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Article

Social Pedagogy Theory: Governmentality of Love Education

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Abstract: Individuals are pupils of society, and students represent individuals within the societal context. It is the noble aspiration of every educator to cultivate students with well-rounded personalities for the benefit of society. School curricula are instrumental in shaping the children who will, in turn, shape the future of society, and it is posited that students with well-rounded personalities are invariably those who embody love. The challenge lies in how to enable children to possess, retain, extend, refine, and be filled with love—a task necessitating the collaborative and synergetic efforts of both the educational and social systems to achieve a societal milestone. Pedagogy of love focuses on nurturing the capacity for love within students, who, through self-awareness of their indoctrination in love, transform techniques of self-love into capabilities of love for others. This process continuously generates the energy of love within social relations, thereby fostering social production, improving the relations of production, and enhancing the creative capacities, vitality, and welfare of a socialist society's wealth and capital accumulation.

Keywords: pedagogy of love; sociology of education; governmentality; postmodern conceptions of love; heroism science

In the multidimensional landscape of educational pedagogy, the cultivation of individuals who share a common "schematic of sensibility" is instrumental in the creation of society. In the domain of value science governance, the epicenter lies in discerning the nature of the spirit and integrity that resonate with individuals. The construction of an "idealized heroic self-image" within the individual's psyche serves as the foundational bedrock for the genesis of all profound emotional responses. In the process of multiple spatial transformations, people construct their heroic consciousness (Allison, 2019), that is, how their ideal self perceives, experiences, and thinks about the world. Education and curriculum create society by making kinds of people as future citizens (Popkewitz & Lindblad, 2004). Bai (2022a) delves into how heroic value science fosters societal pedagogy through the interplay of reason and spirit. This form of social education engenders an educational milieu via cinematic media, offering a sphere for self-directed edification and experiential learning. Concurrently, the familial domain, as an educational space, affords parents a pathway for professional self-cultivation in parenting practices (Bai, 2023). The prerequisite for communicable individuals is their educability, as exemplified in discussions on the teachability of psychological resilience. The science of heroism facilitates the cultivation of self-techniques for environmental adaptation amidst the transition across diverse spaces (Bai, 2022b). This manuscript posits the conceptualization of polymorphic spatial transitions as a constituent of self-technologies. Within the ambit of individual autodidactic endeavors, these polymorphic spatial transitions are instrumental in diminishing cognitive dissonance and augmenting cognitive attainment.

In order to enhance the efficacy, practicality, and positive influence of education in fostering the virtuous functioning and coordinated development of society, an educational paradigm centered on love, capital, and creativity must be considered. This article introduces an innovative perspective, advocating for the advancement of societal governance through an education grounded in love. By embedding the spirit of love within the construction of spiritual civilization, we can interconnect each family and individual, integrating the core values of love with knowledge into the Eastern traditional cultural ethos of self-cultivation, family harmony, governance, and universal peace. The discourse on

emotional capital is employed to explicate the conflicts that arise from the interplay between emotions and interests. Consequently, the concept of Genuine Love Governance Techniques is proposed as a form of heroic science of self-governance based on love, accessible to all in daily life and capable of ushering humanity from a moral civilization into a civilization of love.

The principal scholarly contribution of this paper is the theoretical framework for governance through the education of love, which encompasses ontologies of love, self-governance techniques of love, capabilities of love (as the highest form of emotional, intellectual, and material capacities), theories of emotional capital and the transcendent nature of love as capital, the heroism of love as a genuine and spatial theory, the didactics and creativity of love, heroic scientific techniques for social governance, and the social psychology of conformist behavior in love. This framework addresses the following questions: What is love, and what is its governance function within societal spiritual civilization? Given the beauty of love, how can every individual be empowered with the capacity for love? What is the nature of education in love, and how does self-education in love manifest once its educational space is created? How is the self-education of love reinforced through social practice? How can the positive feedback loop between love and capital ensure the effectiveness and sustainability of the education of love? Finally, the paper discusses how education in love can transition from individual governance to the ecological relationships within the surrounding social context.

1. **Comprehending Love: The Ontological Dynamic Structure of Love**

The ontological perspective of love refers to the essence and mode of existence of love. This ontological framework posits love as a structured existence and action, encompassing the Acme of Good, the realm of profound affection, and the principles of Yin and Yang. It advocates for the cultivation of self through the praxis of love, advancing theories of self-technique. Love is perceived as a fundamental, intrinsic, and primordial state of being that transcends individual, societal, and cultural boundaries. The ontology of love underscores its non-utilitarian, selfless, and altruistic nature, positing love as a force capable of propelling human progress and development. Understanding the essence and function of love, as well as fostering a greater attentiveness to the needs and emotions of both oneself and others, is of paramount significance.

The Acme of Good within this context is the core of love, representing a commitment to benevolence and moral conscience, and the cultivation of one's own goodness, ultimately leading to a state of clarity and enlightenment. The concept of Ture Love Space¹ arises when love for oneself, for others, and for all things occurs simultaneously, creating a space of profound affection. Ture Love is an amalgamation of genuine (True) and pure (Pure) love, which carries the connotation of 'just love' in the Spanish language. The Yin and Yang of love suggest that the approach to loving should adhere to these principles, implying that love is akin to the Dao, which is a synthesis of the Acme of Good, profound affection, and wisdom.

¹ The reason for using the term "Ture love Space" rather than "true love" is that love is an existence that does not contain possessive desire and is more indicative of "unconditional love". It is distinguished from "true love" in real life, so the concept of "love" is chosen in order to ensure the simplicity of the word.

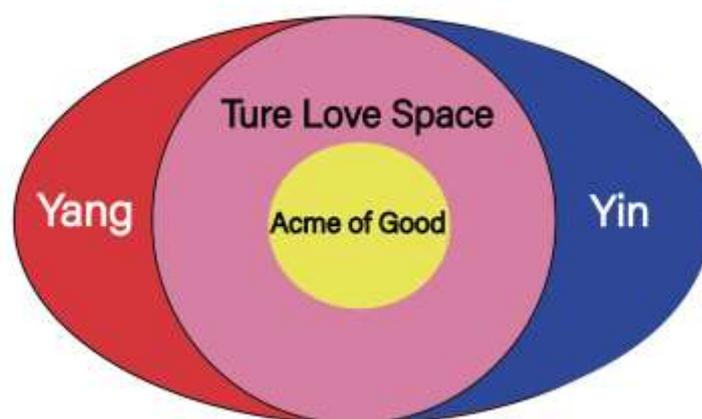


Figure 1. Schematic Representation of the Ontological Dynamics Inherent in the Conceptualization of Love.

In the conceptual domain of "the space of love," there exists a harmonious unity that adheres to proper alignment. Yin and Yang symbolize two diametrically opposed characteristics within this framework. Typically, Yin is associated with qualities such as femininity, negativity, passivity, softness, darkness, coldness, introversion, stillness, and convergence; conversely, Yang is identified with masculinity, positivity, activity, rigidity, brightness, warmth, extroversion, motion, and divergence. This statement implies that the assertion of properties such as positivity, activity, rigidity, brightness, warmth, extroversion, motion, and divergence automatically engenders their opposites — negativity, passivity, softness, darkness, coldness, introversion, stillness, and convergence. This is akin to the concept of "double gesture," where Yin and Yang are concurrent phenomena. When the criteria for true love are established, the adjudication of what is not true love emerges. As love is judged, mutual understanding and an uncompromising stance towards what is incorrect occur simultaneously, leading to a unification of what is deemed correct. The judgment of love differs from moral judgment in that it emphasizes self-awareness, adding the dimension of "self-love" to the Confucian concept of "the rectification of the heart" ("致良知").

II. Comprehending Affection: The Veracity of Love

All theoretical constructs of love commence with the human entity and subsequently extend to encompass all living beings². These constructs necessitate an origin within the existential framework of interpersonal relations. Affective bonds or actions of love manifested within the animal kingdom predominantly rely on innate endowments associated with instinctual faculties. Humans, as a species of the animal kingdom, exhibit forms of love that also encompass innate endowments reliant on instinctual faculties, with such instinctual organs operative within them. The quintessential truth of human existence lies in their transcendence from the animalistic realm, surpassing mere instinctual adaptability. While humans have not completely severed ties with nature and remain an integral part of it, their return to a state of pure natural existence is unattainable. Humanity cannot retreat but is compelled to advance.

The transcendence of humanity from the animalistic implies an ejection from a state of determinism akin to instinct, ushering in an era characterized by uncertainty, incoherence, and enlightenment. This transcendence of animalistic instincts concurrently signifies the possession of an innate rationality. This rationality necessitates an objective self-awareness and understanding of the external world, demonstrating rationality through the judicious management of the self-world nexus. It also requires a considerable understanding of the self in relation to time, displaying rationality

² The discussion about the truth of love is derived from the discussion and dialogue of the art theory of love with Fromm. Fromm, E. (1956). *The Art of Loving*. Harper & Row.

through the prudent anticipation of the relationship between the present self and the future self. In this cognitive process, when rationality is maintained, it perceives the self as a solitary entity, such as in the fleeting journey of life—an understanding that defies one's own volition towards birth and death, acknowledges the transient state of those around, and recognizes the boundaries of one's capabilities and incapacities. This corporeal limitation, primarily concerning one's physical and mental being, is what Fromm refers to as a prison, and one's prison is a solitary one.

The experience of solitude begets anxiety, serving as a wellspring of unease and insecurity. This inherent discomfort persists regardless of an individual's perceived happiness or proclaimed fearlessness, with an underlying current of disquietude and anxiety. Solitude signifies helplessness, a sense of impotence, the fear of the submissive, and the courage of the non-submissive. Helplessness conveys a sense of violation by the world, even when one's capabilities are exerted, a feeling of potential powerlessness. This helplessness further triggers intense anxiety and reveals a perceived incompetence that seems absent in others. Such profound feelings of incompetence give rise to sensations of shame and guilt.

The differential experiences of impotence between genders can be attributed to an inability to rationalize primal impulses and the resultant behaviors, particularly when males engage in defensive postures against females while concurrently blaming females for necessitating such defenses. The dichotomy of male and female responses fosters mutual defensiveness, with male sexual impulses and female emotional impulses often misaligned causally. The male's irrepressible sexual drive towards more sexually appealing females constitutes a significant reason for females to maintain a defensive stance against male physical infidelity. Conversely, a female's uncontrollable emotional pull towards more dominant males underpins the male defense against female emotional infidelity. This dynamic is rooted in the biblical narrative of Adam and Eve's transgression, where the phallic symbolism of male genitalia suggests male dominance in the act of consuming the forbidden fruit, indicating that even in the context of love, the initial interaction is sexual in nature. Such dominance predicates the female's defensive necessity, initially sexual rather than romantic in essence. However, females may exhibit a deeper affection for their offspring, as children are a corporeal extension of the female body, engendering a love akin to that for a part of oneself.

In pre-civilized societies, females might harbor an affinity for males who exhibit behaviors beyond mere sexual aggression, such as providing protection, thereby eliciting emotional bonds. In contrast, civilized societies necessitate that males demonstrate protective behaviors before females reciprocate with emotional engagement and consent to sexual advances. Nevertheless, females perpetually face the potential of sexual aggression, such as invasive gazes that incite discomfort, due to the existence of males who cannot restrain their sexual urges. This explains why females may develop affections for males who offer protection and may be drawn to powerful males. Simultaneously, it elucidates why males may be attracted to physically appealing females. This also provides insight into the gendered causality or sequence of love and sex, where females typically require love for sex to occur, whereas males may require sex for love to develop.

Gender differences in emotional patterning suggest that there is a potential for the emergence of anxiety associated with the fear of being supplanted, particularly when such fears are exacerbated on an existing foundation of insecurity. This divergent emotional processing between males and females intensifies the human experience of anxiety, leading to a sustained mutual defensiveness. When a woman's love for a man is profound, it indicates that the man has achieved a 'heroic' status in her eyes, providing her with consistent and comprehensive protection; conversely, when a man's love for a woman is profound, it transcends mere sexual desire and reflects a higher level of spiritual recognition. Hence, a decrease in sexual desire on the part of the man might paradoxically signal a deeper affection for the woman, which stands in contrast to the traditional belief that diminished sexual desire equates to diminished love.

This understanding aligns with the growing trend within the 'Great Shift' in romantic paradigms, which advocates for a dual consideration of one's sexual and romantic partner from both a sexual and psychological perspective. It acknowledges that sexuality and love may be congruent or contradictory. Optimal romantic relationships often commence during youth, where sexual attraction

and psychological alignment are authentically synchronized. Alternatively, fulfilling relationships can develop in maturity, where the alignment is more profound at the level of the soul. The integration of sexuality and love in a relationship enhances personal radiance and strength, a phenomenon we refer to as vitality. Within such a dynamic, men and women can become closely bonded through love, leading to the potential for homosexual relationships or deep friendships if such bonding occurs between individuals of the same sex.

The current state of moral development may be compromised due to an insufficiency in the evolution of love, or more specifically, a deficiency in the understanding, knowledge, capacity, and wisdom associated with love. For instance, the genesis of friendship is primarily a resonance of souls, yet this does not preclude the potential for sexual impulses to emerge subsequently. In essence, if individuals were to master the faculties of love and the prudence of financial management, there would be a harmonized progression of the spirit and a mutual attraction based on physical appearance. The majority of individuals remain at a rudimentary level of comprehension concerning love. For men, love that does not transcend sexual impulse is not authentic; similarly, for women, love that does not surpass a posture of needing protection is not genuine. The emergence of love that embodies the spirit signifies an elevated need for love among people and may even indicate a societal transformation. This shift is a result of the temporal and spatial disjunction in human interactions, which is tied to the division of labor in society. While familial interactions primarily rely on love or affection, social interactions, though initially motivated by self-interest, can evolve into camaraderie, akin to the bonds formed in battle. Despite the more intense emotional density in kinship bonds, interpersonal relationships often involve more time investment. When these relationships also yield substantial benefits, the "input-output ratio" becomes exponentially significant in achieving various goals. In other words, marriages lacking in true love are inherently fragile in the long term. Conversely, when there is genuine love between spouses, this love is boundless, and even without marriage, kinship bonds are strong due to the sense of security they provide. True love eliminates fear and the tallying of gains and losses, fostering unconditional love. Such love is more likely to endure because women transcend the evaluation of a partner's "nest-building" capabilities, and men overcome the impulsive attraction to physical appearance, becoming more restrained, patient, and protective. Unconditional love can occur between men, between women, and between men and women. When these forms of love coexist, a three-dimensional space of true love, or "True Love Space," manifests, characterized by a blend of friendship, romantic love, and familial affection. In this state, love reaches infinity, with the provision of love being primarily a function of time and space in companionship.

Within the various relational constructs centered on affection—be it fraternal, romantic, or kinship bonds—the moral dilemmas that arise seem to be mitigated by an ethos of compassion and tolerance, which allows for the multidimensionality of love. The actualization of such love bestows upon individuals an immeasurable strength, encompassing vitality, creativity, and a profound sense of well-being. The emergence of unconditional love expands the scope and depth of affection one is willing to offer, thus diminishing the reluctance to express love freely. This phenomenon of love gradually cultivates a cultural ethos, which becomes an inexhaustible source of resilience and vitality for a nation. The expansive function of this love has the potential to significantly enhance the beauty of the world.

In instances where modern society becomes characterized by indifference, and satisfaction with the social order declines, it is imperative to examine whether the society is fostering an ethos of benevolence towards oneself, devotion within marriages, and sincerity in friendships. Negative manifestations of love can severely undermine the establishment of social trust, which, in turn, can have a profound and potentially incalculable impact on the socio-economic fabric. For instance, pervasive insecurity among individuals, reluctance to collaborate on a shared vision for a better future, mutual suspicion, fears of marital dissolution, women's hesitancy towards childbirth, and men's concerns over financial loss—all contribute to a lack of stability at home. This leads to an increase in emotional strife and conflict, posing a significant latent threat to both economic

productivity and social harmony, as more individuals carry these emotional burdens into their societal roles.

As societal tolerance for inauthenticity increases, individuals place less emphasis on genuine honesty and more on the appearance of being honest. This shift poses a significant risk to the social fabric, inflating the cost of trust and diminishing the willingness of individuals to place faith in their peers, thereby undermining collective efforts to achieve substantial goals. This dynamic is detrimental to the integrity of social systems.

The facade of appearing honest, when enveloped in a pretense of affection, leads to emotional resentment and psychological dissonance upon its unraveling. The revelation of such duplicity can result in despair, pain, sorrow, and a loss of vitality, plunging individuals into a state of existential confusion, and in extreme cases, resentment and violence. Falsehood equates to emotional deception, a slaughter of emotional capital, and in some instances, the predatory exploitation of capital through emotional manipulation.

These tragedies stem from a lack of self-love, a failure to cherish one's spouse genuinely, and a disingenuous approach to friendships. The language of love must be learned; it transcends traditional moral concepts, as the methods of learning to love can be more accessible and more motivating than moralizing. The human yearning for love is unequivocal, unlike the dilemmas often associated with morality.

The creation of a space for true love involves the temporal bifurcation, yet simultaneously, it intensifies the density of love to its zenith. True love is not indulgence; it prioritizes the health and social ecology of the other, fostering independence which cannot be detached from the judicious employment of love as a form of emotional energy capital. Furthermore, mastering the language of love is crucial.

Should the world embrace true love, suffering would cease if love for oneself, others, and all things were simultaneous. This would usher in a state of clarity and self-governance among society's members, aligning with Foucault's concept of optimal governance. This highest form of governance is achieved through the education of love's truth, elevating individuals from a moral dimension to one of true love, and thereby realizing a self-governing society, advancing into a higher state of civilization.

I propose the term "Pedagogy of Love Governance" to encapsulate a postmodern governance philosophy that advocates for the administration of society through the principles of love-based education. This concept warrants significant scholarly attention within the discipline of educational sociology as a pivotal research issue. The theory suggests a paradigm shift from a society that venerates the ethics of justice to one that esteems the virtues of care within a civilization of love. It presents a unique trajectory for harmonizing disparate ideologies such as communism, neoliberalism, capitalism, and socialism, and it posits itself as the singular pathway to the eradication of warfare and the threat of terrorism. Furthermore, this theory has the potential to unify various religions, doctrines, disciplines, and scientific perspectives around the concept of ideological convergence. It forms the most crucial theoretical foundation for the realization of communism, utopian societies, and a harmonious world order. Moreover, it may serve as an essential theoretical framework for mitigating humanity's apprehension, unease, and fear associated with the advent of a highly technologized era of artificial intelligence.

III. Perceiving the Affective Embodiment: Iconography of Amour

Fromm posits that love is an art form, one whose essence lies in its capacity to enhance the beauty of our existence. Indeed, any endeavor or entity that seeks to cultivate beauty can be considered an art form. The construction of romance is simultaneously the creation of love; as a romantic practice, love represents the most exquisite form of giving to one another. This perspective underscores the intrinsic nature of love as an act of giving and sharing, extending beyond mere material exchanges. A common misconception about romantic love is the notion that financial wealth is a prerequisite for crafting romance, yet this is a fallacy. The genesis of romance is also the genesis of love. As a romantic practice, love is the most exquisite form of giving to one another. Fromm contends that love is not

merely an emotion that demands emotional and physical investment, but rather a deliberate effort to develop one's entire personality, fostering a creative inclination without which all attempts at love are doomed to fail. Without the capacity for love, which includes humility, courage, sincerity, and self-discipline, one cannot hope to experience satisfying love. Therefore, love requires both emotional and physical investment and the diligent development of personal character, culminating in a creative process. Attaining love necessitates certain abilities and qualities, and it is important to acknowledge that love has its boundaries, much like the physical body has limitations. By understanding these boundaries, one can achieve satisfying love. Since love is a creative process, it ultimately becomes an art form.

Furthermore, Fromm raises a thought-provoking question: Is love solely beneficial to the spirit, and in the modern sense, unprofitable, merely a luxury we cannot afford to invest much energy in learning? This query encompasses three primary concerns: first, whether love is solely spiritually beneficial; second, whether love can yield material benefits; and lastly, whether the valuation and choice regarding love necessarily involve emotional value. Love is not just spiritually beneficial. In fact, love can generate invisible capital flows, such as emotional debts and social obligations—love can indeed be profitable. While 'profitable' is often synonymous with utilitarianism, within the realm of love, it represents an objective reality. For instance, emotional investments and returns can lead to material acts of charity and gifts, all of which can be considered profitable aspects. However, such profiteering from emotions is often viewed with disdain, as unconditional giving and emotionally rich gifts are more highly esteemed. Lastly, emotional value is an inevitable aspect of life. Do people engage in emotional investments and returns with the expectation of zero return on investment? While such expectations may exist, they are not sustainable; they are merely transient pleasures. People also hope to be treated in kind, or to treat others likewise. However, the very desire to be loved and treated in this manner implies that people have expectations when giving love, whether it is to maintain a long-term connection or to find solace for one's soul. These seemingly selfless acts are, in reality, self-interested.

Affection, conceptualized as a cyclical and recursive phenomenon, partly unmasks its inherent complexity and multidimensionality. Love may be comprehended as an intense affective state and emotional bond, encompassing care, attention, respect, and emotional investment towards another. This affective connection is instrumental in fostering the development of intimate relationships, which are integral to the construct of love. The interplay between sexuality and intimacy is tightly woven within the fabric of love, with these elements serving as one modality through which love is expressed, enhancing the emotional bond and closeness between individuals. Moreover, the establishment and evolution of sexual and intimate bonds necessitate a foundation of mutual respect, trust, and understanding—hallmarks of love. The complexity and multidimensionality of love are also reflected in its cyclical and recursive nature. Throughout the course of love, one may navigate through fluctuations in emotion, variations in intimacy, and changes in sexual dynamics, which can be attributed to diverse factors such as communication, trust, and personal growth. These dynamics may, in turn, influence the quality of love and the trajectory of the intimate relationship. In a sense, the cycles and recursions of love may be viewed as a universal principle of human emotional and relational development. Within the process of love, there is a continual exploration, experimentation, adjustment, and growth, leading to the establishment of more stable, healthy, and fulfilling intimate relationships. Love is not merely an emotional connection; it encompasses the establishment of intimate relationships, the expression of sexuality, and facets of personal growth. In the process of love, one experiences emotional highs and lows and fluctuations in intimacy, while concurrently engaging in exploration, experimentation, adjustment, and growth.

As an object of emotional praxis, love signifies that it transcends mere affective experience; it is also a mode of practice and expression in daily life. Love, understood as emotional praxis, underscores its practicality and dynamism. Furthermore, as an object of emotional praxis, love possesses a positive driving force, fostering harmony in interpersonal relationships and facilitating personal development. It involves various behaviors, utterances, and thoughts in daily life, encompassing care, attention, and commitment towards oneself, others, and society. Love, as a

positive emotional praxis, is not just a sensation or experience, but also an action. This action can manifest as assistance, concern, and support for others, as well as self-care, development, and growth. The praxis of love also includes understanding and acceptance of others. When we love someone, we not only actively engage with their feelings and needs but also respect and accept their differences and uniqueness. Such understanding and acceptance are key to building mutual trust and promoting interpersonal harmony. However, the praxis of love is not always easy to achieve or comprehend. Individuals may express love differently; some may prefer verbal expressions, while others may demonstrate love through actions. Additionally, the praxis of love can be influenced by cultural, social, and personal experiences.

Love, conceptualized as an ideal praxis of belief, signifies that it transcends mere affective experiences and practical engagements; it represents an aspiration and practice of ideals that humans strive for. Love can be comprehended as an ideal embodying the loftiest of human values and the most profound pursuits. The embodiment of this ideal in praxis may manifest through respect, care, and selfless dedication towards others, as well as in the pursuit of personal growth, development, and the fulfillment of self-worth. Adherence to this belief system necessitates individuals to uphold high moral standards and a sense of responsibility. It calls for the enactment of loving actions in daily life coupled with a long-term vision and commitment to enhancing human welfare and societal progress. Individuals, therefore, pursue their idealistic objects, which could be people, causes, or things, leading to new pursuits upon attainment, and potential disenchantment with tasks perceived as procedural, monotonous, or dull. The allure of a challenge, the sense of achievement, and the desire to conquer are evoked when individuals engage with endeavors that lie within a reachable yet challenging spectrum. The accumulation of these affective experiences propels the continuous pursuit of beauty, wealth, and resources.

When love is considered as a contextualized and pragmatic composite practice, it underscores that love is not only an affective experience, practice, and ideal but also an emotional response that is operationalized and synthesized across various contexts. Love can be understood as an emotional reaction involving concern, attention, and profound feelings towards others. This affective response is not merely a personal emotional experience but is also shaped by social, cultural, historical, and political factors. The emotional response of love may take different forms and expressions across diverse contexts. The contextualization of love implies that its practice is influenced by varying contexts. Across different cultural, social, and historical backdrops, the understanding and practice of love may vary.

The complexity of love in its pragmatic and contextualized processes accentuates that love involves not only emotional experiences but also the interplay of logic and causality. Moreover, in real-life applications, the deployment of love is often influenced by non-rational factors, including emotional responses and the physiological constraints of the human body. The contextualization of love primarily involves logical relationships. In an ideal hypothesis, logical relationships might play a predominant role in sociological inquiry. However, in practical life, causal relationships often supersede logical ones, given that human beings are not automatons and are frequently swayed by non-rational elements. Consequently, the basis for pragmatic rational inferences is composed of the human biological constitution and emotional factors.

Manifestations of love primarily encompass two distinct forms: affective commitment and contractual affection, both of which have the potential to engender authentic love. Affective commitment, by comparison, tends to be more enduring due to its motivation, outcomes, and processes being interwoven with both profound love and conflict. Such commitments are not easily initiated nor effortlessly dissolved, as individuals sometimes cannot control the spontaneous expression of their emotions. The entire process may be fraught with emotional struggle, leading to greater internal emotional consumption, and while interactions may not always be comfortable, the initial low expectation of comfort reduces the likelihood of discordant experiences. Affective commitment has the potential to cultivate genuine affection, which is a tacit understanding developed over prolonged interaction, transcending material considerations.

Contractual affection, conversely, is often less enduring because its motivation, outcomes, and processes are characterized by a sense of duty fulfilled. Relationships may commence due to pleasant interactions and conclude when mutual expectations, akin to key performance indicators (KPIs), are not met. Although the emotional toll may be less severe, the high initial expectation of comfort can lead to frequent disappointments, undermining the stability of intimate relationships. True love can emerge from mutual growth on the foundation of contractual affection, representing a long-term tacit understanding that also transcends materiality.

Acquiring love is indeed not a simple endeavor, yet it remains a sought-after and anticipated experience. The difficulty of love lies in both its realization, contingent upon others, and its self-education, dependent on oneself. The greatest challenge is the maintenance of love over time, necessitating not only the preservation of educational outcomes of love within the social system—effectively a protective system for love's pedagogical results—but also ensuring these outcomes do not impede individuals' pursuit of personal fulfillment. Additionally, love requires sustained realization and lifelong self-education, fostering a mindset, a cognitive structure, and a cultivation capable of effectively preserving the fruits of love.

Despite the challenges, people continue to endure distress, pain, and anxiety in their quest for love. Consequently, it is imperative not to dismiss the complexities of love or the conditions necessary for its attainment. It is also crucial to recognize that most individuals have not experienced optimal development of love. For those with a strong capacity for love, finding a way to both protect one's own well-being and assist others is of paramount importance.

IV. Possessing Love: The Capacity and Space for Affection

The linguistic expression of love necessitates systematic cultivation. Nevertheless, individuals with limited verbal articulation can employ alternative methods to convey affection, such as engaging in feasible acts of love. It is crucial to openly address any shortcomings in familial roles with understanding and tact. A thorough comprehension of the circumstances that led to an event is essential; if it is a matter of insufficient capability, one should seek to enhance their abilities; if the approach is flawed, alternative methods should be explored; if there is a deficiency of love, then the study and practice of love are imperative. All family members must adopt a positive attitude to bridge the interpersonal distances, with elders encouraged to embrace continuous learning rather than resting on their laurels. For those striving yet failing to achieve desired outcomes, it is important to maintain acceptance and compassion. Effective household management is predicated on clear rewards and punishments, and equitable governance.

Love must be acquired within a spatial context. Through the process of self-education within the domain of love, individuals often subconsciously immerse themselves in scenarios that evoke emotional resonance and reflective learning. For instance, while watching a film, the narrative space opens up avenues for thought, allowing viewers to identify or interact with characters. Emotionally charged scenes can induce profound affective responses, touching the viewer's soul and causing past memories to resurface, akin to a cinematic replay in the brain. The transformation experienced by an individual pre- and post-viewing a film is a product of the interaction between the film and the self. The ultimate act of self-love is a protective virtue, yet, in this process of self-education in love, individuals are in a state of continual self-renewal. This involves a dual transformation of the self—both authentic and fictitious—encapsulated by the notion "I is another."

The elements of time and space must engage with an individual's personality in an extraordinary manner to foster novelty, thus constructing a narrative about the subject-object relationship and its evolution. The observational dynamics between the self and roles enter into a mimetic (imitative) relationship. When the spatial narrative liberates the self from the imbibed models of truth, the self—as an identity form (or its degenerate versions, they = them)—also exists within the simulacra of reality, just as in fictional narratives. This mirrors Arthur Rimbaud's concept, where "I is another" [*Je est un autre*] signifies the genesis and mimicry of a story, with the sedimentation of real-life narrative forms.

The cultivation of the capacity for love is inextricably linked to the nurturing of emotional intelligence. Within the context of spatial-temporal dynamics, emotions serve as the primary innate biological motivational mechanism, centering on the inquiry into "what is it that humans truly desire?" The genesis of emotions can be traced back to the discourse on the basic animalistic drives compelling humans to breathe, engage in sexual activity, drink, and eat, intertwining urgency with universality through the specificity of spatiotemporal information within a drive system to form an individual's motivation. The universality of the emotional system in terms of time, object, intensity, and density is an inherent characteristic that enables the possibility of learning. This system provides the foundational blueprint for cognition, decision-making, and action.

The theory of spatial-field pedagogy elucidates the potential cultivation of self-governance techniques, wherein individuals shape their pursuit of an ideal self-image. This ideal self-image, akin to a personal paragon, is projected into interpersonal imaginations within social interactions, generating an emotional energy field that encompasses love and its external manifestations, including the emotions, language, and behaviors associated with love.

Pedagogical self-regulatory techniques can facilitate an individual's self-advancement. Through interdisciplinary learning, individuals may enhance their self-regulatory capacities, with particular emphasis on the diversification of spatial modalities. Moreover, self-regulation can be influenced by the cultural construction of heroism within society. The heterogeneity of individual self-regulation is shaped by four principal factors: spatiality, education, field, and socialization processes. The ultimate objective of self-regulation is to establish a personal self-regulatory framework that generates self-resilience, a continuous motivational force derived from an enduring production of 'love'. Additionally, it is imperative to recognize that prior to administering psychological diagnostics, educational systems must scrutinize and remain vigilant against the deficits in the pedagogy of self-regulation, determining whether societal issues manifested by children stem from a failure to effectively implement love-centric education, resulting in an inability to construct self-regulatory mechanisms, and a lack of the capacity for love that is nurtured through the psychological resilience developed by self-resilience.

The spatial theory of love acknowledges the spatial dimension of love, which is inherently delimited by the corporeal constraints of human beings. This theory posits a correlation between the spatiality of love and the intrinsic sense of security. It suggests that personal space serves as a metaphor for the presence and expression of individual volition, as well as a metaphor for one's internal sense of security. Within the spatial theory of love, personal space may manifest as a private drawer in a child's home, an adult's longing for physical space within their residence, the abstract space of professional authority, or areas of personal interest. These spaces symbolize the freedom of the individual will to control and express itself, and they serve as affirmations of the individual's existence. A deficiency in personal space can lead to feelings of anxiety, unease, and loss, thereby affecting one's internal sense of security and psychological well-being. Additionally, the spatial theory of love underscores the reciprocal metaphorical relationship between external space and internal security. External space can impact the internal sense of security; for instance, a cluttered and chaotic environment may induce feelings of discomfort and oppression. Conversely, the internal sense of security can influence the external space; a person lacking in security might require more personal space to mitigate their inner anxiety and unease.

Section V: The Production Relations of Love: The Apex Form of Affect(Emotional) Capital

In the wake of the scientific revolution, the attribution of suffering and adversity to religious causes has been supplanted by an emphasis on the application of scientific knowledge to address practical challenges in everyday life. This shift is particularly evident during periods of economic downturn, elevated unemployment rates, and social unrest. However, the apparent interpersonal issues may merely be symptomatic of underlying economic and political turbulence. In times of severe economic distress and political uncertainty, there is an augmented reliance on professional expertise and scientific understanding to foster psychological solace and trust among individuals.

This psychological relief can alleviate mental stress, and such trust is imperative for the restoration of economic confidence.

It is posited that while emotional capital can be inherently self-serving, it also possesses the potential for altruism, especially when unconditional love is considered as the pinnacle of emotional expression. The capacity of love to generate substantial capital vitality is noteworthy. The possibility of altruism stems from the natural expression of human emotions, yet the sustainability of such expression is constrained by physical limitations inherent to human beings. The concepts of 'absolute conditions of love' and 'love under absolute conditions' are distinct; the former refers to an immutable state of being that, despite its potential for substitution, cannot be altered as it is predestined by birth. In contrast, the latter, while irreplaceable, is subject to change and is shaped by fate.

To ensure clarity and maintain the integrity of academic discourse, this passage should be further scrutinized and refined by subject matter experts in the field of educational psychology or sociology.

The genesis of emotional capital can be attributed to certain intrinsic conditions present within numerous social relationships. For instance, maternal affection is considered an absolute emotional condition that is inherently established within the mother-child dyad. Once this bond is formed, it engenders a form of emotional capital. When emotional ties are simply relational, they acquire a capitalistic attribute, suggesting that emotions can accumulate, be consumed, exchanged, and have a significant impact on economic activities, thereby influencing social relationships and productive forces. This accumulation and exchangeability constitute the foundational basis for the production of emotional capital.

In the context of Chinese society, the tradition of raising children to provide support in old age stems not only from moral obligations but also from its economic underpinnings. The Constitution of the People's Republic of China mandates that offspring have a duty to support their elderly parents. This economic aspect of procreation and nurturing is not as explicitly codified in Western legal systems. Furthermore, the legal obligations and responsibilities that exist even among siblings signify an economic and legal binding of mutual financial rights and duties, establishing the legal foundation for the capitalistic nature of emotions.

Emotions function akin to commodities, embodying both utilitarian and emotional values. The potential for emotions to serve as a medium of exchange is contingent upon their liquidity and the equivalence of value that can be reciprocated. Human physical constraints also dictate the objects towards which emotions can be directed, implying that not all emotions are transferable, nor can all commodities be acquired. Critiques of the capitalistic nature of emotions argue that the demise of love is inherently irrational, as human emotions themselves possess capitalistic qualities. Men do not uniformly exhibit sexual desire or maintain a sustained affection leading to a long-term commitment to all women; similarly, not all potential partners are viable choices for women to select as allies in creating and nurturing life. Therefore, the physical limitations of the human body suggest that the capitalistic nature of emotions also stems from innate human animalistic tendencies.

The inherent value-exchange attribute of human emotions is influenced by various factors, such as the unique emotional response one may have towards another individual, which is not universally replicable. The qualities and characteristics of this "other" are shaped by education, parental genetics, and socioeconomic maintenance.

Amidst a global economic downturn, the financial markets have experienced extensive repercussions, including declines in stock market valuations, currency devaluation, defaults on debt, and the proliferation of non-performing loans. These developments have had profound implications for the global economy and financial systems, with pervasive market sentiment exacerbating the situation. This sentiment has precipitated a cascade of market behaviors. At a macroeconomic level, investors have progressively shifted from risk-bearing investments towards more secure assets, such as government bonds and cash holdings, which has contributed to a downturn in equity markets due to a collective aversion to the high-risk nature of stock investments. Some nations may resort to monetary policy measures to stimulate economic growth, such as reducing interest rates or expanding the money supply. During economic crises, numerous corporations and governments

may struggle to meet their debt obligations on time, potentially leading to downgraded credit ratings, increased borrowing difficulties, and an intensification of the financial crisis. Banks and other financial institutions may face the risk associated with a surge in non-performing loans, which could lead to unrecoverable losses and deteriorate their balance sheets, further aggravating the financial situation.

At the microeconomic level, the sale of investment products often occurs within personal networks, including friends, relatives, or family members. This internal circulation of financial products undoubtedly strains familial relationships, yet the trust established through emotional capital seems to form a more robust and intimate bond than that of economic capital's contractual relationships. Additionally, the emotional responses to crisis management can provide solace to those affected, albeit this tends to apply more to individuals with substantial assets. For families with limited financial and emotional resources, crises can lead to disintegration. In this respect, emotional support can heal wounds and sustain economic relationships; however, for families with scant resources, fragile emotional bonds can result in equally fragile economic ties. Thus, emotions, as an experiential phenomenon or a measure of sentimental value, are of paramount importance to society at large, with their inherent economic attributes being distinctly visible.

The structural essence of emotional conflict is embedded in gender inequality. Karl Marx, in his "Economic and Philosophic Manuscripts," examined the concept of alienated labor as a form of loss of reality, articulating alienation as the disconnection from the object of one's labor. Modernity and capitalism contribute to a state of alienation through the numbing of emotions, leading to a sense of estrangement among individuals, within communities, and even from one's authentic self. The indifference characteristic of metropolitan life poses a particularly stark issue, as delineated in Georg Simmel's seminal discourse on the metropolis, which includes a portrayal of the emotional life. For instance, while urban living offers endless sensory stimulations, it sharply contrasts with the emotionally reliant lifestyle of small-town living. The prototypical modern urban disposition is one of anesthetized indifference—a blend of reserve, coolness, and detachment that risks devolving into aversion.

Eva Illouz notes that emotions are not antecedent to society or culture; rather, they are imbued with cultural significance and social relations, inseparably compressed together. This compression enables emotions to empower action. Emotions possess this "energy" because they are always concerned with the self and its relations with others within varying cultural contexts. In Illouz's perspective, emotions are not actions per se, but rather the intrinsic force that propels us to act, imbuing actions with specific "moods" and "hues." Therefore, emotions can be defined as the "energy-laden" aspect of action, where energy intricately influences cognition, feelings, judgment, motivation, and even the physical body. If emotions carry energy, which can be augmented or diminished, then emotions also possess a "capital" quality. When emotional energy is heightened, individuals are more inclined to engage in social interactions and even set in motion an energy flow. When people reap the benefits of positive interpersonal relationships, this significantly spurs the courage to collaborate and progress, infusing the social system with vitality and dynamism.

In the discourse of educational theory and sociology, the concept of emotional capitalism is underscored by the significant role that affect plays within the capitalist framework. Conversely, the theory of emotional capital posits that emotions themselves possess intrinsic capital-like properties. This is particularly evident within the socialist context, where emotional capital is deemed a foundational element. The partial realization of Marx's vision of socialism within Chinese society is attributed to the nation's robust emotional capital, which is more prevalent compared to other capitalist societies. The socialist narrative in China aligns more closely with the discourse on emotional capital, where trust is not solely derived from social contracts but rather from a collective belief in a harmonious society. This belief is fostered by the shared responsibility as successors in the nation-building process, moving towards communism. The expressions of love for the party, the country, and society are manifestations of emotional capital at work.

Marx's seminal research, which was predicated on the dynamics of capitalist production forces and relations, primarily addressed the dichotomy of exploitation and the exploited. In reality, all

societies exhibit capitalist hierarchies and capital relations. However, the rise of socialism in China cannot be ascribed to these fundamental capitalist structures. Instead, it is the profound basis of emotional capital within Chinese society that has facilitated the proletariat in establishing the initial conditions for the accumulation of capital. This emotional capital foundation has been instrumental in enabling the initial accumulation of capital among the working class.

VI The Sociocultural Evolution of Love

In the contemporary discourse on marital dissolution, there is a discernible shift from antecedent patterns where divorce was predominantly precipitated by animosity towards one's partner, to a current paradigm where the impetus for separation is often attributed to a deficiency of affection. Within the socio-economic landscape, women are disproportionately subjected to gender-based inequities such as discrimination, pay disparities, and impediments to career advancement, in addition to domestic violence and societal harassment. Women also confront heightened vulnerabilities in public spaces during nocturnal hours, and they bear the brunt of societal expectations and pressures to maintain equilibrium between domestic responsibilities and professional pursuits. The lack of empowerment and representation, coupled with the marginalization of women's voices, is intricately linked to gendered divisions of labor within the social and familial contexts.

The pervasive sense of insecurity experienced by women engenders a heightened emphasis on the minutiae of emotional connections, a phenomenon rooted in the societal construct that women's existential sphere revolves around the familial domain. When an individual is bereft of emotional experiences, there is an inherent yearning for physiological stimuli as a means to evoke the sensation of being alive—a principle that is universally applicable regardless of gender. In scenarios where women's societal insecurities are compounded by an emotional reliance on male counterparts, it is observed that men often bear a disproportionate share of economic rather than emotional pressures. When the emotional expressions of men are stifled, they may seek alternative outlets for emotional discharge, such as infidelity.

Indeed, the initial quest for emotional security can transmute into a pursuit of economic stability and subsequently a craving for stimulation, which may evolve into a pathological quest for pleasure rather than a wholesome life of love. This complex psychological and social phenomenon suggests that when individuals are unable to fulfill their basic emotional needs, they may resort to alternative means of gratification, including material pursuits, risk-taking behaviors, or infidelity. Human needs encompass both emotional (e.g., belonging, affection) and physiological/economic (e.g., food, shelter, financial resources) aspects. When an individual's emotional needs are unmet, there may be attempts to compensate for this void by fulfilling other needs. This sense of deprivation not only influences personal economic behaviors but also signifies that emotions are a critical variable that cannot be overlooked in the context of capital.

Historically, the domestic environment was characterized by large families with limited emotional resources per child. Children often banded together for mutual support and self-reliance, exhibiting less concern for the quantity of affection received. What catalyzed the shift in this dynamic? When individuals are habituated to receiving abundant affection within the familial context, they begin to perceive it as an entitlement. This implies that as love becomes more readily accessible across various social settings, the expectations for its depth and intensity proportionally escalate. Consequently, it is evident that there has been a sociocultural evolution in emotional needs, encompassing not only the intensity but also the comfort and duration of love, thereby elevating the standards and criteria for affection.

The social transformation of love indicates that individuals seek not only an enhanced level of comfort within familial experiences but also a desire for comfort within broader social spaces. This comfort necessitates the appropriate production of social care, suggesting that social affection should permeate all aspects of societal systems, including personality system governance, family governance, corporate governance, government administration, national governance, international relations, and global stewardship. Therefore, the simultaneous cultivation of self-love, love for others,

and love for all living entities is imperative to fulfill the escalating societal demands for affection amidst these social changes.

Conclusion: To allocate a designated social sphere to the pedagogy of love.

In the context of Xiao Ai, from an individual perspective, the attainment of authentic self-governance necessitates a preliminary engagement in self-nurturing, self-embracing, self-trusting, and self-renewing activities. Only through this multifaceted personal development can one achieve genuine self-regulation. Self-love begins with self-nurturing, which involves taking care of one's physical and psychological well-being by ensuring adequate nutrition and rest to maintain health and happiness. This is followed by self-embracing, which means maintaining a positive relationship with oneself, honoring one's feelings and needs to foster self-care. Subsequently, self-trusting is essential, as it establishes a foundation of trust and respect for oneself, reinforcing the belief in one's ability to overcome challenges and succeed. Finally, self-renewing is the process of continuous learning and growth, tapping into one's potential and talents to fulfill a sense of self-worth and achievement. It is through these endeavors—self-nurturing, self-embracing, self-trusting, and self-renewing—that one can cultivate respect and care for oneself and one's life, ultimately leading to true self-governance. This process demands consistent effort and improvement, enhancing one's qualities and capabilities to maximize self-actualization.

In the broader spectrum of Big Love, the concept of "loving the people as one's children" involves a similar progression, starting with nurturing the populace, engaging with them, building trust, and fostering renewal, thereby achieving genuine public autonomy. Loving the people begins with nurturing, which means providing for their basic needs and welfare to satisfy their growing material and cultural demands. Engaging with the populace involves maintaining close contact and listening to their voices and needs to serve them more effectively. Building trust with the people is about establishing their trust and respect for the government, encouraging active participation in social governance and public affairs. Lastly, fostering renewal among the populace entails encouraging their active engagement in social and political life, utilizing their creativity and innovative spirit to drive societal progress and development. In this sense, it is only through nurturing, engaging with, building trust, and fostering renewal among the populace that a foundation of trust and respect for the government can be established, ultimately leading to genuine public autonomy. This process requires the government to continuously strive for improvement, enhancing the quality and efficiency of its services to gain the trust and support of the people.

Love is commonly conceptualized as a profound and intense emotional experience, representing an individual's care, concern, and commitment toward a particular object or context. Emotions refer to the subjective experience of various affective states, including joy, sadness, anger, fear, and others. Love is a distinct type of emotion, typically involving a deep care and commitment to a specific object or context. It may manifest as affection toward a person, or as passion for an entity, an idea, or a belief system. In the dynamics of love, individuals often navigate through a complex array of emotional experiences such as intimacy, responsibility, dependency, and trust. Emotions serve as both the precondition and the foundation for love. The establishment and maintenance of love generally necessitate the exchange and expression of emotions. During this process, individuals must articulate their emotions candidly, comprehend and accept the emotions of others, to forge profound emotional bonds and shared emotional experiences.

Moreover, love itself is an emotional experience, derived from the care, attention, and investment directed toward a particular object or situation. There is an intricate relationship between love and emotion, which requires the articulation and exchange of emotions for their establishment and sustenance. Concurrently, emotions constitute the bedrock and the premise for love; without the exchange and experience of emotions, authentic love cannot be established. Some contend that when love transcends emotion, it may represent an ultimate form of rationality. Love is a complex emotion, yet for some, it surpasses mere affective states to become an expression of supreme rationality. True love is characterized by a deep concern and attention for others that goes beyond personal feelings and desires. Within this realm of supreme rationality, individuals may sacrifice personal gains and

even their lives for the happiness and well-being of others. This form of love transcends emotion because it is no longer contingent upon personal affective states but is rather a selfless and profound concern and attention for others.

In the scholarly discourse on love, heroic love is conceptualized as a form of everyday heroism accessible to all individuals through the genuine engagement with those around them. From the perspective of emotional capital theory, the individual personality system is regarded as the most fundamental unit within the social system. This perspective underscores the significance of emotions, emotional capital, and emotional labor within the fabric of social life. Emotional capital refers to the emotional resources possessed by an individual, encompassing self-perception, affect, values, and beliefs. These resources influence the individual's behavior and interactions, thereby shaping unique patterns of social engagement. Within this framework, the individual personality system is not only a repository of emotional resources but also an agent of emotional labor. Emotional labor is the practice of maintaining and enhancing emotional capital through activities such as expressing and experiencing emotions and managing interpersonal relationships. Through emotional labor, individuals forge connections with others and participate in social exchange, positioning the individual personality system as the quintessential unit within the social system.

Observing an individual's heroism allows for inferences about the person they aspire to be. Correspondingly, by observing a nation's heroism, one can deduce the aspirations that nation harbors. A collective, a nation, and indeed the world, are composed of diverse individuals, and it is the individuals who constitute society. Individuals living within a society are educated and learn within educational spaces, while society fosters the development of individuals through collective efforts. Hence, it can be inferred that the interrelations between an individual's knowledge, personality, education, context, practices, and opportunities are constructed upon the interplay of their social circumstances, transformative possibilities, and the politics of personality. Recalling the words of Pierre Hadot, "Beyond scientific truth, we must consider aesthetic truth, which offers a genuine understanding of nature." However, these truths may be in opposition, and they are not entirely mutually exclusive. Friedrich Nietzsche's exhortation to "become who you are" by experiencing things "in a cosmic way" can be complemented by Peter Senge's insight that "Today's problems come from yesterday's solutions." Perhaps we ought to express gratitude for the problems we continually strive to overcome, rather than positioning them solely as adversaries.

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Personal Statement:

This manuscript primarily excerpts from a doctoral dissertation completed between 2019 and 2024. I am currently seeking financial support for the translation and publication processes. Interested individuals or organizations willing to fund the publication are encouraged to establish contact with me. For correspondence regarding sponsorship, please reach out via email at jjaruibai.edu@outlook.com.



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