

Emotional Education from the Perspective of care for Yourself

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Abstract— *We seek to present the development of education from theoretical reflections on emotional education from the perspective of taking care of oneself, in contemporary times. We discuss the conception of some authors and their contributions to the promotion of an education that contemplates the integrality of the students. At the end of this study, we infer that promoting an educational process based on emotional education requires that the various actors participating in this process are open to breaking historically consolidated paradigms, focusing on student learning, creating environments that favor the development of socio-emotional skills, for through meaningful connections between what is learned and the social/world context in which they live. We understand, therefore, that there is a possibility of a synergy between education and emotional development, from a teaching-learning process where students and teachers are engaged in an emancipatory education proposal.*

I. INTRODUCTION

It's just two sides of the same journey. The train that arrives is the same train that leaves. The meeting time is also farewell. The platform of this station. It's the life of this place of mine

(Milton Nascimento)

We invite you on a trip. Our starting point may be different for each of us, but we propose as the point of arrival the station of our emotional education, remembering that the stations are composed of embarkation and disembarkation, making a continuous process.

Emotional education has been discussed over time by several areas of knowledge, such as psychology, philosophy, anthropology, geography, among others. Here, we will discuss this topic from the perspective of taking care of the self as a path to be followed, and not a trail.

The figurative image of walking on rails reminds us of the need to be engaged in cylinders with no possibility of changing the route, completely plastered and, at any unexpected movement, disaster can occur. Our investigation on this theme sought to follow the figurative

language of a trail in which changes in the path are possible, whether to avoid obstacles, or to admire the landscape, but always with a focus on reaching the point of arrival, which is the goal of the study.

Our perspective of taking care of the self starts by relying on Foucault (2010), in his book *The Hermeneutics of the Subject*, in which he presents the concept of taking care of the self as a way of life: "Occupying oneself is not, therefore, a simple momentary preparation for life; it's a way of life" (p. 446). This author, in his last writings, presented in-depth studies of the first two centuries of our history, a period he called the golden age of self-care. It is an exploration of the thoughts of the Stoics Seneca, Marcus Aurelius, Epictetus, the Epicureans and the Cynics, in relation to life as an art of living.

Following the trail of our studies, we found relevant topics to add to the baggage of our trip. We are talking about the concept of resilience, in the integral approach to life, presented by Ken Wilber (2007), Achor (2012), when discussing *The Harvard way of being happy*, and Seligman (2012), with the advancement of happiness studies, presenting the concept of well-being. Many others, regardless of their popularity or not in academic research,

bring relevant contributions to educational practice and collaborated in this journey of knowledge about emotional education.

In order to better appreciate our trip, we made some brief stops to discuss specific and necessary topics for the development of emotional education, such as: self-knowledge as a practice of taking care of oneself; gratitude as pedagogy in the practice of taking care of oneself; forgiveness as a cure in the practice of taking care of oneself and dreams and projects as a practice of taking care of oneself.

II. EMOTIONAL EDUCATION

Education is an act of love, therefore, an act of courage. You can not fear the debate. The analysis of reality. It cannot escape the creative discussion, under penalty of being a farce.

Paulo Freire

We are faced with a society ruled by profit, in which the accumulation of objects appears to be synonymous with individual success. In this context, the challenge of educating for existence sometimes seems impossible. Believing that through the educational process the subjects involved are able to build themselves, cultivate and form themselves in their life course is to rely on a paradigm that conceives education in its entirety.

Therefore, it is necessary for education to see the human being in its entirety, considering all other dimensions besides cognition. However, to account for this perspective presented here, we need to bring the theme of EMOTION into the formation process. Therefore, in contemporary times, it is necessary to think about formative processes that have life at their core, that think of education as an art of living, that allow the configuration of dynamics of resistance to the centrality of economic power in the proposition of educational goals (Dias, 2011).

However, there is a gap in this relationship between education and economic power that presupposes the possibility of developing an emotional education based on an integral human education. This understanding is shared by several authors who study education from the perspective of human formation (Larrosa, 2016; Gallo, 2008; Freitas, 2010a, 2010b, 2010c; Foucault, 2010; Dias, 2011; Montenegro, 2017). Delors draws our attention to the important role that education plays in developing people and societies on an ongoing basis:

...not as a miraculous remedy, even less as an “open sesame” of a world that had fulfilled all its ideals, but as a path – certainly, among other

paths, although more effective – at the service of a development more harmonious and authentic human being, in order to contribute to the reduction of poverty, social exclusion, misunderstandings, oppressions, wars... (2003, p. 11)

After all, “education is an act of love” (Freire, 1987, p. 79), and as every love process is based on the perspective of (re)construction and not on destruction, education can be a way to (re)construction of the humanization of women and men. Education experienced not as an accumulation of content, but as a means of providing opportunities for the development of resilience, gives rise to the ability to psychologically recover in the participants of the learning process, despite the adversities, violence and catastrophes that are part of life (Pinheiro, 2004).

Considering that resilience “comes from the meaning that is attributed to human existence, that is, from the ability to form affective and professional bonds and also from the presence of a life project” (Pinheiro, 2004, p. 67), we consider that the premise of education for resilience takes place through an integral human education.

It is an education that does not consider the area of knowledge as the main element to be developed in the human being, being just a piece of the immense mosaic of which we are constituted: a piece of the mosaic cannot be considered the mosaic itself, however, we cannot deny that it is also a mosaic. Likewise, the area of knowledge is not the human being as a whole, but is part of the human constitution. Therefore, this area needs to be valued, but not in a restricted way, because there are other dimensions of the human being that must be considered and highlighted.

We are able to admire the beauty of the mosaic by appreciating its entire image, and, in this sense, we infer the possibility of contemplating the human fullness from an education for existence, an education that considers the human in all its integrality.

But this feat is not possible through an educational process that values one area of knowledge to the detriment of others, because the area of knowledge exalted in isolation does not say about the human being as a whole.

We present one of the possibilities of developing an integral education, from the point of view of Ken Wilber (2007), thinking about an education that considers three principles of integral thinking presented by this author:

Principle 1: Nonexclusion “Everyone is right”: non-exclusion is being able to accept valid truth statements.

Principle 2: Enfoldment – “Some are more right than others”: everyone can be right, although some views are more appropriate than others. None are entirely wrong; some are simply more inclusive, more comprehensive, more holistic, more integrative, more detailed, more transcendent-and-inclusive, infinitely.

Principle 3: Act/Do (Enactment) – “If you want to know this, do that”: Most “paradigm clashes” are generally considered to be “irreconcilable”, i.e. there is no way to integrate two paradigms, but this it happens only because people focus on phenomena and not on practices (methods). (and fully compatible) experiences revealed by diverse practices.

The vision of the integral human being that the aforementioned author brings us can contribute to an educational process that aims at reintegration with our own being, as it is a practical way of self-knowledge and knowledge of the other. It is a way of dealing with the educational process of emotions, not as an appendix to the curriculum or an extra moment in our lives, but incorporated into existence itself.

The possibility of an education through self-knowledge and recognition of the other, having as a means the ideas of integrality proposed by Wilber, seems to be the presupposition of the feasibility of reconstituting the humanity of the other from the processes of resilience, in the face of the adversities experienced in education. contemporary.

The idea of integrality proposed by Wilber is consolidated in the Integral Map, which consists of a practical system that can be applied to any field of human activity. A comprehensive map of the person and the world, in which the person can locate himself.

This map takes into account all known systems and models of human development – from the shamans and sages of antiquity to the current great discoveries of cognitive science – and breaks down their main components into five simple factors: factors that are essential or key elements that they unlock and drive human evolution (Wilber, 2007, p. 17).

These five factors proposed by the author are called quadrants, levels, lines, states and types and trace the paths of the Integral Map, leading the subject to understand himself with his own life and perception.

Consistent with this vision, Delors calls attention to giving a new value to the ethical and cultural dimension of education, having self-knowledge as a movement to understand the other and “understand the world in its chaotic march towards a certain unity. But first, it is

necessary to start by getting to know yourself, in a kind of inner journey guided by knowledge, meditation and the exercise of self-criticism” (2003, p. 16).

In this sense, we are talking about an education that considers values and respect for life, that allows constant reflections on attitudes and responsibilities, that develops actions that stimulate the elevation of self-esteem through self-knowledge, bringing personal security and empathy for others. An education that has “the mission of making everyone, without exception, bring to fruition their talents and creative potential, which implies, on the part of each, the ability to take responsibility for the realization of their personal project” (Delors, 2003, p. 16).

It may seem utopian to talk about such an education, but what would education be without utopia? Is it not possible for education to pay attention to the active power that creates reality, and then to create the possibility of idealizing the new and allowing its emancipatory visualization? After all, this is the double task of utopia.

Utopia is the exploration of new possibilities and human wills, through the opposition of imagination to the need for what exists, just because it exists, in the name of something radically better that humanity has the right to desire and because it is worth fighting for. Utopia is thus doubly relative. On the one hand, it is a call for attention to what does not exist as a (counter) an integral, but silent, part of what does exist. It belongs to the time by the way it separates itself from it. On the other hand, utopia is always unevenly utopian, insofar as the imagination of the new is partly composed of new combinations and new scales of what exists (Santos, 2000, p. 323).

It is urgent and necessary to think about an education that allows the human being to develop the ability to find alternatives for solving problems, such as self-control in the face of frustrations, in order to come out renewed; that allows discovering internal sources of satisfaction and the acceptance of individual differences; that allows human beings to be strong, but sensitive, to reinvent their life goals after losses, building strategies to establish and achieve their goals, and that, instead of leaving weakened in the face of problems, they feel more competent to face new ones. challenges inherent in life. That is, an education for resilience, which can be produced from social and intrapsychic processes. After all, you are not born resilient, nor do you acquire resilience naturally in development: it depends on certain qualities of the subject's interactive process with other human beings, responsible for the construction of the human psychic system (Melillo, 2005).

In short, it is necessary to think about an education that has as its first objective to enable the participants (all the actors involved in the educational process) to develop their potential and creativity in an autonomous and self-responsible way in the construction of their life project.

From this perspective, education presents new values: the ethical dimension, the art and the cultural dimension. Education itself denotes an ethical process, related to the lives of individuals, because ethics does not depend on a concept of human nature, but on people's practices and actions.

Thus, the following will discuss the practice of taking care of oneself as an educational praxis for human formation.

III. PRACTICE OF TAKING CARE OF YOURSELF

We need to resolve our secret monsters, our secret wounds, our hidden insanity. We can never forget that dreams, motivation, the desire to be free help us to overcome these monsters, defeat them and use them as servants of our intelligence. Don't be afraid of pain, be afraid of not facing it, criticizing it, using it.

Michel Foucault.

Taking care of yourself is, in its first instance, knowing yourself. However, taking care of oneself was in historical moments in an inferior condition when knowing oneself. We recall that the concept of knowing oneself as the first instance of taking care of oneself was like this in the text "Alcibiades I" and "The Symposium" by Plato. In it, Alcibiades is provoked by Socrates when he asks him how he could take care of himself without knowing anything about himself or his opponents. How could he govern others if he could not govern himself?

In Hellenism and its schools with the Cynics, Stoics and Epicureans, taking care of oneself is detached from the first condition of knowing oneself and becomes an unconditional principle, coextensive with one's own life, an essential practice for the human, regardless of age or generation, a way of life, a continuous practice, an art of living. This is a big change, because for Plato knowledge would lead us to the Truth, and there we would

find freedom, while taking care of oneself in Hellenism is the conductor itself, and the discovery leads us to a new self from a new connection. I really can. In this case, the relationship "I and truth" becomes horizontal and no longer vertical (Trindade, 2016).

But how to develop self-knowledge as a practice of taking care of oneself living in a troubled world and in the face of so many demands, little time, without security... a liquid world, as Zygmunt Bauman (2001) stated. The concept of liquid society developed by Bauman concerns economic and social relations, which in contemporary times are fragile and malleable. Competitive individualism replaces the idea of the collective, and relations of solidarity in which rewards were not sought begin to connote exchanges of interests.

In this study, we do not propose magical and sudden solutions to resolve this scenario, not least because it is a scientific research, in which "the movement of the passionate researcher has a growing and spiraling meaning that always leads him to seek other perspectives" (Araújo, 2008). New perspectives that lead you to know more and more about the researched phenomenon (allowing it to stop being "unknown"), through an increasing theoretical deepening.

The unknown has the power to cause us fear, to frighten us. Not knowing is not knowing and, in turn, not knowing is not being able. Recalling Foucault (2012), knowledge and power are intertwined, because it is not possible to establish a power without having developed a knowledge. Thus, it is through knowledge that power relations are constituted, that is, where there is knowledge, there is power.

From this perspective, it is up to us to reflect on knowing oneself, knowing oneself. This practice is not common to us, despite being highly acclaimed by several areas of knowledge, highlighting the need for its practice. Not knowing oneself is not being able to do it, and not being able to do it is not being free, it is dependence, it is constantly experiencing the unexpected. This is because, for Foucault (2012), it is only possible to find happiness when we have freedom from the constraints that come externally to the subject and from the subject itself.

The importance of self-knowledge has been enunciated from antiquity to the present times, such as the Platonic-Socratic philosophy with the "know thyself", and even Spinoza, Freud, among others, who bring self-knowledge as an achievement. through a continuous process in the realization of freedom.

According to Zygmunt Bauman, we are currently experiencing "liquid times", which are times full of uncertainties. However, these times offer infinite

possibilities for experiences and knowledge, as they are times when relationships are liquid and, therefore, insecure and temporary, but it is precisely for this reason that we have the possibility of experiencing (quantitatively) more relationships than in earlier times. previous.

The concept of liquid times developed by the author is a metaphor for the possibility of the liquid that can take different forms according to the reservoir that holds it, not clinging to a single configuration. However, although the liquid has no shape of its own, it has permanent characteristics. The conflict between the characteristics that do not change, but that are inserted in a constant change, is what describes the current society. In this context, self-knowledge allows us to know what is in fact constant in us, what is permanent and how we can experience the changes presented by modernity. Thus, the “know thyself” presents itself as self-knowledge and knowledge of the world, of the truth.

Another issue that we need to highlight concerns the temporality of self-knowledge. There is an erroneous idea that self-knowledge takes place in a time and space, as if we were to read a book and in the end we already know everything that is contained in its pages. Not quite. Socrates warns us that self-knowledge is a daily practice, it is a condition of life and we need to decide to live life in self-knowledge. That's because we are mutable beings, and we need to know the being we were yesterday, what we are today and be open to know how we will be tomorrow.

It must be remembered that in this mutation there is something in us that is constant, which is our essence, that

which does not change. This essence for Foucault is our truth, and when we know our truth we can be happy. For him, we need to have the courage of the truth, of our truth, and “taking care of oneself is to equip oneself with these truths” (Foucault, 2010, p. 269). This essence was called by the philosopher Marco Aurelio¹ the Interior Garden (or Interior City), and it is there that our true freedom is found; it is the space for our interiority, for our exercise of virtues, knowledge and discernment.

Self-knowledge allows us to develop the practice of self-care, because by getting to know each other better, it is possible to identify our weaknesses and potential, thus developing possible actions to equalize our existence. Self-care is taking care of yourself. Like any practice, we need exercises to be able to perform it, and taking care of yourself is no different. Thus, we will walk a little through the perspectives of authors who presented some techniques of self-knowledge and through the writings of Foucault himself, with the exercises of caring for the self. We purposely did not follow a single line of practical exercises, as we recognize that we are different both as people from each other and in the person between the stages of life. We also did not focus only on authors who are part of the academic classics, but on those who have contributed to different pedagogical practices.

We found in Fritzen (2013) the process of giving and receiving feedback through the scheme presented by Joseph Luft and Harry Ingham, called Johari Window, as shown in Figure 1.



Fig.1 - Johari Window/ Source: Prepared by the researcher

It is a process capable of contributing to self-knowledge, identifying our behaviors and allowing us to devise strategies to overcome difficulties in intra and interpersonal relationships.

The analogy with a window leads us to perceive the possibilities of opening communication with ourselves and with others. A window with four parts, that is, a quadrant,

where we locate in the left vertical column our behaviors known to us, and in the right column our behaviors that we do not know, that is, when we act and do not perceive. Looking horizontally, on the top row are our behaviors that are known to others, and on the bottom row, those that others are not. We can exemplify as follows:

I. I OPEN – these are behaviors that we have and that are already known to us, and are also known by those who live with us (what I know about myself and everyone knows too).

II. I BLIND – these are our behaviors that we are not aware of, but those who live with us understand (what I don't know about myself, but everyone knows).

III. SECRET ME – these are behaviors that we have, but that we don't let others know (what I know about myself that I don't want anyone to know).

IV. UNKNOWN ME - these are behaviors that we have involuntarily, and neither we know how we are going to act nor the other knows how we will act. It usually occurs in the face of an unexpected situation and strong emotions, such as, for example, the reaction to a robbery (what I don't know about myself and no one knows).

Identifying our behaviors in these quadrants is a process of self-knowledge and deepening the knowledge of our personality, allowing us to clearly find an ethical way of living with ourselves and with others.

Among so many strategies of giving and receiving feedback presented by the author, we highlight here a posture that is in line with all the other authors that we will bring to this discussion. It is about our readiness to listen, understanding all the complexity of hearing that is distinguished from the bodily resource of hearing or listening, because, as Fritzen, 2013 well points out: "Hearing takes place through the ear, while hearing implies a process intellectual and emotional intelligence that integrates physical, emotional and intellectual data in the search for meaning and understanding" (p. 26).

Going through other authors and self-knowledge techniques, we quote Davis (2012), who presents a holistic view of being, denoting that we are integrated with the whole external to us and stating that, according to our internal change, the external changes. So, the process of self-knowledge and the perspective of personal improvement are fundamental for the lifestyle we aim for. For this author, cause and effect are intertwined. To change an effect in our lives, we need to become the cause of it, so it is necessary to know ourselves and recognize our power to cause effects in our existence.

We dare here to idealize women and men, recognizing their potency in life and together engendering resistance to subjective power, this because, as presented by Foucault (2010), we recognize the politics of subjectivation that power exerts over our bodies, over our lives, called the biopolitics of power by the author. Therefore, it is necessary to find ways to identify our power in life and also to take this possibility to our companions, so that we

can organize ourselves in resistance, as Pelbart (2003) defends: "Everything cracks and cracks like the equipment of a wrecked sailboat. . [...] Next to power, there is always potency. Alongside domination, there is always insubordination" (pp. 42-43).

Among the exercises presented by Davis (2012), we will bring here the reflective questions proposed by this author, which act as conductors to our interior, seeking to connect with ourselves, enabling the relationship "I and truth", as mentioned above regarding the practice. of caring for oneself (Foucault, 2010).

Here are some questions proposed by Davis (2012) for us to ask ourselves, for the purpose of making things clear in our minds and helping us to be honest with ourselves in our rebirth with life. The proposal is to respond with sincerity, and if changes are needed, start with a positive attitude.

- ✓ What is my weakest point?
- ✓ What is my biggest weakness?
- ✓ What is my biggest fear?
- ✓ What is my biggest hope or secret dream?
- ✓ What was my biggest mistake?
- ✓ What was my most noble deed?
- ✓ Do I really want to serve others?
- ✓ Do I really forgive others and wish them well?
- ✓ What would I most like to erase from memory?
- ✓ If given the opportunity, what would I try to do better?
- ✓ Do I always tell the truth? Am I honest with myself?
- ✓ Am I practical and realistic, or do I daydream?
- ✓ Am I really what I appear to others? What's the truth?
- ✓ Who do I love most of all?
- ✓ Hate someone? Because?
- ✓ Am I afraid of someone? Because?
- ✓ Who has been the biggest influence in my life?
- ✓ What are my main goals? Because?
- ✓ How can I achieve them more efficiently?
- ✓ If I have failed in the past, why?
- ✓ Am I ready to leave this world without regret? Why yes or why not?
- ✓ Do I really use my time, energy, talents, mental powers and money properly? If not, why not?
- ✓ Am I serious about living a creative existence, or am I just kidding around?
- ✓ Am I really the person I want to be, and am I really and truly doing the best I can with my life?

Asking reflective questions is a practice known since the beginning, presented by Socrates in his way of educating through maieutics, in which the role of the teacher (teacher

or professor) is to ask questions that lead the disciple (student) to discover the truth about something, in this case, about oneself.

In our journey regarding the practice of self-care and self-care, we found two authors of positive psychology who contributed a lot to the construction of our intervention. One of them is Achor, in his work *The Harvard Way of Being Happy* (2012), where he presents scientific studies on the subject, as well as his research carried out with 1,600 Harvard students. We also emphasize that Harvard University carried out a Study of Adult Development (Study of Adult Development), which lasted 75 years, beginning in 1938, investigating 268 Harvard-educated men and 456 young people from disadvantaged social classes. , non-delinquents living in poor Boston neighborhoods, accompanying them throughout their lives, monitoring their mental, physical and emotional state. This study was continued with the children of the original participants.

Returning to the research developed by Achor, with Harvard students, with happiness as an object, the author points out as a result seven principles that contribute to our process of self-knowledge and self-care. Are they:

Principle 1: The benefit of happiness: here the author shows us scientific research that proves the prerogatives that the feeling of happiness brings to the subject, inverting the logic that it is necessary to be successful to be happy, because it is the feeling of happiness that brings the success. He states that "...we were led to believe that happiness revolved around success... we are learning that what actually happens is the opposite... Happiness is the center, and success revolves around it. her" (Achor, 2012, p. 43).

Principle 2: The fulcrum and lever: This principle deals with the way we see things and situations. The same thing can be seen from different angles and this makes all the difference in our lives, because, "although of course it is not possible to change reality by willpower alone, we can use our brain to change the way we process the world, which, in turn, changes the way we react to it" (Achor, 2012, p. 72).

Principle 3: The tetris effect: with this principle we can understand that we need to be aware of "the way our brain is programmed to work in the real world" (Achor, 2012, p. 98), not letting ourselves be an effect, as well presented by Davis. (2012).

Principle 4: Find Opportunity in Adversity: This principle concerns the different ways people face adversity. Some will give up, disheartened, while others will gather their strength, capitalize on their strengths and move on (Achor, 2012, p. 128).

Principle 5: Find Opportunities in Adversity: as a continuation of the previous principle, the author warns that opportunities are not always great, but they are always opportunities, since "small successes can add up and turn into great achievements. Just trace the first circle in the sand" (Achor, 2012, p. 155).

Principle 6: The 20-second rule: "why is it so difficult to change our behavior and how can we make it easier?" (Achor, 2012, p. 160). The importance of time in our lives and the formation of habit and changes in habits already crystallized are the themes addressed in this principle.

Principle 7: Social investment: the importance of having a social network does not concern the number of friends on social networks, but the quality of our relationships. Non-selfishness, the humility to ask for help when needed and help whenever possible, that's having high quality connections. "And in everyday life, both at work and at home, our social support network can make the difference between succumbing to the cult of mediocrity and reaching our full potential" (Achor, 2012, p. 208).

Following the line of positive psychology, in our journey in the practice of taking care of the self, we mentioned the second author of positive psychology, Martin Seligman. In his work *Florescer* (2012) the author, starting from the theory of "authentic happiness" (Seligman, 2010), coined by him, advances in research and presents "the dissolution of the monism of "happiness" in more feasible terms. To do this well, it takes much more than a mere exercise in semantics. Understanding happiness requires a theory" (Seligman, 2012, p. 13). And so the concept of Well-Being is exposed.

The welfare theory has five elements, each of which has three properties.

Table.1 - Elements and properties of the theory of well-being

Elements	Properties
1 positive emotion	1 Contributes to the formation of well-being.
2 Engagement	
3 sense	
4 Achievement	2 Many people seek for its own sake, and not just to get some of the other elements.
5 positive relationships	3 It is defined and measured independently of the other elements (exclusivity).

Source: Prepared by the researcher

Briefly, we describe what each of these elements means:

Positive emotion: Pleasant life. This element is inherited from authentic happiness, previously presented by the author.

Engagement: How long we are absorbed in an activity, having the feeling that time has stopped.

To belong and serve something believed to be greater than the self.

Fulfillment: In its momentary form, it is “fulfilling life” in its expanded form. It is not doing for the sake of doing, but doing it with meaning; even when you lose, you win.

Positive Relationships: Positive things are not lonely, and other people are the best antidote to the bad times in life.

We could write hundreds of pages on theorists who present practical exercises for self-knowledge and self-care, which we can apply as a practice of taking care of ourselves, but we chose to quickly introduce these authors, who contributed a lot at the time of the construction of our intervention.

We will now return to the view of the practice of caring for the self presented by Michel Foucault, which was the cornerstone of our studies. However, it is worth clarifying that our objective here is not to analyze the author's concept, but rather to describe his conception, since we cannot disregard the complexity of his works and the connections between them, which would require a systematic investigation of all his production, which would require a specific thesis work.

Here, we will bring important points for further clarification on the idea of taking care of oneself from the perspective of a teaching practice, with the teacher and the teacher being a professional who takes care of the other, experiencing a process of human formation.

In the last decade, Michel Foucault's thinking has stood out in the Brazilian educational field, and the use of the notion of self-care in contemporary educational theorization has “privileged reflection on governmentality and the processes of ethical subjectivation” (Silva, 2012, p. 8). Among the authors who treat the notion of self-care as an ethical subjectivation, Nadja Hermann has been focusing on the writings of the last Foucault, “justifying its use because it offers an aestheticizing perspective of ethics” (Silva, 2012, p. 103).). Foucault argues that art is not only related to objects, but to the lives of individuals, and that ethics, therefore, does not depend on a concept of human nature, but on practices that people do. Thus, ethics, as explained by Hermann (2005):

it is centered on a problem of personal choice, of the aesthetics of existence. The stylized construction of the ethical subject does not take place through categorical moral rules, but

according to an art of living that starts from the choice of practices and ideal formulas that are already socially known. The most important decision is the one that individuals make in relation to themselves and others, the aestheticization of ethics, as a process of creation and construction of unique techniques, in which the subject manages his own freedom (p. 62).

It is considering the practical dimension of our existence that we make use of the writings of the last Foucault, who, in the Course given at the Collège de France, presented modes of experiences that transform the being itself: the experiences of asceticism (*áskesis*) as an exercise of the self on itself and as a practice of truth, a way of linking the subject to the truth. Among these practices is the use of meditation, the *meléte*, as a game of thought on the subject, an exercise in thought, an exercise “in thought” (Foucault, 2010, p. 318): “It is an exercise through which the subject puts himself, by thought, in a given situation. Displacement of the subject in relation to what he is as a result of thought” (Foucault, 2010, p. 320).

Thus, Michel Foucault, in his course *The Hermeneutics of the Subject*, in 1981-1982, rescues the concept of self-care presented by ancient Greek philosophers (*epimeleia heautou*), highlighting three fundamental attributes.

First, he explains that taking care of oneself is a theme of general attitude, “the *epimeleia heautou* is an attitude – towards oneself, towards others, towards the world” (Foucault, 2010, p. 11).

The second attribute is looking at oneself, taking the focus off the world, on others and focusing on oneself. “Caring for oneself implies a certain way of being attentive to what one thinks and what goes on in one's thoughts” (Foucault, 2010, p. 12).

The third deals with practices of oneself towards oneself, actions that we exercise to assume ourselves, modify ourselves, purify ourselves, transform ourselves, transfigure ourselves. “These are, for example, meditation techniques; those of memorization of the past; the examination of conscience; those of verification of representations insofar as they are presented to the spirit” (Foucault, 2010, p. 12).

Michel Foucault portrays the details of the practical exercises used by philosophers of the first ages, and among these we highlight the practice of meditation as a philosophical or spiritual practice of antiquity, an exercise in the empowerment of a thought until it makes us a truth, which can be rewrite whenever necessary, recording this truth in the spirit to be remembered whenever necessary (Foucault, 2010).

We infer that the exercise of meditation in its formative and spiritual sense can, at present, bring a positive legacy to a pedagogical praxis, as we recognize that this practice has a strong influence on the way we relate to ourselves and others. When we consider that these relationships are fundamental in the process of human formation, we can understand the role of meditation in the processes of formation.

Foucault shows us that the rule of silence permeates the educational process of antiquity, and in it listening is fundamental, along with the exercise of writing what is heard. It also describes the exercise of memory, which must be carried out while the master speaks, as this must not be interrupted and one must not write during his words, as one must pay full attention to everything that is heard, with an open mind to the memorization.

Being a good listener (*akoustikoi*) and knowing how to shut up are difficult learnings to develop in contemporary times, but indispensable for antiquity. We can infer that taking care of oneself is an exercise in solitude and not in solitude, as it is an option to be alone in the perspective of providing moments of reflection for self-knowledge and personal growth. But it is also a social exercise, in that, taking a more ethical attitude towards oneself, one takes an ethical attitude towards the other.

Another practical exercise presented by Foucault (2010) is the writing of the self as a cartography of the subject himself, a device of self-knowledge. There is no doubt that, among all the self-care practices presented in antiquity (*epimeleia heautou*), writing – writing for oneself and for the other – only played its important role late.

It is necessary to read, said Seneca, but also to write. It is Epictetus, who, however, only taught oral teaching, insists repeatedly on the role of writing as a personal exercise: one must 'meditate' (*meletan*), write (*graphein*), train; may death snatch me while I think, write, read (Foucault, 2009, p. 133).

There are two forms that Foucault (2009) presents as a practice of self-writing: the *hypomnemata* and correspondence.

The *hypomnemata* consisted of having a personal notebook that you write about yourself, putting important quotes you have read, parts of works or your own understanding, situations you have witnessed, debates you have participated or attended. "Their use as a book of life, a guide to conduct... they were thus offered, like an accumulated treasure, for re-reading and further meditation. They also formed a raw material for writing more systematic treatises" (Foucault, 2009, p. 134).

It is not a notebook to aid memory, nor understood as an intimate diary. Despite being personal, it is not a confession of oneself: "hypomnemata is an important vehicle for this subjectivation of discourse... (Foucault, 2009, p. 135).

The important thing in this practice is to reflect on what happens to us, to learn from the messages, events and knowledge that come to us. It is reading a book and writing something about what touches us, because if we read without the exercise of reflection on what we read, we only accumulate information, but do not transform it into knowledge. Everything around us teaches us, but we need time for reflection to learn, and writing about oneself and what touches us is a strategy presented by ancient philosophers that we believe is possible to incorporate into our contemporary pedagogical processes.

Correspondence is another form of self-writing. The letter to another is also a personal exercise. The texts of the notebook, which constitute an exercise in personal writing, can be used as raw material for the letters, as the correspondence sent to another brings virtues to those who receive it through its reading and rereading, as well as to those who send it, through writing itself. "This dual function makes the correspondence very close to the *hypomnemata* and its form is often very close to them" (Foucault, 2009, p. 137).

When writing to a friend or a teacher, we are putting ourselves in words, describing how we are, our thoughts, our life. And when we are writing to someone in consolation, advising, we are contributing first hand to ourselves, because "Writing that helps the recipient, arms the writer – and eventually the third parties who read it" (Foucault, 2009, p. 138). The opposite is also possible, as it happens that the feeling placed by the writer for the addressee is returned to him in the form of 'equitable advice', because, "as he progresses, the one who is guided becomes more and more able, in turn, to give advice" (*idem*).

The letters as a method of "writing the self" are a process of formation of the self, configuring themselves in a possible device of constituting an aesthetics of existence. The practice of taking care of oneself through correspondence is the writing of oneself as a process of perception and movement of thought, as an exercise of reflection and analysis of the acts of positivization that constitute us. This is because, as we saw earlier, the writing of oneself has a double function that allows the personal exercise of writing and reading what one writes, that is, the gesture of writing acts through the very gesture of writing on the one who sends it. : as well as through

reading and re-reading, it acts on the one who receives it (Foucault, 2009).

Writing collaborates with “the arts of oneself... as an element of training oneself... it is the operator of the transformation of truth into ethos” (Foucault, 2010, p. 147). For this reason, we infer that it presents itself as a process of enchantment for practitioners who, in the face of uncertain and unstable times in which we live, represents a penumbra in relation to the construction of our humanity, allowing us to live the experience of trying to know ourselves, discover ourselves, to recognize the importance of having and respecting the time to build and rebuild in the very process of your experience.

IV. GRATITUDE AS A PRACTICE OF TAKING CARE OF YOURSELF

Gratitude is a second pleasure,
which extends a first one, as an echo of
joy to the joy felt, as one more happiness
for one more happiness.

André Comte-Sponville

Let's talk a little about gratitude from Martin Seligman (2012), Howells (2012) and the document *Innovating Pedagogy* (2021). We can have gratitude as a practice of taking care of oneself, a pedagogical praxis, and not just as an emotion, being it an approach that actively involves all the actors involved in the teaching and learning process, in the perspective of a spiral cycle in which there is the recognition of receiving something or an action consciously, and it awakens the desire to reciprocate in some way.

In his book *Flourish*, published in 2011, Martin Seligman presents gratitude for a practical vision with scientifically proven activities through his research on this topic. The author alerts us to the fact that we think too much about the things that go wrong in our lives, and too little (or at least not enough) about the things that go right.

We know that it is necessary to recognize what went wrong in order to learn from those mistakes. But sometimes we spend more time with our thoughts stuck on what went wrong, afraid that it will happen again, which, according to Seligman (2011), leaves us predisposed to anxiety and depression, or at the very least in a depressive state, what we popularly call low mood.

A good way to avoid this low mood is to try to experience more intensely the emotions we feel when something very good happens in our lives. The most interesting thing is that even if these emotions have been experienced in the past, we can relive them. And, by doing so, we can awaken in us a feeling of gratitude for the things, people and

situations that made possible and/or contributed to the good that happened in our lives.

The author also states that the feeling of gratitude is responsible for making our lives happier and more satisfying. This was proven through research carried out by the Positive Psychology group, in the search to identify which feeling was closest to the much-desired genuine happiness.

Gratitude can make your life happier and more fulfilling. When we feel gratitude, we benefit from the pleasant memory of a positive event in our life. Likewise, when we express our gratitude to others, we strengthen our relationship with them. But sometimes we express our gratitude so casually and quickly that it becomes almost meaningless (Seligman, 2011, p. 22).

In 2012, Kerry Howells of the University of Tasmania, in her decades of research into gratitude in education, revealed that student learning is influenced by practicing gratitude as well as the gratitude expressed by their teachers and school leaders. This teacher released the results of her research in the book “*Gratitude in education: a radical view*”, not yet translated into Portuguese.

Another introduction of Gratitude as pedagogy occurred through the Institute of Educational Technology at the Open University, in the United Kingdom, which annually publishes a document called “*Innovating Pedagogy*”, presenting the educational trends that will guide educational institutions in the coming years. In 2021 he presents “*Gratitude as Pedagogy*”. *Gratitude as Pedagogy!*

This document presents pedagogical practices that can be worked on in the classroom in a systematic way, considering the theme of gratitude. One of the activities presented is the writing of moments of good events that are happening or that have already happened in the student's daily life. connection between school and community, enabling focus and understanding of the concepts being learned.

According to what is presented in this document, the fact of expressing gratitude to someone or something, during a pedagogical activity, makes students and teachers improve their well-being and calm in the midst of stress. It was also possible to identify that gratitude in education has been used to increase inclusion and diversity in teaching and learning, building resilience of the entire school community involved in this practice as a pedagogical activity.

And in this path of the search for self-knowledge and self-care, we could not leave out the practice of gratitude as a pedagogical practice, aiming at a better well-being in all

subjects participating in the teaching-learning process. A practical way to approach gratitude in learning can be asking students to reflect on a particular topic that has been worked on in the classroom, or activity that has taken place. Reflection should follow the following elements: thoughts, words, emotions, inner speech and physical state. Ask students to use two different angles: first, look at these elements in the opposite direction to gratitude, which is often complaining, dissatisfaction, and entitlement, and then look at the elements again from the point of view of gratitude. . While reflecting, students are asked to take notes.

This reflection activity provides awareness of the negative feeling that leads us to have certain attitudes and behaviors in relation to certain themes and/or pedagogical activities. The idea is to analyze negative attitudes and propose to replace them with elements of gratitude, bringing a state of awareness, presence and appreciation among students and teachers (Kukulka-Hulme et al., 2021).

We found several other ways to stimulate the feeling of gratitude in the educational process. As an example, we can mention the Revista Construir Notícias, which in its May/June 2017 edition (Nº 94) had as its main theme “Gratitude transforms your classroom”, bringing different pedagogical works in the classroom with a focus on practice. of gratitude. Here, we would like to highlight the article by Professor Marcia Luz, who presented the Jornada da Baleia da Gratidão as a practice, at a time when world society was experiencing the game with the name Blue Whale, which led young people to cause their own death.

Following the same logic as the aforementioned game, the gratitude journey presents 50 challenges that must be carried out one a day, during the 50 days, involving family, friends and work/school colleagues. When performing the tasks, the student must share on social networks with the hashtag #whalinggratitude, and then must level up, moving on to the next activity.

Recalling Seligman (2011), and as we mentioned earlier, “when we express our gratitude to others, we strengthen our relationship with them”, and this makes us reach the feeling of happiness and well-being with greater speed and intensity. Certainly because we were able to experience the Alterity referred to by Levinas (2005): by recognizing the other as my mirror, I am happy to see that I have made him happy.

For Howells (2012), it is necessary to bring gratitude into schools, as a pedagogical praxis, because students grow and develop where they feel valued and confident, and schools in contemporary times, as well as the world of work, stimulate competitiveness. , which can cause

resentment, the feeling of being a victim, envy or insecurity.

This author causes a major paradigm shift in the understanding of the educational process. For her, the teaching-learning process must present itself as a healthy flow of giving and receiving, that is, the teacher gives a gift to the student, which is education, and the student, in turn, , awakens the desire to give back to the teacher. However, what we see today is far from this healthy flow of give and take, and our schools experience the paradigm of exchange, in which students do not see education as a gift or privilege, but as a right or expectation.

This book does not present gratitude as the answer to how we can educate better citizens, nor as a panacea to cure all of society's ills. However, it does present a strong case for why we can consider gratitude as an important educational practice today, and why it can play a role as a powerful antidote to the exchange paradigm (Howells, 2012, p. 8).

Also, regarding gratitude as pedagogical practices, we emphasize the research carried out by Martin Seligman Professor at the University of Pennsylvania, Psychologist, Former President of the American Psychological Association, who presents the exercise of gratitude as a didactic activity called “The visit of gratitude ”, This activity was carried out in our intervention, following the guidelines of the author who suggests that we ask (in our case, the students) to close their eyes and bring to mind the image of a person who is still alive and with whom they have no contact for some time now, someone who has contributed positively to the life of the viewer, or, as Seligman (2011) teaches: “Someone you have never adequately thanked” (p. 22).

After performing the visualization, they are asked to open their eyes and write a letter of gratitude to that person. Afterwards, the orientation is to arrange to visit her and deliver the letter in person. At that time, you should read the letter without haste, observe her reaction and your own, and then discuss the contents of the letter.

As gratitude is an apparently new topic as a pedagogical practice, but of great relevance, we recognize that we could not leave it out of this study, but we consider it worthy of future specific investigations.

V. BRIEF FINAL REMARKS

At the end of our reflections on emotional education in contemporary society, we inferred the need for the educational process to contemplate the integrality of students. For a better understanding, we present some

authors who brought practical contributions in the development of an education in this perspective. However, we cannot fail to boast that the development of a training process in this context requires a pedagogical innovation that considers the student as the protagonist of his/her knowledge, and his/her learning as a sine qua non factor for the educational act.

We understand that the educational process that includes emotional education is a paradigm shift where the school's view will no longer be focused on the institution's needs, but on the students' needs, seeking to have an environment that favors the development of socio-emotional skills, to who can make meaningful connections between what they are learning and the social/world context in which they live. Thus, we hear that student-centered learning, considering their socio-emotional skills, presents itself as a necessary issue for education on the world stage.

This scenario leads us to the possibility of there being a synergy between education and emotional development, contributing to a teaching-learning process in which students and teachers are engaged in a deep and transforming learning process; a personalized and fun learning, in which education is not limited by time or space, but which always presents emancipatory proposals.

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