
Affects and emotions in upbringing and education

Bojan Žalec

Introduction: the main question, parts and thesis of the article

Wouldn't it be even better – for the sake of educational goals – that students and teachers remain affectively and emotionally uninvolved? Why should learning include affections and emotions? Is it not possible to make progress in learning by being as detached and objective as possible? Are not rational motivation, detachment, honest evaluation and hard work the best ways to success and knowledge? Is it not true that affectivity and emotions rather hinder the development of skills and knowledge? The thesis of this article is that the correct answer to these questions is negative.

The present text can be divided to three parts. In the first part, an argument for the importance of body and bodily relations is put forward. On that basis, there can be an argument for the importance of living inter-bodily relations between a student and a teacher. Successful and distant education is not possible. We demonstrate this (especially by referencing the work of Hubert Dreyfus) by the example of the skill education.

In the second part, we deal with the problems of the modern youth and pupils. We argue for the importance of self-consciousness, identity, recognition and confirmation for the success and good life of young people. Their identity is built up through the relationships with their parents and teachers (significant others). We point out the fact of increasing emotional illiteracy of the youth in Europe and the necessity of the emotional upbringing. Parents and teachers play the crucial role in it. Alas, such upbringing is all too often almost totally absent and this leads to indifference, apathy, violent acts and other negative phenomena by our youth. The crucial factor in the development of such phenomena is

bad or empty communication between children or students on one hand and adults, parents or teachers on the other. Our consideration in this part owes a lot to the work of Umberto Galimberti.

In the third part, our investigations are based on the findings of the (modern) theory of affects. We argue for the importance of body, affectivity, and of teacher for school and education. These moments of the good school and education are mutually connected, dependent and can be detached – in the good and integral school and education – only in thought. The importance of body arises from the importance of affectivity, empathy, dialogue¹ and skills. The importance of affectivity is grounded in the meaning of recognition for the formation of the desire for learning and the joy gained in the education process. The importance of the central role of a teacher is grounded – besides the meaning of body and affectivity – also in the fact that the virtue of a critical thinker can be learned only by the concrete living model of a critical thinker i.e. teacher. We conclude with the outline and recommendation of the personalist pedagogy.

Learning of skills²

Patricia Benner (Benner, 1984) has studied nurses and their acquisition of skills. She found out that unless a student is emotionally involved and feels joy because of a job well done and they repent mistakes, they will not make progress and they may burnout their efforts to trace out and follow all the features, aspects, rules and maxims of the modern medicine. In general: the resistance to being emotionally involved and risk leads to stagnation and finally to boredom and regression. Since students tend to imitate their teacher - as an example or model- teachers can play the crucial role by students becoming “disembodied” minds or them becoming more affectively and emotionally involved in a learning situation. If a teacher is detached and computer-like also his students will act in the same way. And conversely: if a teacher shows their engagement, affective and emotional involvement on their way to knowledge and truth, if they consider dare hypothesis and interpretations, if they are open to suggestions from students and for their objections, if they cultivate the affective and emotional attitude to their conclusions and actions, it is more likely that their students will be their own success or failure of greater importance.

Regarding the development of skill and its higher stage (proficiency), findings are similar (Dreyfus, 2002: 545–47 and next). Only if a distanced attitude of a novice/student - who only consumes information - is replaced by emotional involvement will the student make progress to pro-

1 For the importance of dialogue for good school see Juhant, 2008.

2 Dreyfus, 2002: 527–30 and next.

ficiency. Only then will positive and negative affective and emotional experiences strengthen correct or successful responses and inhibit the incorrect ones. The mere use of rules will be gradually replaced by the context sensitive consideration and discrimination and – as a consequence – correct reactions. Proficiency can be developed if and only if the experience is assimilated in such an embodied, practical, non-theoretical and non-rule-like way. Only then shall intuitive responses replace the reactions that are grounded on pure reasoning (which is of course nonsufficient for the proficiency). At that point we can also see - at the example of action - the importance of skills and - as a consequence - of a teacher for a joyful and stress-free school, education and also life of students in general. Action is certainly easier and less stressful when a person is skilful and simply sees what they should do instead of considering the possible solutions by way of reasoning or calculations.

A proficient performer sees what has to be done but he cannot decide how to do it. However, an expert directly sees also this. So for instance, an expert chess player can play very quickly without reducing the quality of their play. This time is so short that it is not sufficient for any conscious analysis. The player depends only on their intuition. An expert immediately does the right thing at the right time in the proper way. The student who has mastered the material immediately sees the solution for the given problem. What is the role of the teacher at that level (Dreyfus, 2002: 583–86 and next)?

A student learns through small variations on what he is doing – without some method – and then checks to see whether their performance has improved. If a learner observes someone who is good at doing something, that can make their random variation less random. This is the advantage of observation and imitation of an expert and of being an apprentice.

The topic discussed here is of special importance for professional schools. So, for instance, some business schools have tried to accomplish the appropriate skills for their students by working through a lot of cases that simulate life. However, Dreyfus points out the following:

“The cases must matter to the learner. Just as flight simulators work only if the trainee feels the stress and risk of the situation and not just sit back and try to figure out what to do, for the case method to work, the students must become *emotionally involved* <emphasized by B. Ž.>. So, in a business school case study, the students should not be confronted with the objective descriptions of situations, but rather be led to identify with the situation of the senior manager and experience their agonized choices and subsequent joys and disappointments.” (Dreyfus, 2002: 594–9)

This is the most reliable way to produce involvement is apprenticeship. It is needed even in cases when the subject matter is purely theoretical, for

example post-doctoral student's work in the laboratories of the scientific expert. By imitating the master, they acquire the necessary skills and capabilities (for which there is no rule) in order to relate theory to practise.

Also students who have graduated from humanities graduated need guidance. They usually become assistants and usually pick up the teacher's style of work and function even if they do not realise it, at least the successful teachers have such an effect.

There is a danger hidden in apprenticeship: if we just imitate our master we never develop our own style. Dreyfus points out that the solution is suggested by the top musicians' education. The students do not work only with one master but rather with several. Likewise, graduated students should assist several professors and (young) scientists should work in different laboratories:

"One master has one whole style and another has a wholly different style. Working with several masters destabilizes and confuses the apprentice so that he can no longer simply copy one master's style and so is focused to begin to develop a style of his own. In doing so, he achieves the highest level of skill. Let us call it *mastery*. Such mastery would seem to be out of reach of the distance learner". (Dreyfus, 2002: 625-27)

In order to reach practical wisdom a person must acquire a personal style of their culture. However, the cultural style is too embodied to be captured and passed on only in a theoretical way (Dreyfus, 2002: 648-50). It is passed from body to body. The cultural style makes human beings human and provides the background of appearing for everything. As such it is the basis of all learning and education.

"It is only by being an apprentice to ones' parents and teachers that one gains what Aristotle calls practical wisdom – the /.../ ability to do appropriate things, at the appropriate time, in the appropriate way. If we were able to leave our bodies behind and live in cyberspace and choose to do so, nurturing children and passing one's variation of one's cultural style to them would become impossible." (Dreyfus, 2002: 650-55)

At all the levels of acquiring of skills – after the first three³ – it is necessary that the thing matters to us and that we are involved. Only emotional, involved and embodied human beings can become proficient and experts. Hence also teachers – when they teach skills – should be the embodiment of what they teach and should stimulate involvement. However, it might be that we must strive to accomplish two goals: that our children or students become experts in some area and that they acquire the practical wisdom. The

3 Dreyfus (2001) discerns the following seven stages of skillfulness: 1) novice; 2) advanced beginner; 3) competence; 4) proficiency; 5) expertise; 6) mastery; 7) practical wisdom.

first demands presence of experts and the second the presence of the elders. As Yates wrote:

“Man can embody the truth, but he cannot know it” (Quote taken from Dreyfus, 2002: 657–59).

Several elements of civilizing, rising up and education – coaching, manifesting the necessary involvement, the display of applying theory to practice (to real situations), the development of one’s own style, the acquisition of cultural style and practical wisdom – they all have some common characteristics: they all demand (emotional) involvement, bodily interactions and the presence of a living teacher, for example, a model. The acquisition of skills in various domains and the acquiring of mastering of one’s culture requires bodily presence of a child or student on one hand and of the elder or a teacher on the other (Dreyfus, 2002: 664–66).

Youth, indifference and emotional illiteracy

Italian philosopher and psychoanalyst Umberto Galimberti points out that the necessary and fundamental condition of learning is self-consciousness of a student. He stresses that teachers are not aware enough of the meaning of self-consciousness and that they do not have enough regard for the enhancing or non -diminishing of the self-consciousness of the pupils. He wrote that most of the teachers in the Italian schools indifferently transfer the educational contents and they think that upbringing is a necessary consequence of education (Galimberti, 2009: 28). But this is not true. For successful upbringing and education the building up of personality and identity is necessary. We build our identity on the basis of the recognition of the others. If there is no such recognition in school – and for the pupils who are not good students, it is often absent – then pupils build their identities wherever they get such recognition. If such recognition is absent in school and in the family as well, then what remains is often street which gives the recognition to young people on the level of which it is capable to give it.

Galimberti points out the conflict between the reality and desire, which is especially strong in young people. There are two possible exits: oppression of the reality (of shown through absentmindedness of a child) or frustration. A too big a dose of frustration can generate a step away that looks like entertainment. Adults and teachers don’t understand that the entertainment of young people is not enjoyment but rather a withdrawal. In this entertainment, there is no joy; there is only a withdrawal.

Young people search for entertainment because they do not know how to enjoy themselves. However, we can only find joy within ourselves: in a confirmed and recognized identity, in accepted reality, in minimal frustration. As we have already noted above, many teachers are wrongly convinced

that the aim of school is only education (and upbringing is only the consequence of education). Yet - as correctly noted by Galimberti - the truth is different: education can happen only through upbringing. And upbringing is - according to Galimberti - a gradual adoption or appropriation of the joy that we give to our selves through confirmations and recognitions (Galimberti, 2009: 30).

Galimberti points out to the emotional illiteracy of our youth and neither parents nor school⁴ help to overcome it. The identity of children in school is limited to their efficacy and achievements. Pupils are evaluated according to their grades or the profit⁵. All the contents that cannot be measured are banished from school: creativity, emotions, identifications, projections, desires, joys, sorrows ... They all characterise growing up yet they are not taken into account by school at all. Emotional upbringing is banished from school (op. cit. 31). Parents and teachers are not aware enough that there is no willingness without interest, that interest cannot be separated from an emotional bind and the emotional bind between a teacher and a student cannot be established when the relationship between a teacher and a pupil is the relationship of mutual distrust. Galimberti draws attention to the words of Luigi Cancrini that suicide does not depend so much on problems that the persons hit upon but rather on the fear that they will be rejected or abandoned (op. cit. 32). We may evade suicide but in such an environment and with such relationships, we cannot evade the insidious demotivation which, in young people, destroys self-respect. The fact that a teacher is not partial to their students is destructive and very damaging. We should not withdraw this benefit from our students or children especially when we know - from psychology - that the processes of identification with adults and the emotional charge that is directed towards them is the first condition for a person to establish self-representation which in turn is necessary if the person does not want to go astray in irresolution (op. cit. 34). In the time of growing up and early youthfulness - which is the time of the culmination of the biological, emotional and intellectual power - our youth is left to itself: more and more families do not perform their function, the school does not arouse any interest, society does not react to young people. Galimberti established that our children are controlling their emotions less and that the space for reflection is poorer than that of the generation of their

4 It is somehow fair to mention - as Vojko Strahovnik has noted - that the role of parents in the process of emotional upbringing and education is nevertheless primary (compared to school) because of the importance of child's early period for their development.

5 The same is true for schools and teachers. They too are grasped by the »vicious« mechanisms of the wrong criteria of evaluation and damaging competition. I thank Vojko Strahovnik for pointing out this fact.

parents (op. cit. 35). Already in their first years, children are subjected to too many impressions (TV and others), which they cannot process.

Galimberti found out that the excessive emotionality and lack of reflective cooling could end in four possible ways (op. cit. 36):

- 1) Apathy of the emotional apparatus;
- 2) General disinterest;
- 3) Violent acts;
- 4) Creative geniality.

The fourth option comes true when the emotional charge is accompanied by good self-discipline. To develop self-discipline, we must spend a lot of time with our kids. Otherwise children spend too much time alone, with too big emotional charge and with no means to limit it. Galimberti's advice to the teachers and to the parents whose children are in the so called permanent adolescence is the following: you should never break the communication with the children or with the pupils – no matter how bad it is – no matter what they do. Children and students will alone seek to break it. Galimberti evokes Aristotle (*Rhetoric* 1378a) when claiming that our emotionality can be brought up and if we want a better society it must be brought up (op. cit. 37).

The care for emotionality is needed. It should start already at birth when a newborn sucks milk from the mother's breasts and together with the milk tastes love, indifference or rejection. Such a relationship is of crucial importance for the formation of "basic trust" (Michael Balint (1952), which is a basic condition for us not being afraid of the world (cf. Galimberti, 2009: 39).

The communication between adults, parents and children is too empty and we can notice bigger and bigger expansion of this emptiness: emotional indifference, the absence of emotional reaction on the facts, which are witnessed by young people. The reason for this is that there is not enough emotional upbringing; neither in schools neither in society. In addition, everything is seasoned by uncritical consumerism made possible by wealthy society. Objects are at disposal even before the desire for them awakes in us. We consume them without interest because the abundance of things fills up the emptiness, which is the result of lacking relationships (an emotion is a relationship in the first line). According to Galimberti, we can comprehend the grade of our emotional intelligence from the quality of our relationships. School could positively contribute to the increase of the emotional intelligence by introducing the programs of emotional literacy (as is that adequately called by Daniel Goleman (Goleman, 1995)).

Galimberti invites teachers - who every day give judgments about the intellectual capacities of their pupils - to first think about the question "How

much of emotional upbringing do they present their students?" since intelligence and learning does not function if they are not motivated by heart (Galimberti, 2009: 41).

Galimberti points out that - in the desert of emotional communication - the action condenses which is foremost violent and which replaces the words that we did not tell to each other (because of the instinctive distrust or emotional aphasia). For that reason the preventive emotional upbringing is necessary which alas is not present enough in our families, schools and society in general. Our society gives too little chance to this upbringing. We must take more care about preventive upbringing of the soul if we want young people to be capable to cope with the present time, which has reduced the space for reflection and communication and melted the hearts. Yet it is by the means of heart that we feel what is good or what is bad even before we know it. Galimberti asks: Who cares today about heart? The heart, in the sense of Pascal's term *esprit de finesse* (Pascal, 2008) (which must be connected with intelligence, with *esprit de geometrie*). Without heart, intelligence becomes the origin of the (absolute) evil (depicted as the snake in the Genesis (1 Mt 3,1) (Galimberti, 2009: 42). Our children at first grow up with unrest in their hearts. They feel – like animals – when their parents are afraid for them. When children do not feel that their parents fear for them (for their children), they feel like their parents do not care. When they do not get attention their hearts become apathetic, they do not react anymore and they fall into boredom or depression. All this may at the end lead to an explosion (cf. op. cit. 44). The lack of certain relationships between children and adults can result in the actions that are performed by the children but are not adopted - as theirs - by them. The consequence is also the lack of responsibility for such acts. The heart is not in harmony with the thought and the thought not with the action because the emotional communication has failed and with it, the upbringing of the heart, which is the organ with which we first feel and only after that we think what is wrong and what right (cf. op. cit. 45). The heart is not only a weak counterweight to the reason but rather it is its strength, its liveliness, which makes it possible for ideas - stimulated by passions – to become active (cf. op. cit. 47). Young people must be brought up to be what they are. This is the mental power. To achieve it they must also accept their shadowy or dark side (also our dark side is part of us) and hence cross also the area of pain (op. cit. 46). The solution is not in superficial passions that just lull the soul but do not awake it. Such sleep may seem polite and overbalanced but in truth it is a deep sleep, which involves conformity and self-oblivion. The danger that threatens our youth - if they do not accept extreme decisions - is that they will waste their life with-

out sentiment, without excellence, “confused among the little people” and so “loose - in the noise of the world - the contact with themselves”. (Op. cit. 46)

The fundamental and central importance of affects and teacher

The aim of education for critical thinker is to equip a student with the resources to counter or perhaps more importantly accept the criticism. This is a very important aspect of learning (Watkins, 2010: 3726-27). We can discern several levels of this equipment:

- 1) Level of affectivity;
- 2) Emotional level;
- 3) Cognitive level;
- 4) Intellectual level.

The crucial role in this process is played by the teacher. In this respect, we refuse the attempts to diminish or decentralize the role of the teacher by putting too much stress on distant learning, computer technology, auto-didactic activities of students. Regarding the last we must bear in mind that the aim of school is to develop the capacity by students to cultivate such autonomous and independent research. However students - when in school - do not yet have this capacity. The role of imitation is very high so the topic of imitative learning is of great importance.

Developing of the sense of I and the importance of recognition

Regarding the motivational side of a pupil, an important role is played by the recognition, which has also the crucial affective aspects. So the topic of recognition and affectivity should not be omitted from the integral consideration of the process of formation of a critical thinker.

There are two main accounts of recognition regarding its role and use in education:

- 1) Negative (Bourdieu (2000)),
- 2) Positive (Watkins, 2010: 3726 and next)).

The more positive approach of recognition highlights reciprocity over domination and sociality over individuation (cf. much of the recent work in the child development studies, the work of Stern (1985) and also the works of thinkers such as Winnicott (1965, 1978, 2006) and Vygotsky (1986)).

In this process, the crucial role is played by the recognition of the other. For the formation of self-understanding the recognition by the others is of key importance (Kojève, 1969: 11). In the process of the development of the sense of self, it is not only important to acquire independence but also how we engage in relations with other and how we become known in them.

We feel a lot of joy when an “object” responds especially when it is of animate nature. This is an important part of the process of recognition. The directness of mutual recognition is two-fold. For instance: the mother seeks the recognition from the child and feels happy when the child responds. However the same is true also in the direction from child to mother: they are happy when mother responds. I remember very well my own son and his “empirical” approach to things and beings: he searched for joy when things and beings reacted. We feel joy when beings react. This is the reason for the truth that a bad or negative reaction is still better than none at all, still better than ignorance.

Consequences of the above considerations for the relationship teacher-student

There must be a reaction in this relationship because otherwise there is no joy in the process of education. In education, where the teacher is decentralized, there is less joy and the feeling of the self of students gets less developed.

Affect and cognition⁶

Prior to the work of Tomkins, it was thought that the affect and cognition are separated and unrelated functions. Yet this is not true: while the affect can operate independently Tomkin was able to demonstrate its effect on thought and behaviour. In a sense he confirmed the psychophysical parallelism of Spinoza and also the relationality of affect. (Watkins, 2010: 3767-69; Angel and Gibbs, 2006)

Affect of interest (Watkins, 2010: 3769 and next)

Tomkins claimed that Darwin overlooked – in his work on emotions – interests. He identified interests with thinking. But according to Tomkins “the absence of the affective support of interest would jeopardize intellectual development no less than destruction of the brain tissue (Tomkins, 1962: 343).” The fundamental goal of education is the development of interest for life. This is true not only in the sense that educated and intellectually developed people are of no use for society if they are not interested in the problems of society but also in the deeper sense that there is no intellectually developed people without interest at all.

Affect cognition, recognition and the relationship teacher-student

The relation between an affect and cognition and intensification of the affect that recognition can cause is very important for pedagogy (taking into

6 Watkins, 2010: 3766 and next.

account what it can tell us about the meaning of the relationship between teacher and student about the ways in which there can be an impact from the teacher's support on the student's learning (Watkins, 2010: 3770–73)). Adults can reach joy also when they are alone but that, in a substantial measure, depends on the imagining of the other.

A teacher can use the techniques for the intensification of the affect – for instance of interest. Yet these affects can accumulate as a cognitive capacity, which by itself stimulates learning (Watkins, 2010: 3775–76).

The conclusion we may draw is as follows: a teacher who does not intensify the affects by students is a bad teacher. This is another reason that we must put the teacher at the centre of the pedagogical and educational process. Nothing and nobody can intensify affects so much as the present and living teacher. Besides, learning without a present and living teacher offers much less joy and creates much less fun.

Accumulation of affects and the body-mind relation⁷

We can discern two kinds of affects:

- 1) Categorical (identified by Tomkins),
- 2) Vitality affects (Stern).

Vitality affects are “those dynamic, kinetic qualities of feeling ... that correspond to the momentary changes in feeling states involved in the organic process of being alive (Stern, 1985: 156).” Stern further explains: “They concern *how* a behaviour, *any* behaviour, *all* behaviour is performed, not *what* behaviour is performed (op. cit., 157, emphasis in original).”

Let us quote the words of Megan Watkins: “The notion of vitality affects seems to nicely complement specific categories of affect as together they can account the on-going interaction between self and other, self and world (Watkins, 2010: 3778–80).”

Watkins explains that affects are not only something that is of transitive nature and that passes quickly. Through repetition they can accumulate and create a certain disposition for behaviour (cf. op. cit, loc. 3781–83). Yet – claims Watkins – the opinion that can be met quite often is the one which opposes affects to emotions: affects are something of short duration but emotions are something that forms a lasting segment of human's life (Watkins 2010, 3784–86). So for instance Nathanson explains that effects last only few seconds and adds that affects are biology while emotions are biography (Nathanson, 1993: 50–51).

An organism can preserve and deposit information. Although some think that this is an intellectual process in the sense that memories produce emotions. In that horizon affects are seen as merely biological components

7 Watkins, 2010: 3776–77 and next.

of emotions. Even though this might be true, it is nevertheless true also that affects act independently of emotions and create bodily memory or - to put it more precisely - they accumulate as bodily memory (Watkins, 2010: 3787–89). In this process they can evade consciousness although they have an effect on cognition and cause behaviour. This is well illustrated in the example of which Shouse reports (2005): The patient lost all the feelings in her leg because of a traffic accident. Such a state lasted already three years. All the therapies were unsuccessful. Then somebody noticed that the patient taps her foot to music. When the patient was exposed to musical therapy she completely recovered. Shouse's interpretation of this example is that the affects overcame the will by evoking the music saved in the body and the music stimulated the leg to move. Shouse also thinks that this example shows that affects always precede both will and consciousness.

Yet – as Watkins has pointed out – there are some drawbacks of this analysis (Watkins, 2010: loc. 3792 and next). Shouse stressed that the body is continuously affected by numerous stimuli. The body “infolds” them and registers them as intensities. Yet this doesn't say anything about how affect actually accumulates in a body, neither does it speak of the role of pedagogy in this process.

The patient's involuntary tapping of her foot to the music shows that she has listened to the music for a very long period maybe all her life. Maybe she had played some instrument. Maybe she had learned how to dance and she “embodied” some rhythms. In this case we do not deal with the affect preceding will but rather with the affect that evades the will or bypassing the will and triggering habituated behaviour which is saved in something that Watkins calls “muscular memory”. Merleau-Ponty referred to it by the term “motor significance” (1999). This does not mean that affects always act independently of will. Affects provide a motivating force for consciousness. Yet it is important that we are aware – meaning that we stress the importance of the relations between the body and mind, consciousness and sub-consciousness, emotion and affect – of the categorical or analytical distinction between them, also because of the pedagogical implications of these categories.

Power and centrality of a teacher

We are interested in the role of the affects in education, the ways in which their accumulation inside the body increases the desire for learning and in the role of affects in the pedagogical relationship.

Pedagogy can play an important role in the accumulation of affects, which can create or increase the desire for learning. The teacher plays a central role in this process. This was proved by Vygotsky in relation to his cen-

tral notion of a ZPD⁸. The studies on the child development stress the importance of inter-subjectivity for the formation of the self (the inter-subjective nature of this formation) and the important role of recognition in this process. A human alone, only by themselves cannot become a self. This is rather an intense social process (Reed, 1995: 431). Yet we should not understand social – as embodied in the on-going sequences of affective transactions – only as subjection but also as a space of possibilities. It is cogent that we look in quite a similar way on the desire to teach (teaching desire), as a force with a productive potential. If we give priority to learning over teaching we neglect the role of a teacher and the potentially positive and efficacious ways in which recognition and inter-affectivity can improve the pedagogical process.

Power can always be present. In any case, it provides the means or ways by which we accomplish activity, agency. Such a view on power makes it possible to have a more fruitful and theoretical reflection and research of the transformative potential of education. The last was curtailed for too long by the exhausted criticism of reproductive models and also by the critical pedagogy which presented the role of a teacher as less important as it truly is and which transferred the responsibility for learning on students themselves assuming that power is just force which must be resisted and not an embodied capacity with agentic potential (Watkins, 2010: 3870–71).

The actual teacher is not necessary somebody that wants to subordinate students or wants to brainwash them. A teacher of course cannot be completely neutral but that does not imply that we should approach education from position of the teacher being absent as much as possible, where the teacher's role is limited to the necessary activities and where the stress is on the self-activity of pupils and their responsibility for education. We must also give up the belief that a neutral and at the same time good school is possible. A good school cannot be neutral.

Taking into account the above consideration, we can better understand the trend of diminishing the role of a teacher and their marginalisation. This trend originates from the conviction – more or less conscious – that a teacher is the origin of school that is not neutral. So the general trend to the neutral school, out of necessity and logic by its nature, created also the marginalisation of a teacher. However, if we rationally reflect on the matter, the cogent conclusion is that a good school demands an active teacher and hence it can't be neutral. How can we react on this objective fact? There are two ways possible: we can believe that the cultivation of freedom and good education is compatible or that they are not. The consequences of the acceptance of the second option are disastrous. Hence there remains the first op-

8 ZPD stands for the *zone of proximal development*. Cf. Chaiklin, 2003.

tion, which searches for the ways of enhancing of freedom (and not of its diminishing) in the frames of school and education in which a teacher occupies the central role. In any case we think that the education of bad quality cannot be the way to freedom.

A depersonalized school (marginalized teacher) is very truncated: it contains less joy, it creates less interest and desire for learning and it cannot form a critical thinker because a critical thinker can be raised only by means of a concrete example or paradigm.

The above consideration actually provides the grounding of the need for the personalist pedagogy, which stresses the importance of concrete persons (who are bodily creatures) in education and developing of the individuality of each person. The personalist pedagogy stresses the importance of body and bodily relations for successful education and is very sceptical regarding the methods that diminish the role of body, bodily relations and bodily activities in education. The skills, which are essential for education, are of a bodily nature.

Personalist pedagogy⁹

The personalist pedagogy also stresses the importance of affective interaction between the participants in the education process i.e. also between a teacher and a student. Such an interaction is indispensable for successful education. The importance of the bodily moment of education is already implied in arguing in favour of the meaning of affectivity since affects are of bodily nature.

The personalist pedagogy stresses also the importance of empathy, which is also founded on a direct bodily interaction (which “fires” mirror neurons forming activity in the neurological foundation of empathy).

Naturalistic (or more precisely mechanistic) and individualistic approach which considers every hierarchy in the first line as the possibility of subordination or even the fact of subordination and oppression aimed too high – in the area of education – at neutralisation and de facto to exclusion of interpersonal relation or its limitation to the minimum. This depersonalisation, exclusion and marginalisation of a teacher has tried to be accomplished by means of technicisation, mechanisation and objectivisation (exclusion of the subjective, non-measurable or merely qualitative factors or elements from education) of education and school process.¹⁰

References

Angel, M., and Gibbs, A. (2006). “Media, Affect, and the Face: Biomediation and the Political Scene.” *Southern Review* 38(2), 24-39.

9 A useful account of the personalist pedagogy one can find in Böhm 1995.

10 My thanks go to Natalija Žalec and Vojko Strahovnik for their comments and suggestions.

- Aristotle (1995). *Rhetoric*. In: *The Complete Works of Aristotle*. The Revised Oxford Translation, Vol. 2, ed. by Jonathan Barnes. Princeton: Princeton University Press, 2152-2269.
- Balint, M. (1952). *Primary Love and Psychoanalytic Technique*. London: The Hogarth Press, Ltd. & The Institute of Psychoanalysis.
- Benner, P. (1984). *From novice to expert: excellence and power in clinical nursing practice*. Menlo Park etc.: Addison-Wesley.
- Böhm, W. (1995). *Theory, Practice, and the Education of the Person*. Washington, D. C., U.S.A.: Organization of American States.
- Bourdieu, P. (2000). *Pascalian Meditations* (trans. by Richard Nice). Cambridge: Polity Press.
- Chaiklin, S. (2003). "The Zone of Proximal Development in Vygotsky's analysis of learning and instruction." In Kozulin, A., Gindis, B., Ageyev, V. & Miller, S. (Eds.) *Vygotsky's educational theory and practice in cultural context*. Cambridge: Cambridge University, 39-64. http://www.cles.mlc.edu.tw/~cerntcu/099-curriculum/Edu_Psy/Chaiklin_2003.pdf (accessed 27 March 2012).
- Dreyfus, H. L. (2002). *On the Internet (Thinking in Action)*. Kindle edition.
- Galimberti, U. (2009). *Grozljivi gost: nihilizem in mladi* (trans. by Veronika Simoniti). Ljubljana: Modrijan.
- Goleman, D. (1997). *Emotional Intelligence*. New York: Bantam.
- Juhant, J. (2008). "Dialog in šola" (Dialogue and School). In: *Šolsko polje*, year XIX, No. 5-6, 25-37.
- Kojeve, A. (1969). *Introduction to the Reading of Hegel: Lectures on the Phenomenology of Spirit* (trans. by James H. Nichols). New York: Basic Books.
- Merleau-Ponty, M. (1999). *The Phenomenology of Perception*. Trans. C. Smith. London: Routledge.
- Nathanson, D. L. (1992). *Shame and Pride: Affect, Sex, and the Birth of the Self*. New York: W. W. Norton and Company.
- Pascal, B. (2008). *Pensées and other writings* (translated by Honor Levi). Edited with an introduction and notes by Anthony Levi. Oxford etc.: Oxford University Press.
- Reed, E. S. (1995). "Becoming a Self." In *The Self in Infancy: Theory and Research*, ed. by Philippe Rochat. Amsterdam: Elsevier, 431-48.
- Shouse, E. (2005). "Feeling, Emotion, Affect." *M/C Journal* 8(6). <http://journal.media-culture.org.au/> (accessed 27 March 2012).
- Stern, D. N. (1985). *The Interpersonal World of the Infant*. New York: Basic Books.
- Tomkins, S. (1962). *Affect, Imagery, and Consciousness: The Positive Affects*. New York: Springer Publishing Company.

- Vygotsky, L. (1986). *Thought and Language*. Ed. Alex Kozuulin. Cambridge, Mass.: MIT Press.
- Watkins, M. (2010). "Desiring Recognition, Accumulating Affect." In: *The Affect Theory Reader*, M. Gregg, G. J. Seigworth (eds.). Durham: Duke University Press, 269-288.
- Winnicott, D. W. (1965). "The Theory of the Parent-Infant Relationship." In *The Maturation Processes and the Facilitating Environment*, ed. by Donald W. Winnicott. New York: International Universities Press, 37-55.
- Winnicott, D. W. (1978). *The Child, the Family, and The Outside World*. Harmondsworth: Penguin Books.
- Winnicott, D. W. (2006). *Family and Individual Development*. London: Routledge.

and experiences of those conducting the research. Recognizing the role of methodology in building a cognitive perspective and its importance for the quality of knowledge can certainly help to build communication space and create the common research practice within it.

Key words: methodology, knowledge, education, society, quality

Jacek Piekarski

Metodologija v vzgojnoizobraževalnih študijah – disciplinarni status in družbeni pogoji za razpravo

Metodološki in teoretični problemi, ki so prisotni v trenutni metodološki razpravi na Poljskem, so zaznavni z družbenega in zgodovinskega vidika. V predstavitvi teh vidikov prikažemo tudi nekatere družbene razmere za ustvarjanje znanja in njegovih lastnosti, ki se jih lahko zdi vredno premisliti v položaju, ko je zaznavna težnja k vzpostavitvi univerzalnega področja raziskav. Vloga metodologa in same metodologije ostaja še vedno napol neodvisni, samostojni del celotnega procesa ustvarjanja znanja, ločen segment izobraževalnega procesa, ki po svoji vsebini v bistvu ostaja še vedno ločen od nastajajočih problemov in izkušenj tistih, ki opravljajo raziskave. Priznavanje vloge metodologije pri gradnji kognitivne perspektive in njenega pomena za kakovost znanja lahko zagotovo pomaga k ustvaritvi komunikacijskega prostora in skupne raziskovalne prakse v njem.

Ključne besede: metodologija, znanje, izobraževanje, družba, kakovost

Bojan Žalec

Affects and emotions in upbringing and education

The article is divided to three parts. In the first part, the author argues for the importance of body and bodily relations. On this basis, he argues for the importance of living inter-bodily relations between a student and a teacher. Successful distant education is not possible.

In the second part, the author deals with the problems of the modern youth and pupils. He argues for the importance of self-consciousness, identity, recognition and confirmation for the success and good life of young people. Their identity is built up through the relationships with their parents and teachers (significant others). The author points to the fact of the increasing emotional illiteracy of the youth in Europe and the necessity of emotional upbringing. Parents and teachers play the crucial role in it. Alas such upbringing is too often almost totally absent and this leads to indifference, apathy, violent acts and other negative phenomena by our youth. The crucial factor in the development of such phenomena is bad or empty communication between children or students on one hand and adults, parents or teach-

ers on the other. In the third part, the investigations are based on the findings of the (modern) theory of affects. The author argues for the importance of body, affectivity, and of teacher for school and education. The conclusion entails a short outline and recommendation of the personalist pedagogy.

Key words: body, bodily relations (between teachers and students), identity, self-consciousness, recognition, communication, emotions, affects, upbringing, education, pedagogy

Bojan Žalec

Afekti in čustva v vzgoji in izobraževanju

Članek ima tri dele. V prvem delu avtor zagovarja pomen telesa in telesnih odnosov. Na tej osnovi zagovarja pomen živih telesnih odnosov med učencem in učiteljem. Uspešno poučevanje na daljavo ni mogoče. V drugem delu se avtor ukvarja s problemi sodobne mladine in učencev. Zagovarja pomen samozavesti, identitete, pripoznanja in potrditve za uspeh in dobro življenje mladih. Njihova identiteta se gradi skozi njihove odnose z njihovimi starši in učitelji (pomembnimi drugimi). Avtor opozarja na dejstvo naraščajoče čustvene nepismenosti evropske mladine in na nujnost čustvene vzgoje, v kateri imajo starši in učitelji ključno vlogo. Žal pa je takšna vzgoja prepogosto skoraj povsem odsotna, kar vodi v ravnodušnost, apatijo, nasilna dejanja in druge negativne pojave pri naši mladini. Ključni dejavnik v razvoju takšnih pojavov je slaba ali prazna komunikacija med otroki ali študenti na eni strani in odraslimi, starši ali učitelji na drugi. V tretjem delu raziskovanje temelji na dognanjih (sodobne) teorije afektov. Avtor zagovarja pomen telesa, afektivnosti in učitelja za šolo in izobraževanje. Članek zaključuje s kratkim orisom in priporočilom personalistične pedagogike.

Ključne besede: telo, telesni odnosi (med učiteljem in učencem), identiteta, samozaupanje, pripoznanje, komunikacija, čustva, afekti, vzgoja, izobraževanje, pedagogika.

Darko Štrajn

Reproduction of society through education

Whenever we mention the very term "reproduction" in the context of education, we cannot avoid the seminal work of Pierre Bourdieu and Jean-Claude Passeron, simply entitled *Reproduction*. As implied in their book, it is necessary to construct a system of relations between the educational system and the other sub-systems. A relative autonomy of the educational system is always »the counterpart of a dependence hidden to a greater or lesser extent by the practices and ideology authorized by that autonomy«. The problem of the functioning of an educational system in this regard is a matter of much