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## **(Adult) education in the perspective of emotional geography. Towards a transdisciplinary approach in andragogy research**

**Abstract.** The aim of the article is to describe emotional geography, i.e. a research trend located on the borderline between *human geography* and contemporary affect studies, which focuses on the relationship between emotions and the broadly understood environmental, socio-cultural, spatial, economic, and political context. For this purpose, the author refers to theoretical analyses and research in the area of the so-called affective turn, and to the critical and political theories of emotions. She presents the relationship between education and emotional geography as well as examples of educational research projects on the socio-cultural-spatial analyses of emotions and education. She also indicates the methodological implications for educational and andragogy research projects concerning the study of emotions in education, i.e. their transdisciplinary dimension. The presented way of conceptualizing the emotional geography of (in) education is a new look at the functioning of educational institutions and at the practice of lifelong learning. It can be a source of empirical research projects for theorists of education and andragogues.

**Keywords:** emotional geography, affective turn, critical and political theories of emotions

Affect is essential to understanding our late capitalist culture based on information and images, a culture in which the so-called great narratives are considered to be a thing of the past.

(Massumi 2013, p. 116)

## Introduction

Since the end of the 1990s, research and studies in the field of the humanities and social sciences have been extremely interesting owing to the changes in the traditional understanding of these disciplines (Nycz 2015; Domańska 2010, 2014, 2021). “As a result of changes in the contemporary world, a *volte-face* is currently taking place in the humanities, which is changing their face effectively and quite radically” (Domańska 2010, p. 47). The changes concern both the model of practising the humanities and their definition, specificity, and functions. The changes take place under the slogans of “studies” or “turns”, the importance of which for the status of the humanities and social sciences, the problem area, tasks and research methods of these disciplines, is decisive (Nycz 2015). One of the more intensively developing research turns is the affective turn, which has set a new perspective for researchers’ interest in emotions and affect.\* Showing appreciation of emotions and restoring affects to the humanities and social sciences has resulted in a huge number of theoretical works in the field of research on affects. Affect studies show emotions and affects as central research categories and clearly point to their fundamental role in human experience. As Ryszard Nycz says: “we now live in affective societies, we form emotional communities in which social bonds and community experiences are built on the basis of a common affective amalgam rather than rational choice. Emotions and affects appear here not so much as central research categories, but they rather »re-profile« seeing them, their perception of their subject, features, functions, and meanings” (2015, p. 10).

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\* The categories of “affect” and “emotions” are fundamentally different: they are related to different disciplinary traditions and belong to different academic schools (a critical analysis of the definitions and differences between emotions and affects can be found, among others, in: Tabaszewska 2018. As the distinction between these conceptual categories goes beyond this text, the terms “affect” and “emotion” are used interchangeably in the article.

Contemporary affect theories clearly challenge the assumption that emotions are reduced to individual states and to the private sphere of our lives. Emotions are seen here as socio-cultural practices. The *affective turn* is also focused on the body; numerous studies unquestionably prove that bodily sensations, attitudes, gestures, and behaviours are inherent components of emotional experiences (Fuchs, Koch 2014). Thus, emotions are “embodied and performative, that is, the way we understand, experience, express, and talk about emotions is closely related to our sense of the body” (Zembylas 2007, p. 64). Affect is also connected with cognition; it cannot be separated from it, because one always thinks in a body, “affect is indispensably connected with the life of the body and among bodies” (Bojarska 2013, p. 10). Sara Ahmed takes an interesting position in the way of defining emotions saying that we should rather try to understand how emotions work than treat them *a priori* as mental states. According to Ahmed, “emotions play a key role in the forming of individual and collective bodies because they constantly circulate between bodies and signs” (Ahmed 2013, p. 17), they are “intermediaries” between “the mental and the social, the individual and the collective” (*ibid.*, p. 18). Emotions, therefore, have the power to bind and/or “separate” and are always involved in our everyday practices (including educational). Ahmed proposes an “affective economies” theory, emphasizing that emotions are a form of capital, which means that they “circulate and are distributed across a social as well as psychic field”. In this approach, affects are understood, not as mental states, but as fields of affective tensions created, emitted, transported, and felt by various communities (family, institutional, political, ideological, etc.). Thus, emotions have the power to form both entities and communities and have “the potential to bind and separate entities entering into various systems” (Glosowitz 2013, p. 27). Affect is thus “irreducibly corporeal” and, moreover, as Brian Massumi adds, “the concept of affect is politically-oriented from the outset” (2015, p. ix).

The Australian philosopher Teresa Brennan (2004) argues that affect is transindividual and energetic, that it circulates between bodies and enables and/or disables their abilities. She writes: “[in] the meeting between domestic workers and their employers more than an exchange of reproductive tasks or emotional labour occurs. In fact, what shapes these encounters is the transmission of affects” (2004, p. 6). The most important thing about affects, according to Brennan, is that they can be transferred, transmitted. Affect is always experienced in a social situation and is expressed

in “body language”. Transmission is thus at the heart of the affect theory. For Brennan, affects are not only constituted (or co-constituted) in interpersonal relations, but are also produced in affective economies, which not only constitute the meaning of community, but also separate affective power. According to Brennan, affect is primarily a negative force that permeates us and affects our body. While affects can make us stronger when we project them onto others, they most often exhaust us when we become “containers for the projection of unwanted affects”. Affects can also contribute to oppression, exploitation, marginalization, and other destructive forms of the so-called affective injustice.

The unprecedented increase in interest in emotions and affects is visible, not only in the research of psychologists and philosophers, but also in the projects of neurobiologists, historians, sociologists, literary scholars and, which is even less obvious, of geographers. However, it still seems to have little influence on the contemporary theory of education and reflection on education. As Megan Boler, the author of a pioneering work on the role of emotions in education, *Feeling Power: Emotions and Education*, says: “I look forward to a broader interdisciplinary conversation between disciplines such as education theory and those disciplines currently dealing with the popularisation of affect research” (2016, p. 29).

This article is part of this research area. The aim of the text is to present emotional geography, i.e. a research trend located in the area of affect studies, focused on the relationships between emotions and the environment (cultural context, space, place). In the text, I attempt to capture the problematic nature of the relationship between emotions and education by looking at these relationships from the perspective of the contemporary theory of affects, and thus to oppose the perception of emotions as individual and subjective experience. For while the category of emotions has been and is the subject of educational and andragogy theoretical and research investigations, the socio-spatial, political, or ethical perspective is a new and little developed research area in the educational sciences. In addition to emotional geography, I also refer to critical and political theorists of affect, among others to Brian Massumi, Sarah Ahmed, and Teresa Brennan. Finally, owing to the fact that emotional geography is an innovative approach to research on emotions, not only in terms of epistemology, but also methodology, I will also try to point out the methodological implications for educational and andragogy research projects on the study of emotions in education. The reflection I have undertaken is related to the

question of the opportunities brought to educational studies by reaching for the affective dimension of educational experiences and interactions, having not only individual, but also socio-spatial, political, and ethical significance.

## **Emotional geography**

Emotional geography is a branch of geography that relates to the relationship between emotions and the broadly understood environment. It is a branch separated from social geography (socio-economic, anthropogeography, human geography), with regard to which, as its representatives claim, there is no agreement as to whether it is a separate discipline of geographical sciences or just a social approach to geography in general. Social geography is a field of research in which the entirety of approaches and the subject scope are focused on man and his activity, as well as on the process of mutual interpenetration and human influence on nature, and vice versa. Emotional geography “reveals how different emotions emerge and rebuild from specific socio-spatial orders, and deals with how emotions become part of the various relationships that make up the living geography of a place” (Gregory et al. 2009, p. 188).

In the last few decades, the process of humanisation and socialisation of the entire system of geographical sciences has been observable in social geography. At this point, it is worth quoting the position of Bogumiła Lisocka-Jaegermann (2016), who proposed replacing the concept of socio-economic geography with a broader term “human geography” (which is much less burdened by the heritage of the last sixty years of Polish institutional geography). Referring to contemporary American approaches, the author defines it as a discipline dealing with the “spatial organization of human activity and the relations between people and the natural environment” (Lisocka-Jaegermann 2016, p. 117). Thus understood, human geography includes all phenomena and processes (including, not only social and economic, but also political and cultural) that take place in time and space, “concern places and people in places, form places and conditions of existence” (ibid., p. 118), and their location is rarely accidental. Contemporary geographic knowledge is very dynamic, formed by events, fights, and politics taking place outside of academic life, which makes it necessary to describe and interpret phenomena around us in terms referring to the spa-

tial dimension (on various scales, from local to global), including spatial conditions and spatial consequences. According to Lisocka-Jaegermann, understanding the strong connections between places and people and explaining their background and consequences is one of the most important issues currently being addressed by representatives of *human geography* in English- and Spanish-speaking countries (ibid., p. 118).

Emotional geography is closely related to the mainstream of critical research in the field of geographical sciences, as well as to cultural geography, feminist and psychoanalytical theories, and phenomenology. Recently, the interest of representatives of other social sciences and the humanities, including not only sociologists, political scientists and anthropologists, but even literary scholars,\* in the spatial aspects of social and cultural processes has been growing. Consequently, many research ventures in the field of human geography maintain a dialogue with related disciplines and, therefore, are **interdisciplinary** in their nature (bolded by R.G.).

Research in the field of emotional geography does not have a long tradition. The first research projects in which the emotional aspects of personal and social life were the main focus of research appeared in the field of humanistic geography, starting in the 1970s and 1980s, and in the field of psychoanalytic geography in the 1990s. One of the first sub-disciplines of geographical sciences, treating emotions as an important research category, facilitating the understanding of everyday life, was feminist and psychoanalytic geography. This is understandable, considering the fact that researchers in this area were among the first to question the opposition between emotions and rationality – a thesis recognised and appreciated by representatives of science since the times of Descartes.

According to Steve Pile (2010), who reviewed the literature on the subject of emotional geography, exploration in this area covers many threads, and the field of analysis is constantly expanding. Research projects include the following topics: phenomenology, feminism, psychoanalysis, psychotherapy, Marxism, theories of evolution, and the interpretation of the works of the forerunners of affect studies, i.e. philosophers such as Baruch Spinoza, Gilles Deleuze, and Brian Massumi. This indicates not only the very vast and multifaceted field of penetration of emotional geography,

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\* An interesting example of an interdisciplinary dialogue between geography and literature is the research project carried out by Elżbieta Konończuk. Cf. Konończuk 2011.

but also that this research clearly goes beyond the area of social geography. Pile characterizes three key (in his opinion) issues concerning research in the field of emotional geography: relationships (their essence), closeness, and intimacy, and ethnographic methodology (according to Pile, ethnographic methods are the dominant way of conducting research in this area). Moreover, he claims that understanding the very concept of emotions is at the root of research projects. In order to organize the definition range, Pile proposes to define emotions on the basis of psychoanalytic theories and thus “limit” the field of emotional geography research to the research and analyses in the field of geographical sciences and their possible connotations with psychoanalysis.

A different position is taken by Leila Dawney (2011), according to whom it is not appropriate to set the definition limits of emotional geography on the basis of research conducted in the field of geographical sciences and the review of articles published in geographical journals, owing to the fact that a very important feature of cultural geography, i.e. its transdisciplinarity, is being lost from the field of view. Geographical research is not always interdisciplinary, and it happens that it ignores the contributions of philosophy, anthropology, politics, or sociology to scientific reflection on emotional geography. The marginalization of such disciplines as philosophy, politics, and anthropology, not only isolates researchers and makes them lose sight of other contemporary theories of emotions, but, most importantly, leads to the creation of a “distorted” image of emotional geography. Quoting William Connolly, Dawney is of the opinion that emotions are the driving force of human action (“affect is the motor of being”), and emotional geographies not only discover the ways (sometimes insidious and treacherous) of our emotions affecting our body and behaviour, but also deal with how social relationships or, as Dawney puts it, “emotional encounters” affect a person, his or her identity, and behaviour. In addition, emotions have a bonding and structure-forming power (Binder, Palaska, Pawlik 2009), which means that they are sometimes specific to a given social group and are related to the values shared by this group. Emotions can also be a tool of including or excluding from a given group or community. Finally, the dissimilarity of emotional experiences determines a place in the social structure. Emotions, like education, income, or having power, determine a place in both the social and professional spheres. Hence, emo-



tional geography asks questions not only about how emotions are experienced\* but also how they are externalised and represented.

One of the most important literature items showing the diversity and richness of research on emotional experiences and their spatial and social aspects is the book edited by Joyce Davidson, Liza Bondi, and Mick Smith (Davidson, Bondi, & Smith 2005). The book is interdisciplinary in its nature and presents a wide (seventeen articles) range of innovative research and studies published by social scientists. The publication consists of three parts, which concern (1) the location of emotions, (2) emotions in the relational aspect, and (3) the representation of emotions. The first part contains the results of research showing how emotions are felt (by the body) and expressed, as well as where (in which groups, environments and places) they are located. This part is clearly related to health sciences. The second part contains analyses on the ways of generating emotions in interpersonal relationships and in relation to various contexts, i.e. space(s) and environments. Here you will find interesting analyses on setting the limits of expressing emotions and breaking them. In the third part, the authors of the texts focus on how emotions are represented both in different situations and in our imaginations. It is also about how people express their emotions in different cultures, through practices and rituals. This is evident in external expression, gestures, and people's vocabulary and beliefs. This book is of particular importance, because taking into account the emotional nature of everyday life in social research is not only necessary, but also extremely valuable cognitively. Emotional geographies show how important it is to raise the issues of intimacy, privacy, and corporeality in academic research. Meanwhile, as the editors of the publication write in the introduction under the meaningful title *Geography's "emotional turn"*, geography as a discipline was for a long time an "emotionally useless" area, which means that it appeared as one the rules of which were primarily determined by rational and logical principles of a political, economic, or technical nature. Moreover, this long absence of emotions in geographical sciences does not come as a surprise to the authors. Emotions are a very difficult subject to explore for researchers, because, although they affect every aspect of our lives, they are not "surface phenomena" and, therefore, it is extremely difficult to observe and "map" them (ibid.). The situation

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\* In the above-mentioned article, Steve Pile argues that a key issue in the field of emotional geography is also how we define the very concept of emotion.



has changed significantly in recent years: emotions occupy a much more important place in geographers' research projects. It is difficult to imagine any social or humanistic field that would not deal with the issue of emotionality, "entangled" in all spheres of our life. The "emotional turn" in geographical research consists in researchers' trying to monitor something that is impossible to observe and express in objective language. It is rather an attempt to understand and describe the emotional involvement of people and the relationship with places, space, and time (ibid.).

According to Davidson, Bondi, and Smith, emotional geography is not a new subdiscipline of geographical sciences (ibid., p. 5) or, as others emphasize, emotional geography is not a new science the task of which is to "map emotional landscapes, to provide a demographics of despair or a cartography of embarrassment" (Smith, Davidson, Cameron, Bondi 2009, p. 12). This is definitely an area of exploration for researchers of various disciplines who show how emotions "connect" to space, place, and time. In other words, as Davidson, Bondi, and Smith refer to it, emotional geography tries to "understand emotions" in socio-spatial terms. Elsewhere in turn. Smith, Davidson, Cameron, and Bondi believe that emotional geography is a field of research and study of a critical nature, in which "emotional turn" means exercising "geographical imagination", thus referring to the cult book of the American sociologist C. Wright Mills (Mills 2007). Referring to this analogy, one could say that the term "geographical imagination" is a type of discourse in which geography is perceived not as a discipline that excludes emotions (owing to the fact that this category belongs to other fields, especially psychology), but as one that combines the emotional, social, historical, and spatial dimensions of human life. This is a very broad approach, which definitely breaks disciplinary boundaries. Nor does this approach make geography a more complete or integral discipline. Expanding geographical research to include emotional aspects serves rather to redefine it, to reorganize the subject of research, and thus calls for self-reflection on the identity of geography.

As argued by Smith, Davidson, Cameron, and Bondi (2009), emotions are not a new subject of geographical research. They were the subject of studies of critical geography, especially feminist, psychoanalytical, psychotherapeutic, and phenomenological geography (ibid., p. 19). It is understandable considering the fact that it was in the above-mentioned fields that the criticism of rationality promoting the human subject as *strictly* rational, devoid of emotions (or controlling emotions), was made. It was the

researchers of these sciences who questioned the dichotomous Cartesian vision of the world and opposed dualisms such as reason-emotions, nature-culture, or woman-man. In research projects within these fields, it is assumed that emotions are a constitutive element of our professional and social life and a central category, not only from the perspective of an individual's life, but also owing to human interactions with the environment. Our emotions very clearly affect the feeling of not only what is happening here and now, but are also important for the past and future. Emotions, therefore, have an amazing "power", considering that they can change the form of our lives and affect the places and the environment in which we live. Moreover, places and the organization of space affect our emotions.

According to the authors of *The Dictionary of Human Geography* (Gregory et al. 2009), current research in the field of emotional geography is carried out in two directions. Both are conducted in the spirit of humanistic geography and in both cases emotions are presented in the context of social life. The first one is located in the area of feminist geography and concerns the differences (and repressions often associated with them) in the emotional experiences of people. In this trend research is carried out in which the great importance and significance of our emotional experiences are emphasized. The second trend in research is interdisciplinary projects, often characterized by both theoretical and methodological pluralism, in which one investigates and attempts to explain the role of emotions not only in our individual life, but also, or rather above all, in broadly understood social functioning (in family, work, etc.). Projects falling within this trend are often related to psychoanalytical theories and psychotherapeutic practice.

Both research trends have been developing very dynamically in recent years, which is manifested in, *inter alia*, the fact that in 2008 an international team consisting of recognized and already mentioned researchers (Liz Bondi, Joyce Davidson, and Mick Smith) established the multidisciplinary journal "Emotion, Space and Society", which is an excellent place to publish both theoretical analyses and results of empirical research. As the editors wrote, "Emotion, Space and Society" is a debate area where discussions are held on the relationship between emotions, space, and places, and a field for presenting the results of research that was created as a result of "meetings with emotions treated as a social, cultural, and spatial phenomenon". The form of the journal is determined by the thesis that emotions are a central issue that determines the shape of human interac-

tions and is very significant for the shape of the world in which we live. The editors encourage representatives of different (all) humanities and social sciences to question the normative models of empirical research and to encourage critical studies of the nature of emotions and their cultural, historical, and spatial contexts and conditions. In 2011, one of the issues of "Emotion, Space and Society" (No. 4) was devoted to educational issues and entitled *The Emotional Geographies of Education*.

The organization of international conferences as part of the series *Emotional Geographies Conference* (the last conference in this series was held in June 2017 at California State University in Long Beach) is also a manifestation of the flourishing of research on emotions. The conferences are international, their subsequent editions are held in different countries and even on different continents. They are a place for meetings, discussions, and presentations of research projects of representatives of various disciplines (both researchers and practitioners), in which the issue of emotions in spatial, social, and environmental contexts is addressed.

So far, few research projects in the field of emotional geography have been carried out in Poland, possibly owing to the fact that *human geography* enjoys little recognition. Bogumiła Lisocka-Jaegermann claims that in our country the mechanisms of exercising power in geographical institutions were not conducive to the theoretical and methodological development of human geography. Hence, the distance of social geography from the currents in this discipline in the world and, at the same time, its separation from other disciplines of social sciences in Poland (2016, p. 120). Moreover, in Poland, the humanistic, critical approach or approaches characteristic of the geography of culture are poorly developed, e.g. the dynamically developing feminist geography in Poland does not actually exist. As Lisocka-Jaegermann says, geographers in our country avoid critical approaches and avoid discussions of an ideological and evaluative nature, which in turn contributes to the fact that they conduct little research making it possible to draw conclusions about the reality around us. Considering the fact that research on emotions was undertaken in the so-called critical geography, in Poland this type of research is not very evident, and the number of publications is only scant.\*

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\* In a 2017 literature review, the following article was found in the area of emotional geography: Gnieciak 2011.

## **Spaces of emotional geography of (in) education**

In the introduction to the special issue of "Emotion, Space and Society" (2011, No. 4), the Australian researchers Jane Kenway and Deborah Youdell wrote: "While emotional geography is a burgeoning field of inquiry, to our knowledge no emotional geographies of education exist. Educational research on space and place largely ignores emotionality" (Kenway, Youdell 2011, p. 131). Research on relationships between emotions, education, and social, economic, or political spaces are not often undertaken, although they are not absent. Below, I present two examples of educational research projects that are clearly located in the area of emotional geography.

The first project of the emotional geography of education is an educational concept of the British researcher Andy Hargreaves (1998, 2001, 2005), the subject of which is teachers' emotions embedded, in accordance with the guiding principle of the concept, in the social context (in the workplace). The emotional geography of education shows how teachers' emotions are embedded in their working conditions. It is assumed that they (emotions) are very significantly conditioned by the place (environment) of work and the interactions taking place in it. In other words, emotional geography describes the forms (spaces) of closeness and distance that teachers experience in their relationships with themselves, with others, and with the world around them, and these forms shape their (teachers') emotional experiences (Hargreaves 2001, p. 1056). The emotional geography of education, described by Andy Hargreaves, refers to the areas (spaces) in which a teacher's emotions are embedded in the school space, i.e. in a teacher's relationship with students, colleagues, parents, and school administration. The highlighted fields describe the relationships of closeness and distance that individuals have with themselves, with others, and with the world around them.

The emotional geography of learning also describes the emotional work teachers do when maintaining relationships with students, parents, or other school staff. In this way, it makes it possible to describe and understand the conditions that support or hinder the development of positive emotional experiences in teachers and students, experiences extremely significant for the course of the educational process. The emotional geography of teaching also contributes to the understanding of the relationship between a teacher's emotional experiences and identity, and explains the nature of a teacher's emotional responses to educational change.

Andy Hargreaves formulated three important assumptions related to the concept of the emotional geography of education which he constructed. The first remark is that there are no “natural” or “universal” rules concerning the emotional geography of education (or emotional geography in general). This means that there are also no ideal or optimal levels of closeness or distance between teachers and students (parents, other employees). They always depend on the social context, educational policy, and standards in force at educational institutions. Hargreaves thus adopts the position expressed by most representatives of the sociology of emotions, saying that emotions are constructed in the sense that what people feel is always conditioned by their socialization in culture and participation in social structures (Turner, Stets 2009, pp. 16–18). Cultural norms and ideologies define how people experience emotions and how they express them. The thesis about the social construction of emotions is valid not only in the individual dimension, but also applies to the emotional geography of education, which is always closely related to culture and is never free from the broadly understood context (social, cultural, political). The second assumption is that the emotional geography of human interactions is not only a physical phenomenon. Thus, emotional geography can be talked about in its physical aspect, but also in the psychological. In other words, emotional geographies can be subjective or objective. The third remark is that emotional geographies are not only strongly conditioned by culture or location in social structures. It is extremely important that teachers and educators do hard emotional work/work on emotions (Hochschild 2009) in order to maintain self-presentation in accordance with emotional culture, rules of feeling and of expression. Its consequences are extremely significant for the teacher as well as for other people, i.e. participants in educational processes. Emotional work may be a tool of self-(trans)formation and (self-)reflection, but it can also be a place of affective marginalization of subjectivity and impoverishment of the agency of learners and teachers.\*

Hargreaves’s research was carried out using the interview method. Hargreaves interviewed 53 primary and secondary school teachers. The narratives were focused on the so-called critical events, creating positive

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\* Wider characteristics of a teacher’s emotional work and its consequences for the development of subjectivity (both positive and negative) is presented in the article: Góral-ska 2022.

and negative emotions in relations with students, parents, colleagues, and administration employees.

The research carried out by Hargreaves made possible the identification of the following five spaces (areas) of emotional geography of education: (1) socio-cultural space, (2) moral space, (3) professional space, (4) physical space, and (5) political space. The highlighted spaces are defined as areas or places of relations between teachers and other participants in the educational process, which make it possible to identify and describe the mechanisms underlying the building of emotional understanding between participants in educational processes. Importantly, these areas facilitate the isolation and characterization of threats and barriers that prevent emotional understanding between teachers, students, parents, and other participants in educational processes.

Another example of the presence in education of research in the field of emotional geography is the numerous and extremely interesting projects of the Greek educator Michalinos Zembylas (2003, 2004, 2011, 2014, 2020, 2021). Not only does Zembylas consistently emphasize the socio-political and cultural dimension of the emotional experiences of educators and learners, but he also proves that in educational institutions emotions are “controlled” at all levels. Zembylas shows how political factors oblige teachers to display certain behaviours and take certain actions, not only in contacts with students, but also with colleagues, school authorities and administration. In his opinion, the emotional experiences of students and teachers are clearly involved in power relations and ideologies, and are undoubtedly political.

One of the first research projects of Michalinos Zembylas (2003, 2004) consisted of several years of qualitative research, showing how the emotional experiences of teachers are integrated into the culture of an educational institution, and how much they are involved in power relations and ideologies that are in force at school. It was a three-year ethnographic project which one primary school teacher participated in. The data were collected using various techniques, e.g. field observations, lesson recordings, in-depth interviews, analysis of documents (such as the school journal or curriculum), while another interesting technique used was the keeping of an “emotional diary” by the teacher. It is worth noting that this project was also interesting owing to the research method and commitment of the researcher, whose role evolved from *participant-observer* at the beginning of the project to *participant-collaborator* at the end of the pro-

ject (2004, p. 189). On the basis of the numerous data collected over three years, Zembylas proved that the importance (role) of emotions in education is reduced to the following three areas (aspects):

1. evaluative (evaluating, valuating), which boils down to the fact that teachers' emotions are a reflection of how the teacher perceives students, the school class, the teaching process, the learning process, etc., in other words, the teacher's emotions are an important element of assessment (perception) of school reality;
2. relational, which consists in the fact that the teacher's emotions are a reflection of the constantly changing relations (interactions) in the school environment (it is about relations between teachers and students, but also with other members of the school community: other teachers, school headteacher, administration, parents);
3. political, which means that teachers' emotions "reflect" the emotional rules in force at school (which depend on the current situation in the educational system, educational authorities, etc.) and, as such, are an important element of the teacher's self-assessment.

Zembylas's research reveals how significantly and deeply emotions are related to education because, among other things, they show, in an innovative way, how deeply emotions are "present" in the rules and regulations in force in educational institutions and curricula established by educational authorities. Thus, they show how closely education is connected with ideological factors, political and institutional regulations.

Even more interesting and extremely promising are the later studies by Zembylas (2011b, 2014, 2020, 2021), in which he shows the importance of emotions and their inclusion in educational processes from the perspective of one's own (self-)development, developing empathy, respect, justice, or building a civil society.

### **Conclusion: towards transdisciplinary research into emotional geography of (in) education**

Both studies on affect and research in the field of emotional geography offer researchers great opportunities and spaces of exploration. As Ewa Domańska says: "emotions become not only an interesting research topic, but above all an interdisciplinary category of analysis that combines natural sciences and the humanities" (Domańska 2006, p. 61).



This research is clearly interdisciplinary, or rather transdisciplinary, as it is located on the border of the existing disciplines or beyond them, and finding the “parent” discipline seems very difficult, even if at all possible (Nycz 2015). Research on affects is undertaken by neuroscientists, evolutionary psychologists, philosophers, historians, sociologists, and cultural scientists, but also by researchers of ideology, linguists, literary scholars, specialists in legal theory, and artificial intelligence. Reports from such disciplines as neuropolitics, neurogeography, and neuroaesthetics are particularly interesting (Leys 2011). Moreover, they are part of wide-ranging cultural transformations, psychoanalytical theories of subjectivity, body and embodiment theories; critical and political theories or trauma studies. Highlighting the socio-cultural dimension of emotions and affects additionally enriches research projects with historical analyses and local configurations of power, capitalist political economy, national discourses, religious narratives, and biopolitical approaches (Glosowitz 2013, p. 25).

This research is referred to as “the new humanities” (Nycz 2017; Kubinowski 2013), the post-humanities or, as proposed by Ewa Domańska (2021), the bio-humanities; within its framework, biological and medical sciences, and the humanities and legal sciences combine with each other, and a deep commitment to ecological and environmental issues is visible (Domańska 2021, p. 154). We are dealing here with new orientations emerging on the borderline or beyond the existing disciplines, which do not form one coherent paradigm and sometimes even exclude one another. The scopes and boundaries of post-humanistic research are not established because “content-related and competence-related disputes and negotiations of inter- and transdisciplinary cooperation are constantly going on” (Nycz 2017, p. 23).

This research is critical “engaged research” (Cervinkova, Gołębniak 2010), in which the emancipatory needs of people and social groups are put first, while the goal of research projects is social change and the development of critical (self-)reflexivity. Explorations often take the form of the so-called new qualitative research (Konecki 2005; Konecki, Ślęzak 2012), (auto)ethnographic descriptions (Kacperczyk 2014, 2017), or case studies (Domańska 2010). They are often eclectic (Klus-Stańska 2016), and the criteria of their reliability and accuracy of scientific description are replaced with the criterion of the authenticity and credibility of the researcher (Malewski 2017). The studied reality is often (co-)created by social actors, and projects are personalised, marked with individualism; and

also have their own unique trajectory. The researcher is not distant and objective here; he or she is an important and “active” subject of the cognitive process, authentically and emotionally involved in the research process (Malewski 2017).

Undoubtedly, the emotional geographies of (in) education are a valuable field of inquiry for educators; the methodological background of the new humanities or bio-humanities seems to have no limits. Although not entirely, as Ewa Domańska says: “in order to meet the challenges posed by the contemporary world, the humanities should become a kind of performative knowledge, i.e. one that provides a person with knowledge that facilitates flexible adaptation to changing conditions and coping with a changing environment” (Domańska 2010, p. 46), and, what is very important, “post-humanist research should support the process of generating micro-utopias supporting, for example, respect for various forms of life, ideas of interpersonal bonds and community life, trust and respect for other people, or a sense of security in the world” (ibid., p. 47).

In my opinion, the educational research of emotional geographies has one more value, i.e. it contributes to the shift of attention and sensitivity to a slightly different, so far unexplored field, to the revealing of other opportunities of cognition in the educational sciences, to the privileging or rather showing appreciation of the concepts and categories so far excluded, which emotions and affects undoubtedly belonged to, because in Western philosophy (also in education) they have long played the role of a “full-time outcast” (Burzyńska 2015, p. 115).

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