

THE EMOTIONAL ARCHITECTURE OF THE EDUCATION THROUGH SCIENCE, PHILOSOPHY AND ART

La arquitectura emocional de la educación desde la ciencia, la filosofía y el arte

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Abstract

The aim of this paper is to offer an integrative framework of the emotional architecture of education and its implications for the design of pertinent educational interventions in the processes of human development. Specifically, the emotional components and mechanisms involved in educational processes that have proven to be effective are examined. To this end, an analytical approach based on a documentary review of scientific and humanistic studies has been applied. The questions that have guided this study have been: What do we mean when we talk about emotion in Educational Sciences? What components and mechanisms define the emotional architecture of educational processes? It is concluded that the emotional architecture of education has a multidimensional character as it concerns organic, psychic, and socio-cultural realities. Furthermore, the essential components for educating and learning have their most important instruments in emotions: these include desire and enthusiasm. The most relevant emotional mechanisms are involvement—of teacher and learner—resonance as well as emotional proximity. The pedagogical implications are support for affective education that integrates the learning of well-being and suffering, and the use of experiential, participatory, and artistic methodologies—especially, performing arts—and support structures for education professionals and students.

Keywords

Emotions, social and emotional learning, teacher effectiveness, education, educational model, educational theory.

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Resumen

El propósito general de este estudio es ofrecer un marco de análisis integrador sobre la arquitectura emocional de la educación y sus implicaciones para el diseño de acciones educativas pertinentes en los procesos de formación humana. De modo específico, se analizan los componentes y mecanismos emocionales implicados en los procesos educativos que han probado su efectividad. A tal fin, se ha aplicado un enfoque analítico basado en una revisión documental a partir de estudios científicos y humanísticos. Las preguntas que han guiado este estudio han sido: ¿a qué nos referimos cuando hablamos de emoción en las ciencias de la educación?, ¿qué componentes y mecanismos definen la arquitectura emocional de los procesos educativos? Se infiere que la arquitectura emocional de la educación posee un carácter pluridimensional, pues concierne a realidades orgánicas, psíquicas y socioculturales; asimismo, que los componentes esenciales para educar y aprender tienen en las emociones sus instrumentos más destacados, entre ellos, deseo y entusiasmo. Como mecanismos emocionales más relevantes se encuentran la implicación —del enseñante y el aprendiz— la resonancia y la proximidad emocional. Las implicaciones pedagógicas son apostar por una educación afectiva que integre el aprendizaje del bienestar y del dolor, y la apuesta de metodologías experienciales, participativas y artísticas —especialmente dramáticas o escénicas— y dispositivos de acompañamiento para los profesionales de la educación y los estudiantes.

Palabras clave

Afectividad, aprendizaje socioemocional, eficacia docente, educación, modelo educacional, teoría de la educación.

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Introduction

Child and adolescent well-being, school welfare, resilience, emotional intelligence, social and emotional learning, emotional competence, are terms that are reflected in the agenda and in the political discourse in education, in the editorial collections in the psycho-pedagogical field, as well as in the curricular programs. These concepts contain meanings mainly derived from scientific theories from the health sciences, giving them a specific link: the *emotional as mental state* associated with mental health. All these terms are stated by previous theories generated within specific research communities with different objectives, cultures and dynamics than those produced within educational research communities.

The problem with theoretical conceptualizations is that they allow us to see the tree, but they prevent us from seeing the forest and appreciating the landscape. In the educational field, we appropriate concepts applied in other contexts -in this case, concepts that come mainly from the clinical or therapeutic field that account for specific realities (*i. e.* mental health). We employ concepts (*i. e.* child and/or adolescent well-being) that we transfer directly to a reality on which intervention is needed due to the precise problems demanded by each historical time (read in our socio-educational time: mental health problems for children and adoles-

cents, violence and harassment, racism, xenophobia and other exclusionary attitudes and behaviors).

Approaching the study of any phenomenon of reality is an arduous process that requires interdisciplinarity and distance from the phenomenon studied. There is no clear reality nor do we have a unified theory, at least those that deal with the socio-human world, whose explanatory power or cognitive depth makes it unique and exclusive, and which requires a single theorization or conceptualization. There is no theory from anywhere. As Niklas Luhmann (1996) argued, the understanding of reality is explained by networks of observers that make a unified observation impossible.

This theoretical limitation (Zemelman, 2021) has practical implications. A limitation that affects especially the social sciences and, with it, the education sciences. In the specific case of the latter, in relation to the emotional dimension in educational scenarios, processes and practices, the greatest limitation has to do with the diversity of existing pedagogical theories and approaches, and the hegemony of some approaches against others (*i. e.* the wellbeing or therapeutic approach in education, dominant today in education). Even though, I insist, this theoretical diversity allows us to see the trees, it limits us to appreciate the thickness of the forest and the shades of the landscape. Therefore, the initial purpose of this theoretical study is to offer a framework of inclusive analysis -although not exhaustive- that explores new epistemic opportunities around a reality little explored in the theory of education: the emotional framework or architecture of education and its implications for the design of relevant educational actions in the processes of human formation.

For conducting this study, we do not start from a closed discourse on the theoretical level, *i. e.*, we do not follow a score *per se*. On the contrary, it has decided to incorporate knowledge derived from different sources -scientific, philosophical and artistic- in an attempt to expand the epistemic possibilities on the object of study. This contribution is, therefore, responsible for the epistemic contributions of Bunge's systemic cosmology (2000a, 2000b) and complexity epistemology (Morin, 2001a; 2001b). From the first, it is nourished by the notion of *conceptual systemicity* (2000a) and the need to build bridges between theories and their productions (read: theorizations). Second, it is inspired by the commitment to *relevant knowledge* that can integrate partial and local knowledge (Morin, 2001b) and recognizes the *permeability of knowledge* (Arce-Rojas, 2020), as well as methodological and epistemological pluralism. Then, taking into account these initial cosmological and epistemic premises as the main thread, it starts with a series of questions with the objective of

distancing ourselves from it and thinking about new possibilities of theorizing and keys to action. Thus, two questions have motivated the elaboration of this study: what do we mean when we talk about emotion in the education sciences? And what components and mechanisms define the emotional architecture of educational processes?

To answer the questions that guide the general purpose of this essay, an analytical approach based on a documentary review from scientific, humanistic and artistic studies has been used.

I consider that the topic to be analyzed is important due to the increasing fragmentation of knowledge about the emotional dimension in educational processes, with a notorious weight of psychology and, more recently, neuroscience, which would explain the phenomenon described by Ocampo-Alvarado (2019, pp. 143-149) on the “colonization psi” and the “advent of the neuro” in pedagogical studies. Education - and its product: learning - is a phenomenon that goes beyond neuropsychological processes, and whose nature is not only causal, probabilistic, but also symbolic, social, relational and expressive. Hence the attempt to unravel the theories produced by academic specialization and suggest a conceptual system on the emotional in education that accounts for its basic components and mechanisms. I believe that none of this can be achieved without resorting to different knowledge (scientific, humanistic and artistic).

This study is structured in three sections. First, emotion is examined as an analytical category in the education sciences. Then, the basic elements and affective mechanisms that underlie all educational processes are inferred. Finally, the pedagogical implications that I consider relevant in this process.

Emotion as an Analytical Category in Education Sciences

Each scientific field delimits its object from specific ontological and epistemic assumptions. The multidimensional nature of emotion, inherent to every human process such as education, requires a conceptual clarification, as a preliminary step to hypothesize about the emotional structure of education.

Affectivity, emotions and feelings in a semantic key

The terms: affections, emotion, feelings, although they participate in the same analytical category (affectivity), have different meanings. From the field of health—psychology and psychiatry especially—the construct



“affectivity” refers to the emotional system of the subject (moods, feelings, emotions, affections, humor, mood, temperance, etc.) (Castilla del Pino, 2000). In the educational field, affectivity is, first of all, an element of pedagogical action. Thus, affective education focused on the development of the socio-affective capacities or competences of schoolchildren is discussed. Secondly, affectivity, especially positive affectivity, turns out to be a crucial element so that the learning of school children can start and continue in time, by virtue of the emotional meaning attributed to the object, actors and contexts where such learning takes place. Third, affectivity, when positive (adaptive), activates relational processes “both with people, animals and things, as well as with itself” (p. 20). These relational processes are important not only for achieving the functions of socialization and formation of subjectivity, but also as a basic condition for any educational process to emerge. As Núñez Cubero (2016) points out, one of the great challenges of the teaching profession today is to “make viable the mutual acceptance of communication” between teachers and students (p. 20). Every educational process—i.e., communicative—is imbued with affectivity, even if it is presented as a technical, neutral, and objective action. There is no communication or, what is the same, no educational relationship without managing the environment or affective atmosphere in which such communication takes place. Nor without the body (faces, glances, gestures, silences, etc.) through which affections are expressed. So important is the content of what is said, as the style of communication that is adopted. Hence the importance of the affective environment or climate and the body itself in education and, by extension, in all the professions where one works from the communication -educational, therapeutic or otherwise—that serve as a support to the communication of what is transmitted.

The human emotional system—*affectivity*—comprises as basic elements: emotions, affections, and feelings. Different theories of emotion offer different conceptualizations about the nature of emotions and the functions they play in human life. Each one of them offers conceptual keys and relevant practices for the educational task. A standard definition of the concept of “emotion”, from the point of view of psychology, is that provided by Chóliz Montañes (2005), who defines emotion as “an affective experience to a certain extent pleasant or unpleasant, that assumes a characteristic phenomenological quality and that comprises three response systems: cognitive-subjective, behavioral-expressive and physiological-adaptive” (p. 4).

There is no unified theory of emotions, but a theoretical plurality that reveals the multidimensional nature of the analyzed phenome-

non. The scientific theories of emotion oscillate between the continuum nature-culture conferring a greater weight to the innate or the learned depending on the content they attribute to the emotions. Thus, evolutionary theories support the adaptive nature of emotions and conceive them as a system aimed at ensuring the survival and well-being of the subject (Frijda, 1986; Izard, 2001). They would come to represent “warning signs” present in the human animal species and, with it, emotions imply an automatic response to the environment. In this way, the feelings are but expressions of the homeostatic demands of the body (Damasio, 2021). On the contrary, cognitive theories emphasize the evaluative role of emotions in which reason is integrated into emotion. Emotions would be states of mind that allow the situation to be assessed and made intelligible. To be excited, would suppose, “to form a normative judgment of one’s own situation” (Rodríguez González, 1999, p. 114) and in this complex mental process converge: evaluation and interpretation of the situation, beliefs, values and singular desires of each subject. For socio-cultural theories, emotions and feelings are cultural products: result of the modes of affiliation of the subjects to a social community of belonging. They are inscribed in a specific affective culture and are part of a social game (Le Breton, 2004), forming socially regulated valorative expressions (Siri-marco and Spivak L’Hoste, 2019).

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Affectivity, emotions and feelings as objects of study in the education sciences

The preliminary analysis of the *emotional architecture of education* needs to focus on how the education sciences have conceptually delimited the concepts of emotion, affectivity and feelings and how they have been approached from educational research. Analytically, there is no unanimity in the definition of any of these concepts (Martin and Reigeluth, 2000), although there is consensus in scientific and professional educational communities on the importance of the formation of the affective domain from early ages. After all, throughout development, the human adventure—and with it, the educational one—consists of a more fractal than linear process (Ciompi, 2007), in which the transactions with the environment become less neurobiological and much more affective—valuative—and cultural (Cyrulnik, 2007).

Basically, the following lines of research can be distinguished in relation to affective education and the role of the emotional dimension in teaching and learning processes.

***AFFECTIVE EDUCATION AND DEVELOPMENT
OF SOCIO-PERSONAL COMPETENCES***

Affective education is aimed at the personal and social development of students and is conceived as a deliberate and systematic process of educational actions aimed at the development of individuality and sociability in the school. In a broad sense, it includes both education of emotional skills—education of emotional competence—and attitudes and affective dispositions toward learning and moral development or character education. Due to the importance of this dimension in the teaching profession, during the last third of the 20th century -especially during the 1970s and 1980s- an important line of work in education sciences aimed at developing taxonomies for the affective domain (Krathwohl *et al.*, 1964; Martin and Briggs, 1986) was developed so that teachers could draft affective objectives and define learning outcomes expected for each educational stage. In the 21st century, Martin and Reigeluth (2000) proposed a new conceptual model of emotional mastery, sufficiently clarifying and useful for teachers in their daily work with the students. The model included six dimensions - emotional development, moral development, social development, spiritual development, aesthetic development and motivation development - and three components: knowledge, skills or abilities, and attitudes, which confer a more updated and closer view to the current vision of affective education, from the competency-based learning approach. The OCDE (2016) defines affective learning objectives in terms of social and emotional skills, and defines them as:

Individual abilities that can (a) manifest themselves in consistent patterns of thoughts, feelings and behaviors, (b) develop through formal and informal learning experiences, and (c) be important drivers of socioeconomic outcomes over a person's lifetime (p. 35).

The OCDE conceptual framework includes:

- Achievement of skills (perseverance, self-control and passion for goals).
- Skills to work with other people (sociability, respect, solicitude).
- Emotional management skills (self-esteem, optimism, confidence).

Likewise, the Council of the European Union (2018) considers personal and social competence as one of the key competences for life-long learning and defines it as:

Ability to reflect on oneself, [...] engage with others constructively, maintain resilience, [...] cope with uncertainty and complexity [...] contribute to one's own physical and emotional well-being, maintain physical and mental health, and be able to lead a healthy and future-oriented life, express empathy and manage conflicts in an inclusive and supportive context (Council 2018/84 189/01, 22 May 2018, p. 10).

From these conceptual frameworks, the education sciences have been developing psychopedagogical research that have been translated into: a) meta-analytical studies that offer evidence on the effectiveness of educational interventions in the development of the socio-emotional competences of children and adolescents (Corcoran *et al.*, 2018; Durlak *et al.*, 2011; Goldberg *et al.*, 2019; Murano *et al.*, 2020; Quílez-Robres *et al.*, 2023; Taylor *et al.*, 2017) and b) integrative conceptual frameworks for social and emotional competence in academic contexts. An example of these is DOMASEC (Schoon, 2021), which includes interpersonal competencies (oriented towards the execution of tasks and adaptation to the environment) and intrapersonal competencies (orientations towards oneself).

AFFECTIVE NEUROSCIENCE APPLIED TO TEACHING-LEARNING PROCESSES

Based on the advances of affective neuroscience, education sciences have diversified their scientific agenda on the emotional dimension in education, focusing their interest on the implications of affective neuroscience in the educational practice. For this purpose, the emotional experiences of students are taken as a unit of analysis. Most of these emotional experiences are inferred from the analysis of the feelings that arouse in them their usual transactions in the academic context. Goetz *et al.* (2006) and Pekrun *et al.* (2002, 2017) have demonstrated the effects of positive and negative emotions on intrinsic and extrinsic motivation in academic contexts. Positive emotions (enjoyment, hope, pride, etc.) originate from: a) the expectations and perceived causality of the control of activities by the student, and b) the subjective value attributed to activities and results. Li *et al.* (2020) demonstrate the influence of positive emotions on motivational, attentional processes, memory and information processing.

Pleasant emotions such as curiosity, interest, enthusiasm, joy and social connection have been shown to activate exploratory behavior so important in learning processes, while acting as true remedies or antidotes to displeasurable emotions, lightening or neutralizing them (Greenberg and Paivio, 2000). Likewise, love and joy favor the bonds in inter-

personal relationships so important in the teaching work. Neuroscientific studies have also shown that the brains of children and adolescents who experience persistent adversity reinforce neural circuits that promote aggressive and anxious tendencies, at the expense of circuits for cognition, reasoning, and memory. Stress limits neuronal plasticity and growth in adolescence. Hence the importance of educating from childhood in coping strategies and adaptive lifestyles as an organism. As Bueno (2021) emphasizes, learning from pleasurable emotions (joy, surprise, love) tends to be set more efficiently than those sifted from displeasurable emotional experiences (fear, anger, sadness).

In short, new advances in affective neuroscience reveal that brain development and learning depend directly on the quality of the socio-emotional experience lived (Immordino-Yang *et al.*, 2019). Research shows that brain development and brain network configuration require friendly social interactions that provide early opportunities for support and care, as well as pleasurable socio-emotional experiences with clear implications for socio-emotional functioning, cognition, motivation, and learning.

THE SOCIOCULTURAL AND POLITICAL NATURE OF EMOTIONS

Culture conditions and bases people's emotional experience, as cultural and poststructuralist approaches in the social and human sciences sustain. Culture, *roughly speaking*, unifies our emotional experience that is then set in each subject from their own evaluations in situational transactions. David Le Breton (2012), from an anthropological reading of emotions, states that:

Feelings and emotions are not transferable substances from one individual or group to another, and they are not just physiological processes. They are relationships, and therefore they are the product of a social and cultural construction, and they are expressed in a set of signs that man always has the possibility to display, even if he does not feel them. Emotion is at the same time interpretation, expression, meaning, relationship, regulation of an exchange; it is modified according to the audience, the context, it is differentiated in its intensity, and even in its manifestations, according to the uniqueness of each person (p. 69).

Emotions also have their origin in the ideological and institutional devices and in the social structure, on which the order that regulates human relations within the community lies (Averill, 1980). As Hochschild (2003) showed, there are close links between social structure, ideology, rules of expression of feelings and emotional management. Primary or

basic emotions (disgust, shame, love, sadness, or fear) play a very important evaluative role in social ordination, although some enjoy greater social recognition than others (*i. e.* love versus disgust or disgust).

At the same time, from social constructionism and poststructuralist philosophies, emotions are conceived as discursive and disciplinary practices. From the critical sociological analysis, Cabanas e Illouz (2023) analyze the new coercive strategies and emotional hierarchies that, along with a new concept of citizenship, emerge in the “age of happiness”. The authors denounce the tyranny of *happiness*. A new affective culture that erodes and deflects displeasurable emotions such as anger and resentment, and enhances pleasant emotions. An individualistic affective culture divorced from the feeling of community, social injustice —also planetary—, feelings of indignation towards inequality and/or diversity that, however, can act as driving forces of remarkable sociocultural transformations.

In the framework of theoretical and philosophical studies of education, it would be useful to deepen the agendas of educational policies and their concretions in the actions of teachers and students. There are good reasons for this, following the development of arguments offered by the authors, as to rethink the discourses from which affective education -emotional education- of children and adolescents in schools is being worked, as rightly stated by Boler (1999). Given that emotions satisfy certain social functions and preserve order and social cohesion and that emotions are also subject to convention and social regulations, it would be useful to inquire about the valuative contents that are developed in emotional education programs and the model of human being and citizen deduced from them. Each culture exalts or punishes, encourages or dismisses the plurality of emotions, as well as the expression and self-regulation of some emotions in front of others. For example, our culture urges us to avoid pain and suffering and to extol happiness as a supreme good. I do not intend on these pages to claim suffering as an educational principle or to deny the importance of preserving and promoting the well-being of children and adolescents. But suffering, when it becomes pain, as Agnes Heller (1985) rightly argues, allows:

To involve ourselves in the cause of humanity [...]. The suffering of humanity must be transformed into pain. In the case of those who suffer themselves, as in the case of those who know others suffer. Help yourself... help others! (p. 315).

Educators who work in contexts of social vulnerability or those who try to raise awareness about the atrocities of humanity (such as the



Holocaust, world wars, poverty or hunger), i.e. those who habitually work for social justice, use experiences of malaise to work from education feelings of injustice, abandonment, oppression or stigma with positive results in school children (Zembylas, 2016). In this line, Boler (1999) maintained the idea of incorporating a *pedagogy of discomfort*, conceived as an educational practice that, based on critical self-reflection on values and socially constructed beliefs, allows reworking new perceptions -free of stereotypes or social stigmas- about the other-different-to-me.

In the end, both pedagogical proposals -those oriented to well-being or those focused on discomfort- represent complementary ways to work the affective dimension in an educational key, either as promoters of social change (pedagogies of discomfort) or as “a way of structuring emotion and affection in a certain social and political context” (Zembylas, 2019, p. 27) (pedagogies oriented to well-being).

In this line of thinking, it should be noted that the 2030 Agenda, in particular that related to goal 4.7 of Sustainable Development Goal 4, which addresses the social, moral and humanistic objectives of education, incorporates as an educational goal the promotion of human rights, gender equality, the promotion of a culture of peace and non-violence, global citizenship and the appreciation of cultural diversity.

I argue, in the above line of argument, that an affective education focused on the socio-emotional competences of schoolchildren is not enough, even if it is clearly relevant today, but also an education of affectivity that beyond individuality and emotional well-being, embraces humanity as a guiding principle (Heller, 1985).

The emotional architecture of education

As for Bunge (2000a), the analysis of any structure begins by generating hypotheses about the basic components or elements of the system (read: structure) and about the specific mechanisms that explain its operation. This section hypothesizes the *emotional composition of education*—its basic structure or collection of components—as well as the specific affective mechanisms underlying educational processes.

Desire and enthusiasm as affective components in educational processes

Formal, non-formal or informal educational processes are nourished by emotional components as supports of action. With them, priority goals

are established, and the initial conditions are created for the implementation of the influential action called education.

In a way, every educational process starts from the *desire to educate* —i.e. to instruct, accompany, stimulate, guide, recommend, etc.— by the *desire to learn*—intrinsically motivated—or by the *desire to let oneself be educated*—extrinsically motivated. An educational process can hardly be initiated, let alone sustained, by *aversion* as an emotional component. However, it may happen that some of these initial desires are not given initially by some of the subjects imbricated in this process. For example, when the desire to educate is low or practically non-existent among the teachers—by saturation, reluctance or disdain, as occurs among those teachers who suffer from the syndrome of professional attrition—or when the desire to learn by the student is mediated by displeasurable emotions such as rejection, loathing or reluctance. Out of the range of emotions that humans can experience, desire is one of the emotional components that underpins any educational process, both from the perspective of the teacher and the student. Also, there is the enthusiasm, whose mediating effects have been confirmed as a protective element and promoter of the well-being of teachers (greater job or life satisfaction and lower levels of emotional exhaustion) and for its positive effects on academic performance because it functions as a factor promoting pleasant emotions (enjoyment, satisfaction) (Bardach *et al.*, 2022).

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Involvement, resonance and proximity as affective mechanisms in educational processes

According to Bunge (2000b), a mechanism is defined as what “makes the system what it is” (p. 56). Emotional mechanisms are defined as a combination of affective processes (moods, emotions and feelings) with which the desiderative—affective—connection of the subject with the environment is expressed. Taking this conceptualization into consideration, we will then define the main emotional mechanisms that make any educational process work.

The involvement

The basic form of bonding is acceptance and rejection (Castilla del Pino, 2000). Agnes Heller (1985) defined feelings as “being involved in something” (p. 17). And this implication is “the inherent constructive factor of acting, thinking, etc. [...] through action or reaction” (p. 18). The implication, according to Heller, “is not a concomitant phenomenon” (p. 18),

but involves the subject with an event—real or imagined—an object—determined or indetermined—or with other beings—human or animal. It is the way in which the subject experiences reality and which underlies the act, think, know and feel human. It is, following the author, inherent to action and thought and not an auxiliary element or mere “accompaniment” (p. 23). Furthermore, “it may affect part or all of the personality, may be momentary or continuous, intensive or extensive, deep or superficial, stable or expanding, oriented towards the past, present or future” (p. 22).

The feeling or implication is what gives meaning to the action and is the mechanism in which the subject is committed in the world. Even when indifference is experienced, the lower threshold of involvement—a feeling that cannot be fully attained, in Heller’s words—the subject is compromised, if only subtly.

In educational processes, as in all human processes, the affective implication or emotional relationship that “works” (i.e. feelings, in Heller’s words) is the active and positive, versus the reactive and aversive. This is demonstrated by research that has explored the school involvement of students (Gutiérrez *et al.*, 2017; Rodríguez-Fernández *et al.*, 2018), the involvement of families in school life (Smith *et al.*, 2020), teacher-student relations and their impact on school learning, and the involvement of teachers in accompanying their students (Hofkens and Pianta, 2022; Kaplan, 2021).



The resonance

Resonance is a term usually used in the acoustic field. According to the Dictionary of the Royal Academy of Language, it means “making sound by repercussion.” Underlying the semantic network of this concept are synonyms such as scope, echo, incidence or projection, which ultimately refer to emotionality and the sensory world, i.e., to the sensory properties of our relationship with the world.

The philosopher Harmuth Rosa (2020) argues that the “quality of the appropriation of the world” (p. 20) - the way we relate to it, experience it and take a position before it - depends on the “quality of the relationship with the world” (p. 20). The concept of resonance is also present in theatrical theory. Augusto Boal (2004) refers to resonance as one of the deepest levels that actors-participants can reach in the expression and emotional experience. This occurs when the scene deeply affects the actors-participants. Boris Cyrulnik (2007) postulates that resonance stands as a mechanism that allows union:

The history of one and the biology of the other. [Thus,] an anatomical or temperament trait, a gesture or a phrase, resonates differently according to the meaning they acquire in one spirit and not in another, in one culture and not in another (p. 29).

Borrowed from physics as a synonym for “vibration,” the Royal Academy of Language (RAE) defines the term “resonate” as “sound-making by repercussion.” In short, resonance, as a mechanism that activates the educational process, refers to *move, question and make vibrate*. In short, as Rosa (2020) points out, resonance is “a specific way of being related to the world, in which this world or a segment of it feels responsive” (p. 220). From the educational point of view, the author opts for a school as a space of resonance (vibration) and criticizes the current model whose affective logic is organized around alienation (mutism). The mechanisms of alienation, according to Rosa (2020), work favoring emotional dynamics activated by frustration, displeasure and, in extreme cases, aversion and threat (fear). The teacher “feels the students as a threat: he does not reach them; he perceives them as disinterested, and the learning material as imposed” (p. 314). On the contrary, resonance mechanisms allow the educational experience to *vibrate* and allow teachers and students to speak with their own voice, transforming each other. In a school conceived as a space of resonance:

The teacher reaches out to his students and transmits enthusiasm; but he also lets himself be moved. The student is captivated by the subject: he feels subjugated or absorbed and, at the same time, is open. The material (*curriculum*) appears to both sides as a field of significant possibilities and challenges (p. 316).

Although it might seem that the model of school as a resonance space proposed by Rosa could harbor certain ideas of *happiness* in the sense proposed by Cabanas and Illouz (2023), resonate (vibrate) is not opposed to dissonance, but to alienation (mutism). In a resonant (vibrant) school, teachers and students speak with their own voice “each in its frequency” with different and leading voices (Rosa, 2022).

The proximity

The philosophy of Lévinas (2014) allowed to nourish the ontology of educational reality from the principle of proximity, understood as the “origin of any question of itself” from the other (p. 80). Educational pro-



cesses require this ontological principle to be recognized as such and also require it for these to develop.

A third affective mechanism that is set in motion in the educational processes “that work” is that related to the communicative or expressive function. The “main pitfalls of interpersonal relationships—and, with it, of the educational relationship—are presented at the level of communication” (Núñez Cubero, 2016, p. 19). The communicative style used by teachers and their willingness to empathize or, on the contrary, be little or nothing sensitive to the needs of students, are variables that have a significant impact — be it positive or negative — on the dynamics of education. Being able to provide an optimal degree of emotional proximity to students is one of the emotional skills that are trained in teacher-directed training for emotional development. Núñez Cubero (2016) is committed to a *pedagogy of proximity* supported by eloquence —understood as the art of knowing how to express oneself—, emotional expression and dramatic expression. The eloquence emerges between the message — what is expressed — the voice — how the message is expressed — and those who listen — those who are present. It uses not only words (verbal), but also silences, gestures, gaze, body posture (non-verbal). “The expression of feeling is one of the main sources of information we have from someone else. The eyes are the mirror of the soul” (Heller, 1985). Hence the importance for teachers of using dramatic language and learning to read the non-verbal signs (gestures) in their students.

On the other hand, the proximity to which it is alluded is not so much physical, but emotional, and materializes in the accompaniment to students (Joaqui Robles and Ortiz Granja, 2019) But for this, following Núñez Cubero (2016), the affective texture of the educational relationship must be fueled by “the feeling (sentic dimension) of the presence of the other and the feeling that without the others I cannot be” (p. 56).

Conclusions

The main objective of this study was to analyze the emotional architecture of education from its components and mechanisms involved. To this end, an analytical approach has been chosen based on the conceptual system based on a documentary review based on scientific and humanistic studies. Since the words “emotional” and “education” have plural meanings, it has been chosen to describe their semantics from science, philosophy and art, instead of opting for a specific philosophical or scientific theory or

approach. This was intended to win “telemicroscopy” (Boal, 2004, p. 45) to expand the analytical possibilities of the object of study, i.e., to be able to “see the forest” and not lose sight of the whole. For that reason, it was determined to take as a unit of analysis the “architecture”—as a synonym of “structure”—instead of selecting *a priori* some element or process.

The first conclusion drawn is that the emotional architecture of education has a multidimensional character as it concerns organic, psychic and sociocultural realities. Both emotion and education are realities in which the organism (brain), psychism (mind) and culture (society) are present, forming a unit. As an *organism*, emotions play an adaptive role in their transactions with the environment and always have a body correspondence. As a *psyche*, emotions influence thinking and memory, motivation and communication (Greenberg and Paivio, 2000). Finally, as a *sociocultural* reality, emotions are the result of socialization and, with it, learning, and in them the beliefs and values of each society and social group are condensed.

Education, as an influential action, oriented to individuality, sociability and socialization of people, takes as an element of “work”, first of all, a “body” (*soma*) that will develop as a psyche through learning. Neuroscientific studies have demonstrated, for example, the critical role of parenting styles in the development of brain systems linked to affiliation and attachment. They have also shown that adverse experiences and toxic stress during the first years of life modify brain structure in early childhood, with a negative impact at the psychophysical and neurocognitive levels (Förster and López, 2022). It has also demonstrated the importance of knowing our emotions, which includes knowing how to read the body sensations, as a first step to manage them properly (Van der Kolk, 2015).

The price of ignoring and distorting body messages is being unable to detect what is really dangerous or harmful to us and, just as bad, what is safe or empowering. Self-regulation depends on maintaining a cordial relationship with our body (p. 109).

Likewise, education develops subjectivities (*psyche*). Hence the important role that affective education takes - much broader, in my opinion, than emotional education - in pedagogical work.

Ultimately, it shapes social and socialized subjects. Sociability in education is also the subject of the educational task. Learning to live together in a diverse world requires an affective education, which sets up new emotional sociabilities that are more friendly, altruistic and plurichromatic from the affective point of view. In addition to an emotional



education oriented towards well-being, it would also be important to integrate pain as an educational element, for example: the pedagogy of discomfort of Zembylas (2006, 2016).

The second conclusion of this study is that this exercise of influence action, which we call education, has its most outstanding instruments in emotions. Specifically, in those generated from enthusiasm, both for those who teach and for those who learn. This is confirmed in different scientific studies (Keller *et al.*, 2018; OECD, 2020; Valentín *et al.*, 2022). Enthusiasm and desire to teach are closely related and appear as a necessary, but not sufficient, reason to start and develop in the teaching profession (Sánchez-Lissen, 2009). When the starting conditions when teaching are the aversion to learning on the part of the student, the most experienced education professionals put in place different mechanisms conducted in this study.

One of them is the implication, a consequence of the teacher's enthusiasm. The effectiveness of this mechanism to work apathy in students (discouragement, despondency, laziness, apathy or indifference) has been proven. Enthusiasm, from the emotional point of view, has a greater reach than other adaptive emotions (*i. e.* joy, satisfaction, desire or liking), since it involves the personality of the agent who exhibits it (be it the educator). It was pointed out that, in education, the working implication is the active and positive, versus the reactive and aversive.

From these results, relevant pedagogical implications for teaching and socio-educational support are inferred. If involvement is an inherent quality of action (Heller, 1985) and has been proven to be effective when supported by a motivating and vibrant emotional substrate (school as a resonance space) (Rosa, 2020), the most effective teaching and learning methodologies are those that rely on experiential and participation, which are always accompanied by introspection, self-reflection and collective reflection. Among them are artistic-expressive methodologies (*i. e.* suffering should not be suffered or sought intentionally in school, but make it known). Theater as a pedagogical tool for "effective" emotional education has been based on the works of Gavilanes Yanes and Astudillo Cobos (2016), Navarro Solano (2006), Núñez Cubero and Navarro Solano (2009), among others. From the perspective of philosophy, Heller (1985) and Nussbaum (2010) argue the same point. As Heller (1985) rightly points out, "the arts, and first of all their verbal forms, are capable of evoking in us all the emotions we know [...] whether or not we have lived or experienced in our lives the emotions and sentimental dispositions illustrated by the artists" (p. 161). We also see it in the participatory methodologies applied in learning for life (Novella and Sabariego, 2023).

Another mechanism present in effective educational processes is resonance (Rosa, 2020, 2022). Alienating educational practices—in the affective sense of the term—anesthetize, so to speak, learning experiences. There is a correlation between school as a resonant space (Rosa, 2020, 2022) and the “teacher of sense” (Le Breton, 2000). The implications that resonance has for practice are diverse, but succinctly, the most relevant would be its impact on the agency capacity of schoolchildren. To conceive school as a space of resonance would imply practicing a *vibrant education* — active, sensitive, affective, motivating, and transformative— that promotes a disposition to resonance among those who wish to learn or among those who are left to educate. This means, in the words of Rosa (2020), “facing the world—the strange, the new and the other—with an intrinsic interest and with high expectations of self-efficacy” (p. 321).

Again—especially for those educational situations where the alienated (non-resonant) student resists being educated/taught—there is a third affective mechanism that is often applied by educators with remarkable success. It is about proximity (emotional). A mechanism that often breaks down communication barriers by building trust and dispelling fears - a source of barriers and blocks in learning. In practice, it means exercising active listening (López-Martín *et al.*, 2022; Boada and Melendro, 2017) and having in educational institutions -within and/or outside the school framework- adequate devices of educational accompaniment, both for professionals working in it (Schmitt-Richard, 2022) and for school children. This is the case, for example, of second-chance schools (Romero-Rodríguez *et al.*, 2023).



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