Conscious Intra-personal Development: The Experience Counts

The future of mankind depends on the individual's ability to acquire Self-knowledge, in order to resist the suction of mass society. The preservation of autonomy is supported by learning to fathom one's own unconscious and inner being, the undiscovered self. By obtaining insight into his total humanity, the possibility originates for the individual to open up for his fellow man. It often requires a great deal of effort from an individual to consciously open up to his inner being. Gaining experiences related to intra-personal development and consciously reflecting on those experiences, are essential to keep the conscious intra-personal development process in motion. Education can lend a helping hand during this process from the start of the school career of children by making room for affective and experiential education, in which there is no place for theory. Offer affective and experiential education to children from an early age, without coercion and with plenty of personal room, and continuing this form of education until they leave school, gives young (and older) people the possibility to become more and more self-directing. The way in which this form of education is taken care for is crucial for its success.

Keywords: Affective and Experiential Education - The Unconscious - Conscious Intra-Personal Development - Interpersonal Development - Process

Introduction

This article consists of 3 parts, all related to conscious intra-personal development. The importance of conscious intra-personal development emerges explicitly and is placed in a broad social context.

The article complements my (external) Ph D research 'Stimulating Conscious Development Mechanism for Movement in Engineering education', which I completed in 2017 at the Faculty of Human Studies, Tilburg University.

Part I. Why searching the way to the inner self?

This part of the article originates from the book 'The Undiscovered Self' (1957) by C. G. Jung (1865-1961). The insights in his book are related to my research 'Stimulating Conscious Development'. Jung was an important pioneer in modern psychiatry. In his book 'The Undiscovered Self' he emphasizes, from his experiences as a psychiatrist, the importance of searching the way to the inner self. Jung refers to bringing together conscious and unconscious aspects of the human psyche, the inner Being.

Jung indicates that the future of mankind will depend on the individual's ability to acquire Self-knowledge, in order to resist the suction of mass society. Only by sensing and understanding his own unconscious and inner Being, the undiscovered self, the individual can approach his Self. However, this requires
of the individual to face the fear for his own psyche. The insights of Jung are relevant to our times.

Part 2. How to stimulate conscious intra-personal development?

This part of the article is based on the practical part of my Ph D research, which is directed to the possibility of stimulating the intra-personal development process in education. I completed the practical part of the research in 2011. After some delay, due to personal circumstances, the theoretical deepening and the writing process followed. The starting point of the practical part is always affective, experiential, and student-oriented education. The attitude and role of the experiential teacher is of great importance in affective and experiential teaching.


The insights of Jung in his book ‘The undiscovered self’ fit in with the approach of the practical research in ‘Stimulating Conscious Development’. The insights of both parts are intertwined. All themes in part 3 are related to conscious intra-personal development in education.

The article ends by describing some points of special interest for the approach of affective and experiential meetings. Education can offer a positive contribution to the conscious intra-personal learning process of young (and older) people from the start of their school career until they leave school.

Each part in the article has his own story, but they are strongly connected and supplementary to each other: part 1 and part 2 lead the way to part 3 ‘Connection in education’.

Knowledge or Understanding, an Essential Distinction

If an individual consciously develops his Self-knowledge, will he be supported by knowledge and theories? In his book ‘The Undiscovered Self’ Jung expressly indicates the difference between knowledge and understanding in the context of conscious intra-personal development; an essential distinction. When it comes to developing Self-knowledge or understanding a fellow human being, according to Jung, knowledge and theory should be omitted. Knowledge and understanding follow a different path each and can not be intertwined. It should be clear which of the two paths is being followed.

Theory is not related to individual experiences, to isolated facts, but to abstractions and generalities. Self-knowledge is an individual matter; only the individual can sense and follow his intra-personal development. Conscious development of Self-knowledge is not based on theoretical assumptions, an essential fact for this article. You walk the path inwards on your own and you have little use for knowledge and theory if you want to understand a fellow human being.

Learning Process Research

The learning process during my Ph D research was an intra-personal development process.
The learning process of my research has been a process of trial and error on a difficult path. Acting from my intuition and sharing the 'implicit understanding' through experience went naturally. Passing on my approach orally or in writing was of a different order. In Polanyi's 'Tacit knowledge' theory (1958), I finally recognised the course of the research process: coming from implicit understanding to explicit knowledge is not self-evident. (Van Baest 2017).

Due to the book 'The Undiscovered Self' of Carl. G. Jung, the possibility came to the fore to explicitly indicate the relationship between ‘why searching the way to the inner self?’ and ‘how to stimulate conscious intra-personal development?’.

**Why searching the way to the inner self?**

'Until you make the unconscious conscious, it will direct your live and you will call it fate'. C.G. Jung

In his book 'The Undiscovered Self' Jung creates an image of the world in which we live and the role of humankind in it. In the book Jung expresses his great concern about the future of humanity and (remark of the author) also about the future of the earth and everything that lives on it. The development of weapons of destruction that can destroy humankind and everything on earth, raises questions about the choices that led to this inventions. Would it not have been possible to make other choices; inventions for the benefit of humankind and of the earth?

On what does an individual base his choices? On external factors: on what happens around him and in the world, on what is possible at a certain moment, on what everyone is doing or on his personal values, on his Self-knowledge, on his possibilities and qualities?

According to Jung, an individual who consciously develops his Self-knowledge will not only be guided by external circumstances, but also by his inner being. Too much attention for the environment, creates blockades for direct inner experiences.

In addition to the focus on external circumstances, there is another blockade for achieving Self-knowledge: fear of what the individual might encounter in the unconscious part of his psyche. He prefers to avoid that part of his psyche. In fact the individual thus ignores a part of his Self. Fear of the unconscious stands in the way of the development of Self-knowledge.

When an individual opens up to his unconscious, searching for his Self, estrangement from his environment is an inevitable and logical consequence. The path to the inner Self is a personal path, a path the individual can only follow himself. The search for this inner path irrevocably involves estrangement from one's surroundings.

In spite of these obstacles, Jung considers the conscious intra-personal development of the individual as a necessary solution to the major problems facing and to be faced by humanity. The conscious part of an individual's
psychic that opens up to his subconscious, learns to listen to it and thus increasingly can come closer to his Self, his whole inner being.

**Gap between knowledge and feeling**

For many years, according to Jung, a gap arose between knowledge and feeling, between knowing and understanding, between the conscious and unconscious aspects of the human psyche.

The need to change, to look at oneself honestly and openly and to think about oneself, to function as an autonomous individual, is not always valued.

Intra-personal development and the development of personal values and norms lag behind the rapid developments in science, technology and society. The balance between emotions and knowledge is lost. Knowledge alone is not enough to solve the major problems of our time or to give them a push in the right direction.

As long as the individual is satisfied with his circumstances, he will accept his situation. The individual is often so busy with what is happening around him, that he does not take time to focus on his inner being. However, when circumstances change, and there has been no learning process to achieve autonomous functioning, the individual will more easily join the masses and focus on what everyone is doing.

In this situation, it is not inconceivable that the individual considers external circumstances to be responsible for the choices he makes. However, external circumstances cannot take responsibility for the choices the individual has made. External circumstances have no choice, no norms and values. Individuals do or could have them.

*The forlornness of consciousness in our world is due primarily to the loss of instinct, and the reason for this lies in the development of the human mind over the past aeon. The more power men had over nature the more his knowledge and skill went to his head*. (Jung 1957).

The conscious part of the psyche does not listen (anymore) to the inner voice of its subconscious, its intuition. According to Jung, the unconscious is everything that the conscious is not. It manifests itself through opposite feelings, fantasies, emotions, impulses and dreams, which come up unasked for by the individual. What feelings and impulses does an individual experience in the activities he undertakes? Does he consciously reflect on what is going on in his unconscious or does the conscious part of the individual's psyche shut itself off from the unconscious? The conscious will have to take into account the existence of unconscious factors that require attention. If the conscious part of the psyche wants to be open to the unconscious factors, the conscious will first have to get to know the essence of these unconscious factors, he will have to experience them. A consequence of shutting oneself off from the unconscious, according to Jung, is that the individual only knows himself partly.
'Accordingly we imagine ourselves to be innocuous, reasonable and humane. We do not think of distrusting our motives or of asking ourselves how the inner man feels about the things we do in the outside world. But actually it is not good and psychically right, to overlook the reaction and standpoint of the unconscious. One can regard one's stomach or heart as unimportant and worthy of contempt, but it does not prevent overeating or overexertion from having consequences that affect the whole man. Yet we think that psychic mistakes and their consequences can be got rid of with mere words'. (Jung 1957).

The process of conscious intra-personal development is not a theoretical learning path. The search for the inner path is guided by individual experiences, of which emotions are an essential part.

Self-knowledge

Jung stresses the importance of conscious development of Self-knowledge: the conscious part of the psyche admits the unconscious part, to think about the unconscious part and give it a place. In the unconscious resides opposite feelings, impulses and dreams. What do these feelings, dreams, impulses mean to me and how can I deal with them? The conscious part of the psyche that admits the unconscious part, to become a complete human being. Jung indicates that a profound change in the inner Being of man, compared to the characteristics of mass society and the even greater problems that threaten in the future due to population growth, will become more and more important. (1).

Note 'Anyone who has ego-consciousness at all takes it for granted that he knows himself, but the ego knows only its own contents, not the unconscious and its contents. People measure their self-knowledge by what the average person in their social environment knows of himself, but not by the real psychic facts which are for the most part hidden from them. What is commonly called self-knowledge is therefore a very limited knowledge, most of it dependent on social factors, of what goes on in the human psyche'. (Jung 1957).

According to Jung, projection is one of the major dividing factors in society. Projection stands in the way of profound changes in the inner being. What the individual doesn't know, where he is not acquainted with and regards as negative, he prefers to lay down on someone else's shoulder. From another the individual might see the bad sides, from himself he doesn't see them or doesn't want to see them. This leads to discord and estrangement in society and nothing promotes understanding and rapprochement more than the mutual termination of projection. According to Jung, projection is used by every individual. In order to transform projection into mutual understanding, the application of self-criticism is a prerequisite.

Only the individual can seek his inner Being within himself by looking openly and honestly at his feelings, his dreams, his good and bad sides, his prejudices and assumptions about himself and the other. More and more facing his thoughts and feelings, to realise where he stands and what path he would like and could take in his life. To see himself as he is and therefore to be able
to see his fellow man in a different perspective, because as an individual he has
started to think and feel differently.

If an individual has turned inwards and gained insight into his Self and his
actions, according to Jung, he has found access to the unconscious and, without
realising it, has created a possibility to influence his surroundings. The
unconscious offers the conscious broadening and deepening.

**Following the Intra-Personal Path**

1. The individual

The only one who can follow his inner path is the individual, who is open
to his intra-personal development process. The beginning of conscious opening
to the inner path, to the unconscious, requires great effort.

'It usually costs people an enormous effort to help the first stirrings of
individuality into consciousness, let alone put them into effect'. (Jung 1957).

In the end, focusing on the inner will provide the individual with more
insight into his total humanity.

2. The individual and his social environment

No one can follow the intra-personal path for another individual.
The environment or society are incapable of giving the individual intra-
personal development. Every individual will have to acquire this himself, at the
cost of a great deal of effort.

By learning to understand his Self, the possibility arises to come to a
mutual understanding of one's fellow man. To be understood oneself,
understanding of the other person's point of view is a prerequisite.

3. The individual and society

A large group of people, society, is also made up of individuals.
The value of a society consists of the spiritual and moral content of the
individuals comprising it.

Conscious intra-personal development is essential for every individual, his
environment and for the society in which he lives.

**How to stimulate conscious intra-personal development?**

In this part of the article I focus on the practice of affective and
experiential education.

First there is a short introduction to my Ph D research in the paragraphs:
‘Professional background’ and ‘Practical part research ‘Stimulating Conscious
Development’.

The next paragraph ‘Affective and experiential education, the approach’ is
based on the SCS module (Social an Communicative Skills related to the
development of personal qualities). This part of the practical research describes
how the possibility arises to stimulate students of Mechanical Engineering to
open up to their conscious intra-personal development. Gaining experiences
related to personal qualities, and reflecting on them, is part of the SCS module.
Affective and experiential education was and is not self-evident in Higher
Technical Vocational Education, certainly not when it comes to consciously
stimulating intra-personal development.

In the last three paragraphs, subjects related to affective and experiential
education emerge.

Professional Background

From 1976 to 1979 I followed the doctoral study 'Old Dutch Literature' at
Radboud University in Nijmegen (1976-1979). My subsidiary subjects were
'Art History of the Middle Ages' and 'Philosophy of the Middle Ages'. During
this doctoral study I came into contact with the subject 'The discovery of the
individual in the 12th century'. In the last book of the codex 'Queste de mort
d'Arthur' the figure Lancelot gradually changes from a reactive knight into an
individual who thinks about himself and his behaviour. I was fascinated by the
impact of self-reflection on an individual, his personal development and his
behaviour. This fascination eventually led to my doctoral research.

In 1981 I started my professional work in education. For many years I
worked as a teacher, the first years as a teacher of Dutch in upper secondary
education. From 1990 until my retirement in 2019, I worked as a lecturer of
Communication and Social Skills at the Faculty of Technology of Fontys
University of Applied Sciences in Eindhoven. In the Communication &
Management team of the course Mechanical Engineering there was room for
personal development of the students. For me, it was essential that, in addition
to cognitive and practical education, technical students were also offered
affective and experiential education: learning to be open to conscious intra-
personal development (within the framework of their study programme), to
their personal emotions and to the emotions of others.

An extra motivation for stimulating and motivating the conscious personal
development of technical students stems from the major role technology plays in
our Western world. Conscious personal development may lead to conscious
choices. Not only on a personal level, but also on a professional level'. (Van
Baest 2017).

With this in mind, I started looking for a way to make room for
engineering students to gain experience with their personal qualities and their
intra-personal development. For the students, affective and experiential
education was often an entirely new way of education. In addition to opening
up to this form of education, reflecting on the questions 'who am I, what can I
do, what do I want and what do I choose?' is important in order to become
more and more self-directing and to function autonomous (together with other
students).
The inner path is an individual path and is different for each individual. Experience is gained by experiencing and feeling something yourself, by observing and being involved in certain processes. This also applies to gaining experience with personal qualities. A search by the individual for his path of interiorisation is essential. The way in which this search is given shape, is of crucial importance for the direction in which the path will go.

Practical part research 'Stimulating Conscious Development'

The practical part of my (external) Ph D research resulted in the formulation of the S.C.D. model: the Stimulating Conscious Development model (B.O.S. model in Dutch). The S.C.D. model consists of two parts. Part 1. Preliminary research: the SCS module (Social and Communicative skills related to the development of personal qualities) (SCV module in Dutch). An affective, experiential and student-oriented module in the first year of Higher Technical Vocational Education. The aim of the SCS module is to stimulate students to open up to conscious intra-personal development. In addition, gaining insight into interpersonal relationships is important, related to effective co-operation.

In the SCS module, the basis is laid for conscious intra-personal development. Part 2. of the research, the Case study, builds on part 1, the SCS module.

Research Terms

During the SCS learning process of the lecturer-researcher, the Research Terms were formulated: Keywords and Core Values. They form the starting points of the Case study. The Keywords and Core Values are linked to each other.

The Keywords are: self-knowledge, autonomy, well-being and intrinsic motivation related to intra-personal development.

The Core Values are: safety and trust, time and space, flexibility, simplicity, humour and playful learning. The Core Values are expressed in the communication and attitude of the lecturer-researcher. The Core Values have been developed from a personal perspective (of the author of this article).

Part 2. Case study

During the pre-research learning process the need for a deeper insight into the intrinsic motivation and personal development of technical students is growing. The idea has arisen that the learning process of conscious intra-personal development requires more time and space than was made available for the SCS module in the curriculum of the first year of study.

The Case study is a small-scale, in-depth study in relation to the Research Terms. It contains 3 individual interviews over a longer educational period with 10 research students each, in order to provide insight into the students' intra-personal development within the context of their study programme. The
three interviews contain open questions. Each question is related to one of the
Keywords. The Case study focuses on the perspective of the research students.
The underlying question is always: what significance do the research students
themselves attach to their intra-personal development during their studies? The
students participated in the research in a positive way and entirely voluntarily,
outside school hours. The research students already gained experience with the
approach of the SCS module during their first year of study.

Affective and experiential education, the approach

It is not self-evident that students in higher technical education are open to
conscious intra-personal development. An essential aspect of the different
approach for the SCS module (Preliminary research) is the use of experiential
stimuli (Van Baest 2016). The students can’t relate these stimuli directly to
their technical studies.

Each SCS meeting is focused on a theme, in which the focus is always on
a different personal quality. The themes include: self-esteem, ambition, stress-
resistance, motivating and stimulating ability, integrity, responsibility,
creativity (Gramsbergen-Hoogland 1999).

- Each SCS meeting starts with a short discussion and feedback on the
experience of the previous meeting. If possible, this is done together with the
same group members, to maximise the learning effect; there are shared
experiences, memories and emotions that can be drawn upon, for example
during group work. Every student has the opportunity to express thoughts,
emotions and ideas about the experience of the previous meeting in their own
way and according to their own needs. Respect and trust for each other, in a
safe environment, are essential.

- After the discussion and feedback, experiential assignments related to a
personal quality are offered, with as little explanation as possible to support the
independent working out of the assignments. It is essential that students are
open to experiential assignments and shape them in their own way to make the
meetings as meaningful as possible. If students are not motivated, the
assignment is doomed to fail. It is important that the experience is shared with
fellow students, with whom they work together, for example in a project group.
The aim of the experiential assignments is to gain unexpected and surprising
experiences. It is important that the students become aware of their emotions
and thoughts while working out the assignments and become aware how their
personal qualities come across to the other students during the meeting. It is
also essential that the students are open to a joint exchange of ideas about the
experience and to reflect on it: what are the students’ thoughts, feelings and
ideas about their behaviour during the meeting and how do they react to the
feedback from their fellow students?

In the following two assignments, the objective and the course of the
assignments, are described.
Assignment 'Dog’

The objective of this assignment is, in addition to gaining insight into the personal flexibility and the flexibility of fellow students, to clarify the concept of 'paradigm' (Barker 1996). At the beginning of the meeting the students are asked to draw a dog. Each student receives an empty drawing sheet and a pen or pencil. On the table at the front of the classroom there is an opened box of coloured pencils, which the students can use if they wish. After some protest, such as: "this is not a kindergarten after all, I can't draw", the students get to work. When all students have finished their drawing, they show each other, one by one and often with loud laughter, their drawing of the dog. Each student tells his story about his dog on the drawing. During their story about the dog, a number of students express emotions, either positive or negative memories of dogs. In the end it makes clear to the students the meaning of the concept 'paradigm'; everyone has a different paradigm, a different way of looking at the world, also with regard to a concept like 'dog'. The personal quality of 'flexibility' comes to the fore at the start of the meeting: are the students going to draw a dog or not?

Assignment 'Learning style test of Kolb’

Learning about your personal learning style offers a perspective on the way you learn. During one of the meetings, the learning style test of Kolb is worked out and discussed together with all students present in the classroom. The test is easy to fill in and does not take a lot of time. The aim of the SCS meeting is to provide a beginning insight into the personal learning style, but also to obtain information about the learning styles of group members. First of all the students fill in the test, without too much explanation. The learning style test of Kolb consists of nine (horizontal) lines, each containing four words. On each line the students intuitively grade the words from 1 to 4 points, each representing a learning style. Four points for the word that is most attractive to them. One point for the word that is least attractive to them. After filling in the form, they calculate the score. Then, the students plot the score on the axes of the figure "Your preferred style". By drawing the lines to each other in the figure, an overview of the preferred learning style(s) is created.

Finally, the students receive a text with a description of the learning styles. There are four learning styles: the dreamer, the thinker, the decision-maker and the doer. It is important that each student endorses the outcome of their learning style test. Only the student himself can sense in which learning style he recognizes himself and in which learning style he might develop himself. Possibly the student always encounters the same problem during group work, caused by a learning style he has not (yet) developed (or not sufficiently). Occasionally, no learning style 'fits' for a student. It is then possible to work out the test again at a later time. Each student indicates in the group which learning style has emerged from the test and whether he agrees with this result. Project groups now also know which learning styles are represented in their group and what consequences this may have for group work. If, for example, mostly doers are present in a project group, this ensures that a lot of work will
be done, but sometimes on the wrong issues because the assignment has not been studied sufficiently.

For the lecturer, it is essential to fathom not only his/her own learning style, but also the other learning styles, so that substantiated feedback can be given to the students about their learning style. Questions about explaining a different learning style start from the perspective of the student and requires the teacher’s empathy and preparation. (For more descriptions of assignments, see: Van Baest 2016 - 2017 -2019).

'When it is used in the simple, straightforward, and open way intended, The LSI usually provides valuable self-examination and discussion that recognizes the uniqueness, complexity, and variability in individual approaches to learning. The danger lies in the reification of learning styles into fixed traits, such that learning styles become stereotypes used to pigeonhole individuals and their behaviour.' (Kolb 1981-2005).

- The experiences during the meetings are a helping hand for the students to gain insight into their personal qualities and the development of them, to become more and more self-directing in a way that suits their own personality. Respect and trust during the meetings are essential, both for students and for the lecturer.

- After the meeting, the students consciously look back on the experience and write a reflection on the experience in their reflection notebook: the reflection focuses on their personal emotions, their behaviour and thoughts, and the emotions expressed and the behaviour of group members. There are no guidelines for the writing of the reflection. However, it is not intended that the reflection should provide a description of the events during the meeting. Some students find it difficult to consciously describe their thoughts, ideas and feelings; they need more time for learning to reflect consciously and express their thoughts, ideas and feelings on paper.

- Preference is given to a hand-written reflection in a reflection notebook; all reflections are written in the notebook. (Bolin et al. 2005). It makes the students aware of what they are doing at that moment; many students still seldom write with a pen and so it is not an automatisms. The reflections can be read back later, so that possible changes in thoughts, ideas and feelings can be recognised.

It is important that students first consciously reflect on their own emotions, thoughts and ideas during the experience and on what they noticed about the behaviour and attitude of the other group members. Consciously come into contact with their own emotions, thoughts and ideas and give them meaning. Subsequently, each student writes down his reflection in the reflection notebook. The reflection notebook plays an essential role in learning to reflect. Thoughts, opinions and feelings about a meeting and the related theme are not lost. The reflections in the reflection notebook form a connecting link with the next SCS meeting. There is also the possibility to read back the reflections later in order to stimulate internalisation (Van Baest 2016).
Four meetings will be followed by a review of the experiences of the past period. The students write an evaluation of the period in their reflection notebook: which experience, emotion, idea has stayed with me most of the past meetings? Is there a deepening insight and can it be substantiated? After every meeting the students hand in their reflection notebook to the lecturer. The lecturer reads the reflections before the next meeting.

- Constantly gaining new experiences during experiential, affective education offers the possibility of deepening insight into one's own personal qualities, the learning process of conscious intra-personal development, and possibly insight into changes in behaviour among group members that come to the fore while working together. Experiences from daily life can also be taken into account in the personal learning process in order to gain insight into personal qualities: did I feel, think, experience the same in my private life as in the experience of the SCS meeting? What could possibly be different and why?
- Gaining experience with a way to approach the beginning of the conscious intra-personal learning process, provides a basis for recognising and developing the personal learning process, thus creating more and more opportunities for self-directing. Self-directed learning is essential for learning to learn and lifelong learning. Openness to the intra-personal learning process remains important throughout life.
- The SCS module from the practical part of my research 'Stimulating Conscious Development' has developed successfully and in its own way from 1998 to 2006. Gradually, theory parts find their way to the module.

In my Ph D research report 'Stimulating Conscious Development' and articles on the subject 'Stimulating Conscious Development', students' comments on affective and experiential education related to intra-personal development, are included.

Teaching intra-personal development?

During my teaching years, I lectured large groups of students in a lecture hall on the subject 'personal development'. The transfer of information from the lecturer to the students is central during these lectures and not the gaining of experience related to finding one's own inner path, certainly not that of the students. The lectures were given by me, from my perspective and emotion, but focused on the subject of 'intra-personal development'. Film fragments, stories and music were part of the lectures. Emotion played a significant role in all parts of the lecture; from my perspective I had collected the subjects. But in order to achieve internalisation, gaining experience for oneself is essential; so the objective of the lecture was not always achieved. There was a big difference in students' acceptance of this way of lecturing. Students who had followed the SCS module were more open to this way of teaching, students who had not followed the SCS module often reacted averse. When it comes to the transfer of information about personal development, from the lecturer to the students, without the students gaining experience themselves,
it provides information about personal development but no personal experience to support the inner path.

The Experiential Lecturer

The affective and experiential teacher has an essential role in creating space and offering time to students during the meetings. A flexible attitude is a basic characteristic of the experiential teacher. The teacher's attitude and communicative style are part of the meetings and are essential to their success.

The lecturer's learning process, as part of the teaching of the affective and experiential meetings, takes several years: the experiential lecturer has consciously gained experience with all kinds of aspects of his personal qualities and reflected on them. The possibility to offer experiential, affective and student-oriented education requires time and space on the part of the lecturer. A valuable addition to the development of the personal learning process of the experience-focused lecturer is the organisation of joint meetings for lecturers who will provide this form of education. By offering the same assignments to both pupils and teachers, teachers will be able to empathise better with pupils' reactions.

Insight into one's own personal qualities, experiencing consciously one's own intra-personal development, (being open to the unconscious), interest in the students' studies because of connection with the students, a flexible attitude towards students with a different perspective and towards students who experience the assignments in a different way. Everyone has a different paradigm and the lecturer has and gives room for this. Nobody can say to someone else: you have to think and feel like this and that. The lecturer selects the assignments that will maintain in the module, by observing during the meetings which assignments have a motivating effect on the students. Both the behaviour of the students during the SCS meetings and the reflections in the reflection notebook play an important role in the selection of assignments.

The experiential teacher has a complex role when it comes to education in which the conscious development of self-knowledge plays a role. Experience-focused education functions on his own within a curriculum. It is important however, that there is a relationship with other parts of the curriculum, for example project- and group work. Adding theory during experiential meetings reduces and traverses the conscious experiencing of emotions. Knowledge, acquiring knowledge, directs the gaze to the outside and not to the inner, to the intra-personal. Every new group, and therefore every group member, who participates in affective and experiential meetings, starts with gaining new experiences aimed at the development of personal qualities. A point of special interest for the lecturer to always make a new start with a new group. The role of the lecturer is crucial in the whole intra-personal development process during teaching.

Where lies the lecturer's interest, in knowing or understanding? Is the lecturer pupil-oriented or more knowledge-oriented? Has the lecturer gone through the process of intra-personal development himself? Does stimulating
conscious intra-personal development fit his personality? Is the lecturer supportive of affective and experiential education? Can he shield the meetings from knowledge and theory? Does he himself want to engage in lifelong learning? Does the lecturer have a flexible attitude? Can he accept that a pupil thinks and acts differently? Can he communicate well, listen, observe, ask questions, give space and time to the students?

Starting up and building up a digital network for teachers involved in affective and experiential education can provide support in the development of this form of education. Teachers from all kind of educational situations might exchange ideas, ask each other questions, answer each other's questions and provide each other with constructive feedback. An experiential assignment from group 2 of the primary school can also give a teacher from secondary or higher education ideas and vice versa. This digital network for experiential teachers can deepen and broaden the way in which affective and experiential education works. A feeling for the experiential teacher that he or she stands not alone: an E.T. W.W. (Experient Teacher Wide Web).

Affective and experiential education for young children

An example of an other interpretation of affective and experiential education can be seen in the documentary 'Just a Beginning', ('Ce n'est qu'un début' 2010), which was recorded in group 1 and 2 of a primary school in a village near Paris. In this documentary, children are offered affective and experiential education at a very young age: the 'philosophy lesson', the reflection lesson or PHILO, as the children call the lesson. By sharing experiences in the classroom that focus on intra-personal development, on the emotions, thoughts and ideas of each pupil in the group, it supports opening up to the intra-personal path and at the same time provides insight into the emotions, thoughts and ideas of the classmates, interpersonal development.

The teacher of group 1 and 2 stimulates the children to think and talk together about personal experiences, behaviour and emotions concerning themes such as: love, friendship, death, mum and dad. After all, on the outside nobody can see what your thoughts are. The teacher asks a question and leaves the communication as much as possible with the pupils and tries to steer the conversation as little as possible. The lessons start every time when the children and the teacher sit in a circle and the teacher lights a candle, a symbol for the beginning of the philosophy lesson. The candle is placed in the middle of the circle. At the beginning of the documentary, the children talk more and listen to each other less; private conversations take place. But things are getting better and better. The children learn to express their thoughts, to express their emotions consciously and to listen to each other. Some children are very sad that the philosophy lessons stop when they go to group 3 the next school year. Some children don't mind. A little boy indicates that he doesn't like all that thinking and talking, but he has thought about it and can express his thoughts well.
Stimulating new forms of education that would be better suited to this multi-disciplinary society requires a dynamic setting that is difficult to define in advance in books. Which didactic method can best be used in order to initiate the desired learning process? How do people learn self-direction? How do you learn to reflect? Which learning processes make people more motivated? These learning processes are about behavioural change, personality development and emotions. Changes in concepts and visions require much more than just being able to reproduce existing knowledge. These kinds of change processes are much more complex than the traditional transfer of knowledge'. (Shulman 2006, in Van Baest 2017).

Connection in education

Wisdom is the child of experience. Leonardo da Vinci.

A number of themes emerge both in the book 'The Undiscovered Self' by C. G. Jung and in my research report 'Stimulating Conscious Development Mechanism for movement in Engineering education' as essential and indispensable points of attention during the process of conscious intra-personal development throughout all school years; all themes are part of the conscious intra-personal development process in education. The last paragraph describes some points of special interest for the approach of affective and experiential meetings.

Self-knowledge through experience

Gaining experience, related to conscious development of Self-knowledge, is essential in both Jung's book and in my research report. Without experiences related to conscious intra-personal development, the inner path is difficult passable. The inner path is an individual path and is different for each individual. Experience is gained by discovering, feeling and observing something yourself. This also applies to experiences related to the conscious intra-personal development process.

Gaining experiences in a group during education, aimed at affective and intra-personal development and making those experiences a subject of discussion, for example during and after the SCS meetings, leads to more insight into oneself and possibly to a better understanding of one's fellow students. What can be completely clear to one individual, can be completely invisible to another. Being aware of one's own paradigm and personal qualities, offers the opportunity to work on desired adaptations. Awareness of other people's paradigms broadens the insight of oneself.

Jung indicates that it is often very difficult for an individual to make a start with the inner path, let alone to shape it. Therefore, some support at the start of the conscious intra-personal development process is valuable. Education is there for (almost) everyone and for that reason education has the opportunity to offer support to (almost) everyone in gaining experience with the intra-personal development process.
Interpersonal development

Every human being has his own paradigm, his own point of view. A shared experience in a group during education makes it possible to discuss the experience, the emotions felt and the reactions to it, together. It makes clear that not everyone has felt and experienced the same, so that everyone's perspective can broaden and deepen. Understanding a different perspective becomes possible. When each group member discusses his reflection on an experience, it gives a picture of the personal view of each group member to the other group members. (See assignment 'Learning style test of Kolb').

Reflect consciously

Learning to reflect consciously (Denton 2011) and to express thoughts, feelings and ideas, by gaining experience with them during experiential meetings in education, is essential. A number of questions can arise during the conscious reflection on the meeting, such as: what does this experience mean for me, which emotions play a role, can I explain my reactions, how did I deal with these emotions and my reaction to them? In what way did the group members react on my behaviour during the experience, which emotions did that evoke in me and how do I deal with them? Learning to reflect requires a conscious learning process.

It's about understanding the conversation within your Self. An inner exchange of ideas. In this conversation conscious decisions can be made, for example: 'don't react immediately, first take a step back and think about the situation'.

The young children in the documentary 'Just a Beginning' do not yet consciously note down thoughts, feelings and opinions; the children develop a certain sensitivity for reflecting, expressing thoughts and feelings, and listening to each other.

Openness

If someone is not open to conscious intra-personal development, then the inner path cannot be found and followed. Being open to the inner path is the starting point. The attitude of students during SCS meetings makes it clear whether or not they are open to working out the assignments; are they motivated to elaborate the assignments? The children from the documentary 'Just a Beginning' also clearly show who is open to the 'philosophy lesson' at a certain moment.

Intuition

Intuition is the voice of the unconscious. Intuition is described as an insight, an inner voice, a form of "direct knowing", without reasoning. In other words, "knowledge based on experience". (Gigerenzer, 2007). Intuition is not
about rational choices, but about experiences. An intuitive insight cannot always be placed directly, it is not immediately obvious where it comes from. However, the intuitive insight can be very clear. Learning to listen consciously to the voice of the unconscious is an individual learning process.

**Internalising**

Repetition plays a major role in internalising intra-personal development. In the first academic year, students work out the learning style test of Kolb (see assignment ‘Learning style test of Kolb’) and usually agree with the outcome of the test and the description of their learning style. Nevertheless, in the second academic year many students have forgotten which learning style belongs to them. Gaining experience several times with the working out of the learning style test of Kolb contributes to the internalisation of the personal learning style and the comprehension of its consequences: what is going well in my way of learning and on what do I still have to work?

**Autonomy**

Autonomy is the ability of the individual to choose a goal by himself, to make decisions that enable the achievement of the goal set, and then to achieve the goal set by himself. (Vergeer, 2001). Autonomy means "providing yourself with laws". (Swaine, 2012). Learning to make reasoned choices and to make well-grounded decisions, in order to become more self-directing and to hold as good as possible.

Independent functioning and making one's own choices is a prerequisite for the development of Self-knowledge. In an educational environment in which autonomous action is not supported, it is difficult to develop personal qualities and act on the basis of intrinsic motivation.

*In order to practise individual autonomy, to develop self-directing, space is needed for a learning process in which the practice and shaping of personal values (moral identity) through play, creativity and the growth of affective and cognitive capacities has a place*. (Strain quoted in Zhao, & Biesta, 2012) in Van Baest, 2017).

When a choice has to be made, it makes sense to assess and oversee the possibilities and consequences of the choice as well as possible in advance. Not to be guided by impulses or what everyone would do, but to think about: who am I, what can I do, what do I want and what do I choose?

How can an individual protect himself against the pressures of an ever more rapidly changing world, in which he has to make choices over and over again, and maintain his autonomy? Making choices based on what happens around him, what everyone does, often seems to be the only way to go in the short-term.

In addition to a personal meaning, autonomy also has a social meaning, aimed at interpersonal relationships: an interpersonal behaviour that one person
adopts in relation to another. (Reeve & Jang, quoted in Leroy, et al. 2007). In other words: will and can one person support the antonomy of the other person, while at the same time he maintains his own autonomy.

If mankind does not turn inwards, the future doesn’t look good’.
(Shambhala Tibet)

Morals, ethics, values and norms

If you are not aware of your own values and norms, if you are not aware they guide your actions, making (ethical) choices, especially in a situation where you are faced with an ethical dilemma, remains a matter for 'the other'. Every path you take is a good one. You don't have to make your own choices, so you don't have to take responsibility for the consequences? If you use moral excuses ('I can't do anything about that, everyone does it') then you put the responsibility somewhere else. Showing moral courage is not self-evident. It's easier to do what you're told to do or do what everyone else does and not think about it too much. Jung asks himself in his book 'The Undiscovered Self' whether it would not have been possible to make choices other than developing weapons of destruction, a choice that would have benefited mankind?

Bettina Stangneth, a German philosopher, distinguishes between a number of forms of evil. One of these forms is academic evil, in which thinking is disconnected from moral choices, from emotions. The world is only understood in the light of a dominant system of thought, whether it is 'capital, making money', 'self-interest', 'technology', 'an authority, hierarchy, doing what the boss says' or 'an ideology', which means that you no longer appear to yourself as an acting person. (Stangneth 2017).

Opening up to one's own values and norms and reflecting on them is essential. Providing opportunities for young people to gain experience with this during education is important to stimulate awareness and to develop a certain sensitivity to ethical issues. Knowing what emotions play a role in all kind of experiences related to personal values and norms is essential to be able to make conscious personal choices, to take and bear one's own responsibility.

We all walk in the dark. Everyone has to turn on their own light'.
Catherine Heburn.

Conscious Intra-personal Development: A Lifelong Learning Process

Finding one's way to the inner self is a lifelong development process in which an individual can always come up against surprises. The conscious intra-personal development process is driven by experiences gained, to recognize the emotions and thoughts evoked in this process, to think about them and to do something with them. During life an individual is confronted with many things and circumstances: with his own possibilities and qualities, with his personal circumstances, his choices and the consequences thereof, with illness, death, events affecting people in his social environment, with circumstances in the
world, the situation at work. Slowly a self-image emerges, (who am I, what can I do, what do I want and what do I choose?), which in the course of life has to be constantly adjusted by gaining other insights. Flexibility plays an important role in the learning process. Insight in yourself does not arise all at once, changes within the inner self do not take place in the short term. It is a lifelong process.

In order to be able to find his way in all kinds of circumstances, it is essential that an individual gets to know himself in order to be able to determine his course from that point on. During the intra-personal process of development, the conscious admits the unconscious, reason interacts with emotion.

The intra-personal path is not an easy one. It takes time and effort to get on and stay on the road. That is why some support during the development of the intra-personal learning process in education would be valuable.

Stimulating a Conscious Intra-personal learning process during education

Jung emphasises the importance for the individual to become internalized, but also indicates that it will take a long time before this change will take place in all individuals.

Education can make a positive contribution by creating the possibility of setting the conscious intra-personal development process in motion and keeping it in motion, from the time young people enter education until the time they leave it.

- Affective and experiential meetings are organised several times per educational situation in all school years, from primary education to secondary and higher education, as much as possible each year with the same group members. This provides a common thread in the conscious intra-personal process. Gaining joint experiences offer more insight into oneself and provides insight into the reactions of the group members. Young people learn from the personal reactions of their classmates or group members to the same experiences during the meetings; there are also other ways to react to situations than their own. Developing more of a group feeling requires to take other views into account, especially if you also want to see your own views accepted. Being open to someone else opens the way for less projection and a deeper understanding.

- The joint affective and experiential meetings offer a better handle on one's own intra-personal development process. The growth of self-confidence is given room. It is valuable when young people, as part of their intra-personal development, become aware of themselves and learn to express their thoughts, emotions and ideas. Perhaps they develop a helicopter view to look at themselves and others. When children come in contact with conscious intra-personal development at an early age, they have more time and space to experience the intra-personal learning process during education. Gaining experience, reflecting and expressing thoughts, feelings and opinions in a group, as for example in the documentary 'Just a Beginning', (Ce n'est qu'un
début) is valuable for young people to start the intra-personal search. Each pupil follows his or her own path until leaving education. When they leave school, they have the possibility to consciously direct their own learning and make conscious personal choices. Individuation is a learning process: the path to the unification of the Self by gaining insight into one's own psyche, into the conscious and the unconscious, into one's own human being.

- An important factor in the success of this form of education is the way in which the affective and experiential meetings go. If pupils can attend affective and experiential meetings in education from an early age and it is a positive, continuous path for them until they leave education, then they know how to reflect, to listen and observe and they have experienced the value of these personal qualities for themselves. It has become possible to discuss their emotions, thoughts and ideas on all kind of personal themes. What influence did the development of their inner Being have on their choices? They gained insight into the personal development process they have gone through and what it has meant for them.

- A flexible approach by the teacher is essential; every educational situation requires a different approach and variation. Starting up and developing an E.T.W.W. (Experiential Teacher Wide Web) can offer the experiential teacher support, in providing experiential education. Teachers from all kinds of educational situations exchange ideas. This can deepen and broaden the way in which affective and experiential education works. A feeling for the experiential teacher that he or she stands not alone.

Offering theory during the meetings disturbs the experiential orientation and the focus on emotions. At the start of the school career, the meetings are meant to get used to the approach and to get acquainted with a number of personal skills. With a new group, the experiential teacher also makes a new start in stimulating the conscious intra-personal learning process of the group members: giving room to each group member to gain experience in his or her own way in the new group.

- When individuals look back on this form of education during their life, it is essential whether the experiential meetings have been experienced as a contribution to their conscious intra-personal learning process. Have they been intrinsically motivated for the experiential meetings? The attitude and insight of the experiential teacher play a crucial role during the acceptance process for this form of education. Young (and older) people should experience a sense of safety and trust when they look back on their conscious intra-personal learning process in education.

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