues from the learners the most important social rewards, the view of the smile [62]. The educator’s sincere smile which depicts the intimacy but also the pleasure, contributes positively learning, since it causes the learner to be involved in a pleasant cooperate environment [66].

Furthermore, the use of face mask tends to degrade “primary signage system” like the non-verbal communication, through which important

information are offered to the emotions, during communication among the learners. Likewise a basic communication regulator of the educator and the learners’ interaction is receding, which is unobstructed through the face, diminishing from the intense expressive dynamic which possesses [67]. Especially, young children express themselves more in non-verbal ways, as they are very sensitive receivers of non-verbal communication and for this reason the attempt to interpret, is considerably essential in preschool age [68]. The young learners can very easily detect the joy, the anger, the satisfaction, the displeasure, the disapproval, the real interest, the indifference and the guise [69].

This potential diminishes the use of the face mask because the mask covers a part of a face consequently the interlocutor not to be able to recognize if the person smiles, agrees or possesses any feeling that specific moment. The failure of non-verbal expression, pretend interpersonal relationships, since the role of the non-verbal behavior is determinative for communication [69]. The coverage of the face with the mask also holds back the understanding of behavior and the motives because it leads to the pause of the data transmission with the non-verbal ways, evidence which lead to the function of empathy among individuals.

6. INTERPERSONAL RELATIONSHIPS AMONG THE LEARNERS

What it was indicated above emerge especially in a classroom, where social interaction system is develop as a result of the collective acts of the educator and the learners [70,71]. In the context of collectivity the learners communicate with each other and the educator participates facilitating the inter-communication. Consequently, a sense of security is conducting as well the satisfaction of belonging. So, the basic human need of social recognition is actualized in which empathy is contributes significantly [71].

The concept of “empathy” denotes the man’s ability to perceive the other person’s inner frame of reference, succeeding in contributing with accuracy like being that person [72]. Generally, the empathy is described as a status where the person accesses the other’s private cosmos and experiences that as his own. As Hoyat [73] argues the empathy functions as a connecting link to social cosmos which forms conditions solidarity to avoid confrontations. The empathy and sympathy constitute the basic elements of inter-

personal relationships even though they are different those to concept frequently are presented identical [74,75,76].

The empathy does not refer only emotional bond among individuals which leads to creation of equal emotions (sympathy), but also the understanding of the behavior and other person motives (empathy) [75]. This kind of process requires an order of characteristics, like someone to be able to adopt the perspective taking, to show tolerance, unconditional positive regard and lack non judgment [73]. This condition evolves in the context of the social interaction among the learners into teaching classroom.

7. THE CLASSROOM AS SOCIAL COEXISTENCE OF INDIVIDUALS

The learners are significantly affected by their acceptance from the team and especially from the learning group because this acceptance inspires the positive self-emotion and the trust to oneself. This data help the learner to address the various circumstances of life with less anxiety. The group created in a school class features data which contribute to the maintenance to the positive communication and learning environment. This is accomplished through the group's coherence [77], which is formed both by the emergence of the separate learners "selves" and the existing context of its general function.

Furthermore, it is indicated that in a group the meaning of self is faded and the meaning of the group is reinforced, resulting in strengthening its coherence [78]. The repositioning from the individual to the collective level is achieved with the social relationships formation among the members of the classroom and, even more, with the development of interpersonal relationships, which are distinguished from the compensatory attitudes [79]. The members adjust the team cohesive with the feeling of trust developing among them either consciously or unconsciously, activating the procedure of verification of their image to every member. In opposite occasion it is disputed, which afflicts the group on individual and collective level [79].

The positive relationships among individuals in a learning environment, which fosters collectively, promote the achievement learning goal set [77] and on the development of the mutuality and solidarity. In the learning environment the learners' relationships are expressed but also are appropriately determined through cooperation.

Generally, the cooperation develops collectively, energizes the learners and promotes of their social-emotional development. The learner with his communicative relationship interaction forms his self-image and empowers his self-esteem. For this to be accomplished, the recognition of distinctness is required of every participant in the learning procedure [27].

In addition, the developing interpersonal relationships, in the context of learning environment, offer "social support". Namely, the sense of care, familiarization and trust, are essential elements for the human psychological health. The successful social relationships lead to a smooth social coexistence and confine the transgressive circumstances emergence, which arise from incomplete socializations [27]. The formation of friendly relationships and the development of interpersonal relationships can contribute to the avoidance of future psychological disorders [80,81,82,21].

Bade on the above, it is observed that the use of mask during the learning process does not foster the label as "community of individuals". Firstly, because the society assumes communication which is obstructed drastically and essentially and secondly the use of the mask deprives from the learner as an individual his differentiation.

8. CONCLUSION

From the above it can be deduced that the promotion of the value of the "face", in conditions of its concealment, due to the use of its health protection mask, especially in the case of young children, acquires urgent importance. This is due to its negative effect on the psychosynthesis and sociability of young children, especially those attending formal education. This perspective can take idiosyncratic developments at the level of interpersonal, professional and socio-emotional relationships of the future and active citizens of each society.

To deal with this situation it is found that cognitive-emotional adjustment is required. In particular, in cases where adjustment cannot be avoided. This is evidenced by Rogers' person-centered view, which was used in this article. The use of a face protection mask significantly impedes the dynamics of the relationship between teacher and mentors as well as the mentors between them, depriving them of the communication relationship but also of teaching the

ability to be psychodynamic and effective. This possibility is theoretically proven to be difficult by the use of a face mask, because the mask hides a part of the face, with the result that the interlocutor has a limited perception of the interlocutor's entity as a "face".

And this is a critical state of alienation of the interpersonal relationship, leading to hostility, psychic alienation and social collapse. This perspective contradicts, as this article proves, the dynamics of social interaction and the collective actions of teacher and mentor, making it difficult to develop "empathy" between the participants in the learning process of formal education. However, the relevant literature shows that positive relationships between individuals in a learning environment enhance reciprocity and solidarity.

The development of this process is hindered by the use of a face mask, depriving the communication relationship between the participants in the teaching process, but also people in general, strengthening instead of the interpersonal relationship the interpersonal division and people from "persons" to become personalized "masks". This article sought to avoid this situation, contributing to the enrichment of the relevant literature, so that the use of a face health mask covers the medical-biological necessity, but without depriving it of its socio-emotional importance in human societies.

COMPETING INTERESTS

Authors have declared that no competing interests exist.

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