

Resonant intuition as the driving force of emotional education

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Abstract

In my publication, the following terms are described and structured in their interaction: emotional education, education of the heart, exchange of ideas through recurring patterns, Descartes and the doubtful, self-confident person, Pietism as the body of thought of conviction of the heart instead of beliefs; conviction of the heart as a creative force, acquisition of knowledge versus bulimia learning, personal acquisition of knowledge through emotional attachment, transforming information into applicable skills, emotional attachment as resonance ability, promotion of resonance-capable intuition.

Keywords: emotional education, personal appropriation of knowledge through emotional connection, transforming information into applicable skills, promoting resonant intuition

Prototypes of emotional education

The concern for emotional education has a long history. This history is crucial for us because its accents continue to significantly influence the interpretation, application and objectives of this body of ideas to this day. In the following section, I will explore this history of impact in the context of heart education.

The interpretation of emotional education in the context of heart education

To better understand the interpretive framework of the so-called heart education, we must briefly discuss the phenomenology of interactionist constructivism. Stefan Neubert and Kersten Reich rightly state that in this interpretive framework, any exchange of ideas "shows a recurring pattern of rules, distributions and arrangements. In this respect, discourses are characterised by the fact that they

are not self-sufficient but strive for repetition in order to establish themselves and become a model for other discourses." (Neubert/Reich, 2000, p. 43). This position, therefore, assumes that stability in the interpersonal exchange of ideas is ensured by recurring patterns. Repetition is, therefore, an essential part of communication - including the development of the personality.

However, the question now arises: Is the development of personality determined by the infinitely varying patterns of interpersonal discourse? Is personality not formed much more from within, by the energy inherent in its emotions?

The concern of the education of the heart reflected this question, as its representatives placed the inner world at the center of their interpretation of the world. In the following section I would like to outline the development of this interpretive framework.

Until the Age of Enlightenment, in European culture, humans were defined largely by their social role. The Reformation had already shaken up this understanding considerably, but from an intellectual history perspective, the breakthrough only came with Descartes' philosophy. In his famous *Meditationes*, he consistently pursues two lines of thought: firstly, that the illusions of the senses and the fluid boundaries of the various states of consciousness justify doubting everything; secondly, that it is precisely this ability of myself to doubt that allows me to become a self-aware being. Leo Strauss formulates this connection as follows: "But even and especially under the assumption of this radical reason for doubt, it is absolutely certain that I, who doubt, exist, and indeed as a doubting, generally: thinking, self-aware being as a thinking being. In this absolutely certain knowledge of my being, which is the first absolutely certain knowledge of all..." (Strauss, 1948, p. 350). The programmatic "cogito ergo sum" formulation thus summed up two far-reaching ideas: firstly, that every external determination and its perception is doubtful; secondly, that the doubting person produces this quality of thought from within himself and thereby defines himself as a seeker.

The next significant stage in developing the education of the heart was the appearance of Pietism in 1600. This movement of piety placed piety of the heart at the center of religiosity rather than dogmas. Winfried Noack describes this turning point as follows: "Pietism placed piety of the heart against the one-sided, rational Protestant orthodoxy. It developed a rich culture of emotional life. Orthodox belief was no longer decisive, but inner light and feeling were the sources from which the relationship with God was fed." (Noack, 2007, p. 117). Having reached this point, we can ask ourselves why a phenomenon in the history of religion is significant in a secularised world. The answer is unavoidable: in

Pietism, the thinking doubt that Descartes put forward as proof of human existence was first transferred to the inner emotional world. Here, in this intellectual movement, it is first expressed and emphasised: the desired goal of human existence is not the acquisition of socially recognised and promoted skills but of inner, emotionally determined convictions of the heart. For example, a great representative of this intellectual movement, August Hermann Francke, describes his own career as follows: "Towards the age of 24, I began to reflect on myself, to recognise my miserable condition more deeply, [...] if I were to say what was first given me the opportunity to do so, I would have to draw on nothing more certain of external things apart from the ever-preceding grace of God than my Theological Studies, which I had so completely grasped in knowledge and in mere reason that I thought it would be impossible for me to deceive people, nor to allow myself to be put into a public office, to tell people of what I myself was not convinced of in my heart. [...] I had studied theology for about seven years, knew what our articles of faith were, how to assert them, what the opponents objected to them, had read the Scriptures through and through, and had read a good many other practical books as well; but because all of this had only been absorbed in reason and memory, and the Word of God had not been transformed into life in me, but I had allowed the living seed of the Word of God to be stifled and unfruitful, I now had to make a fresh start to become a Christian." (Francke, 1733, pp. 57-58). Francke, who enjoyed an unchallenged social reputation in society at the time as a pastor of the Protestant Church, concluded that he was deceiving people if his knowledge was based only on the acquisition of the rules prescribed for his profession and not on his heart's conviction.

This era then led to the cult of genius from 1740 onwards, which transformed this conviction of the heart into the classic concept of outpouring of the heart. The genius is the person who transforms the outpouring energy of feeling into a creative force. This creative force should then enable the outdated habits of human coexistence that are harmful to society as a whole to be exposed and transformed. The most important protagonists of this view were, above all, Klopstock, Jung-Stilling, Schiller and Goethe. Friedrich Schiller, for example, stressed the need to combat the "errors of education" - as he called them - through the education of the heart. As he says, "False concepts lead the best heart of the educator astray; all the worse if they boast of method and ruin the tender shoot in the greenhouse of philanthropies" (Schiller, 1978, p. 245).

This pedagogical approach, which was established in the German classical era, is still alive in the German-speaking world today as an element of emotional education. Before I formulate my proposal regarding the current objective, I

would like to briefly describe the most important areas of application of emotional intelligence today.

Areas of application of the education of the heart in the context of emotional education

As an introduction to this topic, I would like to call for help with the explanation of Dr. Charmaine Liebertz. In her programmatic text, she positions the education of the heart as a "key qualification of the future." (Liebertz, 2024, p. 27). This should be made clear to all teachers and educators: we are not talking about outdated, idealistic and ideologically tinged ideas. Rather, it is about skills that are particularly relevant in the context of the 21st century.

As a key question, I will first formulate my starting point by focusing on the core competence of knowledge acquisition. In this context, I would like to address the phenomenon of bulimic learning as an educational problem typical of our era flooded with digital information. First of all, the definition by Saskia de Velasco: "Learning bulimia" or simply "bulimic learning" is a neologism that arose in reference to the eating disorder "bulimia". [...] If you absorb facts like a sponge but do not understand the connections at all, the question naturally arises as to whether you have even acquired the necessary skills. In this sense, bulimic learning is not a form of learning that aims at acquiring knowledge - quite the opposite. [...] leads neither to a critical examination of the topic nor to deepening your skills or specialist knowledge." The basic problem with this acquisition of knowledge, which is favored in the digital age, is that the integration of knowledge necessarily falls by the wayside. The personality can only incorporate experienced and tested knowledge into its skills, but an emotional connection to this content is essential for this. And so, we come full circle: education from the heart enables this indispensable personal acquisition of knowledge, which is the basis of all core specialist skills.

Given this background, it is now understandable that those involved in education and the various support professions should be prepared or equipped to build this emotional bond with competence-enhancing knowledge. Unfortunately, this insight has been largely ignored. Nevertheless, I consider Liebertz's admonishing statement to be groundbreaking, and in this sense, I would like to describe the objective of emotional education in the context of heart education in the following section. Liebertz astutely points out that it would be a dead end if people as knowledge mediators felt their position and competence were threatened by digital information mediators. The opposite is actually true! These devices should emphasise even more the unique possibility of heart education that can only be communicated from person to person! But now, the quote mentioned: "It is

therefore high time that we as educators reflect on our core competence - holistic education - and put heart education back at the forefront of our educational endeavors. The new media are now able to convey factual knowledge in a much more appealing and up-to-date way than we can. The departure from the role of knowledge mediator should not make us lament but rather rejoice." (Liebertz, 2024, p. 28).

Objectives of emotional education in the context of education of the heart

In a society flooded with information, education of the heart should enable information to be transformed into applicable skills. The emotional education of professionals should therefore have a transformative goal in mind. They should be able to transform ineffective, empty factual knowledge into cooperative behavior patterns. Nowadays, this goal has already been achieved in many ways, namely in the approach of resonance ability.

The following areas of application and research should be briefly listed in this regard: in psychotherapy, which we will describe in more detail later; in neuropsychology, where the mirror neuron theory focuses on interpersonal, emotionally determined cooperation patterns; in ecology, where it was introduced as a key term in sustainability; in art theory, where it is about creating that level of resonance that includes the artist, his work, and the recipient.

Now, I would like to go into a more detailed description of resonance. Resonance is fulfilled in the harmonious, complementary consonance between two sources of communication. Resonance is, therefore, much more than a reflection; it is much more based on the model of instruments, where the body and strings of the instrument are attuned to one another and work together to produce the sounds. Anton Perzy puts it this way: "In relation to human communication, we speak of resonance when one person causes a reaction in another person. In everyday understanding, we already assume that this reaction is more than a mere reflection of the stimulus that caused it [...] This more in the reaction [...] accordingly contains a personal component emanating from the person reacting, a kind of communicative more." (Perzy, 2024, p. 56).

So, let's summarise: Resonance can only arise when the recipient reacts to the external communication stimuli with personal involvement. It is precisely this personal involvement that creates emotional bonds, which in turn generate cooperation. In order to describe this personal involvement in more detail, I introduce the term intuition here, in the last part of my publication. My thesis is, therefore, that intuition is capable of resonance. Intuition is essentially personal

involvement in the communication stimuli of my environment, which generates effective cooperation through emotional bonds.

Promoting resonant intuition

In order to better describe the promotion of resonant intuition, I would like to use the concept of resonance described above. This concept of resonance, introduced by the German sociologist Hartmut Rosa, has been spreading rapidly since the publication of his book "Resonance: A Sociology of World Relations" in 2016, which has now been translated into 15 languages. Specifically, he describes the starting point of resonance as an impulse that jumps from the resonating partner to the resonating partner and causes an interaction through the resonating partner. According to Rosa, this resonance has a prepossessing emotional character that creates a bond. However, bonding is always articulated in the resonating partners' willingness to engage in dialogue. According to Rosa, this willingness to engage in dialogue also causes a change that arises from the living experience of being together. It is also important to note that resonance cannot be created but can only be made possible through the openness and willingness to want to experience it. Rosa describes these qualities using the example of a fictional person as follows: "When we love her, something like a vibrating wire is created between us and the world. On the one hand, this wire is formed by what social psychologists call intrinsic interests: Anna loves her family, her work and playing volleyball; she is interested in these areas for their own sake. [...] On the other hand, Anna's connection to the world vibrates because her self-efficacy expectations are intact: she has the feeling that she can reach her family, her work colleagues and her volleyball friends and that she can achieve or make a difference in the respective spheres. As a result, she also experiences herself as flexible, as touchable" (Rosa, 2022, pp. 24-25).

Well, I thought this clarification was important for this reason, so that I could highlight the essential characteristics of resonant intuition: it is the vibrating wire between us and our environment, which generates self-effective cooperation through the emotional bond of personal involvement. Now the question arises: how can we promote this quality?

Procedure for strengthening resonance-promoting intuition

Resonance-promoting intuition is therefore essentially an inner connection to everything we experience and create. For this reason, however, strengthening this ability should not be the privilege of individual, special personalities... And yet it

is so often a foreign body in our personality universe. Where does this alienation come from?

In my therapeutic experience, this alienation stems from the fact that, while we are trying to open up, we also feel defenseless and unprotected. Taking personal interest means, in concrete terms, not hiding our self-messages but communicating and representing them. However, this self-revelation is particularly difficult in the wake of the lie of invulnerability. Our social environment literally indoctrinates us with the idea that our own weaknesses should not be perceived but, at most, hidden. In my therapy sessions, I mainly meet clients who are suffering in their relationships and urgently need support from one another but who are afraid to articulate their needs. And what are they afraid of? Being humiliated, being labeled a weakling by the other person and pushed aside. However, in my therapeutic experience, personalities who desperately try to assert themselves at the expense of their hidden weaknesses will inevitably collapse sooner or later.

For this reason, I would now like to list four such areas of practice that will help you regain your resonant intuition:

- Start every morning with a 15-minute meditation. This should consist of two parts: reading an inspiring text and then keeping a diary. The diary should answer the following question: "What do I want to implement today based on what I have read?"
- During the day, we should try to share the experience of this morning's meditation with at least one person and respond to their reflection with an I-message - not with theoretical explanations!
- Every day, try to notice a silent need in your environment - including animals and plants! - that you have previously ignored- and respond to it.
- Every evening, end your day with a 15-minute meditation. This should consist of two parts: firstly, carefully reading the morning notes, and secondly, answering the question: "How was I able to put what I read this morning into practice today?"

As a fitting summary, I would like to quote Andrea Hötger, who underpins the above ideas as follows: "The good news is that as humans we are fundamentally capable of resonance. It is not a question of having to acquire the ability to resonate but of consciously deciding at crucial moments not to close ourselves off to resonance. However, this closing off often happens unconsciously. There are both cultural and individual motives for this. Culturally, in some places, we experience a clear message of invulnerability and absolute relevance.

Individually, we learn - and for good reasons - to protect ourselves from injury, insults and embarrassment. Then, we close ourselves off from the outside world through our defenses. So, if we want to be consciously open to resonance, the first thing we need to do is become aware of our demarcation and closure from the outside world (this is often a long road, as it can extend back to our early childhood attachment). Only then can I consciously control whether and to what extent it is appropriate to open up or to protect myself – whereby in the latter case I decide against resonance.”

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