

Theoretical Reflections about the Importance of Affectiveness in the Teacher-Student Relationship

Lucas Visentini¹

¹Researcher at Universidad Federal de Santa Maria (UFSM) and Instituto Federal Farroupilha (IFFar), Brazil.
Corresponding Author: Lucas Visentini

ABSTRACT: This article addresses questions about affectivity regarding the teacher-student relationship, proposing a re-reading of the researched subject, the relationship between teachers and students. The theoretical references are presented from key concepts, such as education, dialogue, mediation, humanization, emancipation and interaction. The objective of this work was to present and carry out considerations and reflections about the teacher-student relationship in pedagogical action, highlighting the perspective of the following categories with the respective theoretical references: affectivity in the educational action (BARCELOS; 2013; 2015; 2016a; 2016b); Biology of Knowing and Biology of Love (MATURANA, 1998, 2001, 2007; 2010); human teaching (ARROYO, 2002); dialogicity and liberating education (FREIRE, 2014a, 2014b, 2014c). The methodology used to reach the proposed objectives was the bibliographical review, within the scope of the qualitative research in education. It was verified the importance of intersubjective relations for the full personal, professional and ontological development of both teachers and students, highlighting affectivity as a fundamental element in pedagogical action.

KEYWORDS: Affectivity, Biology of Knowing and Biology of Love, Education, Human teaching.

Date of Submission: 14-02-2018

Date of acceptance: 01-03-2018

I. First Movement: Contextualization Of The Research Scenario

In the first chapter of Pedagogy of Autonomy, Paulo Freire affirms that there is no teaching without a direct relationship with students. This assertion goes against the conservative pedagogical practices that, for a long time, have predominated (and, somehow, still persist) in the educational field.

The traditional pedagogical conceptions do not admit as valid the horizontal relationship between teachers and students presented by Freirean thinking, when proposing that educators are the subjects of the pedagogical process, while the students are nothing more than objects, docile and obedient, that have nothing to do with contribute to their experiences and their particular ways of seeing and thinking the world.

Freire defends a liberating, dialogic, democratic education, not a "banking education", brutalizing, manipulative and, stating that "the *raison d'être* of liberating education is in its initial conciliatory impulse. Hence, this form of education implies the overcoming of the educator-student contradiction, in such a way that both educators and learners are simultaneously made" (Freire, 2014c, 34), reveals the necessity of having, mainly, a relation of love between teachers and students.

By adopting methods and techniques that go against what was proposed by Freire, "banking education" rejects dialogue as the essence of education and, therefore, becomes anti-dialogical. From the perspective of aliberating education, and therefore not "banking", in the book Pedagogy of the Oppressed, the author affirms that the human being needs to be the subject of his thinking, discussing his thinking, his own vision of the world, expressed implicitly or explicitly, in their suggestions and those of their fellow men. (Freire, 2014c).

II. Second Movement: Methodological Course

The text of this article was carried out from the perspective of qualitative research, when trying to construct understandings and reflections about a social phenomenon. It is a study of bibliographical approach, in consonance with the themes studied by the researcher. Thus, through the bibliographical research, the scientific production related to the thematic area corresponding to this research was investigated, considering that

The bibliographical research is one that is made from the available record, resulting from previous research, in printed documents, such as books, articles, theses, etc. It uses data or theoretical categories already worked by other researchers and properly registered. The texts become sources of the subjects to be searched. The researcher works from the contributions of the authors of the analytical studies in the texts. (SEVERINO, 2007, p. 122).

In this sense, the bibliographic study is of extreme importance to be situated in relation to the subject and also to base the analysis and the discussion of the data obtained with the research. According to Lakatos and Marconi (2001, p. 183), bibliographic research is not merely a repetition of what has already been said about a particular subject, but it “allows the examination of a subject under a new approach, reaching innovative conclusions”.

According to the ideas of Moraes (2003 *apud* VISENTINI, 2014), it is notorious to realize that the exercise of interpreting can be understood as the construction of new senses and understandings, when moving away from the immediate and when exercising an abstraction in relation to the forms more immediate reading of meanings. Therefore, the relevance of the bibliographic research is emphasized so that the objectives proposed by this work can be achieved.

III. Third Movement: Theoretical Reflections On The Researched Topic

The gap that seems to continue to exist among the “actors” in the pedagogical process, when we consider the pedagogical practices that still exist mainly in Basic Education, contributes to the distancing of teachers and students, which is reflected negatively in the professional, personal and ontological spheres of both. In this sense, Freire's words ratify the dichotomy between brutalizing and liberating education:

While 'banking practice', as we have emphasized, implies a kind of anesthesia, inhibiting the creative power of learners, problematizing education, of an authentically reflective character, implies a constant act of unveiling reality. The first is to maintain immersion; the second, on the contrary, seeks the emergence of consciousness, resulting in its critical insertion into reality. (Freire, 2014a, 40)

An example of teacher practice based on methods and techniques that are stultifying is, according to Freire, the fact that "instead of communicating, the educator makes 'communications' and deposits that the learners, mere incidents, patiently receive, memorize and repeat." This is the 'banking conception of education', in which the only room for action that is offered to the students is to receive the deposits, to store them and to file them" (Freire, 2014b, 33). And, consequently, return them with 'interest' and 'monetary corrections', in the evaluation.

Miguel Arroyo, in his book *Teacher Practices* (2002), corroborates with Freirean thinking that educating so much can have a scope that aims at the stupidity of the student or his emancipation, his liberation. The teacher, by "educating as a training, as a moralization to have an orderly and submissive people" (ARROYO, 2002, 50), adopts a position not only didactic, but also political and epistemological that goes against the dialogical perspective of those who believe that knowledge should not be transferred, but rather constructed:

(...) to teach is not to transfer knowledge, content or cover is an action by which a creative subject gives shape, style or soul to an indecisive and accommodated body. There is no teaching without learners, both are explained and their subjects, despite the differences that connote them, are not reduced to the condition of object, one of the other. Who teaches learns when teaching and who learns teaches when learning. (FREIRE, 2014c, p. 12).

The Freirean conception of formation presents a non-dichotomous perspective, that is, for the author, it is not possible for a student or a teacher to form by themselves, without the necessary relations that will be fundamental in the construction of knowledge and not only professional formation, but also in the constitution of the human beings involved in the pedagogical process, of the ontological being.

It should be noted that the Freirean perspective is in line with the epistemic-theoretical-methodological approach of the *Biology of Knowing* and *Biology of Love*, by Humberto Maturana, which, in the words of Barcelos (2016b, p. 92)

are denominations adopted for a coherent set of notions regarding cognition and human biology. They arose as Humberto Maturana originally began when he presented a way to abstract, and therefore to know, the systemic relational operation of living and living human. In them, the production of knowledge about knowing and loving is constituted from the understanding that takes into account the dynamics and mechanisms that operate in the processes of living and living together. They become entwined in a perspective on the biological phenomenology that constitutes the human.

Basic education, as well as other levels of education, generally follows presuppositions concerning educating according to methodologies that do not prioritize the learning being in its epistemological specificities, which can characterize education as a social practice of indoctrination, brutalization and exclusion. Pedagogical actions that contemplate the key categories presented in this study are, in practice, very rare in the context of the school and, consequently, the reflexes are perceived in the teacher-student and student-teacher relationship.

In times known as *postmodern*, why do not we dare to think of perspectives that respect the ontological condition concerning each “actor” involved in the educational process? Precisely because it is difficult, especially when we consider the relations of oppression, competition and indifference existing in our society.

But as a challenge to think the reality described, we present the Biology of Knowing and Love, which, as stated by Barcelos (2016b, p. 92)

consensual basic phenomena in the human as knowing and loving are treated in terms of this biological phenomenology that abstracts separating epistemologically the fundamental spaces of the living of living beings as the space of corporeality in the molecular production and the relational space in which the living being becomes interacting, doing and feeling.

For this, living and living in the acceptance of the other as a legitimate other in the coexistence is an essential action to provide the space of love as the first emotion that constitutes us humans and, thus, to guide the pedagogical action between teachers and students. Regarding the key category called love, Barcelos (2013, 2015, 2016a, 2016b), in relation to Maturana's thinking, considers that the perspective regarding human cognition presented considers it essential that the modes of knowing be grounded in the fundamental emotion that constitutes human: love. This can be understood as the founding emotion of human living as the first condition of our humanity, the essential element that allows us to accept the other as a legitimate other in the coexistence. (MATURANA, 1998, 2001, 2007, 2010).

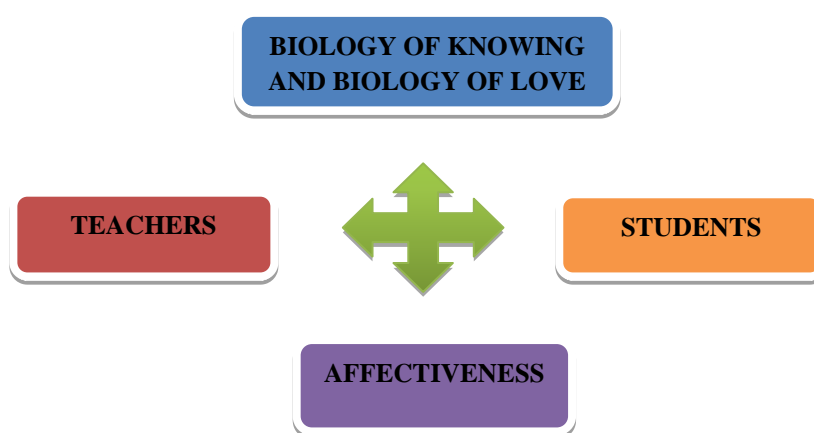


Fig. 1: The Biology of Knowing and the Biology of Love are related to affectivity, essential for the teacher-student relationship. All categories should be related in educational action.

Thus, according to Freire (2014a), there is no teaching without the students' experience. This is one of the key points of the thinking approach of the cited authors that converge to the understanding of the importance of the intersubjective relations between teachers and students. In this sense, Freire (2014a, p.12) corroborates that

Teaching does not exist without learning and vice versa and it has been socially learning that, historically, women and men have discovered that it was possible to teach. It was thus, socially learning, that throughout the ages women and men realized that it was possible – then necessary – to work ways, methods of teaching. Learning preceded teaching or, in other words, teaching was diluted in the truly foundational experience of learning. There is no validity in teaching that there is no learning in which the learner has not been able to recreate or re-teach what the learner has not learned cannot really be learned.

Still in relation to teaching, fundamental to the understanding of the relationship between teacher training and student training is the thinking of Miguel Arroyo, in his work *Teacher Practices* (2002), in bringing the idea of *human teaching*. In this context, Arroyo points out that the teacher practices finds its social place in the realization that we only learn to be human in a complex network of relationships with other human beings. Therefore, according to the author,

this learning happens only in a cultural social matrix, in the conviviality with symbolic determinations, rituals, celebrations, gestures in the learning of culture. Hence, school is a programmed process of teaching-learning, but not only because every teacher expected in the classroom will come to pass the subject, but because it is a time-space programmed for the gathering of generations. On the one hand, adults who have been making themselves human, learning this difficult art, on the other hand, the young generations who want to learn to be, the learning and the tools of culture. (ARROYO, 2002, p.54).

As Freire (2014a; 2014b; 2014c); Barcelos (2013; 2015; 2016a; 2016b) e Maturana (1998; 2001; 2007; 2010), Arroyo (2002) emphasizes the importance of dialogue in intersubjective relations concerning the pedagogical process that takes place in the classroom, highlighting the fundamental role of school, since the relevance of the school is ratified by the fact that the dialogue of generations is not spontaneously, as in other social relations and spaces, but in a pedagogical, intentional, and careful way. School time is a dialogue of generations programmed by adults who master a specific knowledge.

According to Arroyo (2002), in the more diffuse and informal teaching-learning processes, adults attract the attention of the youngest and beginner in the arts of being human. In each moment we are represented by roles, ways of being a man, woman, worker, how to survive, relate to nature, space, affectivity, how to live in society, to be citizens... Every adult is in some way a pedagogue of the new generations in the arts of being people. Being a master is that, but it requires more. That's right, in the sense that these matrices of all human teaching are the basis of our school teaching. (ARROYO, 2002, pp. 54-55).

In this sense, Arroyo (2002) discusses the school institution and its importance in the education of children, adolescents and young people, questioning about school structures, when asking the question: "Do the school structures humanize or dehumanize?". The relevance of such an inquiry is due to the fact that the school is one of the institutions responsible for this process of socialization, humanization, humanizing experiences, which cannot be achieved with pedagogies whose methods do not prioritize dialogue, exchange, inherent approximation of the educator and the students, who are, in the words of Freire, an educator-student and a student-educator.

Thus, it is necessary to elucidate that in this article we approach teacher training and student training as two convergent, interconnected and inseparable variables. Thus, according to Freirean thinking, one could have written, without prejudice of meaning, educator-student formation and student-educator formation, since for Freire every educator is also a student and all students are also educators.

Therefore, from the categories corresponding to the authors cited, namely, Freire (2014a, 2014b, 2014c); Barcelos (2013, 2015, 2016a, 2016b); Maturana (1998, 2001, 2007, 2010) and Arroyo (2002), it can be affirmed that the relations referring to the pedagogical action between teacher and students can and should promote the full development of the human being, considering the intersubjective relations for the personal, professional and ontological development, based on the Biology of Knowing and Loving.

IV. Fourth Movement: Final Considerations

In relation to the theoretical assumptions defended by Freire (2014a, 2014b, 2014c); Barcelos (2013, 2015, 2016a, 2016b); Maturana (1998, 2001, 2007, 2010) and Arroyo (2002), which address the key categories – dialogue, mediation, humanization, emancipation and interaction – that guided the elaboration of this bibliographic research, it is possible to highlight the importance of existence of a horizontal, fraternal, human relationship between educators and students.

Education must contemplate relationships that do not aim to subjugate one of the subjects of pedagogical action, aiming at the full development of human potentialities. Thus, it is emphasized that only with joint formation, in which educators and students interact, dialogue and accept each other, we will have an education that provides the necessary conditions for greater humanization in the pedagogical process. In this sense, according to Maturana and Varela (2010: 269), in relation to language, "every human act occurs in language. Every action in language produces the world that is created with others, in the act of coexistence that gives birth to the human".

Therefore, when we consider the inter and intrasubjective relations concerning the reality experienced by educators and students, emphasizing Basic Education, we must question the pedagogical action carried out in such an educational context: educating to brutalize the other, so that they learn to obey and to silence or educate for their emancipation and liberation, when using dialogical and democratic actions?

"Bank education", denounced and criticized by Freire, as exemplified in the course of the text, does not stand as a pedagogical practice that allows the full development of both students and educators, prioritizing authoritarian actions to the detriment of liberating and humanizing practices, when considering the educational needs in the first decades of the 21st century.

Finally, when considering the objectives proposed by this study, the relevance of teacher and student training, the learning relationships, experiences established between them, as well as their personal, professional and ontological development, should be highlighted. The need for dialogue, interaction, humanity and, above all, the love that needs to exist among those involved in pedagogical action is important, so that education, as a social practice, corroborates in the sense of providing the full development of being, in its multiple aspects.

References

- [1]. ARROYO, M. G. *Teacher Profession*. 6^a.ed. Petrópolis: Editora Vozes, 2002.
- [2]. BARCELOS, V. *Intercultural scenes and scenarios: thinking epistemologies from the South*. Organized by Valdo Barcelos (et al.). Santa Maria: Editora e Gráfica Caxias, 2016a.
- [3]. BARCELOS, V. *Humberto Maturana and Education: educating in love and freedom*. Valdo Barcelos, Sandra Maders. Santa Maria: Editora e Gráfica Caxias, 2016b.
- [4]. BARCELOS, V. *An education in the Tropics – contributions of Brazilian cultural anthropology*. Petrópolis. Vozes, 2013.

- [5]. BARCELOS, V. *Education and Interculture the decolonization of knowledge*. Santa Cruz do Sul. EDUNISC, 2015.
- [6]. BRASIL. *Law of Guidelines and Bases (LDB)*. Lei n. 9.394/96, de 20 de dezembro de 1996.
- [7]. FREIRE, P. *Education and Change*. Rio de Janeiro: Paz e Terra, 2014a.
- [8]. FREIRE, P. *Pedagogy of Autonomy: necessary knowledge to educational practice*. São Paulo: Paz e Terra, 2014b.
- [9]. FREIRE, P. *Pedagogy of the Oppressed*. Rio de Janeiro: Paz e terra, 2014c.
- [10]. JOSSO, M-C. *Life experiences and formation*. São Paulo: Cortez, 2004.
- [11]. LAKATOS, E. M.; MARCONI, M. A. *Fundamentals of Scientific Methodology*. 4ª Edição. São Paulo: Editora Atlas S.A., 2001.
- [12]. MATURANA, H. R.; VARELA, F. G. *The tree of knowledge - the biological basis of human understanding*. 8ª ed. São Paulo: PalasAtenas, 2010.
- [13]. MATURANA, H. R. *Cognition, science and everyday life*. Belo Horizonte: UFMG, 2001.
- [14]. MATURANA, H. R. *Emotions and language in education and politics*. Belo Horizonte: UFMG, 1998.
- [15]. MATURANA, H. R. *Transformation in coexistence*. Santiago: J. C. Sáez Editor, 2007.
- [16]. MORAES, R. *A storm of light: the understanding made possible by discursive textual analysis*. Bauru: Ciência&Educação, v. 9, n. 2, pp. 191-211, 2003.
- [17]. SEVERINO, A. J. *Methodology of scientific work*. São Paulo: Cortez, 2007.
- [18]. VISENTINI, L. *The Perseus shield reflecting the image of Medusa: the autopoietic formative process in autobiographical narratives of students of pedagogy*. Universidade Federal de Santa Maria (UFSM), Centro de Educação (CE), Programa de Pós-graduação em Educação, RS, 2014.

Lucas Visentini

Teacher and writer. Bachelor's Degree in Accounting at Universidade Federal de Santa Maria (UFSM). Licentiate in Pedagogy at UFSM and Master's Degree in Education at UFSM. Researcher at UFSM and Instituto Federal Farroupilha (IFFar), RS, Brazil.

International Journal of Humanities and Social Science Invention (IJHSSI) is UGC approved Journal with Sl. No. 4593, Journal no. 47449.

Lucas Visentini. "Theoretical Reflections about the Importance of Affectiveness in the Teacher-Student Relationship" International Journal of Humanities and Social Science Invention (IJHSSI) 7.2 (2018): PP 68-72