

Generation of Common Emotions Based on Common Senses Through the Activities in Which Each Exposes One's Body One Another: Assumptions and Foundations Required to Continue the Conversation

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Abstract

The "I" is a collection of diverse "selves." "Ego identity" is individually stable in the harmonious unity of the diverse "self". This stability is based on trust in the commonality with the "self" of others and the acceptance of the "self" of others that is different from mine. It is formed through the sharing of emotions based on common senses through activities to share time and space by exposing each body with others.

Key words: Online, Exposure, Emotion, Others, Personality

University faculty meetings have already been held online, as the pandemic continues for a long time. It seems to me that our faculty assemblies have been reduced their functions for discussion. If there is any doubt about the proposal of the executive or president, in the case of face-to-face meeting, you could whisper very briefly the faculty member sitting next to, such as "This would be a problem, isn't it?" and if this fellow agree with it, you could raise your hand and express your doubts. In online faculty meetings, it seems that there are fewer doubts and objections than face-to-face meetings. I am afraid of the deterioration of its function as a place where diverse voices are exchanged.

On the other hand, some professors have pointed out the effect of online classes on

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learning. Certainly, it may be more effective than collective or face-to-face lectures, in terms of understanding of information within certain definitive limit. However, should the significance of university lectures and seminars be restricted to understanding the content of the lectures?

For example, let's say a student finds another student in the classroom who is very attractive. And suppose, the other day, they happen to be at the same table at the lunch cafeteria and are aware of each other's existence. Moreover, suppose, a few days later, they got together at yet another gathering. While such encounters are repeated, they gradually become aware of each other's existence, and at one point a conversation begins. At last, they become friends. Then they will discover commonalities in interests and hobbies, such as fashion or music, and share a common sense and common emotions based on them. On such the accumulation of accidental contact, a connection as "us" is born.

It may be difficult for students to develop such connections through online lectures. It begins with an accidental encounter that somehow expose one another, to become friends and expand connections. On the online exercise, it may not be guaranteed to develop the relationship with the person who made the anxious remark. without having a place to meet face-to-face afterwards, they could not make a connection as a friend. Online encounters are less effective in broadening students' connections unless they are made up for by subsequent face-to-face interactions. The significance of online is extremely limited to provide students to the development of subsequent relationships.

It is necessary for us to recognize that online makes the virtual the illusion of reality. There is a danger through online encounters, that, although we know only a part of the other person, we fall into mistaken belief that we understand the personality of the person as a whole. In the same way, we can participate in online encounter as only one aspect of us. In other words, everyone can participate in online without exposing one's own entire personality. The participants can approach anonymous from the safe zone where guarantees them of withdrawing at any time.

On the other hand, it is guarantees through the collective and face-to-face encounters, in which participants share time and space with exposing each other's bodies, that we find one another pluralistic and multifaceted attributes of each person without restriction, even if the theme is limited to specific one. Attributes of others which attract me can be perceived as a presence. They are caught by the antennae of my own interest, rather than being discovered intentionally. "Coincidental encounters" are guided by such a system. It is an opportunity for the development of new human relationships to have interests in

other persons that arises from the sharing of activities with exposing each body. In this way, human relationships expand, and the relationship between oneself and the world develops in a pluralistic and multifaceted manner.

Therefore, although online lectures are effective in transmitting the content of lectures, they have a weak function of expanding the world further for students. It is rather taking such opportunities away. Similarly, while online meeting is effective in transmitting and sharing information and we can use time efficiently, it reduces the function of making a check on the agenda. Even faculty members who are dozing off or working inside in the faculty meeting are sensitive to a voice from a colleague that questions or asks for statement. In online meetings, this kind of movement is less likely to occur. Nor can they sense how the remarks resonate with other participants. Murmurs and facial expressions cannot be mutually matched. It is not possible for online participants to create an "atmosphere of place" that calls for discussion.

Online passing and flaming up frequently occur. In addition, on the Internet, it is said that opinions on controversial themes tend to be radicalized and divide into two sides in a confrontational manner.

I would like to start a discussion on this problem with Dewey's saying that action manifests and forms the self (*Ethics*, 1932, in *Later Works*, Vol. 7, p.296). For Dewey, the self, like the mind, is not an entity innately possessed by the person. As G. H. Mead says, it is a function that has been formed after birth through interaction with others around us. And the mode of interaction is based on a culture shared by the members of the community. The "self" is basically formed through acting in accordance with the behavior of the members of the community in which one is born.

However, if the "self" is formed only in this process, then all members of the community will act in the same way in every situation, and the members of the same community will show only a common "self." In such a case, the individuality of the "self" is not so conscious, and the individuality (personality) is rarely appeared. We must assume that the individual is composed of multiple "selves." Each person shows his own individuality as an each own unique set of selves. The sets are diverse, so individuality appears different. Also, as we grow, the roles of each within the community become differentiated. Each of us also joins other diverse groups as a member. In the context of actions in the group, one must manifest the "self" appropriate for the role expected in the group. And "individuality" is shown in the way of function that unifies multiple "selves". "I" is the function unifying the plurality of "selves" that make up a person. "Identity" is established when "I" functions to unify such "selves" in a stable and

harmonious.

Further, in this regard, I would like to use Dewey's essay on *Ethics* as a clue.

According to Dewey, moral theory emerges "when men are confronted with situations in which different desires promise opposed goods, and in which incompatible courses of action seem to be morally justified" (ibid., in LW7, p.164). As is often the case, between family life and business life, it is a case when "moral standards which apply in one do not hold in the other" (ibid., p.164). That is, it is the situation in which "he is torn between two duties" (ibid., p.165). Based on this argument, for Dewey, the moral problem stems from the conflict between multiple "selves" over the determination of behavior.

In my essay "'Continuing Conversation', and Being an Interpreter Beyond 'Incommensurability'" in *Studies in The Philosophy of Education* (No. 124, 2021), I discussed the plurality of the "self" in a person and the necessity of the harmonious and stable function of unifying "selves". And I also proposed the necessity of securing interpreters in our community, who are members within "our" group and on the other hand partially possess the "self" in common with other communities which cannot be reciprocated. Such members have ability to open up his community to treating "them" as "you." Even "we" are made up of the commonality of members, "I" of each member" made up of diverse "selves." Every community is based on the commonality of a specific "self" among the various "selves" of each member. In this regard, even though "they" are antagonistically opposed to "us" on a particular subject, the antagonistic "self" is only one of the diverse "selves" of the antagonists, and much of the other "selves" of them are potentially common to both. The others who disagree over a particular theme are not "them" who cannot be reciprocal at all, but "you" with whom we share many kinds of "self" potentially.

However, when speech exchanges in the Internet space, the "self" of each participant is limited in its expression to the "self" related to the specified theme. In the Internet space, along with anonymity, the expression of mutual "self" is limited to opposing ones, making it difficult to feel the "self" of the other that is potentially shared with me. In addition, it becomes difficult for each to read mutually what kind of diverse "self" constitutes the other person as "you". As a result, conflicts incline to be intensified and the distribution of opinions is divided into two poles.

How can participants "continue the conversation" around a controversial topic without being limited to each "self" opposed to each other?

There is an interesting and prospective project.

It is “the public conversation project” developed as a method for family therapy in psychiatry. It has been introduced in Kenneth J. Gergen and Melia Gergen, *Social Construction: Entering the Dialogue* (Taos institute Publications, 2004). The project focuses on conflicting issues between people, such as abortion. In the project, the participants will proceed with the following conversation.

- ① The participants keep their positions hidden on the theme, and care not to reveal each position while talking. They introduced each other with having dinner together in a relaxed atmosphere.
- ② In the subsequent discussion on the theme, they talk about their arguments based on their own personal experiences and emotions about them.

In this way, as in ①, physical activities are performed together so that mutual situations are shared and sensations of pleasure can be obtained in the same way through the each own sense organs. In other words, a common experience is constructed. In the activity, participants express their pleasure, such as "Delicious!" and other participants respond with words that affirm it, such as "So do I!". In this way, the commonality of experiences, sensations, and emotions is confirmed. Based on the common sense shared by each other, the common emotions shared by each other are confirmed. The shared emotions about the shared experience give a stable base of mutual trust. Then, for example, they talk about their own experiences with each other, such as family, hobbies, and hometown, and deepen mutual understanding and acceptance of each other. In this way, it is achieved mutually that “self” of mine is disclosed and "self" of yours is accepted. Thus, mutual connection as "we" are brought into. The participants are possible to be conscious mutually that they are interconnected together pluralistically and multifaceted.

By conducting activities in which common emotions are generated among participants based on common senses. And with confirming common emotions among participants, a sense of trust is fostered, which inspire courage in telling my own experiences and in accepting such stories of others. In addition, those senses take a definite form of the ability to use what the other person says as a clue, the thoughtfulness necessary to imagine the other person's experience and the emotions, and the inclusive attitude towards the other person. In this way, the foundation is prepared for collaborative exploration towards the construction of an optimal solution on confrontational problems, which that both sides can "agree on" or, at least, treat the other as "you". And it is possible to keep "continuing the conversation".

The efficiency of Online lecture is limited to transmit a certain specific information

to students. It is required for Online lectures, when fruitful discussion is expected, to have previously accumulated face-to-face communication between students or to be arranged subsequently development of face-to-face communication. In the expression of opinions on the Internet, only a specific and limited "self" of sender is emphasized, though the sender has various "selves". For this reason, the receiver accepts only a specific and limited "self" as the sender, while the receiver is made aware of a specific and limited "self" as the receiver around the issue. Therefore, even if a receiver agrees with sender, the receiver is strongly aware of the "self" as the consenting party. On the contrary, when a receiver disagrees, the statements of the opponent are strongly aware of the denial or attack on the "self" of the receiver. The specific and limited "self" of each side are separated in parallel from the other diverse "selves". And only that "self" of each is mistaken as all the "I" of the each. As a result, the two sides become polarized and the confrontation escalates.

By exposing body together in shared activities in temporal and spatial, it is possible to share sensory given. Even when one encounters others who have "self" different from one's on a specific theme, it is possible for participants to avoid escalation to conflict, division, and exclusion. The way to start and continue a "conversation" is opened to on the mutual recognition, that even though the "self" of the other's related to the theme is different from mine is merely one "self" among the various "selves" of the person, and so is the "self" of mine related to the theme. We must rely on the confidence that we have many other "selves" in common, and that we can connect each other as "we".

What countermeasure can education prepare? What do educators have to do?

The first is to make children immerse themselves in activity which stimulate their five senses and give them pleasant excitation from the five organs. It is an activity that promotes children to confirm common emotions based on their common senses. By sharing these activities, and by reflecting on their realizations of their emotions that is mutually confirmed and shared, children can feel certain that they are interconnected "selves," or "we." In other words, one of the central functions of teachers in classwork is to set up such experiences for children and create common emotions into children through the activity. And the teacher helps children verbalize those sensations and enjoy understanding them each other. The experience of confirming common emotions with others is the first step in the attempt on understanding others who live in a "self" that is different from the "self" of mine. This is the foundation for "to continue continuation".

Second, as discussed in my essay (2021), elders (teachers) are required to accept

their role of "interpreter" of a child to the other children, close beside the child in an empathetic attitude to the minority "self" of the child. In my earlier essay, I explained such the role, with using Gergen's metaphor for the therapist's attitude of "engage in a subtle and complex dance of coaction" (K. J. Gergen, *Relational Being*, 2009, Oxford Univ., p. 282). That is, the therapist tries to enter the world of the story that the client lives and accept the words, vocabulary, and metaphors that the client uses. By having the therapist dance with the client to the melody of "self" of the client, then it is possible for the client to be invited to try dancing to other melodies, i.e., "into the alternative world". Similarly, by having the teacher dance with the child to the melody of the "self" of the child, the child will be able to accept the "self" as a minority in a positive light and live a harmonious connection with the other "selves" of the child. In this way, the diverse "self" is harmoniously unified as "I". In consequence, a stable and unique "ego identity" is established. In addition, in such a pluralistic and multifaceted connection within "selves" of mine, we can make relation with diverse others, which consists in a pluralistic and multifaceted "we".

The "I" is a collection of diverse "selves", and the "ego identity" is individually stable in its harmonious unity. In addition, this stability of harmonious unity is based on the feeling that "I" am tied together with others who have the "self" in common with mine. In addition, it is possible on the stability of harmonious unity of "ego identity" to understand and accept of the "self" of others different from mine. In conclusion, it is necessary to provide an opportunity to expose each other's bodies through gathering and face-to-face, and to confirm the shared "self" mutually through common activities among participants, in which common sensory perceptions occur and exchange. Thus, common emotion is generated and shared among them. The unique stability of the "ego identity", in which multiple "selves" are harmoniously unified, maintains the sense of reliance on the ties with others who are each composed of diverse "self". This is a social foundation for mutual understanding and acceptance.