



1 of the individual to face the fear for his own psyche. The insights of Jung are  
2 relevant to our times.

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

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

12 Part 3. Connection in education.

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

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

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

### 24 **Knowledge or Understanding, an Essential Distinction**

25  
26  
27 If an individual consciously develops his Self-knowledge, will he be  
28 supported by knowledge and theories? In his book ‘The Undiscovered Self’  
29 Jung expressly indicates the difference between knowledge and understanding  
30 in the context of conscious intra-personal development; an essential distinction.  
31 When it comes to developing Self-knowledge or understanding a fellow human  
32 being, according to Jung, knowledge and theory should be omitted. Knowledge  
33 and understanding follow a different path each and can not be intertwined. It  
34 should be clear which of the two paths is being followed.

35 Theory is not related to individual experiences, to isolated facts, but to  
36 abstractions and generalities. Self-knowledge is an individual matter; only the  
37 individual can sense and follow

38 his intra-personal development. Conscious development of Self-  
39 knowledge is not based on theoretical assumptions, an essential fact for this  
40 article. You walk the path inwards on your own and you have little use for  
41 knowledge and theory if you want to understand a fellow human being.

### 42 **Learning Process Research**

43  
44  
45 The learning process during my Ph D research was an intra-personal  
46 development process.



1 psyche that opens up to his subconscious, learns to listen to it and thus  
2 increasingly can come closer to his Self, his whole inner being.

### 3 4 **Gap between knowledge and feeling**

5  
6 For many years, according to Jung, a gap arose between knowledge and  
7 feeling, between knowing and understanding, between the conscious and  
8 unconscious aspects of the human psyche.

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

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

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

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

27  
28 *'The forlornness of consciousness in our world is due primarily to the loss of*  
29 *instinct, and the reason for this lies in the development of the human mind over*  
30 *the past aeon. The more power men had over nature the more his knowledge and*  
31 *skill went to his head'. (Jung 1957).*  
32

33 The conscious part of the psyche does not listen (anymore) to the inner  
34 voice of its subconscious, its intuition. According to Jung, the unconscious is  
35 everything that the conscious is not. It manifests itself through opposite  
36 feelings, fantasies, emotions, impulses and dreams, which come up unasked for  
37 by the individual. What feelings and impulses does an individual experience in  
38 the activities he undertakes? Does he consciously reflect on what is going on in  
39 his unconscious or does the conscious part of the individual's psyche shut itself  
40 off from the unconscious? The conscious will have to take into account the  
41 existence of unconscious factors that require attention. If the conscious part of  
42 the psyche wants to be open to the unconscious factors, the conscious will first  
43 have to get to know the essence of these unconscious factors, he will have to  
44 *experience* them. A consequence of shutting oneself off from the unconscious,  
45 according to Jung, is that the individual only knows himself partly.  
46

1       *'Accordingly we imagine ourselves to be innocuous, reasonable and humane. We*  
2       *do not think of distrusting our motives or of asking ourselves how the inner man*  
3       *feels about the things we do in the outside world. But actually it is not good and*  
4       *psychically right, to overlook the reaction and standpoint of the unconscious.*  
5       *One can regard one's stomach or heart as unimportant and worthy of contempt,*  
6       *but it does not prevent overeating or overexertion from having consequences that*  
7       *affect the whole man. Yet we think that psychic mistakes and their consequences*  
8       *can be got rid of with mere words'. (Jung 1957).*  
9

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

### 13

### 14       **Self-knowledge**

15

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

25

26       **Note** *' Anyone who has ego-consciousness at all takes it for granted that he*  
27       *knows himself, but the ego knows only its own contents, not the unconscious and*  
28       *its contents. People measure their self -knowledge by what the average person in*  
29       *their social environment knows of himself, but not by the real psychic facts which*  
30       *are for the most part hidden from them. What is commonly called self- knowledge*  
31       *is therefore a very limited knowledge, most of it dependent on social factors, of*  
32       *what goes on in the human psyche'. (Jung 1957).*  
33

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

44       Only the individual can seek his inner Being within himself by looking  
45       openly and honestly at his feelings, his dreams, his good and bad sides, his  
46       prejudices and assumptions about himself and the other. More and more facing  
47       his thoughts and feelings, to realise where he stands and what path he would  
48       like and could take in his life. To see himself as he is and therefore to be able

1 to see his fellow man in a different perspective, because as an individual he has  
2 started to think and feel differently.

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

## 7 8 **Following the Intra-Personal Path**

### 9 10 1. The individual

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

14  
15 *'It usually costs people an enormous effort to help the first stirrings of*  
16 *individuality into consciousness, let alone put them into effect'. (Jung 1957).*

17  
18 In the end, focusing on the inner will provide the individual with more  
19 insight into his total humanity.

### 20 21 2. The individual and his social environment

22 No one can follow the intra-personal path for another individual.

23 The environment or society are incapable of giving the individual intra-  
24 personal development. Every individual will have to acquire this himself, at the  
25 cost of a great deal of effort.

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

### 29 30 3. The individual and society

31 A large group of people, society, is also made up of individuals.

32 The value of a society consists of the spiritual and moral content of the  
33 individuals comprising it.

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

## 36 37 38 **How to stimulate conscious intra-personal development?**

39  
40 In this part of the article I focus on the practice of affective and  
41 experiential education.

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

45 The next paragraph 'Affective and experiential education, the approach' is  
46 based on the SCS module (Social and Communicative Skills related to the  
47 development of personal qualities). This part of the practical research describes

1 how the possibility arises to stimulate students of Mechanical Engineering to  
2 open up to their conscious intra-personal development. Gaining experiences  
3 related to personal qualities, and reflecting on them, is part of the SCS module.  
4 Affective and experiential education was and is not self-evident in Higher  
5 Technical Vocational Education, certainly not when it comes to consciously  
6 stimulating intra-personal development.

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

## 10 **Professional Background**

11  
12 From 1976 to 1979 I followed the doctoral study 'Old Dutch Literature' at  
13 Radboud University in Nijmegen (1976-1979). My subsidiary subjects were  
14 'Art History of the Middle Ages' and 'Philosophy of the Middle Ages'. During  
15 this doctoral study I came into contact with the subject 'The discovery of the  
16 individual in the 12th century'. In the last book of the codex 'Queeste de mort  
17 d'Arthur' the figure Lancelot gradually changes from a reactive knight into an  
18 individual who thinks about himself and his behaviour. I was fascinated by the  
19 impact of self-reflection on an individual, his personal development and his  
20 behaviour. This fascination eventually led to my doctoral research.

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

32  
33 *An extra motivation for stimulating and motivating the conscious personal*  
34 *development of technical students stems from the major role technology plays in*  
35 *our Western world. Conscious personal development may lead to conscious*  
36 *choices. Not only on a personal level, but also on a professional level'. (Van*  
37 *Baest 2017).*

38  
39 With this in mind, I started looking for a way to make room for  
40 engineering students to gain experience with their personal qualities and their  
41 intra-personal development. For the students, affective and experiential  
42 education was often an entirely new way of education. In addition to opening  
43 up to this form of education, reflecting on the questions 'who am I, what can I  
44 do, what do I want and what do I choose?' is important in order to become  
45 more and more self-directing and to function autonomous (together with other  
46 students).

1 The inner path is an individual path and is different for each individual.  
2 Experience is gained by experiencing and feeling something yourself, by  
3 observing and being involved in certain processes. This also applies to gaining  
4 experience with personal qualities.

5 A search by the individual for his path of interiorisation is essential. The  
6 way in which this search is given shape, is of crucial importance for the  
7 direction in which the path will go.

## 9 **Practical part research 'Stimulating Conscious Development'**

11 The practical part of my (external) Ph D research resulted in the  
12 formulation of the S.C.D. model: the Stimulating Conscious Development  
13 model (B.O.S. model in Dutch). The S.C.D. model consists of two parts.

14 Part 1. Preliminary research: the SCS module (Social and Communicative  
15 skills related to the development of personal qualities) (SCV modul in Dutch).  
16 An affective, experiential and student-oriented module in the first year of  
17 Higher Technical Vocational Education. The aim of the SCS module is to  
18 stimulate students to open up to conscious intra-personal development. In  
19 addition, gaining insight into interpersonal relationships is important, related to  
20 effective co-operation.

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

### 25 **Research Terms**

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

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

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

### 37 **Part 2. Case study**

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

43 The Case study is a small-scale, in-depth study in relation to the Research  
44 Terms. It contains 3 individual interviews over a longer educational period  
45 with 10 research students each, in order to provide insight into the students'  
46 intra-personal development within the context of their study programme. The



1 three interviews contain open questions. Each question is related to one of the  
2 Keywords. The Case study focuses on the perspective of the research students.  
3 The underlying question is always: what significance do the research students  
4 themselves attach to their intra-personal development during their studies? The  
5 students participated in the research in a positive way and entirely voluntarily,  
6 outside school hours. The research students already gained experience with the  
7 approach of the SCS module during their first year of study.

### 9 **Affective and experiential education, the approach**

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

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

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

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

43 In the following two assignments, the objective and the course of the  
44 assignments, are described.

45  
46

## 1 Assignment 'Dog'

2 The objective of this assignment is, in addition to gaining insight into the  
3 personal flexibility and the flexibility of fellow students, to clarify the concept  
4 of 'paradigm' (Barker 1996). At the beginning of the meeting the students are  
5 asked to draw a dog. Each student receives an empty drawing sheet and a pen  
6 or pencil. On the table at the front of the classroom there is an opened box of  
7 coloured pencils, which the students can use if they wish. After some protest,  
8 such as: "this is not a kindergarten after all, I can't draw", the students get to  
9 work. When all students have finished their drawing, they show each other, one  
10 by one and often with loud laughter, their drawing of the dog. Each student  
11 tells his story about his dog on the drawing. During their story about the dog, a  
12 number of students express emotions, either positive or negative memories of  
13 dogs. In the end it makes clear to the students the meaning of the concept  
14 'paradigm'; everyone has a different paradigm, a different way of looking at the  
15 world, also with regard to a concept like 'dog'. The personal quality of  
16 'flexibility' comes to the fore at the start of the meeting: are the students going  
17 to draw a dog or not?  
18

## 19 Assignment 'Learning style test of Kolb'

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

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

1 be done, but sometimes on the wrong issues because the assignment has not  
2 been studied sufficiently.

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

9

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

16

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

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

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

37 It is important that students first consciously reflect on their own emotions,  
38 thoughts and ideas during the experience and on what they noticed about the  
39 behaviour and attitude of the other group members. Consciously come into  
40 contact with their own emotions, thoughts and ideas and give them meaning.  
41 Subsequently, each student writes down his reflection in the reflection  
42 notebook. The reflection notebook plays an essential role in learning to reflect.  
43 Thoughts, opinions and feelings about a meeting and the related theme are not  
44 lost. The reflections in the reflection notebook form a connecting link with the  
45 next SCS meeting. There is also the possibility to read back the reflections later  
46 in order to stimulate internalisation (Van Baest 2016).

1 Four meetings will be followed by a review of the experiences of the past  
2 period. The students write an evaluation of the period in their reflection  
3 notebook: which experience, emotion, idea has stayed with me most of the past  
4 meetings? Is there a deepening insight and can it be substantiated? After every  
5 meeting the students hand in their reflection notebook to the lecturer. The  
6 lecturer reads the reflections before the next meeting.

7 - Constantly gaining new experiences during experiential, affective  
8 education offers the possibility of deepening insight into one's own personal  
9 qualities, the learning process of conscious intra-personal development, and  
10 possibly insight into changes in behaviour among group members that come to  
11 the fore while working together. Experiences from daily life can also be taken  
12 into account in the personal learning process in order to gain insight into  
13 personal qualities: did I feel, think, experience the same in my private life as in  
14 the experience of the SCS meeting? What could possibly be different and why?

15 - Gaining experience with a way to approach the beginning of the  
16 conscious intra-personal learning process, provides a basis for recognising and  
17 developing the personal learning process, thus creating more and more  
18 opportunities for self-directing. Self-directed learning is essential for learning  
19 to learn and lifelong learning. Openness to the intra-personal learning process  
20 remains important throughout life.

21 - The SCS module from the practical part of my research 'Stimulating  
22 Conscious Development' has developed successfully and in its own way from  
23 1998 to 2006. Gradually, theory parts find their way to the module.  
24 In my Ph D research report 'Stimulating Conscious Development' and articles  
25 on the subject 'Stimulating Conscious Development', students' comments on  
26 affective and experiential education related to intra-personal development, are  
27 included.

### 28 29 **Teaching intra-personal development?**

30  
31 During my teaching years, I lectured large groups of students in a lecture  
32 hall on the subject 'personal development'. The transfer of information from  
33 the lecturer to the students is central during these lectures and not the gaining  
34 of experience related to finding one's own inner path, certainly not that of the  
35 students. The lectures were given by me, from my perspective and emotion, but  
36 focused on the subject of 'intra-personal development'. Film fragments, stories  
37 and music were part of the lectures. Emotion played a significant role in all  
38 parts of the lecture; from my perspective I had collected the subjects. But in  
39 order to achieve internalisation, gaining experience for oneself is essential; so  
40 the objective of the lecture was not always achieved. There was a big  
41 difference in students' acceptance of this way of lecturing. Students who had  
42 followed the SCS module were more open to this way of teaching, students  
43 who had not followed the SCS module often reacted averse.  
44 When it comes to the transfer of information about personal development, from  
45 the lecturer to the students, without the students gaining experience themselves,

1 it provides information about personal development but no personal experience  
2 to support the inner path.

### 3 4 **The Experiential Lecturer**

5  
6 The affective and experiential teacher has an essential role in creating  
7 space and offering time to students during the meetings. A flexible attitude is a  
8 basic characteristic of the experiential teacher. The teacher's attitude and  
9 communicative style are part of the meetings and are essential to their success.

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

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

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

44 Where lies the lecturer's interest, in knowing or understanding? Is the  
45 lecturer pupil-oriented or more knowledge-oriented? Has the lecturer gone  
46 through the process of intra-personal development himself? Does stimulating

1 conscious intra-personal development fit his personality? Is the lecturer  
2 supportive of affective and experiential education? Can he shield the meetings  
3 from knowledge and theory? Does he himself want to engage in lifelong  
4 learning? Does the lecturer have a flexible attitude? Can he accept that a pupil  
5 thinks and acts differently? Can he communicate well, listen, observe, ask  
6 questions, give space and time to the students?

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

### 17 **Affective and experiential education for young children**

18  
19  
20 An example of an other interpretation of affective and experiential  
21 education can be seen in the documentary 'Just a Beginning', ('Ce n'est qu'un  
22 début' 2010), which was recorded in group 1 and 2 of a primary school in a  
23 village near Paris. In this documentary, children are offered affective and  
24 experiential education at a very young age: the 'philosophy lesson', the  
25 reflection lesson or PHILO, as the children call the lesson. By sharing  
26 experiences in the classroom that focus on intra-personal development, on the  
27 emotions, thoughts and ideas of each pupil in the group, it supports opening up  
28 to the intra-personal path and at the same time provides insight into the  
29 emotions, thoughts and ideas of the classmates, interpersonal development.

30 The teacher of group 1 and 2 stimulates the children to think and talk  
31 together about personal experiences, behaviour and emotions concerning  
32 themes such as: love, friendship, death, mum and dad. After all, on the outside  
33 nobody can see what your thoughts are. The teacher asks a question and leaves  
34 the communication as much as possible with the pupils and tries to steer the  
35 conversation as little as possible. The lessons start every time when the  
36 children and the teacher sit in a circle and the teacher lights a candle, a symbol  
37 for the beginning of the philosophy lesson. The candle is placed in the middle  
38 of the circle. At the beginning of the documentary, the children talk more and  
39 listen to each other less; private conversations take place. But things are getting  
40 better and better. The children learn to express their thoughts, to express their  
41 emotions consciously and to listen to each other. Some children are very sad  
42 that the philosophy lessons stop when they go to group 3 the next school year.  
43 Some children don't mind. A little boy indicates that he doesn't like all that  
44 thinking and talking, but he has thought about it and can express his thoughts  
45 well.

46



1 **Interpersonal development**  
2

3 Every human being has his own paradigm, his own point of view. A  
4 shared experience in a group during education makes it possible to discuss the  
5 experience, the emotions felt and the reactions to it, together. It makes clear  
6 that not everyone has felt and experienced the same, so that everyone's  
7 perspective can broaden and deepen. Understanding a different perspective  
8 becomes possible. When each group member discusses his reflection on an  
9 experience, it gives a picture of the personal view of each group member to the  
10 other group members. (See assignment 'Learning style test of Kolb').  
11

12 **Reflect consciously**  
13

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

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

27 The young children in the documentary 'Just a Beginning' do not yet  
28 consciously note down thoughts, feelings and opinions; the children develop a  
29 certain sensitivity for reflecting, expressing thoughts and feelings, and listening  
30 to each other.  
31

32 **Openness**  
33

34 If someone is not open to conscious intra-personal development, then the  
35 inner path cannot be found and followed. Being open to the inner path is the  
36 starting point. The attitude of students during SCS meetings makes it clear  
37 whether or not they are open to working out the assignments; are they  
38 motivated to elaborate the assignments? The children from the documentary  
39 'Just a Beginning' also clearly show who is open to the 'philosophy lesson' at a  
40 certain moment.  
41

42 **Intuition**  
43

44 Intuition is the voice of the unconscious. Intuition is described as an  
45 insight, an inner voice, a form of "direct knowing", without reasoning. In other  
46 words, "knowledge based on experience". (Gigerenzer, 2007). Intuition is not



1 about rational choices, but about experiences. An intuitive insight cannot  
2 always be placed directly, it is not immediately obvious where it comes from.  
3 However, the intuitive insight can be very clear. Learning to listen consciously  
4 to the voice of the unconscious is an individual learning process.

### 6 **Internalising**

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

### 18 **Autonomy**

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

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

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

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

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

46 In addition to a personal meaning, autonomy also has a social meaning,  
47 aimed at interpersonal relationships: an interpersonal behaviour that one person

1 adopts in relation to another. (Reeve & Jang, quoted in Leroy, et al. 2007). In  
2 other words: will and can one person support the autonomy of the other person,  
3 while at the same time he maintains his own autonomy.

4  
5 'If mankind does not turn inwards, the future doesn't look good'.  
6 (Shambhala Tibet)

## 8 **Morals, ethics, values and norms**

9  
10 If you are not aware of your own values and norms, if you are not aware  
11 they guide your actions, making (ethical) choices, especially in a situation  
12 where you are faced with an ethical dilemma, remains a matter for 'the other'.  
13 Every path you take is a good one. You don't have to make your own choices,  
14 so you don't have to take responsibility for the consequences? If you use moral  
15 excuses ('I can't do anything about that, everyone does it') then you put the  
16 responsibility somewhere else. Showing moral courage is not self-evident. It's  
17 easier to do what you're told to do or do what everyone else does and not think  
18 about it too much. Jung asks himself in his book 'The Undiscovered Self'  
19 whether it would not have been possible to make choices other than developing  
20 weapons of destruction, a choice that would have benefited mankind?

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

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

34  
35 *We all walk in the dark. Everyone has to turn on their own light'.*  
36 Catherine Heburn.

## 38 **Conscious Intra-personal Development: A Lifelong Learning Process**

39  
40 Finding one's way to the inner self is a lifelong development process in  
41 which an individual can always come up against surprises. The conscious intra-  
42 personal development process is driven by experiences gained, to recognize the  
43 emotions and thoughts evoked in this process, to think about them and to do  
44 something with them. During life an individual is confronted with many things  
45 and circumstances: with his own possibilities and qualities, with his personal  
46 circumstances, his choices and the consequences thereof, with illness, death,  
47 events affecting people in his social environment, with circumstances in the

1 world, the situation at work. Slowly a self-image emerges, (who am I, what can  
2 I do, what do I want and what do I choose?), which in the course of life has to  
3 be constantly adjusted by gaining other insights. Flexibility plays an important  
4 role in the learning process. Insight in yourself does not arise all at once,  
5 changes within the inner self do not take place in the short term. It is a lifelong  
6 process.

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

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

15

### 16 **Stimulating a Conscious Intra-personal learning process during education**

17

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

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

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

37 - The joint affective and experiential meetings offer a better handle on  
38 one's own intra-personal development process. The growth of self-confidence  
39 is given room. It is valuable when young people, as part of their intra-personal  
40 development, become aware of themselves and learn to express their thoughts,  
41 emotions and ideas. Perhaps they develop a helicopter view to look at  
42 themselves and others. When children come in contact with conscious intra-  
43 personal development at an early age, they have more time and space to  
44 experience the intra-personal learning process during education. Gaining  
45 experience, reflecting and expressing thoughts, feelings and opinions in a  
46 group, as for example in the documentary 'Just a Beginning', (Ce n'est qu'un

1 début) is valuable for young people to start the intra-personal search. Each  
2 pupil follows his or her own path until leaving education. When they leave  
3 school, they have the possibility to consciously direct their own learning and  
4 make conscious personal choices. Individuation is a learning process: the path  
5 to the unification of the Self by gaining insight into one's own psyche, into the  
6 conscious and the unconscious, into one's own human being.

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

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

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

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

39

40

41

## References

42

43 Barker J (1996) Paradigms. Mental models for the future. (Paradigms. Mental models  
44 for the future). *Scriptum Books*.

45

46 Bolin AU, Khramtsova I, Saarnio D (2005) Using Student Journals to Stimulate  
47 Authentic Learning: Balancing Bloom's Cognitive and Affective Domains.  
*Teaching of Psychology* 32 (3), 154159).

47

- 1 Da Vinci L (2007) The Thoughts of Leonardo da Vinci (*Éditions du Clos Lucé.*  
 2 *Translation: Lidewij van den Berg for LinduaNet-France*)
- 3 Denton D (2011) Reflection and Learning: Characteristics, obstacles, and implications.  
 4 *Educational Philosophy and Theory* 43 (8), 838-852.
- 5 Gigerenzer G (2007) Gut feelings. *Penguin Books*
- 6 Gramsbergen-Hoogland YH, Deveer MAJ, Leezenberg MG (1999) Personal quality.  
 7 *Publishing house Wolters Noordhoff.*
- 8 Jung CG (1957) The Undiscovered Self. *Published by New American Library*
- 9 Kolb A, Kolb D (2005) The Kolb Learning Style Inventory-Version 3.1. 2005  
 10 Technical Specifications. *HayGroup. LSI Technical Manual.*
- 11 Leroy N, Bressoux P, Sarrazin P, & Trouilloud D (2007) Impact of teachers 'impliciet  
 12 theories and perceived pressures on the establishment of an autonomy supportive  
 13 climate. *European Journal of Psychology of Education*
- 14 Polanyi M. (1958) Tacit Knowledge *Tacit. PDF Reader*
- 15 Pozzi J-P, Barougier P (2010) Just a Beginning (C'est seulement un début) *Wild Bunch*  
 16 *Benelux Distribution*
- 17 Shulman LS in: Lectoraat Pedagogiek van de Beroepsvorming van de Haagse  
 18 Hogeschool/TH Rijswijk (2006). *Koninklijke De Swart, The Hague* 1-244.
- 19 Stangneht B (2017) Het Kwade Denken *Uitgeverij Atlas Contact*
- 20 Swaine L (2012) The false right to autonomy in education. *Educational Theory* 62 (1),  
 21 107-124.
- 22 Van Baest R (2017). Conscious Development Stimulating Movement Mechanism in  
 23 Technology Education. *Doctoral research (Ph D), Faculty of Human Studies,*  
 24 *Tilburg University.*
- 25 Van Baest R (2016) SCS (Social and Communication Skills). *International Symposium*  
 26 *on Project Approaches in Engineering Education, PAEE/ALE 2016* Volume 6, 100-  
 27 109.
- 28 Van Baest R (2019). Stimulating Conscious Development Mechanism for Movement in  
 29 Education. *Athens Journal of Technology & Education.* 6(3) doi=10.30958/ajte.6-3-4
- 30 Vergeer F (2001) Autonomy and well-being. (Autonomy and well-being). *Thesis (Ph*  
 31 *D) at the Catholic University of Nijmegen.*
- 32 Zhao K, Biesta G (2012) The Moral Dimension of Lifelong Learning: Giddens,  
 33 Taylor, and the "Reflexive Project of the Self". *Adult Education Quarterly* 62 (4),  
 34 332-350.