CHAPTER VI

THE AFFECTIVE DIMENSION

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The Affective Dimension could also be called the ‘Emotional Dimension’. The Internet Encyclopedia of Philosophy defines emotion as one type of affect, the others being mood, temperament and sensation. It can be understood both as a state of being as well as a process one goes through. For example, being angry or sad is a state of being; ‘experiencing joy’ or ‘bearing pain’, on the other hand, may be understood as a process. Under Section 6.2, ‘Various Theories of Emotion’, in this chapter, we discuss some plausible theories on the causes and working of emotions. In the Section that follows, we briefly trace the history of the philosophy of emotion and relate it to education.

6.1 EMOTION

In his ground-breaking book, Emotional Intelligence, the acclaimed author, Daniel Goleman, defines emotions as ‘feelings’ (Goleman 1995, p. 289). ‘Emotions’ and ‘feelings’ have been distinguished as changes in body state in ‘response’ to positive or negative situations and the ‘perception’ of these changes respectively (Damasio, 1994, p. 145). The emotional-literacy mission in the 1960s, in the United States, refers to the term, ‘affective education’ (Goleman 1995, p. 262), which advocates an immediate experience of the lesson being learnt (typically, motivational or psychological). Emotional literacy holds that such lessons go deeper through affective education. Emotion is also called ‘affect’ in reference to learning (Arnold, 1999, p. 1).
From the earliest times in Greek Philosophy, the emotions and passion of the *anthropos* were relegated to an inferior status. Considering the emotional life as animal and basal, the passions were consigned by several philosophers as well as popular culture. The earliest record of the emotion as a dimension is perhaps from Plato, who divides the human soul into three parts, the appetitive (embodied), the spirited (affective) and the philosophical (cognitive). Let us start at the ‘living principle’, which Plato calls the soul (Netleship, 1935, p. 3). Nettleship illuminates that instead of analyzing the soul directly, Plato proceeds to study human society, because in society, we see human ‘writ large’:

In society we see the human ‘writ large’; in other words, that in the broad outlines of the state, with its classes, its trade and industry, its military and political institutions, the secret and subtle elements of human nature come to the surface, take visible shape, and are unmistakably legible to the observer. (Netleship, 1935, p. 3).

In the hierarchical model of the parts of the soul, the appetitive soul took the lowest place (Netleship, 1935, p. 9) even though it occupied the largest space (Netleship, 1935, p. 11) in the soul. The cognitive element or the philosophic or the rational soul took the highest rank in the scale of worth. The cognitive element is not merely a complementary dimension in relation to the spirited element. In Plato’s scheme, it is the ‘natural master’ of the spirited (affective) (Netleship, 1935, pp. 12 & 16). Clearly, Plato accorded a lower worth to the emotional dimension than the cognitive dimension.
However, the cognitive ability does not account for all that is human in us. Historically, we have the Stoic, Epictetus, who assigns a certain exigency to emotions and passions:

[T]he most important and especially pressing is that which has to do with the stronger emotions; for a strong emotion does not arise except when a desire fails to attain its object, or an aversion falls into what it would avoid. This is the field of study which introduces to us confusions, tumults, misfortunes and calamities; and sorrows, lamentations, envies; and makes us envious and jealous—passions which make it impossible for us even to listen to reason.¹²⁹

In the conflicting relationship between passion and reason, Shakespeare, in Hamlet, says: “Give me that man who is not passion's slave, and I will wear him in my heart's core.”¹³⁰ A number of philosophers subscribed to debasing passion and making it subservient to reason. It was perhaps Rousseau, who in reference to education, claimed for the first time (see Section 4.6, Kant vs. Rousseau, for quote from *Emile*) that emotions have an important function¹³¹ in the human being. Jean Paul Sartre also made a case for emotions in the human person. Emotions in human beings are not accidents or some disordered reactions gone out of control (Sartre, 1993, p. 17). John Dewey, in the context of education in the early 20th Century, made an important assertion affirming

¹²⁹ Epictetus not only legitimises emotions, but makes it imperative for the correct working of the intellect. See https://www.loebclassics.com/view/epictetus-discourses/1925/ pb_LCL218.23.xml

¹³⁰ http://www.enotes.com/shakespeare-quotes/my-heart-hearts

¹³¹ Rousseau, in *Emile*, says: “Pure reason may lead us to approve or censure, but it is feeling which leads to action.” Online free eBook, http://www.gutenberg.org/cache/epub/5427/pg5427-images.html
the role of emotions by delineating their place alongside the rational/cognitive dimension of the human being. It is only when we consider the emotions as legitimate that the human person can live the rich and full life:

Traditional theories in philosophy and psychology have accustomed us to sharp separations between physiological and organic processes on the one hand and the higher manifestations of culture in science and art on the other. The separations are summed up in the common division made between mind and body. These theories have also accustomed us to draw rigid separations between logical, strictly intellectual, operations, which terminate in science, the emotional and imaginative processes which dominate poetry, music and to a lesser degree the plastic arts, and the practical doings which rule our daily life and which result in industry, business and political affairs. In other words, thought, sentiment or affectivity and volition have been marked off from one another. .. Little room is left for living, for the sake of living, a full, rich and free life (Dewey et al, 2008, p. 104).

Dewey further assigned a precedence for emotions even in an otherwise non-emotional, ratiocinating process: that a problem has to be felt emotionally before it can be rationally addressed or solved! In Dewey’s words, “A problem must be felt before it can be stated. If the unique quality of the situation is had immediately, then there is something that regulates the selection and the weighing of observed facts and their conceptual ordering” (Dewey, Hickman & Alexander, 1998, p. 386). Adrian Van Kaam emphasizes analogously:

Many innovations carry implications for the wisdom of living, [...] they filter down into the pre-reflective realm of consciousness where they collide and fuse, erode former convictions, and insert a new awareness that leads to a
rebirth of central vision. We live such a new image in attitude and action before we know it rationally (Van Kaam, 1983b, p. 56).

More recently, with the work of neurobiologist, Joseph E. LeDoux and psychologist, Goleman, we learn that emotional health and intelligence together determine how the ‘rational mind,’ and the ‘emotional mind,’ are two distinct dimensions of the human being. They are close approximations of folk distinctions of ‘head’ and ‘heart.’ They are different because there is a deeper order of conviction when something is known in the heart (emotionally) rather than knowing it in the head (rationally) only (Goleman, 1995, p. 8). The emotional framework in the brain gets its growth and development through social situations of engaging at the crossroads of life unless otherwise impaired by brain injury.

Even in research, which is considered a dispassionate, rational activity, there is room for emotion. Romanyshyn (2007, p. 55&194) pointing out that research often claims the researcher through his/her wounds, said: “The wound becomes a work that is part of a larger story”, and further, “We are drawn into our work through our wounds […]”. Through his/her wounds, the researcher strongly identifies with an unsolved problem. In most cases, these wounds are emotional and they wrench the researcher and lead to extraordinary insights.
6.2 VARIOUS THEORIES OF EMOTION

There are several theories of emotion claiming foundational status today. The first among them are the Evolution Theories,\textsuperscript{132} which focus on the historical setting of the \textit{anthropos}. They claim that the cause of human emotions can be traced back to Darwinian natural selection that occurred many centuries ago. Both humans and animals display emotion-like responses. It is therefore, likely that emotions were present in a common ancestor. However, establishing that emotion is an adaptation is impossible because there are no fossil records to examine, unlike in the case of the hominid, the physical features of which can be studied across time dating back several centuries. Since the 21\textsuperscript{st} century student has departed from the company of nature, the formative aspect of the natural environment influencing emotions is very remote.

There is another force playing in emotion: ‘technological darwinism’, which may be understood as the adaptation required to learn in the digital universe. It throws up new challenges. For example, it is agonizing for anybody to be stuck with email or word-processing software. Whereas time-taken for routine tasks has been reduced, the complexity has increased. This calls for a new set of abilities—not computational abilities but meta-level solution-producing strategies. The computer revolution has dealt a telling blow on many, particularly the elderly—many have become ‘outdated’, have lost their jobs and are driven to clinical depression. For the young school-going child, technological Darwinism is a new demand and opportunity. Video games

\textsuperscript{132} The Internet encyclopaedia of philosophy presents a wide ensemble of theories of emotions. See http://www.iep.utm.edu/emotion/
and pornography on the internet have the potential to hijack the emotions, leading to obsession and certain forms of mania.

The second approach to emotion theories considers emotions as socially induced. Some anthropological studies have shown that in different cultures of the world, there are different understandings of emotion, that there is not a one-to-one correspondence between the name of a particular emotion in the English language and say, Japanese. An example would be the emotion, *amae*, which is a feeling of dependency on another for love. Similarly, the Ifaluk people refer to an emotion named *fago*. *Fago* is translated as “compassion/love/sadness” and it is unlike any single western understanding of emotion (Geeraerts & Cuyckens, 2010, pp. 1207-1208). According to Social Theory of Emotion, emotion may be understood as interactions between people rather than occurring in a solitary individual as a response to a particular stimulus (Parkinson, 1996, pp. 663-683). Language, social practices and other elements of an individual’s culture have a significant role in the formation of emotions (Harre, 1986, pp. 2-14).

The third category of emotion theories are those that consider emotions as a process triggered by a stimulus, like a thought or a memory followed by a bodily response. For example, emotions can cause a change in acceleration of the cardiac rhythm, skin conductance, muscular contraction or facial expression. Accordingly, we have three theories: the Cognitive, the Non-cognitive and the Somatic Feedback theories. The cognitive theories posit that between a stimulus and a bodily response, there is definite activity in the cognitive dimension, where one is

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133 The Ifaluk people inhabit a small island in the Pacific Ocean.
thoroughly reasonable in one’s assessment of the situation and the accompanying stimulus. Every individual has beliefs, desires, goals and tendencies before an emotion causing situation is encountered. The individual evaluates the situation in the light of these factors and produces a response.

A particular variant of cognitive emotion theory is the judgment theory, which claims that emotions can be manifest based on judgment of a situation. The contemporary philosopher, Martha Nussbaum, one of the strongest proponents of this theory, illustrates this through the phenomenon of anger, and says: “Each element of this set of beliefs is necessary in order for anger to be present: if I should discover that not $x$ but $y$ had done the damage, or that it was not done willingly, or it was not serious, we could expect my anger to modify itself accordingly or recede” (Nussbaum, 2004, p. 188). The central idea of this theory is that the subject actively does something rather than letting something happen to him/her. Judgment is based on certain sets of beliefs. The absence of those beliefs will ensure that emotions do not occur.

In contrast to the above, we have the Non-cognitive theories, where there is an automatic and direct generation of emotional response when faced with a stimulus. The interval between the stimulus and the emotion response is sometimes extra-ordinarily short (Ekman, 1977, pp. 39-84). There is no evaluation or judgment of the situation or stimulus. It is like reflex action. Non-cognitive theory of emotion would explain the sudden and extreme manifestation of emotion in a situation of grave danger. The cognitive element just does not have a part to play. It is more like instinctive reaction. Professions like fighter pilots or stuntmen in films
require response without any significant time for the cognitive message to be formed and routed somatically.

The somatic feedback theory is the third in this category. The earliest proponent of this theory was William James. The mind gets a feedback from the body after a stimulus causes a bodily change. This theory (also called James-Lange theory, 1890) suggests that once the bodily response has begun, the mind registers these changes and the accompanying changes in the mind are the emotions (Denzin, 1994, p. 16). According to somatic feedback theorists, there are different sets of bodily changes associated with different types of emotions.

6.3 A THEORY OF EMOTION: SARTRE

What we have briefly discussed thus far in the previous section have been emotion theories proposed mainly by psychologists. Let us now explore a theory of emotion proposed by a philosopher and build upon it in later sections of this chapter. The famous French philosopher, Jean-Paul Sartre, presents a theory of emotion (Sartre, 1993, p. 70) that questions conventional assumptions of psychology and claims that its methods are inadequate in understanding the nature of the human psyche. His main line of argument is that the mystery of the human mind is beyond what science can address. Sartre says: “Psychology, insofar as it claims to be a science, can furnish only a sum of miscellaneous facts, most of which have no connection to each other” (Sartre, 1993, p. 5). He claims that the mind does not lend itself to the methods of an objective natural science, but is far, far more complex and locates his investigations in the field of phenomenology. He claims that psychology, as a science, can only point towards a mixture of facts unrelated to the reality of the
anthropos. This has unfortunately come to be because emotions have not been understood in the proper context. If anthropology be defined as the discipline that helps understand the essence of the human being and the human condition, then we have here an original insight offered by Sartre into human emotion through Phenomenology.

Sartre recasts the idea of emotion from one that considers it an accident to one that views it as a phenomenon. For him, a phenomenon is a ‘manifestation’ (Sartre, 1993, p. 14). He makes a fundamental departure from the Associationist school, which holds that there is a connection between successive mental states and their attendant spatio-temporal environment. It goes back to Plato and Aristotle and philosophers, like David Hartley, John Locke, David Hume, John Stuart Mill, etc. of the British Associationist School (Taylor, 2013, p. 103). Conditioning is one of its later developments. With Sartre’s new approach, we are asking and interpreting new meanings about the operation of the human mind. The hitherto unquestioned method was bipolar: the spatio-temporal perception, on the one hand, and reflexive experience rooted in intuitive knowledge of the self, on the other. There are competing demands on each pole.

The choices before us are either (a) complementariness of the two, or (b) subordination of one to the other, or (c) rejection of one and acceptance of the other. Perhaps the conundrum will be resolved by recourse to facts. But Sartre does not allow subservience to facts alone; he claims that most facts are miscellaneous and discrete, having no real connection among themselves. Reality of human nature cannot be inferred from facts alone. Sartre’s method then, is not to gather facts but to interrogate phenomena. Rather than ask the question, “what is the
phenomenon?” Sartre asks: “Why is the phenomenon”? For this, Sartre draws upon a central principle of phenomenology, originated by Husserl, who professes that essences and facts are incommensurable, and one who begins his enquiry with facts will never arrive at essences. The principle of these methods is ‘eidetic intuition’, a highly accurate, extra-ordinary intuition. Sartre presents this ability by which one reaches the ‘essences of things’ rather ‘the facts’ and goes into the nature of the thing in itself. As a contrast from Kant, Sartre claims that it is indeed possible to go into heart of the matter through phenomenological competence, i.e., Eidetic Intuition (Sartre, 1993, p. 10). The method of enquiry must be made flexible and should consider human experience through essences and values. It is through essences that facts can be classified, ordered and meaningfully arranged. Applying this idea to emotions, Sartre uses phenomenology to delve into the mystery of the human psyche through study of the process of emotion, where fear, lust, melancholy and anguish are observed in the conscious life of the anthropos. Emotions then, are transcendent phenomena and Sartre attempts to elucidate the transcendental essence of the organized form of consciousness, i.e., emotions.

It is popularly held that emotions are set off by a perception or a representational trigger. However, in daily living, when we confer, assign or foist upon something an incantatory behavior, we have emotion, opines Sartre. This way, we may eliminate something as an object of consciousness, but not the consciousness itself. An example would be the appearance of a dangerous snake about to attack us in the wilderness. One of two things can happen: (a) the somatic body will react by feeling
faint in the legs, which is a capitulation to the danger, this is passive fear; or (b) perhaps find the strength to run for one’s life, this is active fear. In the former case, it is not unreflective fear. Lacking the means not to avoid the situation, the individual denies it. S/he annihilates the object of fear (the snake) by falling numb. The subject denies the object insofar as it is possible. This physiological reaction of passive fear is not a disorder. There is an abrupt realization of bodily conditions, which is akin to transitioning from the awake state to that of sleep.

Similarly, we have active fear. It is a deliberated response to the object of fear, a quick calculation to put oneself at the greatest distance from the object of danger. Because active fear is informed by rapid calculations, it is considered a rational response, and therefore rational behavior. However, this is far from true. The reaction of the anthropos in this case is something like that of a political activist out on the street, confronting the police, who will shut his eyes and offer resistance to opponents. His action apparently seems violent offense, but in fact is violent defense! There is a deliberate attempt to ignore the situation and by doing so, they destroy the efficaciousness to produce fear. Thus, the true meaning of fear is apparent, claims Sartre: it is a consciousness, which through complementary behavior aims at denying the object of fear and will proceed to annihilate itself in the quest to annihilating the object.

We could speak of joy as a complementary behavior, which tends by incantation to obtain possession of the object desired as an objective totality. The joy experienced is accompanied by the certainty that the object of desire will be realized sooner or later, but the subject anticipates this possession through complementary behavior. To dance and make
merry is a symbolic approximation of complementary behavior. By this, the actual possession of the object which is possible only through prudence and an enduring effort, can be possessed in a single swoop – symbolically. In Sartre’s words:

Thus, it is, for example, that a man who has just been told by a woman that she loves him, can start dancing and singing. By doing this, he abandons the prudent and difficult behavior which he would have to practice to deserve this love and make it grow, to realize slowly and through a thousand little details (smiles, little acts of attentiveness) that he possesses it (Sartre, 1993, p. 70).

We have seen the functional aspects of emotion. Now we briefly state its nature. Let us clarify what emotion is and is not. Behavior in its unadulterated manifestation is not emotion. Also, an emotion can be false; it can be produced by shallow commitment. True emotions, on the other hand, take strong possession of us and they are deeply rooted in governing beliefs. True emotion is simply undergone (Sartre, 1993, p. 72). It cannot be terminated at will. There are strong and weak emotions, just as there are pure and impure emotions. We are spellbound, flooded by them. They are produced by the phenomena of belief. Therefore, emotion is not simply to enact. What is manifest through behavior is not emotion. It is not a signification or an affective scheme. It is perhaps a strong and involuntary affective inundation caused by a deep disturbance of beliefs!
6.4 DRAWING UPON THE CONSTELLATION OF STABLE BELIEFS

Taking the cue from Sartre’s theory of emotion, we philosophize here about the heart, which is the name of the symbolic entity in which all manifestations or phenomena of emotion emanate. We call this symbolic core the constellation of relatively stable beliefs in the *anthropos*—it is this constellation that we popularly refer to as the heart (Van Kaam, 1983b, p. 253). The notion of stable beliefs is supported by philosophers William James (1884), Jean-Paul Sartre (1948), Adrian Van Kaam (1983b) and Martha Nussbaum (2004). Let us understand it better. The heart has two meanings: it may be considered as the ‘symbolic heart’ and the ‘physical heart.’ Another name for symbolic heart is ‘mystical heart’. When we are using an expression like “my heart rages in anger” or “I have had a change of heart,” or “that person is open-hearted,” or “my heart is broken,” or “s/he is large hearted” etc., we are refer to the symbolic heart, which is at the core of the human person, and not the physical heart. The latter is the biological organ governing the circulatory system of the body. This symbolic heart is the non-material symbolic center in the human person that encloses the relatively stable beliefs and directives of the *anthropos*. It is the sensible, responsible center, the core of the person, where the mind and body meet.

Most of the development or formation of the symbolic/mystical heart takes place in the period from birth to early adulthood (Van Kaam, 1983b, p. 254). The formative years of the child, therefore, are most crucial in inculcating the right values, which takes deep root and will prove determinative in all choices made. It does not change much
thereafter except perhaps to modulate in small ways. In other words, the heart (the set of convictions) does not undergo any substantive change for most of one’s life; it is merely nuanced along the way. On rare occasions, when a person goes through a staggering experience, leading to complete re-prioritization in life, a momentous event brings new meaning and direction. It is on such occasions that we say that someone has had a change of heart.

The symbolic heart is part and parcel of life experiences; it is always engaging, always affirming and always modulating in its fundamental core beliefs, states Van Kaam. The physical heart, on the other hand, is just the biological organ in the person. However, the great mystery is that the physical heart resonates with the symbolic heart as the anthropos engages with the battles and respites of life. Every time we are emotionally stressed, we can almost feel our heart palpitating.

The behavior of the heart, according to Van Kaam, may be conceptualized as follows:

All formative affects of the heart are marked by a specified yet global moving towards, away from, against, or with. In other words, they are marked by hope, longing, desire (moving toward); withdrawal, beneficial recollection, fear, suspicion, rejection, resistance (moving away from); firmness, fortitude, courage, anger, hate, rebellion, protest (moving against); fusion, servility, sympathy, compassion, mercy, love, acceptance, benediction (moving with) (Van Kaam, 1983b, p. 255).

The symbolic heart is acted upon by the objective world as well as acts from one’s deep centre, giving rise to ambitions and aspirations of the anthropos. There are four sets of motion of the symbolic heart: ‘moving
toward,’ ‘moving away,’ ‘moving against’ and ‘moving with.’ They point to the divergent roles of the heart.

6.5 DEVELOPING EMOTIONALLY

Educating the heart means developing the capacity to undertake the functions mentioned above in a manner that promotes congruence in the person and leads to well-being. It does involve among other things, the strengthening of the constellation of convictions that are relatively stable in the human being. These convictions are not easily compromised by a person because they make up his or her ontological core. The constellation of convictions gets strengthened and deeply rooted each time the person achieves congruence between his/her actions and beliefs; besides, it validates those beliefs. A failure to promote congruence between the feeling heart, the appraising mind and the deciding will leads to self-destruction. That is why Shakespeare has said most evocatively: “To thine own self be true.” Persistent incongruence in exercise of the will against the convictions of the heart leads to the formation of an inauthentic personality; of someone who abuses his/her conscience and frequently makes false compromises.

Fundamental to the idea of formation is the difference between ‘informative thinking’ and ‘formative thinking’ (Van Kaam, 1983b, pp. vii-viii). Van Kaam asserts that informative thinking tends to be issue-oriented. The issue may involve philosophical thought, politics, daily routines etc. Issue-oriented thinking starts and leads to logical or measurable results, and moves from one situation to the next. On the other hand, formative thinking relates directly and proximately to our formation. Accordingly, we are always giving and receiving form in our
life. Van Kaam presents the term ‘form’ of human life with a specific meaning—human life ‘forms itself’ by its presence in the world. It impacts the world, changing it, and is impacted by it, being changed by it. These presences are: socio-historical, vital, functional and transcendent (Van Kaam, 1983b, p. 57). Certain events leave their lasting and indelible impressions on our deeply held beliefs; we revisit them every now and again and ‘chew on them;’ they change our basic outlook with new commitments and values. The process of recounting them, perhaps many years after, deepens these convictions.

Informative thinking gives rise to thoughts that are only a flicker—they don’t seem to evoke the deep sense of who we are, what we stand for and what our ultimate destiny might be. We can neatly classify our thoughts in terms of these two categories through the following exercise: Take a moment to recollect all our life right up to the present time. There will be certain events that remain etched in memory, though they are few in number; whereas most other thoughts are completely forgotten, they carry no particular meaning for us. The former are formative events with formative thoughts that we dwell upon even after the passage of time, and the latter are informative thoughts, which simply do not have that ability to sustain our interest after they are dealt with and gone.

John Dewey puts it similarly—he classifies ‘experience’ into dichotomous entities: the first being a ‘trying’, an active pursuit, and the second, an ‘undergoing’, a passive acceptance (Dewey 2009, p. 116). Capricious impulses moving from one fleeting thought to another render no meaning and do not constitute experience – there is no ‘retrospect’ or ‘outlook’ for such thoughts (‘informative thinking’ in Van Kaam).
Dewey posits that experience is primarily an active/passive affair, and that it is not purely a cognitive function. This would mean the deep involvement of human dimensions in addition to the cognitive, such as the emotive and the embodied in ‘experiencing’ experience. Supporting Van Kaam’s thesis, Dewey articulates that experience leads up to something significant (Dewey 2009, p. 117) by its cumulative action (‘formative thinking’ in Van Kaam).

To educate the heart is to promote consonance, which is the harmony of voices from the deep center of our being. This radiant core of the person is the hidden place where attitudes of congeniality, compatibility and compassion strengthen and deepen each other. To educate the heart is to promote consonance, which is the harmony of voices from the deep center of our being. This radiant core of the person is the hidden place where attitudes of congeniality, compatibility and compassion strengthen and deepen each other.

6.6 TRANSFORMATIVE POWER OF EMOTIONAL EXPERIENCES

Deep and genuine involvement with a cause like a lover, or a job, or a course of study calls for investment of much more than intellectual energy. It is most likely that emotions are engaged in the pursuit. Let’s imagine two situations. First, we consider the example of a person who takes up the long and arduous course of study, like medicine. At the end

134 Adrian Van Kaam notes that the word, ‘Congenial’ is derived from the Latin ‘genus’ and ‘cum’ which together means “to be in tune with one’s genus, kind or nature. The word ‘compatible comes from ‘pati’ and ‘cum’ and the suffix –ble, which means capacity or ability. Taken together, they mean ‘the ability or disposition to feel or empathize with.’ The word ‘compassion’ is derived from the Latin, ‘passio’ and ‘cum.’ Taken together, they mean that we are disposed to suffer with those who are hurt in countless ways. See Adrian Van Kaam, Formation of the human heart. 1986, pp. 1-21.
of the course, if our subject were to be thwarted, and confronted with the prospect of failure, it is very likely that s/he will have an emotional breakdown. Common sense would suggest that venturing out on such a pursuit is most ill-conceived. Another example would be the situation when someone is subjected to injustice and unfairness, say being unfairly fired from a job. Emotional response will vary from hysteria and violent insanity to a complete succumbing and the incapacity to strike back. In the post-episodic stage, one constantly rues one’s situation and tells the self that it should not have happened, and will look for scapegoats to blame. However, nothing is going to change reality, and the emotional turmoil might seem like an endless ordeal.

Getting too deeply involved has its risks because one has made ‘specific investment’ of scarce resources. Specificity may be understood as sharing a particular destiny common to the cause\textsuperscript{135} and the emotional wellbeing of the person. Resources may be the ‘emotional bearing capacity’ of the individual, which also is limited. If one makes it through, all is well. On the other hand, one can also be emotionally torn apart. One may even contemplate suicide. However, there is a third way: eyes may be misty and hearts may be broken, the wrenching emotional condition may extend over several years, and lead to new horizons. It is not the end, but the beginning of a metamorphosis. When one comes through it, one has been through the crucible! One passively passes through deep disappointment and lets the soul be seared. The ordeal is excruciating but the sorrow is intimate and purifying—it is invested with

\textsuperscript{135} The cause here refers to the noun that is the ideal, program or initiative, and not as the cause or the agent responsible for something.
deep personal meaning—new insights from the situation are obtained when one goes through the crucible for a cause. The book of Sirach puts it as follows: “Just as gold is tested in the fire, so chosen men are tested in the furnace of humiliation.” ¹³⁶ What comes away from the crucible is pure gold, a highly refined and toughened person, with new found energy and strength. It may also be seen as “baptism with fire”. One who has been tried in the fires will not wither in the sun, as the saying goes.

The difference between a suicidal tendency and this momentous transformation is hope. And it is precisely the unfairness of the experience that leads to hope. Because of this unfairness, one does not find meaning in anything terrestrial anymore. One has lost confidence in people and things that one had hitherto trusted, and comes to realize the futility of anything they have to offer. One has parted ways with everything terrestrial and opens one’s pathos to the divine. One has undergone kenosis and is ready to trust the great unknown and be filled with a passionate love for divinity. One is at the dispassionate crossroads of life and has to make a choice detailed in the following paragraphs.

Just to illustrate the idea, let us consider a situation where one is insulted publically, causing grave emotional upheaval. There are several options before our subject here: s/he could have retaliated and directed energies in fighting a battle on the side; or have repressed the thought only to let it surface in other forms and deflect the slightest aches onto others including unsuspecting bystanders. S/he would have been a sociopath with a ‘subterranean sea constantly on the boil,’ stemming evil in strange, unpredictable ways and become most deleterious to the self; or s/he could

¹³⁶ Sirach 2:4-6, NRSV Bible.
live an inauthentic life, covered up everything and pretended to be happy. The whole thing would have been a treacherous masquerade, employing the smile that masks the evil within, carrying the issue further by keeping grudges, neither forgiving nor forgetting, but waiting and striking back at the most opportune time.

On the other hand, s/he can take the option to let the soul be seared by accepting suffering. This is painful but it is to be remembered that one is in the hands of one’s maker. Emotional transformation is possible by taking the option of emotionally suffering. If one rebels against the situation, one may succeed in avoiding pain in the short run, but one does not get the opportunity to go through the crucible. Through the staggering emotional crucible experience, the person undergoes a fundamental change of nature; the outlook thereafter is absolutely new. One becomes more giving and less self-seeking. In small things and large, the anthropos is inclined to considering the nobler option. It is very easy to react and get angry—it is instinctive. It is far more challenging to passively endure the disappointment and respond in charity. It is the latter choice that leads to emotional-spiritual transformation and maturity. One who has been through severe ordeals, is deeply internally strengthened and armed for life. Without a doubt and regardless of the field of one’s work, one’s life will show great achievement and evidence a joyful freedom of spirit.

This scheme of decision-making is absolutely counterintuitive. Emotional distress suffered in concordance with faith in the love of divinity is the door to restoration—it is greatly therapeutic. And life, which was mired for several years in deep dejection, bereft of the joy of
living, comes happily back in its fullness. There is no other solution to the problem that would have given our subject such comprehensive victory. Without the crucible, s/he would have had a pyrrhic victory at best; and would have been engaged in a long-drawn war of attrition with fear and under-confidence always lingering. The crucible was an effective instrument of transformation that helps make peace with one’s bête noire, who had caused violent emotional injury.

We have philosophized a possible path to emotional transformation. Incidental to this restoration work are empathetic support systems like one’s family and friends and, psychiatric and psychological therapy. Yet another perspective on emotional transformation is that achieved through strong logical reasoning. Imagine a vexed situation which detains a person in court, one that occupies one’s night’s thoughts. The confrontation in court is stressful enough and has an undeniable emotional upheaval. The arguments are made through the provisions of the law and a juxtaposition of the facts of the case. It is a totally logical exercise. Imagine the elation derived when this strictly logical legal process results in a favorable decree! Emotional transformation here takes place after a very rational interleaf. Adkins (1960) connects the rational with the emotional: the elenchus is not only a logical and intellectual process, but also if successful, a deeply emotional transformation (pp. 34, 266ff). The resolution of an issue in dialectic tension would diffuse the unease. Indeed, emotional wellbeing is possible through intellectual resolution.
6.7 BENEFITTING FROM PASSION

In the following few paragraphs, we examine the idea of passion, the particularly intense and sometimes violent human feeling. The word comes from the Latin verb, Patere, which means ‘to suffer’. Poets and artists have described it; great wars have been fought because of it. It has been the wellspring of great achievement as well as monumental folly. We shall see some of its characteristics here and how it works in contemporary settings. We shall also see the indispensable role it plays in associating with reason to enable the anthropos to take well-considered decisions.

The role of analytical thinking in business is very highly prized in our techno-commercial world. Let us consider a typical entrepreneur who has big plans for a new product and being the chief executive of his/her own company. When venturing out with the hope of making it good in business, the fledgling entrepreneur often has very limited resources. There is a paucity of qualified human resources, paucity of cash, the absence of an established reputation and market presence, no popular brand name, and any number of other overwhelming challenges. What are the options before our subject? Most likely, the analytical mind will conclude that the going is very tough indeed, and that there is very little chance of making it. The odds are just too great. That it is easier and more sensible to take up a regular job with a steady income elsewhere and so on will be the suggestion of the analytical, reasoning, cogitating mind. But the entrepreneur will not listen—s/he is powered onward by something that enables him/her not to give up; s/he will not allow anyone to talk him/her out of it.
The story of every other successful entrepreneur reveals that neither paucity of resources nor any other problem deterred him/her to abandon his/her dream. On the contrary, even a cursory glance at the business landscape will tell us that entrepreneurs account for a vast majority of astounding business entities that have grown to be revered all over the globe. With an impelling idea, which has still not been realized or materialized, they stay the difficult course with almost superhuman energy. They are prepared for the tough and daunting task of having their dreams realized against all odds. What they dismissed through their analytical minds, they held on dearly to, through passion. It is this staying power that comes through passion, a very strong and intense love for some goal, person or value. It begets extreme energy and enthusiasm and is possible only through a deep emotional connection with the object of desire. It is completely outside the domain of the intellectual, analytical, ratiocinating mind.

An important attribute of passion is the phenomenon of what we shall call ‘sublimation’ where some entity reaches an exponential degree of self-expression or performance, evoking overwhelming awe and inspiration. This work of passion surpasses anything seen or done by peers and contemporaries. Sublimation would mean totally converting something into something else of a totally different category and higher worth. It may be likened to the phenomenon of conversion of mass into

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137 Fox Business reports that 66 percent of America’s wealthiest citizens earned their own riches from the scratch. Among wealthy business owners, about seven in ten have acquired affluent status from their own self-made entrepreneurial endeavours. See http://madamenoire.com/303385/rags-riches-wealthy-business-owners-self-made/
energy in a nuclear reaction. The Relativity Theory of Einstein has it that this physical phenomenon releases enormous energy that cannot be accounted for by a heat-balance sheet in an ordinary thermodynamic combustion process where a conventional fuel like gasoline is burnt (El-Wakil, 1985, pp. 355-361). The former is a nuclear reaction governed by the equation, \( E=mc^2 \), where mass ‘\( m \)’ is converted to energy ‘\( E \)’ (and ‘\( c \)’ is the speed of light). The latter is an ordinary chemical reaction. We have two categorically distinct chemical phenomena: ordinary combustion and mass-energy conversion. Drawing an analogy from these, we have on the one hand, the bodily energies of the *anthropos* expended in the accomplishment of a task, which is like burning gasoline in combustion above; and then we have ‘sublimation’, which is akin to the extra-ordinary release of energy when mass is converted into energy. We posit that it is passion that enables sublimating ordinary human ability into extra-ordinary human achievement. Just like categories are changed in a mass-energy conversion reaction, so we have limited human ability sublimate to stellar human performance.

Some of the greatest passions are passion for creative work, passion for exploration, passion for research etc. Sigmund Freud used to say that Leonardo da Vinci had sublimated his sexual passions into the passion for independent scientific research (Gay, 1989, p. 272). A similar thing can be said of Catholic Religious. Through their vow of chastity, they have found phenomenal energy to take up noble causes down the centuries—little wonder that the universal church is the most numerous and wealthy both materially and spiritually among all churches.
In exercising his/her passion, the *anthropos* is often up against the prevailing norm and conventional wisdom; s/he will sit oddly with convention, but his/her passion enables him/her to be indifferent to criticism and calumny. S/he is required to plough a lonely furrow and does it doggedly. S/he knows s/he is on to something big and gettable.

Passions are also involved with pursuing hobbies. In this context, passion can be understood in terms of two opposing notions, the first being ‘harmonious passion’, where a person has a healthy appetite for a hobby. Let us imagine that a person loves to play chess. When an examination is around the corner, suppose a friend invites our subject to a game of chess, s/he battles the desire to play and refuses because s/he has to complete his/her study. On the other hand, if the passion is obsessive, in the same example mentioned above, s/he chooses to play chess while abandoning his/her studies. The latter may be called ‘obsessive passion’.

Whereas philosophers, psychologists and neuroscientists have traditionally marked off emotions from rationality, as well as from volition, we have the neurobiologist, Antonio Damasio (1994) claiming that emotions and rationality work together (pp. 173-175). Expanding on the idea by William James in 1884, Damasio in the book, *Descartes’ Error*, writes that whereas emotions and passions can get in the way of a sound, rational decision, the opposite condition of a person lacking in the ability for feeling and emotion is equally undesirable (pp. 173-187). Damasio dismisses the Cartesian notion of a disembodied mind and persuades us that the emotions originating in the very corporeal person interact with the center of analytical thought in the brain in mysterious ways and produce a very rational decision. It is neither reason alone nor
passion alone. The right blend of the two helps sound decision-making and enables negotiating life well. It is in the competent and harmonious working of the two that there is the healthy *anthropos*. It is imperative, therefore, that education has a program for emotional development, just as much as for cognitive development, and for training to exercise the two faculties in tandem while taking decisions.

### 6.8 CLOSING REMARKS

A few remarks on other topical issues concerning emotion in education are in order. First, the much-touted Educational Quotient in the Educational Equation:

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\text{EdQ} = f(IQ, EQ, SQ, PQ).^{138}
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Clearly, the equation now includes the emotional quotient, EQ. Goleman (1995, p. 43) defines it as the presence of the following five abilities in a person: knowing one’s emotions, managing emotions, motivating oneself, recognizing emotions in others and handling relationships. These are distinct from IQ and have characteristics ranging from self-awareness, stifling of impulses, delaying gratification, bouncing back from life’s setbacks and being empathetic with others (Goleman, 1995, p. 43). There are no scientific measures for such a quotient and we must bear in mind that we are dealing here with the mystery of the human

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138 The equation may be read as: Educational Quotient is a function of Intelligence Quotient, Emotional Quotient, Spiritual Quotient and Physical Quotient.
being, the *anthropos*, who cannot be quantified or reduced. However, these delineations by Goleman are useful.

We propose that the five different dimensions of the *anthropos*, of which the emotional (affective) dimension is one, all have their own kind of energy. The body has its physical energy; the mind has its mental energy (extracting meaning from chaos); the heart has its emotional energy (manifesting as passion); the will has its non-deliberative motive force to act (conative energy manifesting as the momentum to hold on to a commitment) (see Chapter 7); and finally, the spiritual dimension has the capacity for transcendence. These energies, like cash in an organization, are fungible—one may compensate for or completely substitute the other. The Anthropo-Centered Model of Education posits that all these energies gathered, united and deployed together put the *anthropos* in his/her best disposition.

How can emotional health be promoted by schools? Blocks to emotional health are guilt, prejudice and intellectual languor. Guilt may be overcome by coming to terms with reality and accepting oneself just as one is. Prejudice, which is usually the effect of social programming, can be dealt with by being exposed to universal categories, involving all humanity. It helps to see oneself as a world-citizen with affiliation to the world-wide community of human reason rather than only as a member of a local community (Nussbaum, 1997, p. 60). Intellectual languor comes from refusal to engage with a problem through alternative options, and simply wallowing in one’s self-constrained. It can be very emotionally draining. One must be courageous enough to engage the nitty-gritty of an
issue and cleanly identify the factors impacting a situation. Finally, it must result in taking a stand.

Also, another approach could be having the equivalent of a confessor priest from the Catholic tradition. Such a person should be understanding, empathetic and trustworthy. S/he should be sworn to secrecy and act as a confidant for the emotionally disturbed student. Confidentiality akin to sanctity of the sacrament of the confessional should be practiced. S/he should offer objective counsel to the student, always pointing toward God, the ultimate healer. The student should also experience genuine forgiveness, which will boost his/her performance to new heights. Such experiences are therapeutic and instructive, and engender emotional maturity.

How might EQ be improved? A probable way could be by the inculcation of ‘righteous energy’. To feel this energy in sufficient quantum, one has to work at it by taking decisions of moral rectitude over an extended period. A rich stock of moral decisions leads to a wealth of righteous energy. It may also be thought of as the product of social health—righteous energy is topped up when one finds all relationships in healthy order. This would mean that one also finds peace in disappointing situations, which requires transcendental resources of the spirit (Chapter 8).

Finally, we attempt to understand the role of compassion in the school system. There is an important insight in the learning of the mother-tongue. The great feat of language-learning by a child of three is possible essentially because of love. Traditional education was based on authority and hierarchy, emphasizing discipline. It inspired fear in the
minds of the students. Instead, love between pupil and teacher would enable knowledge to pass between the two (Mathulla, 2015b, p. 15). The epistemological gain made by the student is possible because the Guru nurses a deep empathy for his protégé while the student reciprocates profound respect for the teacher. If it were not for this pure love between the two, crucial bits of knowledge would be withheld in subtle ways by the teacher and there would be insincerity of purpose by the student. The approach to learning should therefore be informed by a deep sense of love between the student and the teacher. This was a characteristic feature of the Gurukula system of ancient India (Chandra & Sharma, 2004, p. 210).