Affectfullness as the basis for the (re)formulation of the teacher's professional identity

Helga Loos-Sant'Ana; René Simonato Sant'Ana-Loos; Clésnia de Oliveira

Abstract

'Affectfullness' is called the way of life defended by *Theoretical System of Affectfullness* (TSA) in which the interactions we experience in the world can become rich and meaningful. Seen in these terms, it may be understood as a method that provides parameters for analyzing our experiences and investing in our full development as human beings. As of this approach, the teaching and learning activities should also be seen from a broader perspective, since they have a relevant role in the developmental path of our species. Therefore, it is argued that in scholastic institutions, the teacher – the person in charge of 'teaching'- needs to experience opportunities and perspectives of self-development which happens through participation in healthy interactions and appropriate conditions to carry out their work of transmitting the input of knowledge produced by humanity from generation to generation. However, unfortunately we have noticed that a large number of elementary school teachers in Brazil do not perceive themselves inserted in a context full of development possibilities, both of themselves and of their own students. Teachers experience discomfort and anxieties, which in turn result in disenchantment with their teaching activities. This paper aims to explore, based on the literature researched, some of the difficulties lived by performing teachers which were organized in seven sections that indicate how the integrity of the 'teaching profession' has negatively been affected. Then, it promoted a dialogue with the Theoretical System of Affectfullness (TSA) in order to elicit reflections, which contribute to the teachers arouse an "affectively expanded look" on the dimension of their daily work and their professional identity, becoming able to positively affect their work environment and help modify this reality for better.

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Abstract

'Affectfullness' is called the way of life defended by Theoretical System of Affectfullness (TSA) in which the interactions we experience in the world can become rich and meaningful. Seen in these terms, it may be understood as a method that provides parameters for analyzing our experiences and investing in our full development as human beings. As of this approach, the teaching and learning activities should also be seen from a broader perspective, since they have a relevant role in the developmental path of our species. Therefore, it is argued that in scholastic institutions, the teacher – the person in charge of 'teaching'- needs to experience opportunities and perspectives of self-development which happens through participation in healthy interactions and appropriate conditions to carry out their work of transmitting the input of knowledge produced by humanity from generation to generation. However, unfortunately we have noticed that a large number of elementary school teachers in Brazil do not perceive themselves inserted in a context full of development possibilities, both of themselves and of their own students. Teachers experience discomfort and anxieties, which in turn result in disenchantment with their teaching activities. This paper aims to explore, based on the literature researched, some of the difficulties lived by performing

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Keywords: Teacher. Elementary Education. Affectfullness Method. Professional Identity. Human Development.

Introduction

The critical diagnosis of the current teacher´s professional situation in elementary education in Brazil, a theme which will be addressed here in the form of a set of reflections constructed with the support of a literature review, makes us feel worried and mournful. We defend a life based on *Affectfullness*, a term chosen by *Theoretical System of Affectfullness* (TSA)[1] [1], [2], [3], [4], [5] to designate a paradigm in which human interactions, as well as human interactions with the rest of the universe, are governed by the search for balance and harmony. It is clear to us that this apparently utopian vision is most likely to bring back hope feelings that planet Earth – which includes the human species – will not be destroyed due to reckless, cowardly, selfish acts that have always been part of people´s behavior.

That´s because *Affectfullness* is defined as the ability to '*affect'* and '*be affected*' by retaining oneself and preserving the 'object' of interaction/connection/intermingling, thus sustaining the interactional dynamics at an appropriate level of stability [6]. In this regard, it is still important to clarify that affectivity thus understood expands itself *below* and also *beyond* the concepts already known and commonly used in this scope of life. It seeks to rescue the sensitivity which is, necessarily, in the rational basis for understanding the phenomena of reality. Precisely because it is through sensitivity that human beings *feel* and see the world around them, being rationality not possible when the relevant role of sensitivity is subtracted.

As part of teaching and learning processes, necessary phenomena for human comprehension of reality and, therefore, for the development of our species, it is also essential that sensitivity be redeemed. Therefrom, the *Theoretical System of Affectfullness* proposes the pursuit of the "*Affectively Expanded Teacher*". It means a differentiated view of teaching activities, the teacher (as a professional, but also as an individual) and experienced interactions in the school environment.

Such a change of paradigm is urgent, since major interactional problems have been experienced within school institutions in Brazil (as well as in many other parts of the world), which compromises not only the psychological health of teachers, but also the effectiveness of basic education in general. Worrying repercussions are noticed at subsequent levels of education, even at university level. And if we assume that the teaching-learning processes are relevant to our development as humans, we understand that serious

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[1] References to the recently redubbed *Theoretical System of Affectfulness* may be found in previous works as *Theoretical System of Expanded Affectivity* or *Theoretical System of Extended Affectivity*.

educational problems such as those we have experienced have a negative impact on the evolution of our species.

Thus, rethinking teaching activity, through a monistic paradigm as proposed by *Theoretical System of Affectfullness,* may contribute to the broader developmental process of each teacher, which in turn will positively affect their context. But how can a *monistic* paradigm help change the reality of basic education for the better? For the reason that *monism* presupposes the understanding that all things (people, beings, objects, etc.) in the universe interact mutually and concomitantly – consequently, affect and are continuously affected, setting a reality that needs to be coordinated in order to form a balanced and cohesive *whole* (the *uni-verse*). It becomes evident, then, that reality cannot indeed be fragmented, and dualisms along with dichotomies (dissociative principles of natural dualities) historically employed in the construction of knowledge, and even so often experienced in the interaction between people, only generate imbalances of several orders. We can suppose that such imbalances are responsible, among other things, for the critical situation that has been observed with the elementary school teacher in office in Brazil, and that is the source of so many complaints, anguish, diseases and gradual disenchantment with the profession.

From a conducted survey based on the literature in the area of Education, the purpose of this paper is, firstly, to report the existence of difficulties of various kinds that negatively affect the teacher's work in Brazilian school institutions. In a second moment, it aims at presenting potentially useful reflections in the search for alternative ways in order to improve the interactions between the elements that make up the daily life of basic education, using some of the *Theoretical System of Affectfullness* assumptions as input.

Context and Method of Study

The idea of the study emerged from observations made throughout the professional life of the authors in contact with various instances of the educational scenario[2]. We have witnessed and experienced the increasing deterioration of interactions within institutions, as well as their interactions with other systems that are interconnected with them, causing many difficulties, anguish and discontent. Therefore, based on the assumption (or general hypothesis) of the existence of such unhealthy interactions in school institutions, we have delineated seven guiding pillars for the exploration of the various facets linked to the gradual disillusion with the profession of 'being a teacher'. The seven study pillars directed the literature review, which purpose was to verify what authors of previous researches have been noticed about it. In this regard, Scielo and VHL[3] research portals were accessed to search for articles and CAPES[4] Thesis Catalogue for thesis and dissertations. The following figure shows how these study pillars are named and it illustrates their organization:

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[2] In the specific case of this work, we point out the perceptions and motivations arising from the professional practice of the third author as educator, who works as a school supervisor in the municipal school network of Joinville in the state of Santa Catarina (South region of Brazil). This paper contains part of data collected in the context of the PhD Thesis of the referred author, oriented by the first author with the Postgraduate Program in Education of the Federal University of Paraná, Paraná, Brazil. This paper also relies on theorical-epistemological advising from the second author.

[3] VHL – Virtual Health Library (BVS - Biblioteca Virtual em Saúde - Brasil).

[4] CAPES – Coordination of Superior Level Staff Improvement (Coordenação de Apoio ao Pessoal do Ensino Superior).
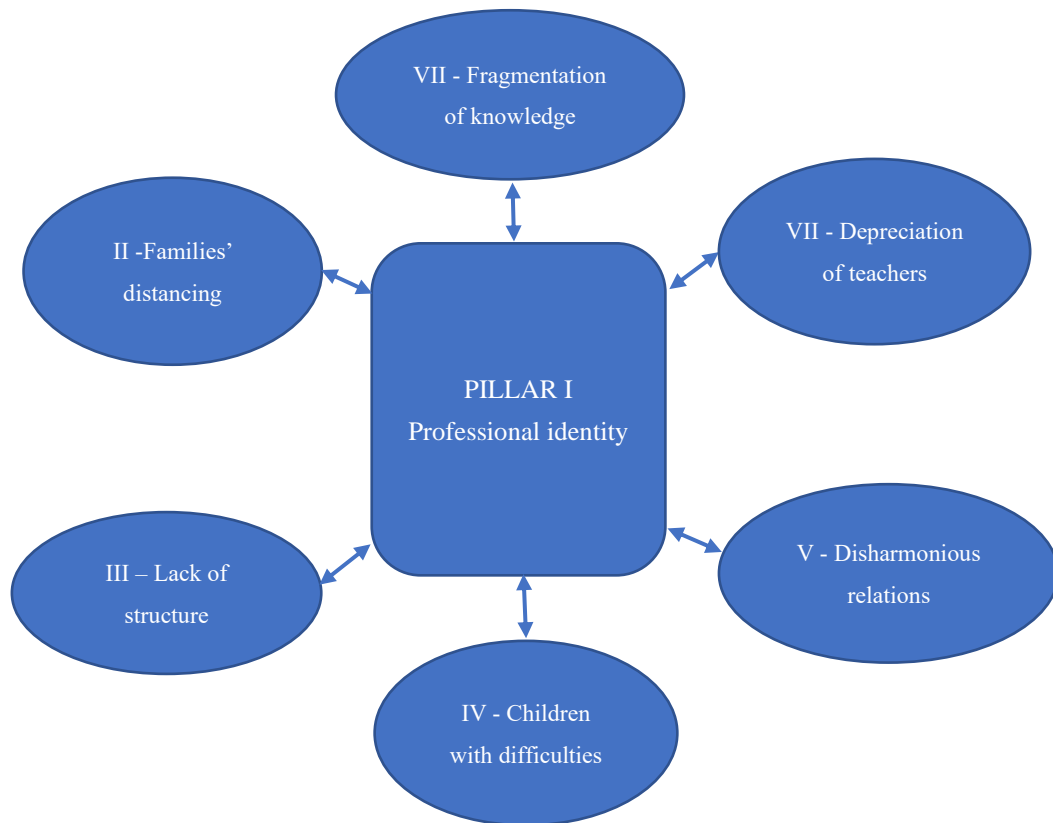
Figure 1 – Concept map of pillars of the study.

The following chart summarizes the amount of material found according to the search source:

Database	Found productions	Used productions
Capes	1248	57
Scielo	535	47
VHL	293	109

Chart 1 – Found and used bibliographic material, by search source.

The search was carried out considering the production of the last fifteen years and prioritizing the Portuguese language. Among the bibliographic references found, the intention of complete reading and eventual use of the material was refined when it was clear that it reached the criterion of having an effective connection with the theme addressed by each pillar. In the case of pillars in which potentially useful material was scarce, productions prior to the delimited period were also considered.

Herein we describe some of the findings we came across in the course of the literature review, organized according to the content of each study pillar. Dialoguing with the results, we bring reflections from the *Theoretical System of Affectullness*, in view of the objective sought in this work.

Results and Considerations

PILLAR I – Professional identity of the current teacher

When we think of professional identity as it is commonly conceived, it is not difficult to see that it has been quickly and inevitably affected by globalization trends and social change, promoting change in every respect. These changes bring about profound transformations in the professional world, including the teaching profession.

According to the literature, *identity* is a complex phenomenon that incorporates two dimensions: individual and collective. Dubar [7] states that "one cannot identify people without them, and yet one cannot spare others to forge their own identity." (p. 110). Cardoso, Batista and Graça [8], referring to the specificity of the teaching identity, explain that:

> The teaching identity is thus the result of a bibliographical and relational process (Dubar, 1997) biographical because it depends on initial formation and professional socialization in the conditions of professional practice, which gives it uniqueness, linked to its life history and the multiple experiences it entails (social, family, school and professional); relational, because it results from the relationship between themselves and others, identification and differentiation, which is built on the experience of action. (p. 382).

Therefore, rescuing the teacher's identity becomes a primary task, since it is perceived today in the daily life of the school that teachers are disillusioned with their task of teaching. This disenchantment seems to be the result of anxieties that plague them when they interact in the school environment and with the way the profession 'teacher' has been socially represented, having lost credibility and appreciation in modern times.

There seems to be a contradiction then, as Nóvoa [9] points out, although there is greater interest in the educational thing, recognition is being lost: "Much is said about schools and teachers. Journalists, columnists, university students, experts speak. Teachers don´t speak. There is an absence of teachers, a kind of silence from a profession that has lost its visibility in the public space." (p. 23).

The issue of devaluation is also highlighted by Souza, Petroni and Andrada [10], who research on the role of affectivity in the formation of the teacher´s identity. These authors call suffering "a bonding affection of affections" and they notice that at school there has been a predominance of suffering feelings, based on frustration at so many unfulfilled expectations and desires:

> The need to see his/her work recognized is both stimulating for the teaching career and frustating when the teacher doesn´t see himself or herself valued. Recognition of the other, or the lack of it, results in feelings of revolt, injustice and victimization. Their frustation is such that it keeps them imprisoned, lonely and abandoned to their fate. (p. 535).

The pressures suffered by professional teachers in the school context are also reported in the literature, warning that these may influence the responsiveness of professionals to students' needs – a fact

that can compromise the responsibility and ethics in the development of their activities. One of these pressures, dealt with in the literature, is the working hours of these professionals, especially in public schools. Ribeiro [11] studies the problems detected in terms of organization, quantity and quality of hours worked directly with students and overclass hours spent in planning activities, evaluation, preparation of classes and continuing education.

It is worth to mention that the imbalance between the educational system and the labor market, unfortunately, has made education a labor factory, a fact that deeply affects the professional identity of those who teach, since education focused on technocracy goals eventually provoking a depersonalized bond between teacher and student. This scenario, in turn, feeds the crisis in the construction of the professional teacher's identity, not least because not all professional teachers dominate the technologies and some do not even have access to them, as, for example, in contexts of schools in economically disadvantaged regions of the country where there is precariousness.

It is seen that the literature corroborates the hypothesis that there is a crisis installed in the educational landscape that negatively affects the teacher's identity. The *Theoretical System of Affectfullness* denotes that the things involved in the social institution 'school' are *out of order* in several aspects. Why could we state that? If we consider that the diversity of reality is made of a multitude of '*affects*' – which is, varied interactions in which we affect the world and are constantly affected by it – each "new" reality in interactional dynamics is formed by a new encounter or a reunion, in which always *three* main elements must be respected (a *triadic* structure): the *Self*, the "*Other*", and the "*World*" as a background. We can delimit clippings of different sizes, varying the scales and perspectives, and (re)positioning the proper elements to each context in order to form this triad. However, the essence of dynamic movement is maintained, regardless of the combination: the communication channel between the Self and the Other (both will always be positioned within some reality set, the World) will always be a relationship that must be understood in a broader sense, since it inevitably presupposes some kind of *affectivity* ('quality of affect'). The search for balance in these various "affects" is what we call *Affectfullness*. Sant'Ana-Loos and Loos Sant'Ana defend [4]:

> And this is in order to proceed to the outcome of becoming that every living being who, by the way, every thing or phenomenon, according to its characteristics, pursues: the good living or the proper existence – homeostatic self-preservation; which is often neglected – depending equally on the preservation of the whole, which is where and with what life is self-preserved. (p. 45).

In other words, when one of the interaction ends is not properly considered or respected – interaction devoid of *Affectfullness* – the equation does not close; the feedback cycle breaks, and none of the ends is truly preserved. Unfortunately, this is what we have seen in most interactions between people, and these with the rest of the world (with nature, for example). As we are constantly affected by different things at the same time, the lack of coordination in the midst of these forces creates confusion: scattered parameters, complexification, immobility, fear and anxiety, lack of confidence, purposelessness, engagement in questionable causes, excesses of various types, violence [6].

Many aspects of human life are compromised in the midst of this confusion – including people's experiences in school institutions (academic in general). The daily challenges focus on worrying too much about the syntax of things and too little about their true semantics. The pleasantness of the experience of teaching and learning about life and the world, from the exchange of knowledge and interaction with other people, has become something unpleasant and distressing.

Silva, Souza Neto and Benites [12] also present a critical view of how school and teaching profession have been constituted in our society. These authors also demonstrate the worry over the affective dimension that has been neglected. Among other things, they report:

> This model ends up forgetting that it [the school] is, above all, a center of human formation, a space of interpersonal relations, social pact, reciprocity, reconstruction of worlds, in which individuality depends on the expression of collectivity as well as collectivity cannot suffocate individuality. (pp. 228-229).

How to bring back respect for the Other? For the teacher, for the student? For each one who contributes (or should contribute) to the school dynamic be alive and rich? There is an urgent need to humanize the quality of teacher's work, to subsidize training that invests in the development of the affective-emotional and cognitive spheres in synchronization, recovering the resilience and alterity of this professional in a universe of pressure for results, good performance indices disconnected from real human development, conflicting projects and the use of new technologies only as "fads" and/or self-indulgence. One can see that there is necessity for honest reflection on practice as a strong strategy for the continuing education of teachers, especially when focused on the needs and dilemmas arising from the contexts of action and the real desire for engagement in self-development.

Professional identity cannot be disconnected from personal identity. And identity is linked to resilience; thus, the educational resilience can also be stimulated through the reconstruction of this identity, and vice versa. Once again, affectivity is shown to be the essential link. Brito and collaborators [13] reclaim Dejours's perspective [14], which states that it is possible for teachers to "transform suffering into pleasure, thanks to the affective relationship they establish with their students, which mobilizes and stimulates the use of their practical intelligence and creativity, and gives meaning to the realized work." (p. 596):

> The studies of Dejours (2004; 2012) developed from the psychodynamics of work show that this is not only a source of illness, because, *depending on the way it is organized*, work can also bring health and pleasure. According to this approach, workers resort to a specific type of cunning, practical intelligence, triggered when unforeseen events happen in everyday work, being fundamentally subversive and creative in relation to the prescription and whose underutilization is pathogenic. It is also necessary that practical intelligence, mobilized in the face of prescription insufficiencies, be recognized. (p. 590). (*emphasis added*).

In this sense, the *alterity* also demands to be rescued in the school context: sensitive listening to teachers and their needs, hospitality and loving, training aimed at the full development of this professional. This is the beginning of the resignification process of the teaching profession.

PILLAR II – Families' distancing from children's school life

Anyone who is in contact with an elementary education institution hears, at various times, complaints from teachers about the detachment of families from students' school life. They report lack of support for homework, lack of communication with the school, and the often-mentioned "education has to come from home" – a reference to a certain degradation in moral values, which makes children come to school without having learned any sort of kindness and respect in interpersonal treatment. This pillar addresses aspects related to families that surround the context of any school, also causing difficulties in the work of teachers.

However, what we observed is that the distancing of parents is not only in relation to the school life of children. It involves a set of social phenomena common in modern times, such as wage labour not only from the father but also from the mother, requiring both parents to be away from home for long periods; families involved in conflicts of various kinds, both internal to their families (divorce, drug abuse, among others) and external (trafficking and crime, for example); then lack of proper attention to their children is often the first consequence of a family breakdown. Due to both problems (and many others), even precocious attention – so necessary in the early years of a child's life to build his or her personality – has been transferred to day care centers, as most children enter in these institutions with a few months of life, spending less and less time with parents and relatives.

Regarding the importance of the family as a person's first social group, Araújo [15] stands out:

> This relationship of exchange [in family dynamics] occurs in order to dictate and limit the conduct of its members in search of a balance, while understanding the reasons that justify their hierarchical relations, their ideals, the definition of their roles, etc. It is this dynamic, together with our experiences, that will form us as individuals; it is still this that dictates how we will deal with our possibilities and difficulties. According to Alícia Fernández (1991), family dynamics also determine the degree of contact with the surrounding reality, it is this dynamic that will dictate whether this contact is allowed, punished, prohibited or stimulated, so the great importance of considering the family context in any study involving the development of human learning. (p. 38).

However, when the family structure is under threat, as in the case of misguided divorces, there are often situations in which parents, centered on conflicting with each other, forget that they are passing on their discord to their children. Fraiman [16] reminds us that, besides the omission in school meetings, there is often a denial of money for books and children's school material, which serves as a form of indirect aggression to the former spouses.

In addition to the existence of occasional conflicts, negligence in the task of taking care of children has weakened the family institution and caused far-reaching problems. Tresoldi [17] reports the current tendency of the family not to adequately assume the education of its children and teenagers:

> Although family breakdown, lack of healthy models, poverty, alcohol and drug use, and school dropouts contribute, they are not the only determinants. The family is the first group where the initial limits for a child's development will be established; however, sometimes the family, by failing to perform its function, tries to outsource this responsibility to others, usually the school. (p. 128).

The omission of parents to care for their children leads to various kinds of developmental possible faults. Lack of support, dialogue about the problems and feelings experienced, the lack of space and time to build a better quality of family relationships can lead to quite serious problems, as Fraiman points out [16]:

> This omission is also linked to grade repetition and low intellectual performance. The young person thus internalizes his or her pain, loneliness and shows by behavior what he or she feels as their parents' attitude: neglect, carelessness, unloving. Feeling unloved by their parents, he or she often gives up taking care of himself or herself. (p. 57).

Therefore, in the school context, children from different types of families are concentrated, even those who, by negligence or maltreatment, have been taken away from their families, finding themselves in shelters. Teachers are then confronted with children and teenagers with learning and socialisation difficulties, emotional distress, victims of violence, maltreatment, risk situations and prejudice. In addition, there are inclusion children in current school life, so called because they have special educational needs. Although they need even more care and attention, it is often found that the family does not participate effectively in their education.

When it comes to the family-school relationship, there is no way to think that only families stay away from school because of their problems and/or choices. The opposite is also true, because the school feeds back this distance. In this sense, Fraiman [16] explains that "the school itself, in the absence of a longitudinally structured project to promote the continuity of this integration, collaborates to the process of distancing". (p. 20).

The lack of preparation of the school and its teachers in dealing with interactional proximity (affectivity) has a good measure of responsibility on this situation. Souza, Petroni and Andrada [10], in a study conducted with teachers from public and private schools in the interior of São Paulo (Brazil), report that, although they seek to have bonds, they do not know how to deal with their affections, nor with those of the students:

> Teachers are not aware that affections can be facilitators of their teaching practice, as they don´t understand that they should, as a task, intervene in affective relationships. They understand that

their function is only to work for cognitive development, as if learning did not involve all the constituent aspects of the individual: cognitive, affective, biological and social. (p. 535).

And if neither families nor school properly understand the value of affectivity and caring in interactions, it is quite obvious that the consequence will be a distance between people, as well as a large number of children who grow up in need of support and parameters for their integral development. These children, once fully-grown, become adults who feedback the cycle of existence of a society without affectivity, therefore, with fragile bonds and with as many interactional problems as those mentioned so far.

Looking for ways to escape from this circuit of interactional failure, the phenomenon of over medicalization of children in the school universe emerged, thus believing to "cure" the problems. As Souza explains [19], "by medicalization one understands the process in which, through a scientific discourse, artificially transforms a problem that is collective, of social, political, economic, educational order, into a problem located in the individual, which is, an individual problem" (p. 95). There are countless referrals made by professionals from school units to specialized care services (psychology, therapy, neurology and psychiatry), as if through medication it were possible to reverse the problems caused by helplessness and lack of recognition of what each person needs, in fact, in order to develop healthly.

Some authors also refer to the universe of *online* pedagogies and entertainment, which has offered instrumentality that fosters the detachment of people within families, as well as families in relation to their children's school life. Initiatives that integrate the complex of technologies and media involve children and their families around a diverse set of events, proposals that "harmonize" entertainment, information and incentive to consumption. Fontana [18] characterizes this complex universe as a "cultural pedagogy" added to a great media cooperation to mobilize children, mothers and fathers and direct them to their private issues, to the detriment of collective family issues. Indeed, it is possible to perceive in the attitudes of children and teenagers a lack of interest in the way in which the contents are transmitted in school, demonstrating an immediacy in the elaboration of results and hyperactivity in behaviors. Their parents, under the pretext of being able to control their children better, give them state-of-the-art equipment, contributing to spread attention in the classroom.

In order to deepen the problem of lack of affectivity within families and schools, as well as in the interaction between these two social institutions, from an *Affectfullness* perspective, we will initially revisit Fraiman's speech [16]:

> Parents who give 'everything' to their children in material terms, are the same ones who have been unable to offer them affectivity, limits, understanding and the notion of social responsibility, necessary conditions for them to exert their voice in a responsible, critical and consequent way, in short, to be full citizens and builders of their reality. May the school not be a mere storehouse of absent parents' anxieties and anguishes, and of children and teenagers lacking in human relationships and hope for the future. (pp. 18-19).

Then, it is here questioned: What kind of life references (of oneself, of other people and of the world) are being built in the people who grow up being educated in this way? What are we teaching these children that "have everything" but at the same time do not have the essentials? And what about the children who have nothing, victims of fear, violence, complete abandonment; how is it possible for them to also build their history, their identity, their affective memories in the universe of chaos in which they find themselves?

The *Theoretical System of Affectfullness* explains that each person has a multidimensional structure in their psychic framework. Understanding this fundamental structure will allow us to comprehend why family and school should be much more attentive when educating their children and students, because the references collected and organized by a person throughout his or her life will configure this psychic structure and the dynamics of its functioning, determining who he or she will be.

This basic structure is called the *Psychic Cell* [5], shaped by psychological processes of essential nature, having as its main function to organize each one of us in reference to the reality in which we participate. The basic composition of the Psychic Cell is triadic: (1) the Configurative Dimension (which is grounded in *Identity*); (2) the Recursive Dimension (which is grounded in the *Self*); and (3) the Creative Dimension (which is grounded in *Resilience*). This *fundamental triadic unity* permanently widens and updates itself in the interaction with the physical and social environment, or by means of the contact with the Other – which, in turn, corresponds to the process of *Alterity*, constituting a fourth dimension of the Psychic Cell, called the Modulating Dimension. The fourth dimension, which appears when we interact, complements the individual triad.

According to this theoretical system, *Identity* is presented as the foundation of the Configurative Dimension because it is the phenomenon that configures, conforms, delineates, in other words, it establishes a certain way, identifying a person (or another being, or thing), referencing it as something definite and, at the same time, differentiating it from the others. Personal identity can take the descriptive form, as in a narrative, manifesting itself through symbolic mediators and each individual's own behavior in identity ramifications that fits into each experiential context.

Identity is connected to the *Self*, which is the foundation of and depends on the Recursive Dimension of the human being. In this dimension are arranged and organized the psychological resources built up throughout a person's life. These resources, in turn, encompass the knowledge of the world and the beliefs that this person builds about himself or herself – which are called *self-referential beliefs* that will guide the person when moving in reality. Therefore, the self defines each individuality (subjectivity), which will be completed and expressed through identity [2].

Resilience, in turn, is understood by the *Theoretical System of Affectfullness* in an expanded way, and thus becomes the foundation of the Creative Dimension. It is an essentially *amplifying* instance, as it brings together a set of mechanisms responsible for exploring the various possibilities of facing the world, creating new combinations beyond those already known and commonly used by a person in their usual patterns. In this way, it makes available especially to the self psychic resources to deal with new situations; consequently, it nurtures the self and expands its "resource bank", expanding its possibilities of action in the world [5].

Alterity, on the other hand, allows the aggregation of the essential triadic unity of each person to the Other and, therefore, possesses extreme value in the constitution of being, since it complements, in the interaction with the world, the "*me*" based on identity and self. It is seen as the main constituent of the Modulating Dimension, because it is from external feedback (coming from the various "others" that an individual encounters throughout life) that self-reference beliefs are validated (confirmed) or not; they need to be readjusted (refined, reorganized), a process that allows a person to regulate his or her subjectivity and, consequently, his or her behavior.

The four mentioned dimensions are self-complementary, interconnected and inseparable, moreover together and appropriately invested in their potential for development, they allow true *Affectfullness* to be realized: The emergence of a Homeostatic Dimension in which human beings communicate through a filled (full) language, experiencing their "*True Self*". This fifth dimension of the Psychic Cell aims, fundamentally, to find harmony in relationships and, thus, interactional balance – which must be considered on both a micro and larger scales.

Thus, based on these assumptions, *Theoretical System of Affectfullness* (STA) lends to Education a developmental perspective that can enable agents of educational processes to take greater responsibility for human evolution, to accept the challenge of broadening their ways of perceiving the world – which includes themselves and the educational practice applied to new generations. In other words, we can and should take advantage of our plasticity as humans to recycle and self-update our psychic systems. This involves creating and organizing new self-referential beliefs, both within ourselves and in helping our children and students to do so. In consequence, we will be redefining identities, updating our self, creating and solving problems in a resilient way, and, as a consequence, starting to communicate more affectively and fully. It is about learning and teaching "self-enlargement, resistance and resignification of the whole organism", with "creativity and development of intellectual ingenuity in the vicissitudes of reality" [5] (p. 69).

PILLAR III – Lack of structure – Precariousness in education

As an educational institution, the school is characterized by physical, administrative and social structures, and should always aim at the development of the individuals it comprises [20]. Principals, coordinators, school supervisors, teachers, staff, students, families, guests, community, among others, who interact socially in the school environment, should be the main elements of this institution, being able to relate properly with each other as well as with social interference and foreign policies [21]. Freire argues [22] that:

> The teacher has the duty to give their classes, to accomplish their teaching task. For this, they need favorable, hygienic, spatial and aesthetic conditions. Without these conditions, they move less effectively in the pedagogical space. Sometimes the conditions are so perverse that they don't even move. The disrespect to this space is an offense to the students, the educators and the pedagogical practice. (p. 66).

It is noteworthy that the criticism is not directed only to the architectural structure of schools, often in the absence of maintenance, depredated, without appropriate conditions for teaching work. Lack of

structure and precariousness are found in all aspects. There is a saying attributed to Ruy Barbosa[5], which has become a long-used expression in educational speech: "Full schools, empty jails" [23]. However, the sudden expansion of the educational system and the introduction of a rationalistic model in teaching (interconnected with the desired objectivity in production and use of knowledge), generated fragmented models in all senses, including the dichotomy between the "personal self" and "professional self " of the teacher [20], both in decadence. This is described by Monlevade, rescued by Ribeiro [24], the scenario in which the teaching work began to develop:

> Just as the factory evolved into machinery and automation, school work, "mutatis mutandis", followed the same path. The worker-teacher, in the midst of an overwhelming inclusion of millions of enrollments in the primary and secondary school systems from 1950 to 1980, doubled and even tripled their journey by pressure of demand and/or need for survival. This new work scheme has definitely made it impossible to devote much effort to preparing their classes and evaluating the production of the increasingly numerous students. From being manipulator of the teaching-learning process, they became more of a part of a system to the point of reducing their task of execution to a mere repetitive exercise, for classes and years at a time, first of "giving and explaining subjects", and then simply monitor the programmed teaching of textbooks, actually much more instructional booklets with information and memorization activities for students. (p. 105).

The massification of education allied to the precariousness observed in most basic education institutions in Brazil has been the focus of several studies. Interviews with teachers from public and private schools in the interior of São Paulo (Brazil), in the study carried out by Souza, Petroni and Andrada [10], led the authors to realize that:

> The teacher cannot fulfill so many demands – since not all of them are his or her own attributions – thus, the feeling that remains is the inability to promote positive results through his or her professional action. In this way, their practice empties of senses and causes discouragement, disengagement and even illness. (p. 5).

Regarding teaching illness, the research entitled "Working conditions and their repercussions on the health of basic education teachers in Brazil", conducted by the Jorge Duprat Figueiredo Foundation for Safety and Occupational Medicine (FUNDACENTRO) – an institution associated with the Federal Government of Brazil [25] – assumes that about 48% of the educators interviewed, coming from 27 Brazilian states, express suffering:

> The two major medical complaints of the teachers who participated in our study were voice problems, [previously mentioned], and psychological disorders, expressed under the

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[5] Ruy Barbosa (1849-1923) was an imminent Brazilian intellectual, lawyer, politician, diplomat, writer, philologist, journalist, translator and speaker and founder of the Brazilian Academy of Letters.

denomination of stress, depression, nervousness, burnout and always related to feelings of tiredness, frustration, guilt, discouragement, low self-esteem, overwork. In another excerpt, the study states: (...) we can draw a picture of the situations that cause most suffering in the teacher's work: Being embarrassed (by explicit or veiled assessments or threats) to do what they don´t think is right; not being able to do what they think is right (due to lack of school infrastructure, lack of pedagogical tools, lack of time, lack of training, lack of support), being confronted with situations they cannot deal with (violence, extreme poverty), being considered guilty for the misfortune of education, feeling isolated in their problems, without support from collegiate bodies, not seeing their effort or work recognized, feeling that their work has been devalued, socially and financially. (p. 15).

The teaching work seems to be becoming dull and incompatible with a healthy and full life, even at the higher levels of education. It is difficult even to speak properly of their working hours: it is reduced to 40 hours per week, but we know that the teaching professional also works at night, on holidays and on weekends, using hours that should be intended for leisure and rest [26].

There is another aspect that refers to the discussion about the precariousness in teaching, which is the inclusion of students with disabilities in regular classes, existing big tensions and conflicts with the effectiveness of this service, precisely due to the lack of specialized training of professionals to perform the attendance, lack of specialized teaching materials and other resources, not to mention mobility and accessibility. Indeed, Sant'Ana [27] warns that "as inclusive orientation implies teaching that is adapted to individual differences and needs, educators would need to be able to act competently with their students at various levels of education." (p. 228).

We have noticed that, in the historical trajectory of education, the experience of the 'professional teacher' has been increasingly marked by challenges while there is a movement directed towards productivism (priority of quantification over quality), which generates so many "*out of order*" situations. On the other hand, the commitment to life in society is undoubtedly one of the outstanding characteristics of human beings [4]. So, what is happening with our social life? Why are there so many distortions?

It has been explained here about the *Psychic Cell*, the basic psychic unit that every person possesses, but which is only completed in interaction with the Other. According to the *Theoretical System of Affectfullness*, the "individual" Psychic Cells shape, when they connect in interaction, a network of joints shaped into a kind of intertwined tissue, as if they had countless singular strands attached to each other. Sant'Ana-Loos and Loos-Sant'Ana [5] explain that, while the three dimensions of the basic psychic structure of the individual have to integrate constituting a dimensional unit, from the perspective of *Alterity* each individual needs to interact with one 'other' – which is also made up of three internal dimensions and must also act unifiedly – configuring something like cells that build a tissue: the *social tissue*.

However, when the necessary cooperation gives way to fierce individualism, when there is little experience of *reciprocity* – that is, the preservation of the two ends of any interaction, as explained earlier – this social tissue is not constituted, or is full of flaws and "amendments". In practice, this translates into a disconnected way of life, in which people generally either do not realize the problems resulting from this disconnection, or when they do, always attribute to the 'other' the causes of such problems. Thus, the

current serious tendency to pathologizing is fed, in which a person (or an institution) does not assume that he or she is also responsible for a problematic or disharmonious situation and projects it into the 'other', considering him or her 'problematic', 'sick', forcing them to internalize the guilt (usually at a much larger dose than he or she actually has). We have often observed that people find it easier to choose culprits and victims in a variety of situations rather than exercising shared responsibility. This leads to unbridled labeling behaviors, excessive medicalization, exacerbated victimization, alarming fundamentalisms – so many excesses that, far from solving situations, only deepen the initial imbalances.

In the educational context such logic applies to any setting we may consider. The child or teenager who becomes a "problematic student" in front of the teacher and the whole school context, and often also to the family – but who is, in fact, the depository of social ills reproduced generation after generation (as analyzed in Pillar II). The teacher who falls ill – is now considered and considers himself or herself weak and incompetent, and who, precisely because of this, becomes physically and/or psychologically ill – and thus painfully feeds a cruel inversion: the school institution, structured on so many deviations (ideological, political, social, scientific, material) that, in most cases, makes the conditions for real human improvement unfeasible and whose precariousness seeks to camouflage, keeping it presumptuously enraged. Meanwhile, teachers and students (who should be the protagonists of a context that should be focused on human development) are becoming more and more stressed, sick, "problematic", medicalized, losing resilience and nurturing a cycle of disillusionment and lack of perspective.

PILLAR IV – Children with difficulties/disabilities

The universe of obstacles faced by teachers in school institutions is immeasurable, including those difficulties manifested day by day by students. These are difficulties in learning to read and write, in the decoding/literacy process, in learning logical-mathematical reasoning, as well as behavioral and social situations that are often difficult to deal with – usually from students who are victims of violence and physical, sexual and psychological abuse – constituting a range of circumstances that interfere with teaching-learning activities.

The information listed in this study pillar, initially proposed as a distinct conceptual category, was increasingly approaching Pillars II and III throughout the research and discussion. Thus, although we have some more contributions from the literature to present here, the reflections will have a direct link as content previously discussed.

The situation of various problems manifesting in school has been repeatedly expressed by the high rates of school failure in Brazil. According to the consulted literature, the causes of school failure can take two forms: the 'extrinsic', when they are external to the individual, but affect him/her; and the 'intrinsic', when they are conditions considered of the own individual. Carneiro [28] explains that, among the extrinsic ones, there is the family socioeconomic situation, the fragility of education, which no longer meets the demands brought by the students, the physical structure of the schools and their administrative and pedagogical composition, as well as the qualification of the teachers. In this sense, Alves, Machado, Gastaud and Nunes [29] point out that the denomination 'school failure' may be inadequate to indicate the absence of the expected performance of the student. This is because, as Carneiro argues [28],

(...) when one observes the national rates of failure and evasion, one realizes that the school, in one way or another, is not adequately fulfilling its function and that, in this sense, it should reflect and assume its true role in the education of the young ones, favoring development and contributing to the acquisition of knowledge. (p. 5).

The difficulties seem to be bigger in schools in so-called 'vulnerable' territories. As Vóvio, Ribeiro, Novaes and Bravo [30], and also Oliveira [31] claim, schools fail to develop projects and strategies to deal adequately with an audience that lives very closely with serious psychosocial problems: extreme poverty situation and, therefore, children already inserted in the working field, children whose parents are more and more absent from their lives or even coming from shelter institutions, being around risk situations, exploitation, abuse, physical and emotional violence victims, which sometimes they already take part in transgressive contexts and need to provide services to the community as a socio-educational measure. In addition, taking into account the wider context, they are part of the group that becomes "the target of compensatory policies and criminalizing orders" [31].

Beyond the obvious extrinsic causes, other researches focus on learning difficulties that are considered 'intrinsic' – those related to problems in reading, textual interpretation and writing; for example, children with dyslexia, phonological problems related to speech or hearing, as well as problems involving logical-mathematical reasoning, understanding and problem solving. And the "inclusion students" who are added to the list: gifted, autistic, ADHD children, or who have other kinds of syndromes; these cases usually do not count on adequate preparation from the teacher. In fact, all this whole list of complications experienced by the teacher inevitably bring up again the question of the precariousness of the educational system, including the initial and continuing education of the teacher.

There is a large number of scientific papers that address the "problematic behaviors" judged 'intrinsic' to the individual that appear in the school, including a profusion of conceptualizations. Some of them point out the inability of the school to cope and help solve this situation. Rios and Denari [31], for instance, assert that children who present such difficulties reach high levels, constituting frequent complaints from parents and teachers, being already considered a case of public health. Most episodes are treated from a medical or biological perspective, according to which 'externalizing' behaviors (physical or verbal aggression, opposition, defiance, antisocial conduct, impatience, destruction of personal or other people's things) are more often considered as problematic and referred for psychotherapy [33] because they cause visible damage to the child or adolescent, as well as to the people in his or her life, which is, family, friends, teachers. The 'internalizing' behaviors, common in introverted children with low social interaction, phobic, also emerge in this context and are often not even perceived, because they rarely cause discomfort to other people. Regarding referrals to psychotherapy as a way to overcome problems, one of the studies found points out: the analysis of 2106 records of children seen at two psychological clinics in Porto Alegre (Southern Brazil), between 1979 and 2007, indicates that learning problems were the fourth main reason for consulting children in psychotherapy, corresponding to 12.8% of the sample [29].

The first question that arises is, especially in educational contexts: how to deal with the behavioral and learning difficulties of children in school? From an *Affectfullness* perspective, two issues must necessarily be taken into consideration, which are earlier to the search for "recipes" to "solve" problems in

a light way: (1) Any kind of behavior or difficulty that escapes the pattern of what we are used to in social interactions is generally considered a "disorder" or, at the very least, causes great discomfort and tends to be treated as "problematic". It is the tendency towards pathologizing of which we talked about earlier. (2) Such behaviors or difficulties require us to be better prepared to understand and deal with them. This requires continuous effort. And in contexts where people are almost always exhausted by various situations of imbalance that eventually converge (structurally or functionally) in the family and school, it becomes even more difficult to assume such responsibility.

Better preparation requires awareness that emblematic difficulties and behaviors stem from circumstances that we often do not properly understand. Even professionals (considered experts) almost always view them in a reductionist way, from a bias or the most convenient perspective at the moment. The *Theoretical System of Affectfullness* points to the need of analyzing both the *below* and *beyond* aspects of a specific point, so that the equation can be analyzed in a balanced way, without leaning either to one side or the other side, enabling to be resolved. This means that when we attribute the "blame" of a child's untoward behavior or difficulty only to him or her – to "his/her disorder" –, perhaps we are not being fair.

The same applies, in our view, to the very definition found in the literature of 'intrinsic conditions' (conditions of the individual themselves). In this sense, we ask: since, as human beings, we are totally intertwined with the people around us, as well as their products (culture, habits and projections of all kinds), is it possible to have conditions that are (only) individual? Or is every condition the result of shared interactions between one individual and others around him/her?

What about the abusively medicated children, as if they themselves were the "causes" of their ills? Or even teachers, who assume varying degrees of incompetence in their professional roles, becoming unhappy and sick? And that they give up fighting a precarious state in the much broader teaching-learning institutional activity – but which needs everyone's strength to be overcome?

If *Alterity* is the "gear" of coordination, modulation of the interactions of the elements that make up reality [5], from it we have the chance to check and alter (modulate, regulate) the modes of expansion, maintenance and representation of ourselves. This is because it has the function of *tuning,* allowing each one to put themselves in the place (on the scale) of the 'other' (engaging *empathy*) and vice versa, forming an interactional game that *needs* to appreciate balance in favor of homeostasis. To assume such a posture involves profound transformations in educators' attitudes and way of thinking – but it is probably the only way out of saving education.

PILLAR V – Disharmonious relations at school

Living beings, and more specifically human beings, have flexibility and adapt. This is necessary in establishing any interaction. In the reciprocity required in this process, Soares and Czeresnia [34] also recognize the importance of *alterity*, defined by the authors as "the recognition of others in a network of relationships that is constitutive of culture" (p. 60). They further state that:

> In the organized world it is practically impossible to say what the individual is and what is not, because they are not independent or isolated, but made up of elements, which in turn carry organization and individuality. (p. 55).

In a way of life where there is no possibility of not being the result of a complex network of interactions, the human being has to learn to live collectively, to build relationships of reciprocity, using the resources and knowledge available for their effectiveness. When we talk about living collectively, we talk about living *together*, always being in contact with the 'other', in different belongings, through which the human being moves on a daily basis.

The school is a potentially opportune space for us to exercise such capacity. Unfortunately, however, the essential alterity for living healthy interactions has been replaced by a large number of disharmonious relationships within the school environment. The precariousness that haunts the educational system, which we were discussing above, also affects close interactions as well. Great difficulties in managing the clashes between ideas, mismanagement of conflicts, disrespect of various kinds (including student indiscipline), abuses of power, bullying, and many psychological traumas that result from it all leave often indelible traces in the soul of most people who pass through the school system.

It is important to emphasize that desiring harmony and striving for balance in relationships does not mean aspiring to a life totally without conflict. If things in the universe are always affecting and being affected at various interactional scales, according to the *Theoretical System of Affectfullness*, it is precisely from affinities, analogies, resemblances, repulsiveness, in short, 'conflicts', in the primary sense of the term, that the various possibilities of existence are born, therefore, of *being* [35]:

> It is not in vain that science has recently stated that all that is seen, which are the components of the universe, as it can be observed now, are the result of collisions, that is, of encounters between phenomena and things that they were, for one reason or another, created by the expanding and essence forces of the universe.
>
> In this sense, to exemplify the idea that the affectivity of conflicts is what shapes reality, it is possible to ask: why do celestial stars tend to be rounded? One seemingly obvious possibility is that, during what we consider the history of the universe, billions of years, the ever-moving celestial bodies have been stoned (chipping or splintering) during various collisions (encounters) with other celestial bodies, and therefore missing some amorphous possibility that may one day probably have come forward. And that, as all things are moving in one way or another, would tend to happen in all instances of reality and its components; (...). (p. 115).

From an *Affectfullness* perspective, the key questions are: How to manage potential conflicts? How to deal with differences without annulling them, on the one hand, and, on the other hand, without making those differences so strong that they prevent healthy syntheses from being found? In other words, as previously announced in this article, how to interact respecting and preserving both sides of a relationship?

In the consulted literature we find some authors who have looked at how conflicts have been dealt with in the educational institutional space. For example, Nascimento and Simões [36] found that conflicts arise when there is a need to choose between different options and whose differences may cause tension. These are the conflicts classified in the referred study as 'interpersonal' and are the ones that most alter the dynamics of the work environment, because "they generate feelings that cause instability, discomfort, lack

of cooperation and trust, tension between individuals or groups." (p. 587). The authors also point out the conflicts of the 'intrapersonal' types (when the individual faces crises related to identity and manifested through anguish and confusion); 'intragroup' (within groups) and 'intergroup' (between two or more groups). The same study concluded that some of the interviewed professionals considered the positive conflicts necessary to generate innovation and change, to improve processes and make people see previously unnoticed problems. Others consider that conflicts have negative effects, hampering communication and important decision making.

It is likely that the negative effects mentioned are due to the unpreparedness of those involved in listening to the 'other' and dealing with different perspectives than their own, which leads to disrespect for the counterpart, managing the conflict inappropriately. We note that this occurs at all levels in educational institutions: between students, between teachers, between students and teachers, between teachers and managers, etc.

Vóvio and his collaborators [30] report an investigation on the quality of education carried out by Casassusem in 14 Latin American countries, aiming at detecting factors that influence the students' school performance. Among several other findings, such researchers highlighted the importance of the emotional climate in institutions, which must be permeated by harmonious relationships between students, and between teachers and students, with no fighting and violence in which everyone feels safe.

In this sense, Vinha and collaborators [37] developed, in two public schools, an intervention project aimed at improving coexistence, emphasizing that both preventive and curative actions to the problems detected in the school environment are necessary. The aim was to encourage the reflections of all involved about their beliefs, express their feelings and act morally. Thus proposed, the project "ceases to be 'for the students' and becomes 'for us' because conflicts will no longer be resolved only by adults, but by all those who live in respectful coexistence." (p. 120).

Rebolo and Bueno, in turn, were concerned with the satisfaction factors that affect teachers in the school environment by applying a questionnaire to 250 public school teachers [38]. They evidenced that happiness and well-being have significant value in the professional's permanence in the occupation. The authors argue that work can be viewed from two angles, since it is the activity that allows man to transform and transform his reality: "in the first, it is seen as a necessary evil that only guarantees survival, as an activity generator of suffering; on the other, as a pleasurable activity that enables the psychosocial fulfillment of the one who performs it"(p. 324). In fact, work can provide satisfaction while generating frustration, conflict and dissatisfaction, depending on the expectation which the individual carries with him or her: "(...) it is considered that the happiness related to the teaching work will be obtained when the result of the teacher's evaluation of himself/herself as a worker and the existing conditions for the accomplishment of their work is positive." (p. 324).

We can easily see that, basically, no matter how varied the scales of analysis (of the types of relationships established), the interactions in which *Affectfullness* exists prove to be the essence, the basis for reversing the problems announced in all the pillars of this study. *Affectfullness*, as explained before, presupposes the opening of the communication channel between the 'I' and the 'other', in a dialectic that necessarily leads to a synthesis that preserves the integrity of both. Otherwise, we will always be faced

with unresolved conflicts and confusion – which leads to states of fear and anxiety, lack of trust, loss of purpose, engagement in dubious causes, disrespect and violence [6].

PILLAR VI – Depreciation of teachers

The National Education Council and the Brazilian Chamber of Basic Education (CEB), in the review of Statement no. 9/2012, stresses that the teacher is the most important element of the educational process [25]: "Their work is pivotal for the quality of education and contributes decisively to the development of the country, in all its dimensions. In order for the teacher's performance to correspond to the importance of this social role, their work needs to be valued". In this document there is also a question: "What is valuing the teacher?", followed by clarification:

> Firstly, to establish with them a relationship of respect for their needs as professionals and as citizens, always having in perspective the quality of education. This goes through their initial qualification; continuing education in the workplace as a structuring State policy for the continuing education of the teacher; fair and attractive career; decent wages; work conditions; effective participation in the management of the political-pedagogical project of their school unit and in the definition of educational policies. (...) on the other hand, satisfactory physical structure and environmental conditions in schools, equipment, teaching materials, organization of school times and spaces, and the correct composition of their working hours must be guaranteed, without overloading them with excessive work in schools' classroom, directly with the students. This will result in more motivated and better prepared professionals to teach and participate in the entire educational process in their school unit and education system. (p. 14).

Rebolo and Bueno [38] also point out that the construction of well-being and appreciation in the teachers' work is linked to the positive results he/she produces, being rewarded for this, "(…) it must make sense and be recognized as useful and important in the context of profession and society as a whole. This is what gives the teacher the ability to approve himself or herself and approve the accomplished action" (p. 329).

However, recognition and approval require good results, which, given the precariousness context already discussed, is difficult to achieve. As Ribeiro [24] reports, problems are detected in terms of organization, quantity and quality of hours worked, excess of students in the classroom, precarious working conditions. Mendes [39] adds that the results presented by students are the responsibility of the school and that a bad result "not only contributes to the devaluation of the teachers but weakens the credibility of the pedagogical work" (p. 69). We often observe that what is important for school management and coordination is the mere control of the discipline to the detriment of meaningful pedagogical practices.

Too many students in class demands too much of the teacher. Most of the time, they find themselves powerless to assist a large number and diversity of students in class, which makes them live under psychological stress. The stress is increased by the excessive workday – most of the time conditioned by low wages, which force many teachers to work in the morning, afternoon and evening for a decent wage – in addition to the "behind the scenes" work. Brito and collaborators [13] explain:

> According to Neves and Seligmann-Silva (2006), based on studies carried out in various regions of the country, the working hours exceeds the prescribed because teachers usually take work home, which is equivalent to unpaid hours, and also has to attend vocational training courses that take place outside their working day. (...) The work breaks are considered insufficient or nonexistent, because during the breaks teachers continue to work in the classroom, as they accompany the lagging students at the end of class exercises (...). (p. 592).

The moral harassment that strikes teachers cannot be omitted. The study of the subject of 'moral harassment' in educational institutions is not new and, according to the authors researched, began in 1978, but has become more relevant in recent years. The most common practices of harassment in these environments are, according to Paixão and collaborators [40]:

> (...) disrespect, sarcasm, intentional lack of attention, provocations, disturbances of order in the classroom and the school environment in general, abuses due to economic power with threats to physical integrity, being the the last two items increasingly present in the institutions. (p. 518).

Many cases of moral harassment that occur inside the school tend to be smoothed over by the institution. Paixão and his collaborators [40] argue that this occurs especially in the context of private institutions, in which, often, "the noblest educational principles are forgotten or weakened and the figure of the educator is vulgarized in the name of markedly commercial or mercantilist values." (p. 517). The authors argue that institutional discussion is fundamental, in addition to victim support and the creation of clear rules to curb future unethical behavior, as a foundation for preventive actions.

Why do the facts mentioned here contribute to the devaluation of the teacher? Because they do not come across with even the opinions that standardize the educational work, much less what is advocated by the *Affectfullness* perspective, referring to alterity and care in interactions as a form of existential balance. We also emphasize that this pillar is closely related to Pillar I, about the teacher's professional identity; therefore, the comments we made earlier fully apply to the context in question. In addition to them, we can, however, add a few more reflections, as they come subsequently.

The rescue of the etymology of the word 'education' can be very instructive when one intends to analyze the attitude of individuals involved in educational acts. Its origin is Latin: *Educatio*, which means to create or nourish; culture, cultivation. 'Education', the action of educating, designates both an act or process (the process of educating), as well as an effect. In this sense, it can be considered that the greatest invention (as a creative engine) of human being as a cognizant is, precisely, education. Sant'Ana argues [41], "(...) what could be more ingenious than creating something to create?" (p. 26). Human beings have formulated a "method" that processes and (re)invents human beings themselves: *education*. Thus, a person who is born, still facing an evolutionary process of physical and psychological formation, can rely on the experience and help of their predecessors, so that this process can be better accomplished.

The terms *educare* or *educere*, which literally mean 'drive out' or 'direct something out' are also linked to the etymology of the word 'education'. The term is composed of the union of the prefix *ex*

(meaning 'out') and *ducere* (meaning 'direct' or 'lead'). But what exactly is leading? Who do we lead? Where do we lead? The words 'give direction', 'lead', 'guide', 'give access to', 'drive', 'indicate a direction' and even 'be responsible' are related to educating.

Then, it seems that the hardest question to answer is: where do we drive to? It is said that the great goal of education is the formation of skilled, conscious citizens and participants in society. The danger of focusing only on "citizen formation" is an estrangement from the main idea that *human beings* who are being educated and, thus, there is no citizenship without investing in the construction of *individuals* who, *together*, form the social tissue. Using the ideas of the philosopher Rousseau, it can be said that before the individual is related to *social* conditions, he/she is firstly linked to his/her *human* condition. This is important to remember because one doesn´t exist without the other. Therefore, to educate is *also* – but not *only* – to form citizens.

The fundamental educational task should then be the development of mindfulness [41]. Consciousness arises for the human being as a vision of reality of the world. This vision is its effective existence: interpretation, knowledge, understanding and human reason. In this way he/she can play differential role in nature (the animal that thinks); criticize the system of life in which they find themselves; have freedom to develop; seek to understand the totality of the world (the purpose, the meaning, the value of life and the world); and, above all, maintain the human ambition to explain everything. And this is all that the school – as a human social institution legitimated to foster education – in one way or another aims at, being increasingly attributed to it and charged with such responsibility every day [42]. But for this to be possible, *all* people in an educational institution should be engaged in fully developing themselves – in all instances of their *Psychic Cells* [5] – which means always being open to learning, constantly investing in their self-structuring, while perfecting the ways to lead (educate) to consciousness those under our responsibility. Within this perspective, there is no place for depreciation.

PILLAR VII – Fragmentation of knowledge

"Knowledge must be at the service of the realization of being. Otherwise, nothing is worth it." [43]. That is how Vergueiro expresses his defense of meaningful knowledge, with the function of integral development, based on Jung and Byington statements. To acquire knowledge, for the author, is "to be able to apply any content to all dimensions of the *self*, not exclusively to the rational dimension" (p. 206). It states that knowledge must emerge in the midst of relational experiences, permeated with affectivity, and thus the identity of the teacher must be shaped. Whereas, Galindo [44] recovers Moscovici, for whom "knowledge does not exist to be simply transmitted; it is transmitted for a purpose according to unanimous conviction" (p. 17); therefore, it is not enough for the individual to receive the information, it is important to take a stand on the proposed.

Although the above statements may seem obvious, unfortunately at school this is not what happens most of the time. Then, it is necessary to reflect on the "thingification" of knowledge through teaching, making it fragmented and focused almost exclusively on social-productive work. In the kind of society we live in, work and education have become commodities, with economic value determined and regulated by market laws.

The school system, in general, doesn't give significance to the human development of the individual in his/her entirety. It seems to be limited to passing on the programmatic contents of the so-called 'curriculum', guided by matrices of skills and competences that children are supposed to have to advance to the next year – skills and competences that are not, in fact, usually incorporated into the development of each person participating in the educational process. Regrettably, the contents are placed in isolated "boxes" (the disciplines or subjects) and the scenario of "modernities" has further fragmented the true essence of knowledge.

The "new" knowledge in times of "network" and the changes in information technologies unfold in fast changes throughout the social order, providing new modes of subjectivation. Amarante [45] explains that this is about a dissociation between techno-scientific culture and the culture of the humanities. A major challenge for teachers in Brazil is the radical transformations in information and communication technologies, with a lack of harmony between the initial investment in new equipment and the preparation of the teacher for its management, as well as the maintenance services for these machines. However, we consider that an even greater challenge is to reconnect knowledge – which comes out already fragmented from scientific and academic institutions under the specialization paradigm – in a way that makes sense in the students' learning experience. The pulverization of the content to be transmitted, allied to the lack of preparation regarding the pedagogical resources, finally added to the elements listed here as related to the educational failure. Attempts to articulate content often end up becoming a "false" interdisciplinarity, since there is no *effective* interaction between the contents of the various disciplines that make up the curriculum, not even those that become the target of interdisciplinary or multidisciplinary work.

In this sense, another strand in the educational work that has been gaining strength in Brazil is the so-called Integral Education. Gadotti [46] asserts that:

> The concept of integrality refers to the basis of education, which must be integral, unilateral rather than partial and fragmented. An integral education is an education with socio-cultural quality. The integration of culture, health, transport, social assistance, etc. with education enables the integrality of education. (p. 52).

However, once again, unfortunately, we affirm that the integral education that has been implemented in Brazil still doesn't show effective 'integrality' – neither with regard to the articulation of the areas of knowledge nor the harmony between "abstract" knowledge and that experiential knowledge, referred at the beginning of this topic, which necessarily integrates all aspects present in the human being.

It is commonly said that there are "various worlds" in school. But we argue here, inspired by the *Affectfullness* Method, that these "various worlds" (in whatever sense we want to think of them) need to be seen as *one single world* in order for them to tune into and thus be able to deal with them more effectively and with less wear and tear. This is the basis of *entropy* control – a concept derived from Physics that refers to the measurement of disorder in a specific system.

As has been theorized, entropy leads systems to behave unpredictably or uncertainly. It is also commonly stated that the more complex a system, the greater the tendency to become entropic (or chaotic) [2]. However, through a *monistic* posture it is possible to contain the entropic sense that complexity entails.

This is because in the interaction with the broader or even more restricted reality, the elements of a system can make exchanges that (re)balance them dynamically towards homeostasis. Indeed, the *Theoretical System of Affectfulness* argues that the whole set of interactions of reality makes a single, *monistic* sense – which is, by definition, the overcoming of dualism and fragmentation.

We can conjecture that the 'difficulty of being of humans' [35] is the "human version" of entropy. We can probably consider the school, which has been presenting so many problems as the ones we have presented so far – therefore, with so much difficulty to materialize as an effective *locus* of human development – as a good example of an entropic system. However, this can only be seen as a temporary question, typical of our current evolutionary moment as a species. When we truly assume an interactional paradigm in our lives and learn to deal with interactions, we will make our lives as humans less arid.

A common purpose is what unites the parts; therefore, through dialogue we can find this motivation and, in doing so, the relationships can be synchronized, based on the search for homeostasis – that is, the balance between the parts so that there is clarity in solving problems, in daily challenges, favorably to the construction of knowledge directed to human development and not merely to meaningless transmission without absorption.

In this same line, we defend the idea that our psychic structure follows (or should follow, if well developed) exactly the perspective above embraced. To interact, in the human case, is to defend/perform (to the right extent, as already explained) individuality. But also, for individuality itself to make sense, it must be given a considerable meaning of the species and the world: first in the simplest niches (family) and then in the most complex groups (school, work, institutions, community, country, etc.) until it becomes a reality in consonance with the most universal ecosystem.

If complex systems – such as human processes – may achieve an acceptable level of balance (homeostasis, harmony), and why not say of *happiness*, then these systems will be able to control their actions – which depend inexorably on how they perform their interactions. In this sense, *Theoretical System of Affectfullness* expresses the thesis that the human being – who can be seen from the perspective of their psyche, because it manages their actions/interactions – despite being a highly complex system, both in the individual and collective spheres, it can achieve such a balance by better understanding how to develop [4].

Conclusions and Final Remarks

Not only in Brazil theorists have been dwelling on the various aspects that cause teachers' disenchantment with the development of their professional activities, associated with the recognition of the problems faced by the school. The worrisome reality expressed, as Giovinazzo Junior [47] reports, "the way in which technological rationality affirms itself as a model of competence, valuing and elevating efficient performance to the condition of myth". About the result of school education, the refereed author warns:

> It is impracticable to imagine, in this society, a school that does not reproduce inequality, that does not produce individuals wrapped in pseudo-formation and deformed, in short, that does not reproduce the failure of the school itself. This is the opposite of efficiency, since a trend seems

to be underway that will cause large numbers of students to leave without the minimum conditions to even adapt and integrate into society. (pp. 66-67).

Awareness of this situation, however, coupled with the real intention of change can become a breeding ground for engaging in an *Affectfullness* stance. We start from the idea that a primary school teacher, for his/her responsibility to contribute to the development of children and teenagers, and to help make them "good people," whole and socially engaged human beings, must be an 'Affectively Expanded Teacher'. And what is an '*Affectively Expanded Teacher*'? It is that teacher who seeks to develop, precisely for the purpose of achieving fullness, both individual and interactional aspects. As much as the everyday situations of the school in which the teacher is inserted seem difficult and even impossible to be solved, hope and perseverance, "reinventing oneself", thinking committedly about the process of building oneself and the other is an important step to be taken. And, from this perspective, in the pursuit of the (re)enchantment of the profession, it is deemed that, from the moment the individual allows himself/herself to perceive nature, in the sense of allowing himself/herself to be "invaded" by their infinite processes, he/she is affected by influences that are not necessarily already in their 'bank of psychological resources" (perhaps only in the intuitive or instinctive sensitivity, but that still needs to be formatted so as to apply to concrete human situations). Consequently, it can rise to new logics (having productive insights), resiliently allowing oneself to "travel" through the "world of possibilities", as quantum physics would say, and find new paths and solutions.

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