Social and Emotional Education. An International Analysis

Fundación Botín Report 2015

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Credits

The Botín Foundation is committed to an education that promotes the healthy growth of children and young people, fostering their talent and creativity to help them become autonomous, competent, charitable and happy. It promotes an education that generates development and contributes to society's progress.

There are three areas of focus for this: **Intervention** (*Responsible Education* Programme), **Training** (scholarships and programmes such as the *Master's Degree in Social, Emotional and Creative Education*) and **Research** (the *Platform for Innovation in Education*).

The contents and opinions expressed in this report are entirely the responsibility of their authors.

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An International Analysis

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Preface

A reality

Since 2007 the Botín Foundation has been researching, together with leading Spanish and international experts in the field, the state of Social and Emotional Education in various places around the globe. It has made the results of this research known by publicizing the significant educational breakthroughs that have occurred in these countries and publishing them in a number of reports in 2008, 2011, 2013 and, now, in the Botín Foundation Report 2015.

The list of countries analysed grows on this occasion to include Denmark, Malta, Mexico, New Zealand and Switzerland –now reaching a total of 21 countries– which provide expertise and innovative proposals for the challenge we are all in pursuit of today: the improvement of educational quality and of children and adolescents' wellbeing.

Two aspects of the current report make it special and distinguish it from its predecessors:

1. The current point in time in which we find ourselves.

When the Botín Foundation launched this line of research its aim was to garner information about the state of Social and Emotional Education as a vital part of a global education in the countries that were most advanced in this subject. Additionally, it sought to bring these pioneering educational practices to a wider audience - practices which, although sometimes occurring in quite remote places, could inspire the educational work of many schools and teachers. But most importantly, the Botín Foundation wished to contribute to improving and expanding its own educational programme, the mission of which is to improve the quality of education by introducing social and emotional intelligence and the development of creativity into classrooms and to promote positive communication and coexistence in schools by working with teachers, pupils and families.

The big difference between this report and its predecessors is that, even though we continue improving and enriching our educational work, it is now possible for us to say that social and emotional intelligence and the development of creativity is a reality in Spanish classrooms; at least in the 150 schools in 6 Autonomous Communities (Cantabria, Madrid, La Rioja, Navarra, Galicia and Murcia) where the *Responsible Education* programme of the Botín Foundation is being implemented:

- Teachers train in the development of their own social and emotional intelligence and learn the techniques and methodologies in order to bring it into their classrooms.
- Pupils enjoy absorbing what they are taught about social and emotional intelligence and at the same time learn more about themselves and others, make decisions responsibly, solve conflicts creatively, increase their critical skills…
- Families play an active part in the educational process from their homes: they sing songs, read stories, play with and enjoy the enormous potential of the arts, and see the benefits of using emotions to relate to each other.

- Schools at which the arts have the same relevance as maths or physics because music, art, literature, etc., help pupils to be better people, more prepared to face the challenges everyday life sets them here and now and in the future.

2. The advances achieved by research.

Another major contribution made by this report may be found in the last chapter. After many years of research and endeavour to continue improving the field of Emotional Intelligence and its implementation in educational environments, we introduce two instruments for evaluating EI in children and adolescents – the only measurements of this kind in the world today.

It is often said that if something cannot be measured it does not exist. The Botín Foundation, however, believes quite firmly in the value of the contribution made by Social and Emotional Education to teachers, pupils and their families even when not measured. Despite this, when the Foundation first embarked upon this area of educational work, its aim was always to be able to measure the real effects of its programme. In consequence, given the lack of adequate measurement instruments, it wished to create some.

Over the years the Foundation has collaborated with experts from the University of Cantabria and from Yale University. On this occasion, it has worked with the University of Malaga to create the first instruments of evaluation that will help to more precisely gauge the effects and improvements on the emotional capacity of pupils. It is a giant step forward that makes all the educational work being done in this field even more real.

The best way to end is to go back to the beginning, to the cover of this report and the introductory quote by William Blake about *the doors of perception*. We would like to continue opening doors that can lead us to greater knowledge, but also to a greater sensitivity to perceive the enormous potential latent in each individual, and therefore in society, in all its magnitude.

Botín Foundation
Santander, April 2015

"If the doors of perception were cleansed every thing would appear to man as it is, infinite. For man has closed himself up, till he sees all things thro' narrow chinks of his cavern"

William Blake

Introduction

The doors of perception

Christopher Clouder

> "*If the doors of perception were cleansed every thing would appear to man as it is, infinite. For man has closed himself up, till he sees all things thro' narrow chinks of his cavern.*"[1]
> (William Blake, 1793)

Over the last seven years we have investigated innovative practices in Social and Emotional Education in 21 countries and found much to inspire and encourage educators who wish to move the educational agenda forward in a way that more fruitfully meets the needs of children and young people today. Reflecting on the present global educational environment though, we have observed that in many respects educational policymaking has moved in the opposite direction, towards exclusively outcomes-based, overly competitive and depersonalised systems.

Unless we can orientate our educational practices to the individuality of each child we are doing them a disservice

Our conclusion, however, is that the new generation of children needs more than that. Every individual counts and unless we can orientate our educational practices to the individuality of each child we are doing them a disservice. Problems loom large on the horizon and the solutions will not be within our grasp in our lifetimes. They are questions our children will have to tackle and in the interdependent world we live in there will be no easy answers. Instead, enormous complications will follow each step taken. What faculties will our children then need to be able to face these questions fearlessly and creatively and what tools can we furnish them with while they are still at school?

Considering the turbulent changes that the world has undergone in recent times we would be foolish to imagine we can realistically predict the future that our children will inhabit. Many of the skills that enabled human life to thrive in the past will need to be developed and reformed to meet the unknown challenges of the future. Essential skills to enable us to transform our lives and the lives of others for the better are human creativity and social understanding. Children are naturally creative yet for many their confidence in this capacity is diminished through their experiences in their immediate surroundings and at school. Our world all too often undermines the very capacities that should be allowed to flourish and strengthened. To face new challenges requires courage and the inner strength to step into new worlds of imagination and inspiration and to seek to understand the other.

Essential skills to enable us to transform our lives and the lives of others for the better are human creativity and social understanding

Nonetheless, as we have witnessed in our project, it is possible to develop approaches to care and education in schools that enable children to develop the capacities that are part of the 'unknown person' within every child. Placing an arts-rich curriculum and experiential education at the centre of school life, respecting play and playfulness and its metamorphosis into adult life, exploring our multiple identities with a sense of wonder and an understanding of our commonly shared humanity, respecting our social and environmental responsibilities, and considering our emotional life as a path of learning are some approaches that can support our children in their young years and enhance their unique potential and well-being. It requires us to go beyond the conventional and anachronistic emphases on merely cognitive learning and now, fortunately, we have a secure research base, which has been referenced throughout all our publications, that can serve as an evidential foundation for our previous suppositions, present statements and future hopes.

As teachers and carers we can consciously explore child nature and perceive how qualities of childhood can beneficially and appropriately be retained into later life to assist us in our task as educators. Resilience, like well-being, is a process not a state and has to be woven anew from our sense of self with each new challenge that we face. Courage can be found in experiencing the value of our interdependence and the potential joyfulness of life. These are not just lessons that adults impart to children but lie in the essence of childhood itself, albeit unconsciously. To consciously re-find them we must be open to humility and seek help and guidance wherever it can be found, and interest ourselves in all the efforts made by our colleagues and contemporaries who are searching along the same path.

There is no recipe except to be willing to learn. By uniting our thoughts as educators and colleagues in freedom, care and imagination, even for a short space of time, gives us encouragement and insight that in turn can nourish our children. In return we can receive their love and trust that enables us to be better human beings than we often are, and find in our own creativity, courage and powers of resilience, together with the children as our companions and co-creators, the capacity to build a better and more just world. These are the doors of perception William Blake was aware of and had the courage to speak of, despite the

Resilience, like well-being, is a process not a state and has to be woven anew from our sense of self with each new challenge that we face

mockery and indifference of his contemporaries. We, and our cultures, all have our "*narrow chinks*" but the aim of any worthwhile educational enterprise is surely to widen them. Not of course in the quest for perfection but in the service of evolution. As Blake said:

> "*Without Contraries is no progression. Attraction and Repulsion, Reason and Energy, Love and Hate are necessary to Human existence.*"[2]

In a world of increasingly sophisticated technology the emotional and social skills that we will increasingly need are empathy, care, tolerance, responsibility, creativity and imagination if we expect any chance of survival as a species and these are faculties that cannot be replicated by artificial intelligence.

The wonders of our contemporary transformational technology risk us removing ourselves from the world to live in an automated world via screens, algorithms and interfaces. This threat should lead to ethical considerations about the impact of technology on our and our children's lives. What used to be called friendship with its deep bonds is now in danger on one level of being understood merely as an electronic acquaintance. Our spatial awareness is being de-skilled because we no longer need to use it as much as in the past and that effects the hippocampus, the memory centre of the brain. Cognitive science has shown that the less we exercise a mental skill the worse we get at it. How does what we teach and how we teach provide compensation for these changing neurological phenomena? As human beings we need to feel that what we do has value, not just to ourselves but to society as a whole and therefore we need to find the very skills that complement our machines. Where better do we start that process than in schools? Our educational tasks and our expectations about future jobs have to change or we run the risk of increasing irrelevance and cynicism. In this there are opportunities as well as dangers and we owe it to future generations to help prepare for this as best we may.

In our four publications on Social and Emotional Education we have encountered and described innovative schools and teachers who are tackling these issues. As we underlined in the first volume we did not expect to find transferable recipes and, in that forecast at least, we

were right. It all has to come from within: the child, the teacher, the institution, the community, the culture. We can all inspire, share experience, encourage, advise and take an interest but we cannot just replicate our uniqueness. It is that which defines us beyond our technology, however manifest its benefits. We are, when children, embedded in a culture and this is always part of the context that can be explored and even transcended but when we write about education the perspectives our culture contains underlie our vision. To open doors of perception we have to also find a new culture and hopefully one that has a healthy and respectful relationship with others. We need to preserve and try to expand our humanness and the present challenges are great indeed.

Christopher Clouder is the founding director of the Fundación Botín Platform for Innovation in Education. From 1989 to 2012 he was the founder and CEO of the European Council for Steiner Waldorf Education that spans some 700 schools in 27 countries. Before this he started his career as a teacher, working with children with behavioural difficulties in a Steiner school for special needs. He went on to teach in a high school in Holland for five years and then in the high school in two UK Steiner schools for 18 years. He is now a freelance speaker, writer and consultant.

He lectures widely, has written and compiled books and many articles, and speaks at international conferences, not only on Steiner education but also on other educational and cultural subjects. In 1997 he co-established the Alliance for Childhood, a global network which campaigns for the right of young children to be allowed to experience their childhood in a healthy and fulfilling way. Christopher is a Fellow of the Royal Society of Arts and a Fellow of the Learning For Wellbeing Consortium based in Brussels. He has made many presentations in the EU parliament and been instrumental in gaining public funding for Steiner education in England. He has worked closely with educational policymakers in the UK and Europe, is active as a school consultant and is considered an authority on Steiner, creative education and educational innovation. He receives many invitations to lecture internationally and finds the research into cultural evolution, different cultures and their artistic expression a source of great fulfilment. He sees his educational work as serving to build bridges between diverse educational cultures, be they political, social, cultural or academic and creating a sense of solidarity, renewal and understanding for the benefit of children worldwide. He was recently appointed as the Director of Pedagogy of the newly founded innovative Il Liceo dei Colli in Florence. http://www.liceodeicolli.it/en/

Endnotes

[1]   William Blake. The Marriage of Heaven and Hell. 1793. The Complete Poems. Penguin Books. London P. 188
[2]   ibid. P.181

Denmark

The School for Life

Claes Solborg Pedersen

Abstract

This chapter on social and emotional education (SEE) in Denmark offers a unique insight into the history and present day realities of what it is like to attend school in Denmark. Claes Solborg Pedersen takes us by the hand and introduces us firstly to Ved Vejen (By the Road) an integrated nursery (for children from 1 – 3 years old) and a kindergarten (for children from 3 – 6 years old). One of the core philosophies of this day-care institution is total respect for the children. As the principal, Mie Christensen, says: "staff must quite simply behave themselves well with the children – there are very few rules to obey". As the school's practice and learning document states: "The responsibility for good relations always rests with the adults."

Secondly, Claes takes us to a Forest Kindergarten just outside Copenhagen. Forest kindergartens are widespread in Scandinavia and Germany and place an emphasis on the children spending much of their time in nature enjoying free play. *"Today there is an excursion to the forest. The children know the rules: They are allowed to go by themselves, but must always wait for the adult at selected points along the path: The overturned tree, the red marker, the House of the Witch … Characteristically everything takes place in a pleasant slow-motion, there is no rush at all."* The district schools which the children attend after the Forest kindergarten report that the children who have attended the Forest kindergarten have much better social competence than others.

The other two case studies focus on a special school and a new type of school called the New Nordic School. The case studies in this chapter were chosen for their exemplary ways of dealing with social and emotional education. Examples of dialogue between pedagogues and children focus on the many aspects of relational competence, and reflect the deep respect held by the teachers for the children and their parents.

Where do we find the seeds of this emphasis on school as a community where relationships are valued? If we look back we find that in 1814 Denmark established one of the world's first compulsory public school systems known as Folkeskolen, the people´s school, which developed into one of the pillars of democratic society and a forerunner of the Danish welfare state.

Denmark can still boast of schools and day-care institutions which have high democratic ideals and an intention to minimize the impact of social background. Lately, however, as the welfare state seems to be undergoing a slow transformation into a competitive state, the focus of the educational system is changing from goal-orientation to result-orientation.

For almost two centuries the Danish educational system has aimed at achieving both academic and educational excellence. This dual concept was introduced in 1816 by N.F.S. Grundtvig's *School for Life* and his understanding of the importance of emotional education. It has always been the ideal of the Danish school tradition that "it only makes sense for a man to learn to

become a man, if he is also educated to develop himself within the existing social context". Social and emotional education has long been considered a prerequisite for improving academic competences. Relational competence is one of the three main subjects taught to teacher trainees along with didactics and classroom management.

In Denmark there are no compulsory programmes for the development of social and emotional competences. The overall opinion seems to be that SEE should permeate relationships between teachers and students at all levels. Through the case studies in this chapter one gets the sense of how, in spite of the current government's focus on quantitative academic results, social and emotional education continues to be an important part of Danish school culture.

Claes Solborg Pedersen is a teacher and educational psychologist, a graduate of the Danish University of Education, and was originally trained as a Danish "Folkeskole" teacher (a municipal school comprising primary and lower secondary, 1st–10th grade).He specialised in special education and taught classes for children with learning difficulties and challenging behavior for many years. He was the headmaster of a special school for children with social and emotional problems and a special unit for children with early attachment difficulties.

He is also a family therapist, educated at the former Kempler Institute of Scandinavia, founded by Jesper Juul. His professional work, both as a teacher, headmaster and later as an independent counsellor has focused on implementing Juul's concept of "relational competence", with a strong focus on the inclusion of the families of the children. At the Kempler Institute he has taught postgraduate courses for teachers, department heads and directors of schools and social institutions. As an independent psychologist he now counsels families and supervises both pedagogues, teachers, and directors of various institutions in the educational and social field. His work is focused on the relationship between theory and practice, and how to promote equal dignity between children, parents and professional educators.

He is an external lecturer at University College Capital in Copenhagen, where he teaches postgraduate courses in psychology and special education. He is a member of the Brussels-based NGO the "Alliance for Childhood" which aims to improve conditions of childhood by organizing lectures for members of the European Parliament.

He is very inspired by and grateful to his family – his Argentinian born wife, two children and three grandchildren.

A History of Education in Denmark

In 1814 Denmark was the second country in the world (after Prussia) to introduce compulsory education for all children between the ages of 7 and 14. The year before, in the aftermath of the Napoleonic wars, the country went bankrupt and lost Norway to Sweden, and many efforts were focused on territorial and identity issues: "What is outwardly lost must be inwardly gained." This was accentuated in 1864, when Denmark lost the duchies of Schleswig, Holstein and Lauenburg to Prussia after a disastrous war. Nationalism was at the top of the agenda.

Until 1814 schools were not for people in general. The bigger cities had "Latin Schools" which taught Latin, Greek, and religion; rote learning was the main method, and ironically schools. At the beginning of the 19th Century a gradual change was brought about through the growing awareness of the importance of the mother-tongue. In order to understand your own life, school must meet you not only in the Danish language but also in the telling of stories that pertain to your own life, thus making it possible to recognize yourself, not only as someone else's subject but as a human being in your own right. This important shift in education was the forerunner of the change which occurred in Denmark from absolute monarchy to democracy in 1849.

The 1814 school Act was originally defined by the following values: the goals for academic achievement of the Christian Evangelic Protestant Church, but also the need for school to inculcate knowledge and skills

In order to understand your own life, school must meet you not only in the Danish language but also in the telling of stories that pertain to your own life …

enough even the teaching of Latin was of a very poor quality – and all this in a country with two other official languages, Danish and German! It was obvious that the Latin Schools were intended mainly to prepare students for the clergy.

People were not considered people in their own right, but merely thought of as the King' or the landowner's subjects. Children were subordinated by brutal discipline and a very insistent emphasis on Christianity: Luther's catechism had to be learned by heart. This also applied to children of commoners in the countryside, where village schools existed from 1719. One can imagine how far from these children's reality school must have seemed. Children were beaten both at home and in the

that are necessary for children to become useful citizens of the nation-state. The vision for the first national school Act was thus two-fold.

Nikolai Frederik Severin Grundtvig

This dual approach was inspired by N.F.S. Grundtvig (1783-1872) who was a priest, educator, poet, hymn-writer and philosopher. Mention should be made that he is known internationally for his adult education project for commoners / young adults in the countryside, called "Folk High Schools" or "People's High Schools", although this is beyond the scope of this chapter. The European Union has named its adult education project "The Grundtvig Programme" in honour of his work.

Grundtvig realized the necessity of a school that included common people – and that the language of instruction needed to change from Latin to Danish. He eventually became a member of the constitutional assembly which created the 1849 Constitution to replace the rule of absolute monarchy. It was no revolution in the ordinary sense, but a strong awakening of the people which the king wisely decided not to oppose. The peasants joined forces to create a large cooperative movement, and the hierarchical structures of former times were challenged at all levels. With regard to the educational system Grundtvig showed considerable courage when questioning traditions:

If democracy is to be introduced into Denmark, it must be firmly and broadly anchored in the people. And this requires popular education
(Korsgaard 2011, p 18)

Grundtvig is famous for his concept "The School for Life". Since 1920 the motto of the Danish Teachers' Union has been "We learn for life ".

The school for Death we know all too well, unfortunately, and not just those of us who attended it. It is a school that takes pride in resting on 'dead languages' and confesses that grammatical infallibility and lexical perfection are the ideal goal that the school endeavours to achieve at the expense and sacrifice of life!
(Grundtvig 1838)

Instead Grundtvig pleads for a school for life; in an article "On the Philosophical Century" (1816) he very clearly defines what emotional education is all about:

Truly to understand oneself is the great goal of human reason, the apex of hu-

man education.
(Korsgaard 2011, p 21)

Although the issue of social/emotional education is losing momentum in current educational debate, this perspective has been upheld by scholars and philosophers ever since. An example of this is the Danish philosopher K.E. Løgstrup's reflection on the purpose and nature of schools:

The purpose of the school is to teach life skills. We must insist that the purpose of school is education, so that our society's character of a working society does not lead us to reducing the purpose of school to solely increasing subject knowledge and academic competence. Studying a subject is a derivative of learning about life.
(Løgstrup 1981)

This quotation illustrates the core conflict in educational policy in Denmark which has existed for many decades with regard to the "Folkeskole" (the Danish term for municipal schools including primary and lower secondary, see below). The goals stated in the 1814 act were sufficiently sustainable to last 123 years before the first revision, and the dual aspect of social and emotional education and academic competence was upheld in later revisions. The purpose of the Folkeskole is to develop children's talents and capabilities, to strengthen their character and provide them with useful knowledge. At the beginning of the 1960s reform pedagogy demanded that formal training be replaced by a more functional type of learning, creating more meaningful situations for the children: More cooperative learning, cross-curricular activities, and an increased criticism of tests and grading took place. School was no longer focused merely on learning facts, but rather on learning how to learn, and how to live among other children, and to take into consideration the welfare of others.

"The purpose of the school is to teach life skills." (Løgstrup 1981)

As a young teacher in 1973 I found the reformed school a very inspiring place to work. Many new schools were built in order to adapt the learning environment to the new reforms, open-plan schools and more spaces for group work found their way into the school buildings. Teachers still commanded respect and were listened to by the authorities. I taught at an open-plan school where the staff decided to oppose the old style separation of grades 5 – 9 into two streams (a lower and a higher level) in subjects such as Danish and mathematics. This was against the law, but similar thinking in other schools and backing by the local council eventually led to the abolishment at a national level of the practice of splitting classes into two streams. Those were the days when things worked from the "bottom-up", when teachers actively influenced law-making, in strong contrast to today's "top-down" legislation.

During the last decades of the 20th century a gradual centralisation took place, and at the beginning of the 21st century PISA scores cast their shadow over the pedagogical landscape. Denmark was placed in the middle of the field, obtaining low to average scores as opposed to the government's visions of a "World Champion School". The cognitive approach to education gained ground. The global economic crisis led to increased focus on the country's ability to compete internationally and the 2006 School Act, while retaining social and emotional goals, clearly gave priority to preparing the students for further education. The political debate shifted with demands for more control over education and evidence of academic success, and a number of national tests were introduced as a result. In 2003 the prime minister questioned what he called "cir-cle pedagogy", in which, according to him, everybody took part in debate circles in order to address the question `What do you think yourself?´ instead of learning specific academic skills. Teachers´ status dropped to the point where the teachers themselves were blamed for the poor PISA-scores. In 2004 increased academic competence was also called for through clearly-defined learning goals for each year, and more internet-based national testing. Although such tests cannot measure the acquisition of life skills politicians still grapple with the dual role of the Folkeskole in public debates.

The 2014 School Reform

In August 2014 the latest school reform was introduced. School days are now longer, and integrated physical, creative, and practical activities run by pre-school and school teachers now form part of the curriculum. In addition to passing the new Act without establishing a dialogue with the teachers´ union, new work rules were forced upon the teachers by a lock-out followed by parliamentary legislation. This removed the last shreds of respect for the profession, and in my experience many teachers feel deeply hurt and very reluctant to assume ownership for the new reforms. Most unusually the preliminary description of the expected practice did not build on a formulated goal. Instead the focus is on meeting operational, quantitative measurements that include the following:

- at least 80% of the students must perform well in Danish and Mathematics as measured by national tests
- the share of students in Danish and Mathematics with the highest grade must increase year by year

- The share of students with poor national test results shall be reduced from one year to the next
- the well-being of the students must increase.
  (Folkeskolen no. 21, June 2013)

In other words it seems that goal-orientation is being replaced by result-orientation. Although in my opinion the metrics listed above will create a much more one-dimensional school, the original objectives still remain in place, outlining the specific contexts in which education is to take place:

- the Folkeskole is to provide the pupils with knowledge and skills in cooperation with the parents
- prepare them for further education and instill a desire for further learning
- make them feel at home with Danish culture and history
- facilitate an understanding of other countries and cultures
- add to their understanding of the interaction between man and nature
- and promote the rounded development of the individual child
  (Undervisningsministeriet, Act 593 of June 24, 2009)

A positive feature of the forthcoming school reform is the fact that much of the implementation will be left to municipal councils, directors and to the teachers themselves, who will necessarily become those responsible for the new reform. From my experience as a director of a special school catering for children with psycho-social problems, I am particularly optimistic about the fact that preschool teachers will become a more integrated part of our schools.

An Overview of the Danish School System

The Danish Folkeskole is a comprehensive school covering both primary and lower secondary education, i.e. first stage (grades 0-6, for ages 6-12) and second stage (grades 7-9/10, for ages 13-17) basic education. In other words the Folkskole caters for 6/7-16/17 year olds. By law all children must attend grades 0-9 (grade 0 is also known as kindergarten). Grade 10 is voluntary; and the transition to upper secondary education may take place after the 9th or 10th grade (ages 16 or 17).

Upper secondary schools called "Gymnasium" (grades 10-12) are run by regional authorities and cater for 16-19 year olds. In addition to the "general high school" (stx) branches such as commercial (hhx) and technical high schools (htx) are introduced at this level. Instead of the Gymnasium it is possible to go from the Folkeskole´s grade 10 to vocational schools (either commercial or technical) which offer a non-academic curriculum, training students in various crafts or for non-academic positions in offices and administrations.

Having graduated from high school is the pre-requisite for entering tertiary education (such as a bachelors in teacher training, nursing, physiotherapy and so on). And of course you must be a high school graduate in order to enter one of the universities.

Tuition is free at all levels of municipal and regional schools, and the same applies to vocational schools and universities. Books and other learning materials are also free in primary and secondary schools. Lately the widespread use of computers has caused families certain financial problems: in spite of very clear guidelines from the Ministry of Education that the cost of computers should be covered by the schools some local councils are hesitant to cover all costs.

Approximately 16% of primary school pupils attend private schools that are substantially

subsidised by the state; with the monthly cost to parents averaging at about EUR 250-200/month. Students at high schools (from the age of 18), vocational schools and university (bachelor, masters and doctorate) are eligible for a monthly maintenance grant from the state of up to approximately EUR 770/month (in 2014).

The Present State of Social and Emotional Education in Denmark

There are no compulsory national social and emotional education (SEE) programmes in Danish schools.

Both in Denmark and the other Nordic countries a revolutionary shift in focus began in the late 1950s. The purpose of schools changed from ensuring obedience and assimilation of knowledge to the development of each child's individual potential. Women's struggle for greater political and social equality also played an important part in this, as

core issue, came about through Jesper Juul's book "Your Competent Child" (Juul 1995). Based on principles of family therapy, it had widespread pedagogical implications and influenced many teachers and parents to revise their attitude towards children. Until then the cognitive approach had focused on each individual child and his/her performance; now the relational perspective was introduced, focusing on the important contact between adult and child as the basis for social and emotional learning and a necessary prerequisite for academic achievement. "Your Competent Child" was followed by a book called "Relational Competence" (Juul and Jensen 2000) which is widely used by teacher training colleges for both pre-school and school-teachers as well as university colleges that offer much needed post-graduate courses to the pedagogical professions.

When teaching students I usually explain the paradigm shift in the following way: The

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(In the late 1950s) The purpose of schools changed from ensuring obedience and assimilation of knowledge to the development of each child's individual potential

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did the United Nations' Declaration of Children's rights in 1989. Role-based authoritarian relationships were gradually replaced by relationships based on personal authority allowing for contact and empathy. Research by Daniel Stern into infant development and relationships led to the concept of inter-subjectivity: the child is able to tune into and process signals from the adult, and the child's reactions are therefore always meaningful (Stern 1985).

The strongest influence on social and emotional education, focusing on reflection as the

smallest meaningful unit in a school is not a child or a teacher, but rather the relationship between a child and a teacher.

The philosophical background for "Your Competent Child" dates all the way back to one of Grundtvig contemporaries, Søren Kirkegaard (1813-1855), who is considered to be the first philosopher of existentialism and a strong advocate of dialogue as the basis for human interchange.

If one is truly to succeed in leading a person to a specific place, one must first

The smallest meaningful unit in a school is not a child or a teacher, but rather the relationship between a child and a teacher

and foremost take care to find him where he is and begin there. This is the secret to the entire art of helping. (Kirkegaard 1848)

Jesper Juul has brought Kirkegaard's concept into the 21st century, defining "relational competence" as

The ability of the pre-school teacher/teacher to "see" the individual child on his/her own terms and adjust his own behaviour accordingly, without renouncing his leadership and ability to be authentically in contact and to assume full responsibility for the relationship. Juul and Jensen (2000, p 128)

Authentic contact requires the responsible adult to be personally present in the relationship, more than merely assuming the role of being a teacher. Primary school children have no need for "sweet" teachers, but rather

shows that leadership is paramount to problem solving in the classroom (OECD 2004).

Too many teachers teaching inclusive classrooms despair due to the lack of resources and the additional support needed for pupils with learning difficulties, and their demand for obedience only leads pupils to question their authority and leadership. On the contrary, leadership means assuming responsibility for

- interest
- inclusion
- acknowledgment
- decision making and
- conflict management.

It is vital not to regard children with challenging behaviour as children *with* problems, but rather as children *in* problem situations. Children always do their best to cooperate with whatever is offered (good or bad) by the

Authentic contact requires the responsible adult to be personally present in the relationship, more than merely assuming the role of being a teacher

teachers who are willing to assume leadership and will define a clear framework for the social life of the class. Teachers need to give up their authoritarian ways without losing their authority. In a pilot review of the quality and equity of schooling outcomes in Denmark, the OECD points out that research

significant adults in their lives (mostly their parents, but also their teachers). If the outcome is not satisfactory, the teacher needs to look at herself and ask: how do I meet this child, and what can I do to improve my connection with him/her, how do I organise my teaching? In this way the minimal meaningful

It is vital not to regard children with challenging behaviour as children with problems, but rather as children in problem situations

unit or 'building block' within a school or a kindergarten is not the child, but rather the relationship between the teacher and the child. The competence of even very young children has to do with their ability to express their immediate needs either verbally or otherwise. The challenge lies in the fact that they do not very often express themselves in immediately understandable terms. Through reflection, parents and teachers must do their best to decipher the message. What is the meaning behind the words or the behaviour of the child? Acknowledgement (as opposed to assessment) becomes the key concept:

Acknowledgement is not a technique of communication, but rather a form of dialogue based on the adult's willingness and ability to relate openly and in an inclusive manner to the child's inner reality and self-understanding.
(Juul and Jensen 2000, p. 235)

The defining value of this approach is 'respect for diversity'. I mention this because it is an issue in Danish culture. Before, anthropologists always came from "here" and went "there", but recently the Indian anthropologist Gopal Kusum, doing fieldwork in Denmark in 2001-02, observed that Danes were not very good at equating equality with diversity. Kusum pointed out that in Denmark uniformity seemed to be a prerequisite for equality (Kusum 2002).

A child with so-called behavioural problems is a child who somehow tries to "cooperate" as best he or she can with whatever conditions have been offered to him or her by the

responsible adult. The behaviour may certainly be very challenging and inappropriate from the adult's perspective, but this does not equate to assuming any intentional destruction or obstruction on the part of the child. If there is support for this notion, teachers can stop paying too much attention to behaviour and start concentrating on needs. Aggressive behaviour begins when harmonious interaction is blocked, and the child in an important relation loses the feeling of being valuable to the teacher (Juul 2013) or, in other words, runs low on self esteem. Referring to the existential level in our personal life as the level where personality, behaviour, patterns and emotional reactions are formed, Juul further says:

- No person can force the development of another human being
- No person can develop without first accepting his own present state of mind
- A successful process requires a solid personal relationship between the helper and the person who receives help.
(Juul 2013)

In practice the adult's challenge has to do with being "personal". In relational terms this means talking about yourself, and not about the child. You cannot change the behaviour of another person by saying "do this and don't do that………" but rather by assuming authority and telling the child what you want, and what you will not allow. Thus "personal" equates to "acknowledgment" as opposed to being "impersonal" (i.e. talking about the other) which equates to assessment. A personal approach will (in the best

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of circumstances) serve as an invitation to the child to change his behaviour. In the case studies later in this chapter you will find several examples of such good practice.

It would be counter-productive if schools were to concentrate exclusively on social and emotional education. It is imperative to insist on the duality of academic and socio-emo-

tions as regards various types of facilities and subsidies so that to the extent possible families can plan family and working life according to their needs and wishes;

iii prevent the vicious circle of deprivation and exclusion by making pedagogic measures an integral part of both the local authority's overall, general offer to children and young people and the preventive and

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You cannot change the behaviour of another person by saying "do this and don't do that…" but rather by assuming authority and telling the child what you want, and what you will not allow

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tional competences; the well-being of children depends on their being acknowledged, both academically and socio-emotionally. But one must bear in mind that the social arena is more fundamental than that of academic learning. As a Norwegian study shows, pupils' behavioural problems in school do not primarily originate from poor academic performance but rather from a lack of social competence (Sørlie 2000).

Day-Care Institutions

Public day-care institutions are governed by the Day-Care Act, which gives the local council the responsibility to approve the pedagogical curriculum:

The purpose of this Act is to

i promote the welfare, development and learning of children and young people through day-care, after-school and club facilities and other socio-pedagogic after-school facilities;

ii provide families with flexibility and op-

supportive activities aimed at children and young people requiring special support, including children and young people with diminished mental or physical capacity; and

iv create coherence and continuity between facilities and make transitions between facilities coherent and age-appropriately challenging for the children

Purpose of day-care facilities

1 Children in day-care facilities shall have a physical, mental and aesthetical child environment that promotes their welfare, health, development and learning.

2 Day-care facilities shall cooperate with parents to provide care for the children and support the comprehensive development and self-esteem of the individual child and contribute to the proper and safe upbringing of children.

3 Day-care facilities shall promote children's learning and development of competencies through experiences, play and educationally

planned activities that give children room for contemplation, exploration and experience.

4 Day-care facilities shall give children co-determination, co-responsibility and an understanding of democracy. As part of this objective, day-care facilities shall contribute to developing children's independence, skills in entering into committing social relations and solidarity with and integration in the Danish society.

5 In cooperation with parents, day-care facilities shall ensure a good transition to school by developing and supporting basic competencies and the desire to learn. In cooperation with schools, day-care facilities shall create a cohesive transition to school and after-school facilities.

(Socialministeriet Act 501 of June 6, 2007)

Noting the basic fact that day-care institutions exist to enable families to "plan according to their needs and wishes" (point ii above) it

day-care is for 1 – 2/3 year olds. It either takes place in private homes (with a maximum of 4 children) or at nursery schools. The term kindergarten always refers to provision for 3 – 6 year olds. Nurseries and kindergartens are mostly municipal, but may also be private.

I have decided to describe two preschool institutions as part of my case material. This decision is partly based on the above mentioned statistics, partly founded on a firm personal belief that increased resource allocation to the preschool field would provide maximum benefit to all children.

Case Studies

The three case studies below have been selected for their exemplary good practice in relational competence that promotes both social and emotional education. Preparatory interviews were conducted with directors and staff members, and this author spent

Give children room for contemplation, exploration and experience" (Socialministeriet Act 501 of June 6, 2007)

must be emphasised that the overall Act focuses strongly on social and emotional education, as it is expressed in point 3 above "give children room for contemplation, exploration and experience". The law provides for one-year of paid maternity leave (to be shared between the mother and the father according to their wishes; the mothers still tend to take the majority of the maternity leave). Later, working life occupies a substantial part of the day for most families, as reflected by Statistics Denmark (2012): 68, 1 % of children (1-2 years) go to day-care, and no less than 97, 4% of 3-5 year olds attend kindergarten. In terms of terminology

several days at each institution during the month of November 2013. Interviews with parents were recorded as a basis for the cited examples.

Case Study 1

Ved Vejen / By the Road

Ved Vejen is a so-called integrated institution comprised of a nursery (for children from 1-3 years of age) and a kindergarten (for children 3-6 years of age). It was built a few years ago and is located in the Copenhagen suburb of Albertslund (population 31,000). As climate change occupies an important

place in the public debate, the Municipality of Albertslund decided to construct a zero-energy building using geothermal energy and solar power. It is situated on the edge of the West Forest in open country, facing paddocks and the old village of Herstedvester.

Rooms are spacious and well lit, even though staff have had to restructure some of the interior spaces to create separate wardrobes for the younger and the older children. There is general satisfaction with the architecture, but

- Why-questions. Poems, telling stories
- Fantasy
- Time for immersion, play without interruption
- The ability to make friends
- The right to say no. Expressing emotions in words

Social competences:

- Understanding of the group
- Ability to see others

Staff must quite simply behave themselves well with the children – there are very few rules to obey

the staff would have preferred a single storey building in order to facilitate free flow among the age groups.

The goals of the institution are laid down in the so-called "Practice and Learning Document" (2013) of which the following is an excerpt:

In all relations we want to strengthen three aspects of the child's personality:

- Self esteem, defined as a feeling of being appreciated as I am
- Self confidence, defined as a feeling of success that encourages me to try something new
- Independence, defined as the ability to take initiative and responsibility

Personal competences:

- The ability to express yourself creatively
- Knowledge of different materials (drawing, woodwork, etc), using your senses
- The ability to think independently

- Understanding the fact that there are others than "me" and that at the same time I am "myself"'
- Empathy
- Conflict resolution

It is not a problem for us to limit the individual for the sake of the group as and when needed, but there must be more important reasons than mere expedience.

Cultural forms of expression

We visit art museums, the Viking Village (a local historical workshop), the Nature Centre and the theatre. We make sculptures and paint portraits. We talk about who our families and who we are - what it is like to be the same and to be different. The understanding of democracy is attained by participating in decision-making, discussions and listening.

Mie Christensen, who has been the director since 2003, says, "staff must quite simply behave themselves well with the children – there are very few rules to obey". The former leader is referred to as a visionary hardliner

who insisted on total respect for the children, and locally the institution is renowned for just that. Mie Christensen and her staff have continued this pedagogical approach and there is a great sense of well-being

with their children in the nursery, facilitating a slow and easy transfer from the family circle to the institution. Parents talk about the previous weekend and are met with interest and kindness by the staff. It is noticeable that

The responsibility for good relations always rests with the adults (Ved Vejen Practice and Learning document 2013)

among the staff. If colleagues address each other's practice, it is out of curiosity: if someone seems to be troubled and mentions having a "stomach ache" she is sure to be contacted by one of the others. This approach has an impact on relationships with the children: there is no scolding, and during my several days' stay I never heard an adult raise her voice. The overall rule of the institution is "you must take care of each other". In practice everybody has "a coffee sister" – a Danish term for someone to confide in.

> *Pedagogy is not static but is context-sensitive. There is more stability in the attitude that governs your pedagogical practice. One may talk about expectations of how to behave. Anybody who works at our Institution is entitled to know when her performance is good enough.*
> *When it is not up to scratch it's always the responsibility of colleagues to make you aware of this and engage in dialogue about it.*
> (Practice and Learning Document 2013)

The nursery section comprises 31 children from the age of 11 months to 2 years and 10 months. It is staffed by 9 pre-school teachers, five of whom have received their pre-school teaching qualification.

The first child shows up at 07:03 with his mother. Parents generally have breakfast

no member of the staff comes on duty without doing the rounds to say hello to each individual child and those parents who are present.

> *At Ved Vejen there is ample opportunity to be yourself. The main rule of the Institution is to show consideration. The responsibility for good relations always rests with the adults*
> (Practice and learning document 2013)

Children are never reproached:

> *C wants to try A's juice: "Go and ask him if you may!"*
> *(not "it isn't your juice !")*

Reinforcing personal integrity:

> *A plays with toy animals and starts screaming when others want to take them away from him: "Please just say that you do not want them to take your animals…"*

Adults speak in personal terms, i.e. they talk about themselves, not the children

> *"May I have your dummy?" (not "Now you must put your dummy away")*

At 9 o'clock more members of staff arrive, children are placed in four small groups and

become quieter. Pre-school teacher Eva Mitschke sings the ritual good morning song, and the older children are invited (not ordered) to join the "reading sofa" in the common room. Once they have done so it becomes quite noisy and several children keep climbing on and off the reading sofa – leaving books lying everywhere. The pre-school teachers sense more chaos in the common room than I do – but why gather so many children out there? At 10:30 the reading sofa is tidied up – everybody helps to place the books in baskets.

After that comes the mid-morning snack. Children are encouraged to eat by themselves with no reproaches because of spilled food and bread all over the table.

Children learn to place plates and cups on the trolley at the end of the meal:

"How nice that you can place the plate on the trolley yourself.
Thank you!"

The regard for the individual and for the group are mutually dependent.
The group consists of different individuals and should be seen as a dynamic organism and not as a static entity.
(Practice and Learning Document 2013)

At 11:40 it is time for the midday nap. Children are accompanied to the "crib room" one by one to create a safe and calm atmosphere:

"Would you like to take a nap now?"
(not: "It is time for your nap")

Most of the children are tired by now and simply nod. The few protesters are respected and asked a little later. Sleeping time allows the staff to exchange information about the activities and the children, and also allows for a half hour break in the staff room. When the

children get up again N protests - she would probably have liked to sleep a little longer. She is consoled:

"Oh, you are a little unhappy now, aren't you?" (not "It'll be all right")

The next morning most local trains are cancelled because of extreme weather conditions. The children, who all live in the vicinity of the institution, show up as usual, whereas staff members are either late or absent all day. Clearly this creates unrest among the children. Many parents compensate by staying longer with their children at the breakfast table. Generally speaking there is a marked difference between parental directions

"Don't spill your food all over the table......"

and the pre-school teachers' more acknowledging reactions

"Oh my, you are hungry today, aren't you?"

One of the children hits another child quite violently with his toy. Eva intervenes:

"Ouch, that hurt. I would like you to move away a little"

after which the first child is consoled.

In the common area two children are fighting over a broom, each claiming that the other cannot have it. After one has taken the broom the pre-school teacher sits down with the other one in a kind of "cave" made from blankets over a table and sings a song about a dark, dark cave. There is absolutely no scolding or reproaching.

At lunch one of the small girls throws her plate, spoon and cup to the floor instead of placing it on the trolley, as most of the kids

do. This is met with a calm remark from one of the adults:

> "Well, I am not going to pick it up for you"
> (not: "Don´t do that !")

While the children sleep, the plate is picked up, and afterwards the adults complain about all the necessary cleaning up but insist that it usually doesn´t take more than a couple of weeks´ making patient comments like the above, before the girl herself will place her plate and cup on the trolley. One also explains that another way to do it is to insist that that the plate and cup must go on the trolley and say: "It must go on the trolley, so I will put it there. Tomorrow you do it!"

In the staff room we have a conversation about children who push, bite or hit other children. These behaviours will always be stopped by an adult, but again it is important

"code-breakers"; in reflection they must try to decipher the message.

The absence of male staff is noticeable (which is the same in most other preschool institutions and primary schools in Denmark). One of the little boys had a short talk with me during breakfast after crying a little, when his mother left, and followed me around like a little puppy for the rest of the day. The women at Ved Vejen do a great job but also lament the lack of men; male pre-school teachers tend to apply for jobs in institutions and schools which care for children who need special education. At "Ved Vejen" the teachers consider the institution to be under-staffed, but nevertheless manage to retain an atmosphere of peace, calm, and security, permeated by high-quality care. Not only is the food served at lunch organic, but one can say that the pedagogy of the whole institution is organic in that all staff members have an in-

Whatever the child says or does it should always be taken as a message about the momentary need of the child

not to reproach the child in question. If a child repeatedly pushes and hits others it is interpreted as a nonverbal message – I don´t feel too well, please come and help me.

The staff find that this kind of behaviour is often created by chaotic conditions in the family, resulting in unclear boundary-setting. These very small children do not have a verbal language in which to communicate and resort to other possible "languages". There is always a "meaning in the madness", cf. Jesper Juul´s concept of the competent child: Whatever the child says or does it should always be taken as a message about the momentary need of the child. The adults must consider themselves "riddle guessers" or

tegrated sense of what children need and show high quality relational competence, thus promoting both emotional and social education. I consider their "Practice and Learning Document" an excellent example of down-to-earth thinking – and not least so after having witnessed their practice.

Case Study 2

Udflytterbørnehaven Kattingeværk Forest Kindergarten
Forest Kindergartens exist primarily in Germany and in the Scandinavian countries. Nature and unsupervised activities form part of the pedagogy.

Children are picked up centrally in Copenhagen and taken by bus to beautifully wooded countryside at the Fiord of Roskilde, Denmark's old Viking Capital.

Kattinge Værk was originally one of the first industrial establishments in the area, centered on a water-mill. Today the buildings and area are preserved by law and include a nature school plus facilities for school camps. The children have access to horses, goats, rabbits and chickens. The forest makes it easier to create ample space for children, who are not under close surveillance all the time. According to former director Birthe Nielsen children acquire an inner calmness, which also spreads to the staff. Many children like to sit by themselves from time to time, as a 5 year girl explains to me:

"I like to sit up here by myself. When I can see the water I think so well"

"I love to lie down with the children and watch the clouds in the sky"

Informal feedback from district schools indicate that grade 0 children who formerly at-

groups, one of which is a basic group for children with special needs.

Children may check in from 7 o'clock; the bus leaves at 0830 and arrives at Kattinge Værk at 0915. In the bus the children may sit and talk with their friends, play, have a book read to them or just enjoy the trip. The pre-school teachers have had long discussions about the substantial amount of time spent in the bus every day (a total of 1½ hours); apart from being a necessity if you want to bring city kids out into nature, the institution finds that in the bus

Children learn to take into consideration their own well-being and that of others. There is learning with regard to reading and dialogue, and important relational work takes place. For some children the bus trip provides them with the opportunity for a break in which they may recharge or simply stay in their own calm space.
(www.kattingeudflytter.dk)

In addition, staff consider it a great advantage that children and adults spend the whole day

Informal feedback from district schools indicate that grade 0 children who formerly attended Kattinge Værk (Forest Kindergarten) seem to have a much better social competence than others

tended Kattinge Værk seem to have a much better social competence than others; they are especially good at helping other children in a number of situations.

There are about 50 children (3-6 years of age) in the kindergarten, divided into three

together – everybody goes out and comes back on the bus.

There seems to be a good atmosphere in the bus, most children talk with other children. Former supervisor Niels Krogh points out, though, that the limited space

can be quite a challenge for some of the children in the basic group who tend to get stressed and require more attention from the adults. I talked with a 4-year old girl on the way back one day and asked her about the bus; she reminded me of the sometimes poetic language of young children:

"Don't you think it a long bus ride?"
"Oh, yes it is. But it is also a long bus!"

When we arrive at Kattinge the children are very relaxed and organize various groups by themselves. Three girls play in a small loft; one of the boys wants to join them but is turned down and asks for help from one of the pre-school teachers, who in a very calm and friendly way ask the girls about the problem.

"It is OK for him to come up here. But we would like him to ask permission first and not just come barging in"

The pre-school teacher explains this to the boy who then asks the girls and is let in.

Inclusion is that which is created among the children. The more socially competent children learn how to include the less strong, and the less strong profit from

Later in the morning the children go to "The Grass", the large outdoor playground and organize games themselves: Shop, swing, pirates and hide-and-seek on the "island", the scrub area where adults are out-of-bounds. I intend to go in there to take pictures, but I am politely informed by one of the boys that I must first ask permission. It was granted and I was kindly let in.

Lunch is eaten in small groups: Again there is no rush: Nobody mentions anything about after-lunch activities; they all take their time to eat. After lunch the children decide which activity to join: Drawing – making puzzles – baking cookies. I talk to the mother of a new child in the basic group who has experienced an amazing change: In the old kindergarten there were too few adults and most of them shouted and reproached the children; here she finds all the necessary space for her son.

On the way back to Copenhagen most of the children sleep on the bus.

Next day the bus is completely full (the older children did not go to the forest the day before as they were engaged in school-preparation activities.) The children seem well instructed about the rules of the bus: Safety

Today there is an excursion to the forest … Characteristically everything takes place in a pleasant slow-motion, there is no rush at all

the togetherness and the relationships. Pre-school teachers must be acknowledging and be present and conscious of the children's relationships and "push" them to the point where they may develop their own competence and relationships. (www.kattingeudflytter.dk)

belts must be used, and folding tables may not be opened. Maybe because of the larger number of children there is more confusion about activities when we arrive than yesterday.

Today there is an excursion to the forest. The children know the rules: They are allowed to

go by themselves, but must always wait for the adult at selected points along the path: The overturned tree, the red marker, the House of the Witch. Today they all have to pick things from their favourite spots in order to create a kind of 3D picture for a Christmas present. Characteristically everything takes place in a pleasant slow-motion, there is no rush at all. We go past the Peter Pan Tree and along the Scary Forest to the place where caves have been built. In order to get to the caves children must go down and up a muddy slope which is challenging at their age – it is remarkable how many children offer spontaneous help to others who cannot make it.

At lunch each child decides what food and how much of it she would like on her plate. After lunch a book is read aloud in "Line's Cinema": Lights off, curtains drawn, 2-3 children share the same blanket. A boy runs out and hides in the wardrobe; Lene asks three of the older girls to help him, they leave and shortly afterwards come back with a seemingly happy boy.

Before returning to the bus the children sit in a circle on the floor, taking turns to
tell each other about their day. The same boy as before doesn´t want to sit down, but throws himself on the floor. The interaction between the two adults is exemplary:

> (Nikolai) "Won´t you please sit up like the others?"
> (no reaction)
> (Lene)"It was not a good idea to ask him a question"
> (Nikolai) "Oh yes, of course you are right – I want you to sit up, I will count to three and then you are ready!"
> (At the count of three the boy sits up like the others)

In post graduate courses about relational competence I always emphasize the necessity

for the adults to master this kind of exchange before they can apply it to their relations with the children. In a sense, the staff group constitutes a "training ground" for adults who want to improve their relational competence.

> *The adults must be ready to wonder and investigate, whenever there is a problem. We consider the problem belongs to us, not to the child. It is important that all children can participate in everyday activities in their own way. We try to create an environment in which there is great inclusiveness, and where the children, in spite of their different competences, may benefit and learn from each other social inclusion is not about creating changes in the individual child. That is not possible. Rather it is about creating changes in the pedagogical practice in order to improve the possibility for all children to participate in the group.*
> (www.kattingeudflytter.dk)

Interview with Niels Krogh, former supervisor of Kattinge Værk

Niels Krogh is an Aarhus based family therapist, originally trained at the Kempler Institute founded by Jesper Juul. He has worked as a nurse in psychiatric wards and is also a trained therapist in the field of Somatic Experience (SE). He says,

> "What children need is time, space, and time to be"

A great number of children are in a state of increased alertness – stress hormones are triggered, as can be seen from their behaviour. Limited space is often an important factor, and many children over-adapt as a meaningful strategy for survival. Kattinge especially creates time and space. It is a slow-motion kindergarten!

"What children need is time, space, and time to be" (Niels Krogh)

The bus-transportation, however, may be rather hectic, especially for the basic group.

Niels Krogh says about emotional education:

"That is to get help to exist in life, so that you may be here with your own senses and feelings, and a sense of the others. Day-care institutions have two important purposes: The development of social competence and the development of self-regulation. The child wants acknowledgement of what he/she senses. It is not something we learn, it is something we are born with; whether you are happy or angry it must be acknowledged."

Behaviour is often defined as unwanted – we have a tendency to focus more on children´s behaviour than on their needs. Preschool teachers must be helped to talk with children

house on the outskirts of Randers, a relatively large provincial town in the main peninsula of Jutland (pop app. 61000). The school considers itself to be part of the general project of inclusion, which is at the top of the agenda in the Danish school system these years; the staff believe that necessary exclusion limited in time is a prerequisite for some of the pupils, in order for them to be able to go back to normal school. In addition to the classical special school set-up of "All-day-schools" (small groups of 4-8 children taught by one teacher and one pre-school teacher), since 2009 Oust Mølle also comprises a so-called "Family School" based on the Marlborough principles (Asen, Dawson & McHugh 2001). The basic concept of family school based on the Marlborough principles is that a parent must participate in the school day; children at the family school attend Oust Mølle Family School 2 or 3 days a week, and the rest of the time they spend in their home class at the

When a child hits or bothers another child we know that something does not feel right to him/her

about their lives. One can always guess from one´s own experience: When a child hits or bothers another child we know that something does not feel right to him/her.

Case Study 3

Oust Mølle day school
Oust Mølle School is a municipal special school for children (6-12 years) with emotional problems. It is situated in an old manor

normal school. Families must also attend the classical All-day-school once a week, every Tuesday at the All-day-school is "Great Family Day".

Says director Finn Almind and family class teachers Jette Søby and Susanne Mogensen:

"Parents are the invisible class mate. Sound education always comes about via parents. One must always trace

"Parents are the invisible class mate. Sound education always comes about via parents. One must always trace threads back to the individual family." (Almind, Søby & Mogensen)

threads back to the individual family. We do not work through morality".

By this they mean that the teachers do not impose their morality on the children and their parents. Rather they acknowledge the rules and morality of the family.

At Oust Mølle emotional education for parents and staff is considered to be:

· Being in contact with yourself
· Being able to express feelings in words
· Being able to "read" your children
· Building self esteem

Family Classes

The first activity of the day is a round in which pupils relate what they have been up to in their home classes; parents must mention something positive about their children. Next "today's target" for each child is noted on the smart board. For example, one child should finish reading a story and then tell the story to his mother. Another child should concentrate on her work for at least 15 minutes at a time. The child must know in concrete terms what is expected of him/her. At the end of the day the parents are called upon to evaluate the day in relation to the targets.

One of the boys crawls under the table "I hate school because no one helps me!" His mother shows signs of not knowing what to do, but there is no intervention from the teachers, who instead ask the other parents for advice:

"As a teacher you must learn to sit on your hands. Parents must make the intervention, that's what they are here to learn"

Teachers will always acknowledge any way parents try to solve conflicts. In the process they will, however, also discuss other solutions (alone with the parent without the child).

Excerpts from interview with E's mother:

"It has been fantastic – his fits and aggressive outbursts had completely burned us out, whereas now we have learned what to do. He has now been here for 8 weeks, and his teachers at the normal school also participate in talks (with us & with the other teachers in the family class) the challenge at the beginning was the exposure to other parents, but we soon learned they had similar difficulties. I have no doubt that many children would benefit from this offer."

B is back for a visit. She attended the family class 3 years ago. Her mother says

"She would not get up in the morning, wouldn't listen, was overly aggressive for up to two hours at a time.
When we finally got here she refused to leave the car. She had been diagnosed with both ADHD and OCD. The home fight continued here at the beginning, it was difficult in front of the other parents, but I felt that the teachers understood what was going on and sympathized with me."

B herself adds

In a sense it was OK to have my mother here, even if it was irritating that she should help me with my school work. But it was much better than the other school, where my teacher blamed me in front of the whole class.

T´s father

This works! As a non-professional I am convinced that the economy of this is super (it is a good investment of time and money). We have had two children here and it has produced major changes in their lives. I consider this 100 % inclusion because not only the children go to school; children often have problems for which their parents are responsible. I have learned to see my children in a positive way, to set limits and that it is hard work to change habits both for my children and myself. We have adopted the methods from here and set up targets at home, for example about not teasing your big brother. Here we collect victories!

O´s mother

O was diagnosed with ADHD three years ago. It did not go well:
She slammed doors, wanted to decide everything for herself and there was a lot of screaming. She has now been here for 9 months, and I have learned to react differently, and not to pressure her too much. Before we simply took all the blame for how it went; now we know what we can do about it. We have also participated in talks with other parents, where we get good advice not only from the teachers.

After lunch there are activities in the small gym next to the class. Children, parents and teachers all participate. They play a hit and run ball-game and have a lot of fun plus they learn how to manage an activity through set rules.

In a "lego relay", you must run to the other end of the gym, have a short look at a hidden lego figure, run back and copy it exactly. In addition to the fun it trains visual attention and concentration.

One of the All-day-school group consists of 8 pupils with teachers Niels Jelsing and Ove Christensen.

As in the family school classes, targets are explicit for each of the children, not only for one day, but for periods of two weeks at a time; activities during breaks are chosen each morning for that particular day. While a teacher bakes bread, a pupil sets the table, and the others go to one of the two group-rooms until breakfast is ready, and parents begin to arrive.

At mid-morning a conversation takes place at the large table in the common room between the teachers, pupils and parents. Every Tuesday there is a different theme, today the focus is on television and computer habits. Niels serves coffee to the parents; one mother remarks that it is just like going to a café. There is a very open conversation; many of the parents are against the sharing of photos and videos on YouTube and Facebook.

The teachers explain that children diagnosed with ADHD are especially vulnerable if exposed to violent computer games. Games can be okay, if parents set a well defined time limit for their use. It is important to shy away from games in which the player has to identify with one of the characters. Says one of the mothers "My son disappears entirely into that world, and it scares me".

Afterwards, in class, parents participate; they are actually the ones teaching their children supervised by the teacher. Ove wants to have a private conversation with a mother, but she protests against leaving her daughter, who is not feeling very well. This is accepted, and she doesn´t leave until after a while. While she is talking to Ove, Niels tries to sit down at the daughter´s desk:

"I don´t want to talk with you "
"All right, I will have to remember to ask you later"
"Don´t sit there!"
"Please tell me where I may sit?"

Teachers do not raise their voices and do not contradict the children or the parents.

The teachers find that the hardest challenge is when there does not seem to be any development over time. Talking about emotional education they refer to the Russian actor and acting teacher Stanislavski (1863-1938)

You must learn to know your instrument, before you can play

R´s mother

It was a defeat for me to realize that I had a child with learning difficulties (R has been diagnosed with ADHD). His former school had given up, and he is not going back there! Here you learn to talk about the problems, that was also harder at the old school. As a parent you meet other parents in similar situations and R can recognize his own feelings in other children who are diagnosed like him. I think that emotional education has something to do with being able to talk about your feelings. It works well for R to verbalize when he becomes aggressive, and learns some strategies to contact his feelings without having to fight or run away.

At the beginning Tuesdays were not structured enough, but it has become much better. We had to set up a reward system to get him out of the house in the morning, but that has improved a lot. I feel very bad when listening to how long other parents had their children at home, because school had given up: I am stubborn, if I had not been such a strong advocate for my own child, we would not have had a place here. Now I am on the school board where I meet Finn (the director) and other staff members. You are always invited in, included and made to feel safe about the school. R´s preschool teacher is super: For the first time we met another person who was able to see R as he really is. That is why he does not succeed in provoking any adult here at Oust Mølle. I think the children react very positively to well defined adults. Teachers from other schools should come here to observe and learn! I also think highly of the fact that both trained teachers and pre-school teachers cooperate directly in classes. The folkeskole should do more of that because it actually works!

Teachers from the Folkeskole actually do get the chance to participate at Oust Mølle; Staff also form an outgoing team which provides supervision to other schools and gives lectures to teachers and parents, thus improving the often neglected substance of the concept of inclusion, that not only calls for allocation of resources, but also in-service training for the teachers...

What permeates the dialogue at Oust Mølle on all levels is the positive approach.

I personally felt there was almost too much praise (assessment as opposed to acknowledgment[1]) in dialogues with parents, so much that at times it came across a bit too much as

"method". On the other hand, when I asked the parents about this they were unanimous in their answers: They had never been treated so well at any other school, or by any other public authority for that matter.

Teacher Training
Before visiting another school (Case Study 4 below) I will comment on aspects of teacher training in Denmark and the challenges that

sire to grow. In order to open up such new universes also in school, teachers must be much more aware of themselves in order to relate to pupils on a personal level. There is a need for tools to enable teachers to observe how the concrete processes of education, or rather, indications of these processes, unfold themselves. By indications of processes I mean teachers being given the tools so that they are able to observe, for example, the

Education has been described as the process through which one transcends one's own world and gets involved with a larger world

face student teachers in the field of social and emotional education. The social and emotional aspects are denoted by general formulations in the objects clauses of the formerly cited day-care and school acts. But the elements of social and emotional learning tend to disappear when it comes to description of goals and contents. In Danish education there is a change of emphasis from education to learning, i.e. what is currently emphasised is what the students should master with regard to academic competence at the end of school.

Education has been described as the process through which one transcends one's own world and gets involved with a larger world. It is not only about acquiring knowledge or skills but has to do with changing the way of relating to these skills. The day-care act focuses explicitly on the educational processes themselves. Play in itself creates the transcending processes: In a fantasy world the child pretends to be someone else and manages to merge with the others in a universe of play. In a sense play promotes the child's de-

way that children respond, the degree of contact between an adult and a child, and become more aware of their own behaviour and the language that they are using.

VIA University College Project
An action research project at VIA University College in Århus intends to create a much needed bridge from theory to practice. VIA incorporates four of the former Teachers' colleges and now both trains future preschool and school teachers in addition to its many post-graduate and in-service courses. VIA's core values are openness, diversity and originality:

> We aim to develop study programmes and solutions that are not matched or outdone by other institutions.
> Originality is one of the three values, as we believe that an original approach to the development of study programmes and original solutions within the educational field will be essential for our ability to continue attracting future students and collaborators.
> (VIA 2013)

...teachers who are able to relate to the students in a friendly, good way, based on equal dignity, have far better learning results. (Nordenbo 2008)

In cooperation with the society "Børns Livskundskab" (The Danish Society for Promotion of Life Wisdom in Children) VIA is conducting a research project together with 6 schools in Århus, teachers' colleges, and the Institute for Education and Pedagogy (IUP) at the University of Århus.

The project aims to develop a professional terminology and practice for teachers' relational competence, i.e. how student-teachers' professionalism may be developed through practice in being present, empathy and relational competence. The idea is that each student teacher should learn how to express his/her academic competences in a personal and emphatic way in order to create a safe, creative and developing learning environment in class. The project began in 2012 and aims at following 60 student teach-

professor at the University of Århus and head of The Danish Clearinghouse for Educational research, showing that teachers who are able to relate to the students in a friendly, good way, based on equal dignity, have far better learning results. (Nordenbo 2008). Nordenbo's findings coincide with those of professor John Hattie of Auckland University, New Zealand, in a much larger metastudy (Hattie 2009) – although this author wishes it to be noted that Nordenbo does not agree with Hattie's conclusions about the need for meritocratic differentiation of teachers' salaries; this is not considered compatible with Danish culture).

In the current school debate there is a lot of ambivalence with regard to the goals of school – according to the project group it is important not to swing all the way from academic com-

The VIA studies focusing on recently graduated teachers have indicated that most difficulties arise from meeting the parents, relating to challenging children, and working in teams

ers through their education and into the first years of their practice as teachers.

The following relates to an interview with psychologist Helle Jensen (project supervisor) and two of her colleagues, drama therapist and psychologist Katinka Goetzsche and psychologist Else Skibsted on December 12, 2013:

Their project is based on an earlier meta study by professor Svend Erik Nordenbo,

petence to relational competence – balance must be maintained. It is not either or!

In the present act governing teacher training the following areas must be included in the teaching of all academic subjects: Didactics, relational competence, and classroom management.

The VIA studies focusing on recently graduated teachers have indicated that most

In her book about empathy Helle Jensen gives examples of exercises for children:
(Jensen (Ed) 2013)

(Body) Pay mental and systematic attention to all parts of your body

(Breathing) Observe your breathing without intervening. Pay attention to inhalation-pause-exhalation-pause. Feel your stomach change size, when inhaling or exhaling.

(Heart) Place your hand over your heart. Think of someone you like a lot, your best friend, your parents or your brother or sister. Let the loving feeling spread throughout your body. Then get up, walk quietly and slowly around in the classroom.

Feel your body and your breathing while silently meeting the others, one at a time. Look him or her in the eye and give a small nod. When you have greeted everybody this way, sit down and wait till everybody has finished.

(Consciousness) Children are often fascinated, if you say: Try to keep an eye on what is going on inside you? Then feel a thought, follow it, and see it fade. And right there when it is over, and a new thought has not begun, there is a small space – so small that you can almost not feel it – if you relax, you prolong the pause, you stretch it. (Adults often think that there can be no space between thoughts, but children have no such prejudices, they simply look for the space).It takes courage to stay with the pauses; our culture teaches us that pauses are idle, that we should work more, go more to school, do more, finish more quickly.

(Creativity) Do something that traditionally is considered creative; draw, sing or dance. Tell yourself or your children "have you noticed that right now we are doing something we never did before?"

difficulties arise from meeting the parents, relating to challenging children, and working in teams. In addition, a study by Lars Lindhart at the University College of Nordjylland at Aalborg shows that obtained academic knowledge has very little significance for new teachers, because no or little attention has been paid to personal prerequisites in the various subjects (Lindhart 2004). Academic/analytic competences are well mastered, but communication skills are sadly lacking.

Whereas the studies I have mentioned emphasize the importance of relational competence, there is as yet very little knowledge of how this is brought into practice: which concrete practical skills should be mastered ?

Emotional education has to do with getting to know yourself as a prerequisite for entering into authentic contact with others. There is a strong bodily aspect, exercises for attention and presence.

Practical exercises are based on the 5 basic innate areas of competence: Body, Breathing, Heart, Consciousness and Creativity.

"New student teachers could hardly speak 3 minutes about themselves, now (after 1½ years) they can do so for 15-20 minutes"

"Teaching math is not so much about the subject as it is about the prejudices

with regard to math – That is what bridges the barrier of ´I can´t do math´"

"The students seem to have discovered that our work together may be the way to professionalise classes. The eye – opener has been "Then there is quietness" and teaching becomes possible.

"Essentially our work has to do with training the areas of attention and the ability to focus. It is not only about compassion for children with attention deficit disorder, but about general teacher competences: how we create a good learning environment. Instead of disciplining the pupils, the focus is on self-discipline, a way in which to balance yourself."

"It goes beyond the relation; children must learn about each other, and about the subject, so that attention is focused on both themselves and the real world."

The unique aspect of the project is that teacher trainees and their mentors, who are experienced teachers, are educated together through monthly courses. In addition, the teacher trainees are mentored during their teaching practice in the school. In this way mentoring, which has simply not been good enough up till now, is improved. There is a very positive aspect in creating similar conditions for new teachers as those that exist for newly educated medical doctors. Hospitals are training grounds for doctors, and similarly schools should be training grounds for teachers. It is a logistical and cultural challenge to make many institutions cooperate (colleges, schools, directors, school counsellors, etc).

Although many countries run regional and national programmes of social and emotional learning, the VIA representatives feel that it

should permeate teacher-student relationships on all levels. They realize that giving social and emotional education a name such as "existential skills" would bring much needed public attention to it in today´s society, but they would not want it to be introduced as a subject in itself.

Will Denmark have a School for Life in the Future?

The present public debate about PISA 2012 is characterized by two aspects:

First, a rather complicated debate about the statistics involved, which relatively few people (and certainly not the media) understand very well. A few days before its publication at the beginning of December 2013, the Ministry of Education announced that PISA provided no sound background for benchmarking. We should try to compare ourselves with PISA 2009 and only relate to the average of all the test scores; only four days later PISA 2012 hit the media with a precise indication of Denmark´s placement among the countries involved, completely contradicting the former statement. This demonstrates the strong focus on academic results and productivity in both the public and professional debates. Understandably this is also spurred by cost-benefit analysis based on a yearly cost per pupil (in 2014) in the Folkeskole of approximately EUR 8850, probably one of the highest in the world. Within the statistical uncertainty there was no progress compared to PISA 2009; in general Denmark scored average (in Mathematics) and below average (in Danish and Sciences) to the disappointment of many scholars and politicians. There has been more criticism of teachers than thoughtful reflection about the lack of effect of, for example, the many national tests that have been introduced in the last few years.

The second, and perhaps most important aspect, is the almost complete lack of debate

about social and emotional education. There seems to be a fear of entering into much debate about what in Denmark is commonly denominated "character education". To enter into character is about controlling your own life, take responsibility and to try to transform this into existential practice. What makes a good life for children hasn´t so much got to do with academic performance in school as with social qualities. A common belief is that cognitive skills as reflected in PISA scores are more important than anything else. This is often combined with a not particularly well founded claim that starting school at a younger age would produce higher test scores.

It is therefore paramount to be critical when judging the present initiatives within the Danish education system. One such project is the New Nordic School (NNS) aimed at combining day-care institutions and schools, which has been launched by the Minister of Education, Christine Antorini.

The Aims of New Nordic School (0-18 yrs.)

1 Provide challenges to all children and young people so that they achieve the highest possible level of proficiency
2 Minimise the impact of social background with respect to learning outcomes
3 Enhance public trust in day care facilities and educational institutions and promote the respect for professionals' knowledge and work.
(New Nordic School 2012)

Again the first aim points at the result-oriented school, but a closer look at the values outlined in the NNS manifesto seems to provide some hope

Manifesto of New Nordic School (0-18 yrs.); the New Nordic School shall be the bedrock for the progress of the Nordic societies and inspire education worldwide – driven by a new interpretation of the Nordic tradition for a holistic approach to the social, mental and cognitive growth of children and young people.

Case Study 4

Albertslund Unge Centre (AUC Youth Centre)

One of the almost 400 schools and day-care institutions that have by now signed up for the NNS project is the Albertslund Unge Centre (AUC) 10th grade school, one of the public schools in the Municipality of Albertslund, where I had the opportunity to interview the director Maibritt Svensson. Referring especially to the values set forward in the NNS manifesto she spoke well for the project. She agreed that the project description included many buzz-words but mentioned, however, that one should perhaps always be suspicious of what is called "New".

The ideas put forward in NNS coincide with much of the work already in progress at AUC, especially with the school's declared ideology of "taking school out into society". During the first semester students attend AUC three days a week, and either a commercial or a technical school belonging to the association of vocational schools called CPH West in the neighbouring municipality of Ishøj. One of the basic ideas of NNS is to set up networks between folkeskole, upper secondary, vocational schools and even day-care institutions in order to create more coherence in the over-all system.

Of the present 120 students (ages 17-18) no less than 65% are of another ethnic origin than Danish. As earlier mentioned, 10th grade is an optional year in the Folkeskole, and it is meant to guide the students to make realistic choices for their further education.

Most students who leave the Folkeskole after 9th grade go directly to the general upper secondary school; very few chose vocational studies at technical or commercial schools. There is a much more varied choice of further education for students leaving 10th grade.

General education is a separate subject at AUC, aimed at making the students active members of society. According to Maibritt Svensson they receive a lot of young people, of which relatively few may be characterized as "students", in that they lack both academic competence, personal and social competence and motivation. She considers those areas of the utmost importance:

"Social and emotional education is all about being realistic, which is very different from stigmatizing the student in the role of victim or loser"

On the relational level AUC has introduced what they call "action learning":

One teacher defines the area of attention, and a colleague serves as a "mirror" to create a concrete background for teacher-to-teacher reflection. The municipality wants this practice to spread to other schools. This could take the place of the otherwise much needed, but almost non-existent supervision in the normal school system. At the University Colleges a large effort has been made to educate so-called AKT- teachers (Adfærd = Behaviour / Kontakt = Contact / Trivsel = well-being), who are supposed to assist colleagues in areas beside the academic; they are trained in relational competence and classroom management (the commonly used but misleading term, it should be called classroom leadership instead). However, too few resources have been allocated; more attention should be paid to abolishing the "one-teacher-one-class" practice and

allow for much more witnessing by colleagues to take place.

Perhaps NNS has a chance to point the way out of the current situation of our school system, as each participant institution is encouraged to set up and assume ownership for its own dogmas. This could form a welcome change from the stealthy centralisation that is signalled by the many national tests.

A Return to the School for Life

I think the Danish educational system is facing a crisis similar in magnitude to that of 1814. I realize that the scope is different, and of course the schools must cater to the needs of 21st century society. In 1814 Grundtvig was aware of the necessity to create a school for life and had the courage to argue for the implementation of his ideas despite traditions and religious influences. We must change course so that life skills again become the most important outcome of our basic educational system.

Today we may lean not only on Grundtvig's firm beliefs, but also on a lot of evidence of what is the most important; Nordenbo and Hattie's metastudies have already been mentioned. Professor Per Fibæk Laursen at the University of Århus sums it all up:

Research based knowledge cannot form the platform for evidence based teaching, if by that you mean a set of prescriptions of how to organize teaching

Results do not indicate that centrally planned tests or other external measures have direct impact on the quality of teaching. It is the way of the teacher and her relationship to the students that is crucial. (Laursen 2006)

It is my sincere hope that efforts such as those initiated at the VIA Teachers' College in

Results do not indicate that centrally planned tests or other external measures have direct impact on the quality of teaching. It is the way of the teacher and her relationship to the students that is crucial (Laursen 2006)

Aarhus will spread to teacher training throughout the country. Teaching climate is becoming more oppressive, a conflict between the state and the teachers' union resulted in a month's lockout in the spring of 2013, there has not been sufficient dialogue between the ministry and the Teachers' Union about the upcoming school reform, and as a result there is a lot of unrest in the profession and doubts about shared ownership of the school of the future. Directors may play an important part:

> *Pedagogical institutions receive their guidelines from the political system and an administration that – for good reasons – do not always think in terms of professional pedagogy and psychology. Therefore it is important that directors possess the necessary courage for professional disobedience.*
> (Juul and Jensen 2000, p 156)

We still preserve our high ideals of equal opportunities for all; but we must not succumb to equating quality only with what is measurable. The structure of our society has caused us to delegate a large portion of child care to our institutions and schools, and they therefore face an incredibly important task in educating our children for life. At this point it is also worth mentioning that Danish students in lower secondary school came top in an international study on civic knowledge, attitudes and engagement (ICCS 2009).

A former professor at DPU, The Danish Pedagogical University (now a faculty at Aarhus University) Per Schultz-Jørgensen makes the following statement: (Newspaper Information 15 January 2014):

> *We measure and test children like never before, today we do it all the way down to nursery age…this testing continues in kindergarten, school and at vocational schools. And it has intensified. The measurement and the testing is rooted in the wish to control and has to do with maintaining the system. Herein lies the*

Most of all I believe in the teachers. I know that, in spite of working hours and school reforms, the education of the individual pupil in the end depends on the individual teacher's enthusiasm and will – the individual heart (Ditte Jensen)

epistemology and the rationality, therefore it may be paradoxical to verbally plead for another opinion about the right of children to childhood, play and free expression. It makes no impression whatsoever on the representatives of the system, who think they have complete control of reality. Those who think otherwise are considered Romantics.

As primary school teacher Ditte Jensen is one of the "Romantics", I find it appropriate to let her have the concluding remarks of this chapter   (Folkeskolen.dk/538810/laererens-nytårstale-det-livgivende-organ)

I believe in the Folkeskole as one of the pillars of our society. This is where our children meet across social strata, religious convictions, and the size of their parents´ wallets. Most of all I believe in the teachers. I know that, in spite of working hours and school reforms, the education of the individual pupil in the end depends on the individual teacher´s enthusiasm and will – the individual heart.

So, dear heart, you are the paramount life-giver for the future. Find your rhythm and show your strength. I believe in you as a colleague, as a parent, and as a citizen. The stronger we beat together, the more we are heard and can create resonance in the population – and who knows, also way up in the corridors of power.

Albertslund, Denmark
November 2014

Endnotes

[1]   By assessment I mean "grading" the parents by saying something like "Well done - you did an excellent job". On the other hand acknowledgement has to do with personal comments made by the teacher to the parent, for example, "it has been good working with you today, thank you." The difference between assessment and acknowledgement has to do with the value of equal dignity which is stronger in the latter. I thought that the parents were being overly graded but they did not consider this as a lack of equal dignity.

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Malta

Social and emotional education in Malta

Carmel Cefai

Abstract

Malta is a small island state, the smallest member state of the European Union. With only 50 years of independence behind it, it is to be expected that the country's social, economic, political and educational institutions developed at a rather slow pace when compared to other European countries. Compulsory education for all children, for instance, was introduced only in 1946, while compulsory secondary education for all started in 1970. Despite a late start, however, the country's educational system has moved fast and today the general quality of Maltese education compares quite well with that of other referent countries and EU standards. This chapter focuses on the developments which have taken place in social and emotional education in Malta in the past decades.

The subject Personal and Social Education (PSD) was introduced as a compulsory subject into Maltese secondary state schools about thirty years ago. It was introduced as a preventative response to the high level of drug use on the island at the time and challenging behaviour, amongst other factors. Students aged 12 – 16 have two 40 minute lessons of Personal and Social Education each week. The sessions are child-centred, skills based and experiential, with no formal assessment. Recently, PSD sessions have also begun to be offered in Maltese primary schools on a limited basis.

In the case studies Carmel introduces some of the recent approaches to social and emotional education being taken in Malta. In particular, Carmel describes how an approach called Circle Time has been introduced in some primary school classrooms. In Circle Time the teacher takes a more facilitative and less directive role, and the children participate actively in the activities, which include brainstorming, role play, small group work, processing and writing and drawing activities.

> *"Before Circle Time the children did not listen to each other. I feel that now they are observing what is happening in class more, they are using problem-solving strategies and are coming up with solutions themselves..."* (classroom teacher).

Another interesting approach described by Carmel in this chapter is that of Nurture Classes. Nurture Classes provide an early intervention programme for young vulnerable students on a part-time basis. The Nurture Class provides a short term, safe learning environment which is responsive to the pupils' needs, with the objective of facilitating their eventual reintegration into the mainstream classroom. Children spend up to two terms in the group which usually consists of 8 to 10 young children, and follow a structured programme, which includes circle time, social and emotional education, breakfast, creativity, structured play as well as academic learning. International research has shown that Nurture Classes have been found to be effective in promoting the healthy social, emotional and cognitive development of vulnerable young children.

The final section in this chapter describes the challenges which still need to be addressed to provide an adequate and meaningful social and emotional education in Maltese schools, and proposes a social and emotional education framework, drawing both on local good practice and the international literature. The framework proposes a positive health and well-being perspective of child learning and development, depathologising mental health, and positioning school staff as effective and caring educators in both academic and social and emotional education. It underlines the need for a whole school, multilevel and school based approach to social and emotional education, focusing on health promotion, prevention and targeted interventions involving the whole school community in collaboration with the parents, the local community and the external support services.

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Context

Malta, 8th September 1565. The church bells rang endlessly across the ruined towns and villages as the remaining galleys were hastily leaving the island and making their way towards Constantinople to the east. It was a long, bitterly fought siege, with the 8000 defenders repeatedly assaulted by 30,000 troops who were supported by 200 vessels. The Knight Hospitallers of St John and the Maltese inhabitants had fought bravely for more than three months at the peak of the hot summer period, with very little water and food and with limited resources. At the end of the first month of the 'great siege', they had lost the key fort of St Elmo at the mouth of the Grand Harbour, with the last few soldiers on the bastion walls fighting to the end. But the military might and determination of the Knights and the zest and bravery of the inhabitants, withstood the onslaught of one of the most prized armies of the time, led by the Sultan's own elite infantry units, the Janissaries, and refused to surrender.

The great siege of 1565 was the beginning of the end of more than two millennia of colonisation and domination by Phoenicians, Romans, Byzantines, Arabs, Normans, Anojovines, Castillians, Swabians, Geonese and Sicilian rulers, and the start of the path towards the birth of a small nation state. The Knights of St John had arrived on the island only 35 years before the great siege, and were given Malta by the Spanish Emperor Charles V, to halt the advance of the Ottoman Empire from the southernmost post of Europe. An early stage European Union of sorts, the Order was formed of eight European branches called langues, namely from Castille and Leon, Aragon, Italy, France, Avignon, Provence, England and Germany, each with their own auberge and church, and run by an elected Grandmaster. The Knights were not very impressed with the scantily resourced island when they arrived in Malta in

1530, but after the great siege of 1565, they decided that Malta was going to be their home, and they started to build the infrastructure to turn the island into a fortress island state, starting with the foundation of the walled capital, Valletta, now a world heritage site. The first stirrings of Maltese nationhood were already evident when they departed from Malta upon the arrival of Napoleon Bonaparte in 1798, with Vassalli, the father of the Maltese language, presenting a bill of rights for the 'Maltese nation'. At the turn of the nineteenth century, Malta became part of the British Empire, gaining self-government in 1921 and independence in 1964. In 1974 it became a republic, 1979 saw the closure of the last foreign military base on the island, while in 2004 it became part of the European Union. It is the smallest EU member state, both in terms of land size and population (about 400,000 inhabitants). Maltese (an old Semitic language with a strong Italian influence and written in Roman script) and English are the official languages.

Having experienced only 50 years of independence, it is to be expected that the country's social, economic, political and educational institutions developed at a rather slow pace when compared to other European countries. Compulsory education for all children, for instance, was introduced only in 1946, while compulsory secondary education for all started in 1970; school leaving age was raised from 14 to 16 in 1974. Kindergarten centres for 4 year olds were opened in 1975 and extended to include 3 year olds in 1987. Free child care centres for the under three year olds were only introduced in 2014. The 1988 Education Act update established that every child, whatever his or her characteristics, was entitled to public educational provision, while the Equal Opportunities Act in 2000 provided a legal framework to ensure accessibility to all and protect any individual against discrimination on the basis of any difference.

In view of the high number of early school leavers (still the highest percentage in the EU) there are also ongoing efforts to encourage more students to pursue post-secondary education while ensuring that those leaving secondary school do so with adequate certification and vocational skills

Despite a late start, the educational system has moved fast and today the general quality of Maltese education compares quite well with that of other referent countries and EU standards. In the last decades the erstwhile British based educational system, developed over the past two centuries, has undergone considerable growth and development, as the country has sought to adopt a system suited to its needs as a developing small island state. Reforms included a more inclusive education system, a more relevant and meaningful curriculum, decentralisation of the local educational authority giving more autonomy to schools, introduction of psychological support services at school and service levels for students with learning and social and emotional difficulties, continuing professional development of teachers, and more parental engagement in education. More recent reforms at the start of the 21st century include

clusive vision for education, and a number of very recent changes in secondary schools such as the introduction of co-education, the middle school, and vocational education in 2013-2014. In view of the high number of early school leavers (still the highest percentage in the EU) there are also ongoing efforts to encourage more students to pursue post-secondary education[2] while ensuring that those leaving secondary school do so with adequate certification and vocational skills.

Education in Malta is compulsory between the ages of 5 and 16 years, with state schools catering for approximately 65% of the Maltese school population, and church and independent schools taking the remaining 35%. There are about 160 state schools, 35 church schools, and 20 independent schools, ranging from kindergarten centres, primary

The languages of instruction are Maltese and English, though for the majority of Maltese children, Maltese is their first language

a college based-comprehensive system[1] replacing a grammar school secondary education based on the 11+ examination, a revised national curriculum framework promoting a humanistic, democratic and in-

schools, secondary schools and post-secondary schools (such as vocational and pre-tertiary colleges). The vast majority of children attend mainstream schools with less than 0.5% of children attending specialised

resource centres. Although formal education starts at 5 years of age, 95% of children would have already spent two years in the kindergarten, which is usually located within the primary school. State primary schools, situated in every locality, cater for children from 5-11 years (Year 1 to Year 6), with one classroom teacher focusing on the core subjects, including English, Maltese, Mathematics, Religion, Social Studies, Physical Education and Science, while peripatetic teachers provide lessons in art, music, and Personal and Social Development amongst others. The languages of instruction are Maltese and English, though for the majority of Maltese children, Maltese is their first language. At the end of Year 6 in primary school, students from each specific region (Malta is divided into ten regional school colleges) attend the secondary school for their region, one for boys and one for girls. As from 2014-2015, however, all state secondary schools will become co-educational, with boys and girls attending the same secondary school regional college. In the same scholastic year, some present secondary schools are also being divided into two schools within each college, namely a middle school for 11-12 year olds, and a higher secondary school for 13-16 year olds. At the end of secondary school, about 80% of students aged 16 – 18 start post-secondary education, which offers various pathways for the students according to their career aspirations. Those who would like to further their studies at tertiary level and have the required qualifications, will spend two years at Junior College, studying a number of subjects at intermediate and advanced levels. Following the successful completion of this programme, students may then proceed to university. Those who are more vocationally oriented, join instead the Malta College of Arts, Science and Technology, where they can follow a range of courses at different levels in various technically oriented professions. The University of

Malta, founded more than 500 years ago, is the only university in Malta, with around 10,000 students doing a range of undergraduate and postgraduate degrees across a range of disciplines and professions. About twenty percent of Maltese students continue their studies at university level.

Social and emotional education in Maltese schools

Personal and social education

Personal and Social Education (PSD) was introduced about thirty years ago as a compulsory subject in the secondary school curriculum in Maltese state schools. Through a skills-based approach, students (aged 12-16 years old) have the opportunity to develop intra and interpersonal competencies such as self awareness, self expression, healthy living, responsible behaviour and decision making, critical thinking skills, problem solving, conflict resolution, dealing with peer pressure, respect for others, healthy relationships, and celebration of diversity, through experiential sessions where the teacher takes a more facilitative role. They have two 40 minute sessions of PSD per week. The primary objective of PSD is to prepare young people for the opportunities and responsibilities of life, helping them to develop the attitudes, knowledge and skills to become happy and fulfilled individuals in a healthy and supportive environment (Ministry of Education, 2005). More immediate objectives leading to its introduction, however, included a response to the social and educational challenges facing young people in Malta in the 1980s, such as the increasing concern about illegal drug use in adolescence, and challenging behaviour in state schools (Sultana, 1992). It also sought to avoid the trappings of examination oriented teaching and traditional teacher-oriented instruction (Borg & Triganza Scott, 2009).

(Personal and Social Education)… lessons are child-centred and experiential, with no formal assessment

PSD lessons are child-centred and experiential, with no formal assessment. In the middle school (11 - 13) the topics include establishing a positive environment, respecting oneself and others, the use of social and communication skills, roles and responsibilities within different social contexts, understanding the changes that take place when growing up and making responsible choices, and making good use of time. In the senior secondary years (from age 13 – 16), the major topics include understanding oneself within a social context, the importance of relationships, co-operation, teamwork and respect, exploring similarities and differences between people and accommodating diversity, feeling positive about one's changing self,

primary school, students have one session every two weeks taught by a peripatetic PSD teacher.

The introduction of PSD in Maltese schools has been positively received by schools and by staff, students and parents (e.g. Borg and Triganza Scott, 2009; Camilleri et al., 2011; Muscat, 2006). In one of the few studies which sought to evaluate PSD in Maltese schools (Muscat, 2006), over 400 early secondary students (12-13 years old) in state and church schools completed self administered questionnaires, while a small number of these were also interviewed; and a focus group was held with the PSD teachers. The students found the subject interesting, enjoy-

The students found the subject interesting, enjoyable and engaging, with topics like sexual education and health education addressing their needs and concerns

and reflecting on one's lifestyle choices. More recently, PSD has also been introduced on a part time basis in the junior primary school through the services of visiting peripatetic teachers. Students would usually have one session of 40 minutes every week or two weeks. Primary school topics include developing a sense of wellbeing, use of social and communication skills, and good decision making skills. There are presently plans to restructure PSD as personal, social and career education, adding career education as part of the curriculum from 2014. In secondary school, all students have two lessons per week taught by trained teachers, while in

able and engaging, with topics like sexual education and health education addressing their needs and concerns. They also liked the experiential mode of instruction, particularly the use of discussions, videos and group work. In another study on students' perceptions of PSD, Borg and Triganza Scott (2009) explored the views of 1750 11- and 16- year old students through a self-administered questionnaire. They reported that the majority of students of both ages and genders found the subject very interesting and enjoyable. The 11 year olds liked particularly the discussions, group work, and sharing of ideas, while the 16 year olds liked the subject

because of interesting and meaningful lessons relevant to their lives. Assertiveness and decision making were the most popular subjects for both groups, while sexual education was most popular with the 16 year olds. Finally, Camilleri et al. (2012), referring to an unpublished evaluation study, reported that post-secondary students (16-18 years old) said that PSD helped them to understand themselves and others better, and understand particularly their emotions during the adolescent years, and that they appreciated the use of discussion and small groups.

Although students and staff found the subject useful, enjoyable and meaningful, there is little empirical evidence on the impact of PSD on actual student behaviour (Borg and Trig-

was 10% in 2011 (compare to 8% in 1995 first ESPAD study); and although there was a decrease of 3% in the use of inhalants, the 14% rate in 2011 is still above the EU average; similarly the 4% rate in the use of cocaine and 3% use of ecstasy are above the EU average. Alcohol use remains high at 86% compared to EU average of 79%, though it had gone down by 1% since the previous survey four years earlier. Malta ranked second in binge drinking (56%), drunkenness stood at 20% (EU average 17%), while physical fighting as a result of alcohol (14%) was also above EU average. The present rate of teenage pregnancy (3.4%) is also above the EU average (NSO, 2013). While these figures cannot be interpreted as evidence that PSD and other prevention efforts are not effective,

… although PSD may have started in part in response to the concern of drug use amongst young people thirty years ago, the substance use situation is still a cause for increasing concern

anza Scott, 2010). For instance, although PSD may have started in part in response to the concern of drug use amongst young people thirty years ago, the substance use situation is still a cause for increasing concern despite various drug prevention programmes run in schools, including PSD, during the past decades. The latest European School Survey Project on Alcohol and Other Drugs (ESPAD) in 2011 (European Monitoring Centre for Drugs and Drug Addiction, 2014) shows that although drug use amongst 15-16 year old Maltese students declined since the previous study in 2007, this was related to the decreased use of cannabis but otherwise the regular use of illegal drugs is comparable to the EU average. The lifetime use of marijuana

they do underline the need for more objective and rigorous evaluation of the impact of PSD and other drug prevention programmes in schools and their impact on students' behaviour.

One of the main issues with programmes such as PSD in Maltese schools is the generalisation of the skills learnt to other, real life contexts. In order for such programmes to be effective in the long term, there is a need for systems integration across developmental stages and levels of care, with all the elements of effective programmes and policies fitting together in an overall school-wide approach, and coordinated, multi-year programmes implemented effectively across developmental

periods (Greenberg, 2010). Programmes need to be supported by a school wide approach to wellbeing and mental health, including whole school policies, positive school climate and culture, collaboration with parents, and liaison with the local community

sessions like these are unlikely to have a long term impact, while sessions delivered by the classroom teacher are more likely to be effective as the teacher will have the opportunity to infuse the social and emotional skills being learnt into the classroom practice, ped-

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Social and emotional education is still seen as the remit of particular subjects like PSD, Social Studies/Citizenship, Home Economics and Religion, while other subject teachers have received little training in social and emotional education (e.g. Askell Williams and Cefai, 2014; Pace, 2011)

(Ibid., 2010). In a review of the effectiveness of promoting social and emotional education in primary school, Adi et al. (2007) reported that the most effective interventions were multi-component programmes which focused on the curriculum and school environment, together with programmes for parents.

In Maltese secondary schools, PSD has largely remained a stand-alone subject and has made very few inroads into the other areas of the curriculum or at the whole school level. Social and emotional education is still seen as the remit of particular subjects like PSD, Social Studies/Citizenship, Home Economics and Religion, while other subject teachers have received little training in social and emotional education (e.g. Askell Williams and Cefai, 2014; Pace, 2011). At primary school level, PSD has been introduced for the junior years but it is organised as a peripatetic subject, with one 45 minutes session every fortnight taught by a visiting PSD teacher. The classroom teacher is not involved in the session and is usually asked to withdraw from the group. The international literature, however, has repeatedly underlined that add-on

agogy, management and relationships and into the academic subjects (Adi et al, 2007; Cefai and Cavioni, 2014; Weare and Nind, 2011). The greatest impact of the SEAL programme in the UK was when it was embedded in the curriculum, with the classroom teachers developing an understanding of students' social and emotional learning skills, and using that understanding to adjust their pedagogy according to the students' needs and to develop healthier relationships in their teaching and classroom management (Ofsted, 2007).

Circle Time
Recently, a number of primary schools have been introducing Circle Time in some of their classrooms. Circle Time (CT) is a child-friendly and child-directed approach to education, where children are encouraged to learn and practice social and emotional learning in a safe, caring and democratic environment, with the teacher taking a more facilitative and less directive role (Mosley, 2009). It runs on key principles called 'golden rules'[3] such as respect for one another and for different opinions, active listening, and

(Circle Time) runs on key principles called 'golden rules' such as respect for one another and for different opinions, active listening, and collaborative problem solving, and makes use of experiential learning, with techniques such as games, role plays, and group work

collaborative problem solving, and makes use of experiential learning, with techniques such as games, role plays, and group work. Students sit in a circle and participate actively in the activities, including brainstorming, role play, small group work, processing, and writing and drawing activities. The session, which takes about half an hour to forty-five minutes, follows a specific structure, namely meeting up, warming up, opening up, cheering up, and calming down (Ibid., 2009). Sessions are usually organised with various groups of students by the Nurture Class[4]

and attention, better relationships, higher self esteem, improved behaviour, and enhanced social and emotional learning (Collins, 2011; Coppock, 2007; Doveton, 2007; Hennessy, 2007; Lown, 2002; Miller and Moran, 2007; Mosley, 2009; Wood, 2001). In a qualitative study on a whole school approach to CT in a Maltese primary school, staff, students and parents viewed CT as a positive experience for the whole school community, including better teacher-student relationships, positive classroom climate, enhanced student motivation and engagement in academic learning,

The teachers reported that (Circle Time) ... had a positive impact on the students' behaviours, such as listening, attention, collaboration, and better relationships with peers

teacher at the school, with one session per week for one school term. Topics include self awareness and self management skills, problem solving and decision making skills, as well as social awareness and relationship building. Sessions may also be organised around immediate particular issues, such as incidents of bullying or aggression.

Though large scale, rigorous studies on the effectiveness of CT are scarce, various small scale studies have underlined its benefits in terms of positive academic, social and emotional outcomes, including improved listening

positive behaviour and social and emotional learning, such as listening skills, communication skills, and self-esteem. The staff also reported less challenging behaviour and bullying at the school (Pace, 2012).

In another mixed method study in a primary school in Malta, Cefai et al. (2014) reported that CT students, compared to control group, showed more positive academic and social behaviours and fewer social, emotional and behaviour problems. The teachers reported that CT had a positive impact on the students' behaviours, such as listening, attention,

collaboration, and better relationships with peers. The students said that CT helped them to make friends and have better peer relationships, to improve their behaviour and to control their emotions. The great majority of the students enjoyed CT and would like to have it in their curriculum; similarly the teachers found CT a useful and meaningful experience and would like to do it again next year. When asked what aspects worked well, both teachers and students underlined the experiential, practical, and enjoyable aspects of the sessions, such as energisers, visualisation, games, singing and play.

CT is organised in a number of primary schools particularly through the Nurture Class, but there are plans to introduce CT in all primary schools in Malta through a staged approach, starting with the early years (4-8 years) and then followed by the junior primary school years (9-11 years). The plan is that the classroom teacher will first start using CT as a medium of instruction for the academic subjects, which will subsequently be followed with the use of CT for social and emotional education.

Inclusive education

One of the major reforms in the recent history of the Maltese educational system has been the introduction of inclusive education about two decades ago. The vast majority of children and young people in Malta receive their education in mainstream schools and are provided with support according to their needs. More than 90% of children and young people with individual educational needs (IEN) attend mainstream schools, with less than 0.5% of the total school population attending special schools (European Agency for the development of SEN, 2010). Special schools have been turned into resource centres providing their expertise and resources to children and young people attending mainstream schools, while still catering for a small

group of children with multiple and complex learning difficulties. This reform also saw the employment of Learning Support Assistants (LSAs) to support students with individual educational needs, in both state and non-state mainstream schools. Initially the LSAs started providing their support on a one to one basis, but over the past years, the system is moving towards a classroom LSA who supports the teacher in delivering the curriculum to all the learners. The classroom teachers are thus taking more responsibility for inclusive education, seeing LSAs not as teacher-substitutes for students with IEN, but as a whole classroom resource. Recently Inclusive Coordinators (INCOS) have also been introduced into all state schools to coordinate and mobilise support for students with IEN, working with LSAs, staff, parents and professionals, to ensure the educational needs of all learners are adequately addressed. This includes holding school-based, transdisciplinary case conferences to assess the educational needs of the students and develop Individual Educational Plans accordingly. Educational and psychological support services, such as early intervention teachers[5], complementary teachers[6], the specific learning difficulties service and the school psychological service, also provide support to schools in this area. Level descriptors for each subject of the national curriculum areas have also been adapted for children whose level of functioning is below those levels usually achieved by 6 year olds. These are intended as key resources for teachers and LSAs in ensuring the engagement of students with intellectual disability in all the curriculum subjects. Various programmes of initial and continuing training of teachers and LSAs have also been organised to complement these reforms.

Another recent reform has been the networking of all state schools in Malta in ten regional colleges, whereby students now remain with their peers throughout their school

More than 90% of children and young people with individual educational needs (IEN) attend mainstream schools ...

life, with all primary school students in one regional college going to one secondary school (boys or girls). This replaces the former system where students were selected according to their 11+ examination and channelled to different secondary schools, according to their performance at the end of their primary school cycle. Students now attend and learn together in one school, where each learner has access to learning opportunities adapted according to his or her needs.

The Maltese educational system has gone a long way towards providing an educational system which adequately addresses the individual educational needs of all learners. Inclusive education, however, is an ongoing process, and various challenges remain in ensuring that schools operate as real inclusive communities. For instance, there is some concern that what is still happening in some schools is mainstreaming, namely simply placing children with individual education needs in regular schools, rather than inclusion which implies a change in the curriculum, structures and school ethos to facilitate the meaningful participation of each learner (Bartolo, 2010). Some of the most pertinent challenges in this regard include amongst others:

- to ensure that all students complete their secondary education with success: at the moment a substantial number of students leave school without functional literacy skills and/or any certification or qualification; this group is at high risk of unemployment, poverty, marginalisation and social exclusion;

- to ensure that more students complete post-secondary education, as Malta has the highest rate (22%) of early school leavers in the EU. This group of students is at risk of social exclusion and social disadvantage once they enter the adult world;
- to provide more support for children coming from socially disadvantaged backgrounds (22% of Maltese children live in poverty) who may be at risk of learning difficulties, school failure, absenteeism, social exclusion and mental health problems;
- to ensure a quality education for children of immigrants and refugees, particularly those with different cultures, religion and languages, and promote a culture of diversity and appreciation of multiculturalism in schools;
- to support the inclusive education of students with challenging behaviour and reduce their risk of segregation and exclusion;
- to improve the educational support services to ensure timely, adequate and regular assessment, intervention and reviews in schools;
- to continue strengthening and sustaining the participation of children, teachers, parents and community members in the work of each school; the collaboration and engagement of parents and community members in schools is critical to the success of inclusive education;
- to continue providing resources and regular training of school staff in inclusive practices: this does not include only knowledge and skills such as the use of inclusive-friendly and flexible curricula, resources and pedagogy adapted to students' diverse needs, but what is equally

important is to inculcate the beliefs and attitudes conducive to inclusive education.

Social, emotional and behaviour difficulties

One of the challenges of inclusive education is the education of students with challenging behaviour. These children are often at risk of exclusion, disengagement, absenteeism and mental health problems. When asked to consider the teaching of students with individual educational needs, classroom teachers prefer students with other forms of difficulty than those with social, emotional and behavioural difficulties (SEBD) (Kalambouka et al., 2007; Tanti-Rigos, 2009). Indeed students with SEBD are usually the least liked and understood students (Baker 2005; Kalambouka et

Students with SEBD in Maltese schools are entitled to the provision of adequate and tailored support for their learning and behaviour in their own schools (Bartolo et al., 2002), and the great majority of such students are supported in mainstream schools, with less than 1% of such students in special settings. Nurture Classes have been introduced in mainstream primary schools in the last decade, providing an early intervention programme for young vulnerable students on a part time basis. In Nurture Classes, students are supported to develop the requisite social and emotional learning competencies within a safe and caring environment (see Case Study 1). A similar service, Learning Support Zones, is provided in secondary

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Indeed students with SEBD (social, emotional and behavioural difficulties) are usually the least liked and understood students (Baker 2005; Kalambouka et al. 2007), the least likely to receive effective and timely support (Kalambouka et. al. 2007; Ofsted, 2007), and the most vulnerable to school failure and premature school leaving, social exclusion and mental health problems (Cole, Daniel & Visser, 2005; Colman et al., 2009)

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al. 2007), the least likely to receive effective and timely support (Kalambouka et. al. 2007; Ofsted, 2007), and the most vulnerable to school failure and premature school leaving, social exclusion and mental health problems (Cole, Daniel & Visser, 2005; Colman et al., 2009). They are the only group for whom punitive, exclusionary responses are still permitted by law, making SEBD the only IEN category which exposes the student to increased risk of exclusion as a function of its identification (Jull, 2008).

schools, where students are provided with behaviour support and social and emotional learning on a part time basis to facilitate their learning and social inclusion in the mainstream classes. A small number of special schools, called Learning Centres, cater for the more severe cases of SEBD, with the long term objective of reintegrating the students back into the mainstream school. A number of support services are also available for students exhibiting SEBD, including *School Psychological Service, Educational Social Work*

Nurture Classes have been introduced in mainstream primary schools in the last decade, providing an early intervention programme for young vulnerable students on a part time basis

Services and *Guidance & Counselling Services*, while other agencies provide more specialised support, such as *Anti-Bullying Service, Anti-Substance Abuse Service, Child Safety Unit, Specific Learning Difficulties Service, Child Guidance Clinic*, after school literacy and family support programmes, and parental training (Cefai & Cooper, 2006).

The education of students with SEBD, however, remains riddled with various problems in both universal and targeted interventions. In contrast to other forms of individual edu-

sources to deal with very challenging behaviour. The support services are in many instances plagued by inadequate human resources, particularly such services as the School Psychological Service and the behaviour specialists, while a national behaviour support service for schools to integrate the various services in this field has not yet been set up (Cefai, Cooper & Camilleri, 2009). Nurture Classes in primary schools and Learning Support Zones in secondary schools have not yet been evaluated for their effectiveness as centres for emotional literacy, re-

There is also a lack of school staff education in responding effectively to challenging behaviour, with a number of schools lacking the expertise and resources to deal with very challenging behaviour

cational needs, some schools and teachers remain unsympathetic towards the inclusion of this group of students due to their challenging and disruptive behaviour. In a review of studies on the narratives of Maltese secondary school students with SEBD, Cefai and Cooper (2010) provide a grim picture of students who feel unloved and unwanted by their teachers, victims of an unjust and oppressive system, unsupported in their needs and excluded from the academic and social aspects of everyday life. There is also a lack of school staff education in responding effectively to challenging behaviour, with a number of schools lacking the expertise and re-

silence and behaviour support, while Circle Time in primary schools continues to be held sporadically in some schools but does not occur in others.

Social and emotional education within the new National Curriculum Framework
After a long process of consultation, the new National Curriculum Framework (NCF) was published in 2012, replacing the 1999 National Minimum Curriculum. The framework is built on the overriding principle of providing children and young people with "an appropriate entitlement of learning that enables them to accomplish their full potential as

individual persons and as citizens of a small State within the European Union" (Ministry of Education, Employment Family, 2012, pxiii). Amongst the key principles informing the curriculum, we find *entitlement*, namely that every child is entitled to a quality education experience, with all learners being supported to develop their potential and achieve personal excellence (including the development of a holistic education relevant for life); *diversity*, whereby all children can learn, grow and experience success by respecting diversity in all its forms, promoting an inclusive

education. It includes Physical Education and Sport, Personal and Social Education, as well as aspects of Home Economics. The learning experiences in this content area are aimed at "equipping learners with the necessary knowledge, competencies, skill, attitudes, and values which they need to maintain, promote and enhance physical, emotional, psychological and social wellbeing throughout their school life and as lifelong learners. Educators are encouraged to collaborate with parents and the wider community to ensure meaningful and long-lasting experiences in

… research evidence indicates the ineffectiveness of fragmented, add-on programmes in social and emotional education, while clearly underlining the effectiveness of programmes taught and reinforced by the classroom teacher (Durlak et. al, 2011; Greenberg et al., 2003)

environment, and ensuring policies and practices that address the individual and specific needs of the learners and learning community; a *developmental approach* whereby within and across all learning areas and subjects, the curriculum meets the needs of learners according to their stage of development; and a *learner-centred approach* to learning, including active and personalised learning, relevant and meaningful learner engagement, negotiation among learners and teachers, and the promotion of self directed and lifelong learning.

The curriculum includes a number of learning areas which are directly related to social and emotional education, such as religious and ethics education, education for democracy, and visual and performing arts, but Health and Physical Education is the content area most focused on social and emotional

order to inculcate a deep understanding of 'self', 'other' and the impact of choices and actions upon individuals, communities and the environment" (Ministry of Education, Employment and Family, 2012, p35). It is interesting to note, however, that while the classroom teacher in the primary school is directly responsible for teaching most of the content areas of the new curriculum framework, including Physical Education, Home Economics and Citizenship, personal and social education is still the responsibility of peripatetic specialist teachers from outside the school. As already mentioned, research evidence indicates the ineffectiveness of fragmented, add-on programmes in social and emotional education, while clearly underlining the effectiveness of programmes taught and reinforced by the classroom teacher (Durlak et. al, 2011; Greenberg et al., 2003). In their meta-analysis of over 200 studies,

Durlak et al. (2011) found that when classroom programmes were conducted by the teachers themselves, they were found to be effective in both academic and social and emotional literacy, and that only when school staff conducted the programmes did students' academic performance improve. They recommend that social and emotional education needs to become a core area of the curriculum without the need for outside staff for its effective delivery.

The NCF also includes seven cross-curricular themes, namely Literacy, Digital Literacy, Learning to Learn and Co-operative Learning, Education for Sustainable Development, Education for Entrepreneurship, Creativity and Innovation, and Education for Diversity.

would have been given a more central role at both curricular and cross curricular levels, where students would have the opportunity to learn, observe and practice the social and emotional skills across the curriculum (cf. Cefai & Cavioni, 2014).

Good practice in social and emotional education

Against the background described in the previous section, various initiatives have been going on in a number of schools in Malta to promote social and emotional education, ranging from universal interventions such as Personal and Social Education (PSD), Circle Time and creativity, resilience enhancement, and staff education at both initial education and continuing professional development lev-

(Nurture Classes) provide a short term, safe learning environment which is responsive to the pupils' needs with the objective of facilitating their eventual reintegration into the mainstream classroom, thus operating as a transitional early intervention provision

While some of these cross-curricular themes address issues related to social and emotional education, such as Learning to Learn and Co-operative Learning, and Education for Diversity, social and emotional education is a fundamental aspect of education and pervades all aspects of the teaching and learning process. The NFC makes little mention at both primary and secondary levels of the alignment of social and emotional education with the other subjects of the curriculum. In view of the clear and consistent evidence of the crucial role which social and emotional education plays in learning, academic achievement and social and emotional wellbeing, hope had been held that social and emotional education

els, to targeted interventions such as Nurture Classes, transformative drama, and pastoral care support for students with social and emotional difficulties. This section provides three detailed case studies illustrating good practice in social and emotional education in Maltese schools.

Case study 1: Nurture Class, Circle Time and drama in a primary school

Birzebbugia is a middle sized town at the mouth of the south eastern harbour of the Maltese islands, facing the North African coast 300 km to the south. Its ancient remains include Ghar Dalam (the Dark Cave) with fossil bones of dwarf elephants, hippopotami and

other animals dating more than 500,000 years old, indicating that the island was once linked to continental Europe. The cave also contains human remains dating back to 10,000 years, suggesting the first known human activity on the island. The town is also the place of a 4,000 year old Bronze age fortified settlement. It was also at this harbour that Napoleon Bonaparte's warships landed and ousted the Knights of St John from Malta at the very end of the eighteenth century. Today the town has developed into a popular seaside resort with a population of about 10,000 inhabitants, it has also a substantial group of African migrants who arrived on boats from across the Mediterranean in the last two decades or so.

Nurturing education. The local primary school forms part of the regional St. Benedict College, and caters for about 600 students with a staff complement of 65, including administration, teachers and learning support assistants. A considerable number of pupils come from low socio-economic background, and about ten percent of the students receive support for social, emotional and behavioural difficulties, including social, economic and family issues. The school organises a number of initiatives and services to promote social and emotional education. At the centre of these initiatives is the Nurture Class (NC) led by a teacher and an LSA trained in Nurture group principles and practices and in social and emotional education. NC have been introduced in a number of primary schools in Malta to provide young children experiencing SEBD with the necessary skills to enable them to fully engage in the social and educational experiences at their school. They provide a short term, safe learning environment which is responsive to the pupils' needs with the objective of facilitating their eventual reintegration into the mainstream classroom, thus operating as a transitional early intervention provision. They

offer a flexible, age-appropriate learning programme within a structured and carefully paced learning environment to help pupils develop secure expectations and consequently a sense of emotional security, as well as social emotional learning (Cooper & Tiknaz, 2007). Children spend up to two terms in the group, usually consisting of 8 to 10 young children, and follow a structured programme, which includes circle time, social and emotional education, breakfast, creativity, structured play, as well as academic learning. There is close collaboration with the parents as well as with the mainstream classroom teachers.

The original Nurture groups were developed in the UK in the early 1970s, operating according to Bowlby's attachment theory in seeking to recreate early experiences in order to address the unmet social and emotional needs of young children (Bennathan & Boxall, 2000). Since then, they have been introduced in other countries such as Canada, New Zealand and Malta (Cefai & Cooper, 2011; Colley, 2009; Reynolds, MacKay & Kearney, 2009), and have been found to be effective in promoting the healthy social, emotional and cognitive development of vulnerable young children (Binnie & Allen, 2008; Cooper & Whitebread, 2007; Reynolds, MacKay & Kearney, 2009).

In Malta NC operate both as a prevention and early intervention provision, as well as strengthening the respective schools' capacity to accommodate for the needs of pupils with SEBD by expanding mainstream teachers' understanding of SEBD and equipping them with the skills necessary to respond effectively to these difficulties (Cefai & Cooper, 2011). While Nurture Classes in Malta operate on the principles and practices espoused in this therapeutic approach to education, they have been modified to reflect the espoused values upon which the Maltese educational system is

based, making use of its existing strengths and resources (Ibid., 2011). One of the characteristics of Maltese NC, in line with the inclusive education system in the country, is that they are located in the local mainstream schools and that they operate on a part-time basis, with pupils spending only three half-days in the NC, with the remaining time spent in the mainstream classroom. Cefai and Cooper (2011) have proposed a framework for Maltese NC operating as inclusive early intervention centres for students experiencing difficulties in their social and emotional development, a resource centre for school staff

evaluation on the present NC in primary schools is being carried out.

Early intervention. The NC at Birzebbugia Primary School is housed within the mainstream school, consisting of a large classroom divided into various sections, including the play area, the learning area and the kitchen. It is run by a specially trained teacher in Nurture groups and social and emotional education, together with a learning support assistant. The class consists of a small number of early primary school students (usually around 8), aged between 5 and 7 years old, who attend the class

This is in line with the concept of the nurturing school, whereby the NC (Nurture Class) generates a positive ripple effect across the whole school, and thus the school itself becomes a nurturing community, eventually making the nurture class itself redundant (Binnie & Allen, 2008; Cooper & Whitebread, 2007; Reynolds, MacKay & Kearney, 2009)

in behaviour support and social and emotional education, and a centre for parental support and education. While some NC may be operating along the same lines as those described in this case study, this may not be the case with other NC, and the two authors have long argued for an assessment on the operation of NC in Malta.

Preliminary results from a number of pilot nurture groups in Maltese schools suggest that NC provide effective support for pupils with SEBD, facilitating their social emotional learning and educational engagement and their consequent inclusion in the mainstream classroom (Ibid., 2011). Presently a national

three times a week on a part time basis for one school term. The students are referred by the Head of school/Head of Pastoral Care with the consent of the parents, and they are then assessed by the NC teacher who identifies their needs and draws up learning outcomes in the form of an individual educational programme. The activities and interactions during NC time are focused on creating a safe, secure and structured learning environment where the children develop emotional security and social and emotional learning which will facilitate their engagement when they are back with their mainstream peers. Activities include circle time where students practice social and emotional

A day in the life of a Maltese Nurture Class (from Schembri-Meli, 2010)

The day started with the pupils being registered in their respective mainstream classes so that they maintain links with their own classes. This is crucial in the development of relationships between the pupils and their class teachers and peers. The nurture group staff then collected the pupils and brought them to the nurture group room. First, the nurture group and the pupils sat in a circle on a large carpet and went through the group's own register. This offered an opportunity for counting and working out simple number problems. The pupils and the staff talked about the day and the date and discussed what the weather was like. The pupils were given the possibility to express their own feelings and stick their name tags under the state of emotion that matched their feeling. Later the group discussed the time-table for the day, with the pupils following a visual time-table. Circle time was always concluded with action songs, with new songs introduced gradually so that the pupils could build on their favourite repertoire.

The literacy and numeracy sessions were based on material used in the mainstream class and were held in consultation with the respective class teachers. The pupils were given individual attention according to their specific needs.

Breakfast was shared in the kitchen and pupils were given an opportunity to practice speaking and listening skills. They laid the table and also took turns to clear up and help with the washing up. The concept of rotation for different duties helped to instill responsibility in the pupils and fairness in sharing duties.

During free play the pupils were able to choose their preferred game from the various ones available. The most popular games were board games such as snakes and ladders, sand play, and the dressing up corner. These activities enabled pupils to choose games according to their likes and individuality while promoting team work and creativity at the same time.

During the brain gym sessions, the pupils engaged in a series of simple physical exercises coupled with clear directions of movement. The arts and crafts session boosted the pupils' self-esteem while promoting their creative skills by allowing them to express their ideas in a semi-structured, enjoyable activity. Music and drama, cooking and gardening were used alternately during this session. During storytelling, the use of social stories helped the pupils to tackle and discuss particular targeted behaviours together with the staff. The objective was to communicate ways to modify particular behaviours in a non-threatening, positive way.

A typical day at the nurture group came to an end as it started, that is, with circle time. During this time of the day, pupils and staff celebrated the successes of the day, and ended on a positive note before returning to their respective mainstream classes. This procedure boosted the pupils' self-esteem, with positive ripple effects in the mainstream classrooms

learning, structured play, art and crafts activities, and group breakfast. The relationship between the students and the NC staff is at the core of all the activities taking place in the class, serving as a scaffold for students to engage in academic learning and prosocial behaviour. Other mechanisms underlying the operation of the NC include the relationship between the staff themselves serving as role model of social and emotional learning, positive reinforcement of targeted behaviours, and active engagement in practical, hands-on and developmentally-appropriate activities.

Support to school staff. The NC staff also work in close collaboration with the mainstream classroom staff to ensure continuity of support, so that mainstream staff are clear about the aims of the NC, and remain actively involved in the education of the students. The NC staff hold frequent discussions with the whole school in the provision of breakfast and lunch clubs, the latter for students in need, and the former for the whole school. They also support the after school Club 3+, where children are able to remain at the school to do their homework, art and crafts, cooking, and similar activities.

Parents are welcome to visit the NC (Nurture Class) and they can attend the activities taking place there, such as circle time sessions

class teachers, while the NC LSA also provides support to the NC students in their mainstream classroom. The NC staff also provide their expertise to the mainstream staff in social and emotional education and behaviour management in various ways, such as providing consultation and peer support to individual members of staff, holding staff training in circle time and behaviour management, and conducting whole school initiatives in emotional literacy and positive behaviour support. This is in line with the

Parental education. The NC staff also work closely with the students' parents, seeking to collaborate closely with them in the education of their children as well as supporting parents through information, parental education, family support, as well as material support, such as the provision of books, stationary, a school uniform and school lunch, when needed. They are also referred to the available support services in the community, both for their children and for the family as a whole. Parents are welcome to visit the NC

I feel that on a school level there has been a change in behaviour. The children are more aware of how they should act in school (Classroom Teacher)

concept of the nurturing school, whereby the NC generates a positive ripple effect across the whole school, and thus the school itself becomes a nurturing community, eventually making the nurture class itself redundant (Binnie & Allen, 2008; Cooper & Whitebread, 2007; Reynolds, MacKay & Kearney, 2009). The NC staff also liaises with the

and they can attend the activities taking place there, such as circle time sessions. They are also frequently informed about the progress of their children. In this way the NC also operates as a centre for parental education, although this is limited to the parents of the children attending the class.

Staff's and students' experience of CT in a primary school in Malta (from Pace, 2012)

There are a lot of things that are different (since the introduction of CT). If you look at behaviour, the children have changed. If you look at self-esteem, there were parents who told me their children got better. I had children who didn't want to come to school and now they are coming. Children are more cooperative with each other. Sometimes children used to come to my office and tell me that they fought with each other. Many of those children aren't coming anymore. Also one teacher told me how much the children are now listening to each other. (Head of School)

I feel that on a school level there has been a change in behaviour. The children are more aware of how they should act in school... Before I started Circle Time in class, there were children who bullied others. Others resorted to challenging and aggressive behaviour. I feel that the children in my class are opening up more. The children also learned different strategies like anger management strategies or walking away from children who make them angry instead of fighting. (Classroom Teacher)

Before Circle Time the children did not listen to each other. I feel that now they are observing what is happening in class more, they are using problem-solving strategies and are coming up with the solutions themselves...(Classroom teacher)

Before we started doing Circle Time, there was a lot of fighting and competition in class. They became more aware of issues such as bullying, fighting and teasing. In Circle Time we dealt with these topics in a positive and proactive way. The fighting decreased. (Classroom teacher)

I liked the activity when we had to be responsible for a friend in class for a week. I took care of a friend and a friend took care of me (Student)

I liked it when we changed places because I used to sit next to different people and I managed to make new friends…We learnt about teasing and about bullying and what should we do when we see someone hurting someone else. (Student)

I learned new words about feelings and I can understand why I feel in different ways sometimes. (Student)

We did activites on how each person has good things like for example I am good in Maths and my friend is good in drawing and how we could help each other. (Student).

Circle Time. The NC also runs Circle Time (CT) sessions both at a universal level (whole mainstream class) and through targeted interventions (with a small group of identified students). The NC staff has three types of CT programmes at the school, namely a universal intervention programme, a targeted intervention programme, and a mixed programme. The first is a CT programme for whole classrooms, which usually takes place through referral by the classroom teacher, with the NC teacher holding a CT session in the mainstream classroom with the participation of the classroom teacher. One session is held every week for one school term. The programme focuses on particular social and emotional competencies according to the needs of the group, such as bullying, problem solving and conflict resolution, and collaboration. Similar but shorter sessions are held

with the kindergarten classes, with a particular focus on strategies such as singing, storytelling and the use of puppets. Sometimes these sessions focus on particular social and emotional skills addressing concerns raised by the kindergarten assistants about the behaviour of particular children. Again these are held for one whole school term. In both

lar meetings at the college, including case conferences on the provision of psycho-educational support for students experiencing learning difficulties and/or SEBD, either making use of resources from within the college itself or by referral to external support services, such as psychological services, social workers, youth workers, and family therapy.

(The drama project) encouraged both teachers and parents to listen more and to provide their children with more opportunities to voice their feelings, thoughts and ideas (Ms Audrey)

these programmes the mainstream classroom staff are also present and they continue to build on the CT skills during and after the completion of the programme. The NC staff also organises a CT programme for a small number of older children (junior primary school, 9-11 years) in the NC classroom. The students are referred by the classroom teachers and the Assistant Head for Pastoral Care and the programme is developed according to the students' needs. Frequent areas of intervention include anger management, problem solving skills and conflict resolution. Weekly sessions of 45 minutes are held over one school term.

Transdisciplinary working. The NC staff also works closely with the school administration, particularly the Assistant Head responsible for Pastoral Care, as well as the College Interdisciplinary Team. The College Team is formed of a number of professionals such as vocational guidance teachers, school counselor, prefect of discipline[7], and inclusion coordinator, and it works on both policy development and implementation, as well as on providing support for individual children experiencing difficulties. The team holds regu-

The team also works on staff training, such as how to deal with bullying, responding to challenging behaviour, and inter-agency working.

Drama for social and emotional education. The NC is also participating in a school drama project focused on the daily challenges of students and their families, with the aim of equipping the children with the requisite skills to cope with such challenges. A group of children from the school, including some of those attending the NC and the CT programmes, first brainstormed and discussed personal and family issues and how to address those challenges, and then wrote down their reflections in a journal with the help of the staff. The objectives of the brainstorming sessions and group discussion were to enable students to become more aware of the different difficulties that can be faced in a family, to understand more deeply the different challenges of their own families, to learn to address difficult situations more positively, and to share experiences and acknowledge that all families go through difficult periods in life. The students then used their journals to write, together with the drama teacher, a sketch with two endings, one positive and

A drawing of their family by one of the pupils who took part in the project

one negative, to facilitate discussion following the role play. The journal writing was intended to encourage the students to become more self-reflective, develop their analytic and problem solving skills, enhance their intra-and inter-personal skills, and to develop positive and constructive solutions. The children then filmed the sketch and presented it to the NC students, who discussed the play and the two endings with the help of the staff, underlining the most appropriate ending. A song with lyrics related to the theme was also performed during the drama session for the NC (see box below). Through drama the students were expected to enhance their listening and concentration skills, to develop more self awareness, to strengthen their language and communication skills, to build their confidence through creativity and positive collaboration, and to discover the art of script- and song-writing. The students then participated in an arts and crafts session where they developed a number of artefacts related to the theme of the play, which were then exhibited at the school. The Art and Craft activity was intended to help the pupils develop higher thinking skills, build their self esteem, gain positive emotional responses to learning, engage in a variety of learning styles, and develop entrepreneurial skills through the production of their own craftwork. Ms. Audrey, NC teacher and one of the school's project coordinators, describes her thoughts on the outcomes of the project:

I Will Be Here

Lyrics by pupils of the Drama Group
Music by Ms Isabella Incorvaja

Your smile fills my heart with joy.
I love to hear your laughter.
I'm glad to have you in my life.
We'll walk this road together.

When I look at you I see
The beauty that surrounds you.
You are a precious gift to me.
You always carry me through.

Chorus: I'm here for you
When you stumble when you fall.
Take my hand.
Take my hand
And I'll help you conquer all.
I will always be your friend.
Will be with you till the end.

In your arms I safely rest
I know how much you care.
Through the tears, through life's many storms.
You will always be there.

When you feel like you're alone
You don't have to look afar.
Here beside you standing I will be
Will be right where you are.

Chorus: I'm here for you…

I will listen when you speak
I will hold you when you cry
I will smile when you are smiling
Will be your stronghold till I die

Chorus: I'm here for you…

A poem by the school's drama group for the project

The children's participation was active and enthusiastic. All the written material was originally processed and written by the pupils themselves. This included the writing of the script of a sketch, the lyrics of a song, and the making of a big book. The children had the opportunity to voice their thoughts and enhance their creative talents. The weaving of the children's ideas was appreciated and commended by everyone present during the Literacy Evening organised by the College. The pupils' efforts and hard work were received by comments of praise and appreciation. The event was enjoyed by all, including students, parents, and educators. The whole project inspired educators to reflect more on their attitude towards childhood. It encouraged both teachers and parents to listen more and to provide their children with more opportunities to voice their feelings, thoughts and ideas. Most importantly, students with different academic levels from different social backgrounds teamed up and were all included in this beautiful celebration of talents, ideas and resourcefulness.

Case study 2: St Martin's College: a pioneer in inclusion, diversity and wellbeing

Our high standards of teaching for learning are embedded within an enquiry-based, knowledge-rich and inclusive environment. We plan stimulating and active learning experiences that arouse curiosity and fire the imagination. By developing emotional intelligence, encouraging effective communication and critical thinking, learners become responsible and autonomous. Every member of the community aspires to be a collaborative and creative lifelong learner able to confidently face new challenges in a fast-changing world (from the School's Mission Statement)

St Martin's College is an independent middle and senior school established about 20 years ago in Malta as an extension of an Early Years and Junior School founded about one hundred years ago. Together they form the largest independent educational establishment on the island, one of the first secondary schools in Malta to offer mixed ability and co-education. St Martin's College was purpose built in 1993 in a newly developed area in the centre of the island, according to the requirements of a leading modern college. Besides Maltese students, the college hosts students from 47 different nationalities (20% of the whole school population), with English being the language of instruction at the school. The middle and senior schools at St Martin's have a population of over 500 students, consisting of Levels 6, 7, 8 (10-13 years old) (Middle School) and Levels 9, 10, 11 (13-16 years old) (Senior School), and a staff complement of 100, including school administration, support staff, classroom teachers and learning support assistants. There are about 20 students in each classroom. The school is a fee paying independent school with the majority of students coming from the higher socio-economic, professional groups.

St Martin's College seeks to offer a broad based and well balanced curriculum, seeking "to remain at the cutting edge of educational development…with a strong academic team ensuring continuity and innovation in both content and delivery" (from the School Prospectus, 2014). At the same time, however, the school has invested heavily in creating a school ethos and climate promoting the wellbeing and social and emotional growth of its students. The following section describes some of the initiatives taken by the school in social and emotional education.

School was fun, it was n't dull.
Always bright with delight,

Level 8 was so great.
If only I could do it again and again.
(13 year old student)

Inclusion. "Inclusion is at the heart of the school ethos. The inclusive approach centres on students and their specific needs, recognising that all children learn in a different way and at different rates" (from the school's website). Well before the introduction of comprehensive college-based secondary education in Malta, St Martin's College was one of the few mixed ability secondary schools on the island. The college seeks to address the diverse individual educational needs of students by providing a differentiated curriculum in mixed ability, inclusive classrooms. It provides an Alternative Learning Programme, led by an inclusion coordinator and including a team of specialists, where students with particular educational needs are provided with individual attention and small group intervention by specialist teachers. The Programme ensures that the needs of the student and his/her family are recognized, that the environment is adapted to reflect individual students' needs, that services are coordinated to ensure that the needs of the student and their family are adequately met, and that staff are provided with continuing support and education in working with students with individual educational needs.

While co-education at a national level is being introduced in Malta in 2014-2015, St. Martin's has been one of the few co-educational secondary schools on the island in the past decades. Co-education has been described by the school support staff as a very positive experience for the school, contributing to the formation and healthy development of the adolescent students at a crucial phase in their development. While the school faces challenges related to behavior problems or learning difficulties, these are not related to co-education as

feared by some other schools which are wary of co-education.

When I first arrived at the school I was worried that I would have a hard time fitting in. However, I have a great group of friends and I have become closer to the other students in my class. The teachers are very helpful and kind. Due to this, I enjoy lessons at school, as the teachers are understanding and make the students feel comfortable. My favourite lesson would have to be drama, as it is a subject I'm interested in, and our drama teacher comes up with unique ways to make our drama lessons more interesting
(12 year old student)

Personal, social and health education (PSHE). This is a timetabled mandatory subject for all students, with a number of lessons per week. The content areas include amongst others, self awareness and understanding, peer pressure, responsible decision making, relationships, sexuality and sexual health, drugs education, citizenship education, and careers education. Lessons are child centred and experiential, with no formal assessment. The topics in both middle and senior school are the same ones as those in state schools, as described earlier in the section on PSD. In both middle and senior schools, PSHE also includes career guidance and education, study skills, and preparing for transitions. Students are also given the opportunity to spend two to three days in the college's dormitories (called Lived-Ins) participating in themed educational and recreational activities together.

Pastoral Care Team. The school's Pastoral Care Team (PCT) consists of the Pastoral Care coordinator, the Head of School, the school counselor, career guidance teachers, year coordinators called level coordinators and form tutors. It has two main roles, one

Virtue and Ethics Education Programme
(adapted from http://chs.edu.mt/)

This programme seeks to provide all learners, regardless of their belief system, a holistic education that leads to a process of self-discovery which nurtures and enhances a sense of moral and spiritual self, contributes towards their capacity to value, appreciate, perceive and interpret the world they live in, encourages an appreciation of the dignity of the human being and the responsibility of each individual towards others for the building of a better society, and promotes values that include justice, personal responsibility, respect, reflection and active engagement in moral issues.

It seeks to nurture the learners' character by encouraging them to become virtuous agents by formulating, exploring and becoming committed to the question of "Who should I become within the context I live in?" By exploring one's own and one's family's belief system, as well as well as the concepts, narratives and practical wisdom developed by different individuals and human communities through an inquiry-based learning approach, learners will be able to connect to their human nature in order to fulfil their unique potential.

Through **Symbol Literacy** learners are empowered to connect and relate to their contextual realities, seeking to answer such questions as: What is a good reason? What constitutes a fair society? Why does a global world create groups? The **Spiritual Dimension** seeks to raise issues that may answer such questions as: What do animals need to live good lives? Does anyone own the forests, oceans and the atmosphere? How should we treat living things? Finally, in developing **Character and Virtues,** learners will seek to answer such questions as: When should we give reasons? What are secrets and when and why is it OK to share them? What is prudence? Why is patience important in the modern world?

focused on all the development of all the pupils in the school, and the other targeted at students experiencing SEBD. In its first role, the team seeks to promote a whole school approach to social and emotional education, such as organizing events at the school (e.g. level. A long term goal of the PCT is that of 'anchoring' the social and emotional skills learnt during PSHE lessons in the whole school, linking what is happening in the classrooms and the school through a more coherent and integrated approach to social

(The Pastoral Care Team) carries out a needs analysis of the school in social and emotional education every year through which policies, staff education and interventions are then planned and implemented

Kindness Week, Disability Week, Wellbeing Week), developing policies, and broadening the PSHE curriculum issues at a whole school and emotional education. The second role is focused on targeted interventions for 'students of concern', particularly students

The School of Performing Arts
(adapted from http://chs.edu.mt/)

Originally a summer school for theatre arts, the school has been offering comprehensive theatre training to children and young people for about 15 years. It provides students with a safe and exciting environment where they are able to grow, create and gain self confidence while honing their artistic skills. The courses aim to develop vocal and physical expression, stimulate imagination, nurture ensemble work and strengthen concentration skills. Above all, we aim to boost young people's self esteem while having a fantastic time doing so! Classes are delineated according to age (4 to 18 years) and ability (Beginner Level to Company). Lessons range from acting and improvisation to music appreciation, ballet to hip hop, singing to drums. All course content is appropriate to age and ability, and aims to expose our young artists to various genres and styles of theatre arts. Open classes are held annually in order to give parents the opportunity to watch their children at work, while newsletters and assessments provide regular information about school activities and student progress.

experiencing high levels of stress or exhibiting behavioural difficulties. This role includes discussions, case conferences, assessment, intervention referrals to agencies, collaboration with parents, and extra support provided by the PSHE teachers. The approach is child-centred and focused on encouraging the child to take responsibility for his or her behaviour and its consequences. The PCT underlines the key role of the classroom teacher in resolving behaviour issues through a staged, positive behaviour management approach, making use of behaviour incidents as opportunities for learning social and emotional skills and positive behaviour. It also works around supporting the child as well as the child's family. The team meets once a week to discuss issues arising from these two aspects of its remit. It carries out a needs analysis of the school in social and emotional education every year through which policies, staff education and interventions are then planned and implemented.

Our school is busy and always bursting with activity…the teachers are demanding but fun and I mostly enjoy participating in break time fairs, the Langfest, the Junior Chef course and several other organised activities. This year I joined the

drama trip and spent a week in London. What an amazing experience. Roll on next year.
(12 year old student)

Year 8 became a family in just a few months. It was inspiring to learn about our plan for the future and preparing us for Senior School.
(13 year old student).

Creativity and Value-integrated Sports. Drama, art, music and film making activities feature regularly in the school's timetable, and are a key medium for the promotion of social and emotional education, particularly in self awareness, self expression and self regulation. Over the summer months, the school also organises courses in drama, singing, ballet, jazz, hip-hop, dancing, circus skills, singing and recording,, puppetry, make-up skills, prop-making, 'improvising Shakespeare', and short film production. At the end of the programme, students are given the option to participate in a mini production or a concert. Other initiatives include drama productions for the public, art exhibitions, and drama trips abroad. The school also pays particular attention to the students' physical development with sporting activities of all

types organized during breaks and during afternoon programmes and the summer school. The Value-integrated Sports programme seeks to inculcate values such as participation, teamwork, and respect towards opponents, colleagues and officials, through sports. The programme seeks to promote a culture amongst students that sport is not just about performance but about finding a balance between performance and teamwork.

> *Our drama classes are out of this world, you have inspired me and given me confidence to enjoy drama. I cherish the monologues I've written and learned and will keep them at the tip of my tongue, one never knows when one needs to recite a piece off the cuff!*
> (12 year old student).

Parental Coaching. The school has recently introduced a parental coaching programme where a parenting coach provides training, education, and psycho-educational support to referred parents, in cases of transitions, life

> *Everyone on staff has been wonderful to both William (not real name) and myself, and the teachers have been really fantastic as well, they truly appreciated him for who he was. They didn't try to stifle his creativity or his sense of humour. I also really appreciate the consideration for his issues with ADD, and will miss the benefits and philosophy of the school* (a parent of a 12 year old student).

Case Study 3: Primary schools as resilience-building communities

A semi-ethnographic, grounded theory project was undertaken by this author in three primary schools in Malta, seeking to unravel the mechanisms underlying the promotion of social and emotional education in the classroom. Extended participant observations were carried out in various classrooms in three schools which were operating as optimal learning environments and healthy social and emotional contexts for students, while semi-structured interviews were also held with classroom teachers, students and the school administrative staff. The study sought to capture the

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The school has recently introduced a parental coaching programme where a parenting coach provides training, education, and psycho-educational support to referred parents …

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events and family stress and difficulties. Self awareness as parents, understanding children, making decisions and responding effectively to challenging situations, are some of the issues addressed during coaching. Parents are coached to reach agreed targets, through discussing the options available, making informed choices and developing and implementing a plan of action.

processes taking place in these classrooms and how these contributed to the promotion of positive social, emotional and academic behaviours amongst all the students in the classroom, including vulnerable ones.

Profile of the three schools[8].
St Anthony's is a medium-sized primary school in an affluent town in the centre of the island, serving a relatively mixed community

although more pupils come from the higher socio-economic groups. It has a student population of 500, with about 25 classes ranging from the kindergarten to Year 6 (age 11, final primary year), and a staff complement of 40 including administration, clerical staff, class teachers, kindergarten assistants, and learning support assistants. One characteristic of the school is the spacious, welcoming and student friendly environment, with murals of fairy tales and pupils' work exhibited in all parts of the school. Apart from a large, well equipped hall for whole school activities, the school boasts a library and a resource centre for teachers and pupils. The school has developed a reputation as a centre of excellence in student achievement, high staff commitment, and parental involvement.

St Mark's is a small primary school in the inner harbour area, a region with relative high levels of socio-economic disadvantage. It has a school population of about 200 students, with 15 classes, - with an average of 16 students per class,- and a total staff complement of around 30. The school has a large

investing in staff education, and recruiting parents' active involvement and support.

St Joan's is a relatively large primary school in the north of the island, with a student population of over 600, with most students coming from low socio-economic groups and from different cultural backgrounds. There are more than 30 classes with an average class size of 20 and a staff complement of 50. The school is spacious, with a large playground, a library, a resource centre and a large auditorium where school activities are held regularly. It has taken a number of initiatives to improve pupils' learning and behaviour, such as promoting inclusion and celebration of diversity in view of the considerable number of students with different nationalities, recruiting the support of specialist teachers, professionals and parents in students' learning and behaviour, and participating in national and international projects.

Schools as resilience enhancing contexts. A universal framework was developed from the study on how the classroom context may be organised in a way which promotes social

In resilience enhancing classrooms, classroom members are connected to each other, forming part of a 'common house of belonging'

playground and a state-of-the-art complementary teaching room where students with learning difficulties receive literacy support, while students' work is exhibited in the main entrance hall and the school's corridors. The school has engaged in a number of initiatives to improve student learning, attendance and behaviour, such as reducing class size, increasing specialist support for literacy difficulties, providing adequate support to students experiencing psychosocial difficulties,

and emotional learning and resilience amongst all students in the classroom. The framework construes classrooms as caring and inclusive learning communities, characterised by caring and supportive relationships, an ethic of support and solidarity, active and meaningful student engagement, collaboration amongst classroom members, inclusion of all students in the learning and social processes, positive beliefs and high expectations on the part of the teachers, and student

autonomy and participation in decision making. These processes are explained in more detail in the following section, illustrated with students' and teachers' own narratives.

Caring and connecting relationships. In resilience enhancing classrooms, classroom members are connected to each other, forming part of a 'common house of belonging'. Students feel safe, valued and trusted. They are supported in their learning and are encouraged to support each other. Teachers take on a dual role as effective and nurturing educators, supporting students' learning and academic success, while seeking to address their socio-affective needs. They appreciate the need to know the students well and to adapt their methods according to their needs. They reach out to their students, showing interest and respect, listening to their stories and concerns, expressing warmth and encouragement, providing nurture and support, and underlining their potential and strengths. They invest heavily in building relationships and in creating teaching and learning experiences within a culture of care.

> *We like her (classroom teacher) because she is always joking with us…explains everything so that we can understand… When I make a mistake she does not shout at me… Even if we are many pupils, the teacher still takes care of us.*
> (James, a 9 year old student at St Mark's Primary School).

> *My target is to win them over, then we can work together for the whole year. But I emphasise that they are very important for me, that I care for them as individuals, they are not just numbers in a group; what happens to them in their life is also important for me.* (Ms. Maria, Year 4 teacher at St. Mark's Primary School).

> *I am very open with them…and I try to be friends with them and help them behave better… Last year I had three difficult boys…but…the classroom climate helped them, I talked with one of them and I told him, I want us to become good friends because we have to work together.*
> (Ms. Maria, Year 4 teacher at St. Mark's Primary School).

An ethic of support and solidarity. Care, support, solidarity, collaboration, respect and celebration of diversity are the key values underlining student behaviour in the classroom. Students care for and support each other, and they work and play together collaboratively. They solve conflicts amicably and constructively. Instead of competing with each other, they help each other with their work. Supporting one another is a celebrated classroom value, competition is discouraged, and bullying and put downs are not tolerated. Peer mentoring, peer tutoring and buddy systems are key practices in the daily life of the classroom community.

> *We share between us…we help each other to finish work…we play together and do projects together…we help each other to finish early so that we can learn more… We work in all sorts of ways, but we like it most when we work as a team.*
> (A group of 9 year old students at St Joan's Primary School).

> *I do stories on helping one another, forgiving others, making friends, respecting one another, accepting each other, solving conflicts peacefully. I choose appealing books with pictures suited to the pupils' level, but occasionally I download the stories from the internet, invent the stories myself or make use of stories the pupils themselves might have written as part of their class or home work. I use many animal stories as children love*

animals and relate very easily with them.
(Ms. Bernie, Year 2 teacher at St Joan's Primary School).

Although I prepare work beforehand, I do a lot of spontaneous teaching and activities according to the situation.
(Ms. Gertrude, Year 4 teacher at St. Anthony's Primary School)

Active and genuine student engagement. Students are provided with opportunities for real engagement in the classroom activities. They participate actively and enthusiastically in experiential and meaningful activities that make use of student-centred and activity-based instructional strategies connected to the students' own life experiences. Learning is an enjoyable, inherently motivating, authentic process. The focus is on learning rather than just performance, away from the excessive emphasis on academic pressure and examinations. The celebration of the students' and group's achievements and efforts is a common practice. There is space for both Head and Heart in the classroom, a dual focus on academic and social and emotional learning.

'Everybody participates, everybody enjoys it, no one is bored in our class.'
(Mario, 7 year old student at St Joan's Primary).

Although I prepare work beforehand, I do a lot of spontaneous teaching and activities according to the situation. I prefer to go with the flow of the children, using spontaneous and creative improvisation…and I take ideas from children themselves because sometimes children teach you themselves.
(Ms. Gertrude, Year 4 teacher at St. Anthony's Primary School).

Inclusion and success for all. All students are included in the academic and social activities taking place in the classroom. Classroom membership is open to all irrespective of any difference in ability, background, interest or any other student characteristic. All students feel an important part of the community, and they have the opportunity to participate in the activities and to be successful in their learning. Support is made available to students with learning, social, behavioural and emotional difficulties through individual attention, peer support and additional support. Teachers encourage the practice of respecting and helping each other and frequently act as role models for such behaviours themselves. They have high but reasonable expectations for all their students and genuinely believe that all students under their care have the potential to be successful.

We did an exhibition together…and we went to show it to the Head and she was pleased with us, and we congratulated each other, and I was also happy that the others did something nice as we (Andrew, 9 year old pupil at St Joan's Primary School).

Everybody is good in this class not only me… Everybody has something special…pupils who finish work quickly, others who have many friends.
(Paul, a 9 year old student in St Anthony's Primary School).

We respect each pupil as an individual with his or her own needs, whoever he or she is… I think this is one of the important characteristics of this school… For me it is very important that we work all together, everybody, no distinction between good and weak, in fact those who are ready then help those who are still working.
(Ms. Maria, Year 4 teacher at St Mark's Primary School).

We are very united as a staff. I really liked to work with my colleagues this year… We fit like a jigsaw puzzle in our work…it worked out really well for both of us and for the pupils. (Ms. Gertrude, Year 4 teacher at St Anthony's School)

Collaborative learning and working. The students are supported to work collaboratively and construct learning experiences together. They do not compete with each other and do not need to measure their learning and achievement against those of their peers. All students contribute to the group tasks, each according to his or her own ability, and are rewarded for positive interdependent work and effort. The use of small group work and pair work, the recognition and celebration of the group's efforts and achievements, the discouragement of competition, the emphasis on learning for all, the teamwork between the class teacher and other adults in the classroom, such as Learning Support Assistants, and the collaboration between the class teacher and the parents, are all processes which help to promote collective and interdependent communities.

> *I like to work in groups because it is like you are building something, one knows something, another something else…and also because in a group you share and help others and you feel happy helping and doing group work.*
> (Albert, a 9 year old student at St Anthony's Primary School).

> *I don't like pupils competing with each other for grades. I discourage them from doing it and emphasise that we learn together. For instance, during group work I give a group rather than an individual score.*
> (Ms. Pauline, Year 4 teacher at St Anthony's Primary School).

> *We are very united as a staff. I really liked to work with my colleagues this year… Even when I am at home preparing, I phone them and tell them, look we are going to do this next week, let us meet…working together as a team sharing and exchanging material…we keep close contact with each other all the time…we adjust the lessons together to make sure we work in unison… We fit like a jigsaw puzzle in our work…it worked out really well for both of us and for the pupils.*
> (Ms. Gertrude, Year 4 teacher at St Anthony's School).

Choice, voice and high expectations. The students are provided with opportunities where they can be influential and autonomous in their learning. They are consulted on classroom activities and behaviours, given choices in their work, and valued as learners and individuals through recognition, positive beliefs and high expectations. Opportunities and encouragement for the students to set their own learning goals and direction, to evaluate their own learning, to make choices on how to behave and contribute to classroom rules, to find their own solutions to difficulties and conflicts, and to take roles of responsibility and leadership, address the students' basic need for autonomy. The recognition of students' efforts and achievements, the promotion of their academic and non-academic strengths, and the opportunity to be successful, help to affirm students' belief in themselves as able learners.

I like it when we make a mistake and we have to do it again, instead of the teacher giving me the answer, and similarly when we go to help others with their work, we also don't give them the answer…and in extra work we just do it ourselves, the teacher tells us: 'You don't need to come to me.'
(Jeremy, a 9 year old student at St Joan's Primary School).

One of the things the teacher tells us all the time is to try things out, not to give up. She says, 'If there is a difficult sum, we have to win, not the sum, we must not be afraid, we have to use our brains'…and when it is examination time, she tells us not to be afraid… I had many difficulties in Years 1 and 3 but with this Miss I have made a great improvement.
(Amanda, a 9 year old student at St. Joan's Primary School).

I involve the pupils in everything that happens in the classroom… We used to say that children are to be seen but not heard…but I listen to the pupils, it is important to listen to them, and let them express themselves. I do Circle Time in my class and pupils are given time to have their say, to express themselves, it works very well, the pupils love it. When somebody misbehaves, I make it a point to listen to what he or she has to say, and if I am wrong, I admit it…
(Ms. Erika, Year 3 teacher at St Joan's Primary School).

A multilevel, school-based framework for social and emotional education

Since independence fifty years ago, the Maltese educational system has undergone considerable growth and development as the country sought to adopt a system suited to its needs as a developing small island state. Various ongoing national, college and school level reforms have taken place regularly during these years, seeking to provide high quality education for all children and young people. The new National Curriculum Framework (Minister of Education, Employment and Family, 2012) provides a roadmap for an inclusive, humanistic, democratic and equitable system of education, underlining the provision of an appropriate entitlement of learning to enable all Maltese children and young people to reach their full potential as autonomous citizens. There is still a long way to go however, before the vision enshrined in the curriculum framework and other documents is actually translated into effective practice in schools and classrooms. Inclusive education has gone a long way to provide more access and opportunity to children with disability and learning difficulties, with Malta having one of the highest rates for mainstreaming in the EU. As mentioned earlier, however, ensuring the full participation of all students within a comprehensive school system, including vulnerable and disadvantaged children, remains one of the current challenges. As Maltese society becomes increasingly more diverse and multicultural, schools needs to invest more in the development of more effective practices promoting inclusion, equity and social justice. Early school leaving still poses a significant challenge, remaining the highest in the EU, while absenteeism and literacy problems in particular communities and localities are a cause for concern. The relatively poor results of Maltese students in reading, mathematics and science when compared to international standards have raised considerable concerns about the performance of Maltese students despite the high investment in education at a national level. In the Programme for International Student Assessment (PISA) amongst secondary school students in 74 countries, Malta was placed in the 45th position in reading, 40th position in Mathematics, and 41st position in Science, all three below the EU

and OECD averages (Ministry for Education and Employment, 2013a). The International Mathematics and Science Study (TIMMS) ranked Malta 40th out of 50 countries in science and 28th in mathematics (Ministry for Education and Employment, 2013c), while in the Progress in International Reading Literacy Study (PIRLS), Malta was placed in 35th position out of 45 countries in literacy and

bored and stressed by a performance-driven, competitive system. Within such a model of education, a broader, social and emotional education, has little currency, and may even be seen as a waste of time and resources. School staff and parents, for instance, may have doubts about the relevance of social and emotional education to academic learning, and may see it as taking precious time away

As Maltese society becomes increasingly more diverse and multicultural, schools needs to invest more in the development of more effective practices promoting inclusion, equity and social justice

reading skills (Ministry for Education and Employment (2013b). These results underlined the deficits of the Maltese education system in developing higher order cognitive skills such as creative and critical thinking, problem solving skills and enquiry based learning, due to its focus on lower order cognitive skills such as memory work and simple transmission of knowledge (Carabott, 2013).

There is also the danger that efforts to raise the academic standards of Maltese students to bring them more in line with European and international standards may lead, even if inadvertently, to a return to a culture of competition, examinations, and selection, with schools driven by the 'science of deliverology' to deliver results and reach set targets and performance indicators (Pring, 2012). International standards such as PISA, TIMSS and PIRLS could turn out to be become another League of Tables, underlining the segregation of rich and poor into separate schools resulting from competition (Ibid., 2012), with children and young people being

from the latter which may lead to lower achievement (Benninga et al., 2006). The evidence shows, however, that a focus on social and emotional processes in education does not weaken or detract from achievement. On the contrary, social and emotional education is at the heart of teaching and learning, providing a foundation upon which effective learning and success can be built and social and emotional learning developed. It promotes academic achievement, engagement, positive behaviour and healthy relationships (Dix et al., 2012; Durlak et al., 2011; Payton et al., 2008) and acts as an antidote against both internalised and externalised problems (Battistisch et al., 2004; Blank et al., 2009; Waddell et al., 2007). It enables students to regulate their emotions, cope better with classroom demands and frustrations, solve problems more effectively and relate better and work more collaboratively with others (Durlak et al, 2011; Greenberg and Rhoades 2008).

There is also the ongoing debate on the 'rise of therapeutic education', with concerns

(Social and emotional education) promotes academic achievement, engagement, positive behaviour and healthy relationships (Dix et al., 2012; Durlak et al., 2011; Payton et al., 2008) and acts as an antidote against both internalised and externalised problems (Battistisch et al., 2004; Blank et al., 2009; Waddell et al., 2007)

about the potential labelling and stigmatising of vulnerable children through the introduction of social and emotional learning programmes, particularly programmes targeting specific groups of children, such as Nurture Classes (cf. Ecclestone & Hayes, 2009; Watson, Emery & Bayliss, 2012). In addition it is argued that education is not about mental health and wellbeing, and that teachers are educators and not surrogate psychologists or mental health workers (Craig, 2009). This is a particularly salient point in contexts where teachers face increasing pressure to ensure ever higher levels of academic performance. Social and emotional education, however, does not equate with mental health difficulties or with turning schools into therapeutic centres. The traditional deficit discourse may have hijacked the idea of what social and emotional education is about, namely promoting wellbeing and maximizing growth and potential for all children, including those facing risks in their development. It is about preparing children and young people for the tests of life in the twenty first century, leading to the formation of academically, socially and emotionally literate young people who have the skills and emotional resilience necessary to navigate the uncertain but fast moving present and future (Cefai & Cavioni, 2014, Cooper and Cefai, 2009). Children and young people will need to be creative in problem solving and effective in decision making in their academic and social

tasks, to build and maintain healthy, supportive and collaborative relationships, to mobilize their personal resources in times of difficulty, and sustain their psychological and social wellbeing. Within this perspective, the goals of education become both cognitive and affective, and teachers are effective and caring educators in both academic and social and emotional learning. As Martin Seligman and colleagues put it (2009), for centuries schools have been about accomplishment, "the boulevard into the world of adult work…imagine if schools could, without compromising either, teach the skills of wellbeing and the skills of achievement".

In the line of the present needs and strengths of the Maltese educational system as well as the evidence emerging from the international literature, this chapter concludes with a framework for a whole school approach to social and emotional education. The framework proposes a positive health and wellbeing perspective of child learning and development, depathologising mental health, and positioning school staff as effective and caring educators in both academic and social and emotional education. It underlines the need for a whole school, multilevel and school based approach to social and emotional education, focusing on health promotion, prevention and targeted interventions involving the whole school community in collaboration with the parents, the local community

and the external support services (Cefai & Cavioni, 2014). Such an approach consists of the following components:

- Explicit and regular teaching of evidence based and culturally responsive social and emotional education as a core competence, with a set curriculum, available resources and trained staff to support consistency and adequacy of delivery. The structured teaching of social and emotional learning takes place throughout the school years, involving a similar process to that of other academic skills, with increasing complexity of behaviour, and social contexts requiring particular skills at each developmental level.

- Infusion of the social and emotional competencies into the other academic subjects in the curriculum in a structured way, thus reinforcing the competencies across the curriculum.

- A positive classroom climate where students feel safe and cared for, and where they have the opportunity to practice the social and emotional skills being learned; classroom relationships are the key to a positive classroom climate.

- A whole-school approach where the school community, together with parents and the local community, promotes social and emotional education in all aspects of the school, and where the skills addressed in the classroom are promoted and reinforced at the whole-school level in a structured and complementary way.

- Parental involvement and collaboration in promoting and reinforcing the learnt social and emotional skills at home.

- Targeted interventions: a staged, school-based approach with the onus on the school, in partnership with professionals, parents, services and the community, to provide the necessary support for students experiencing social, emotional and behavioural difficulties (SEBD). This requires in-tegrated, interagency working, with professionals and services working collaboratively together and with parents, school staff and the students themselves, where possible at the school, to support the social and emotional needs of children and young people. Provisions for students experiencing SEBD provide a continuum of services and settings matched according to the needs of the child.

- Social and emotional education becomes more central in initial teacher education, with the whole faculty engaged with students at curricular and cross curricular levels, both in providing social and emotional education for universal and targeted interventions, as well as supporting the mental health and wellbeing of the student teachers themselves. This will be sustained in continuing professional learning in social and emotional education provided regularly by schools for their staff.

- The social and emotional wellbeing of the staff and parents themselves also needs to be addressed within a whole school approach. For adults to be able to teach, role model and reinforce social and emotional education, they first need to be socially and emotionally literate and healthy themselves. This requires support structures which provide information and education for staff and parents in developing and maintaining their own social and emotional learning, wellbeing and health.

- Any social and emotional education initiative undertaken by schools requires a needs assessment to match the intervention to the needs of the school. This includes identifying existing good practice at the school and incorporating it into the initiative. The school also makes provision for organisational supports and policies to safeguard the success and sustainability of the initiative, including supportive management, active participation by the whole school community in

Becoming a citizen of the twenty first century requires a 'change in consciousness', away from performance, competition and sheer individualism to human growth, development, learning, collaboration, justice and peace (Cefai and Cavioni, 2014; Clouder, 2008; Noddings, 2012)

planning and implementation, provision of adequate resources, and alignment with regional and school policies.

- Finally any initiative needs to be monitored, evaluated and improved regularly at individual, classroom and whole-school levels.

Conclusion

Becoming a citizen of the twenty first century requires a 'change in consciousness', away from performance, competition and sheer individualism to human growth, development, learning, collaboration, justice and peace (Cefai and Cavioni, 2014; Clouder, 2008; Noddings, 2012). Martin Seligman (2009) calls this a 'new prosperity', one that combines health with wealth, with our resources geared to generate more wellbeing. Now we have the evidence and the tools to promote this 'new prosperity' amongst our children's and young people; not do to so, would be shortchanging our children by providing them with an inadequate education for the challenges and realities of the present century (Clouder, 2008).

Endnotes

[1] State schools in Malta are grouped into ten regional colleges, with each college responsible for all primary schools and the middle and secondary schools in the region.

[2] Post secondary schools usually cater for 16-18 year olds and provide vocational education or prepare young people for tertiary education.

[3] The golden rules for circle time are: *We listen to people, we don't interrupt; We are gentle, we don't hurt others; We are kind and helpful, we don't hurt anybody's feelings; We work hard, we don't waste time; We look after property, we don't waste or damage things; We are honest, we don't cover up the truth (Mosley, 2009).*

[4] Nurture class is a special class for young primary school children experiencing social, emotional and behavioural difficulties, situated in the primary school itself, with children attending the nurture class on a part-time basis for emotional literacy sessions.

[5] Peripatetic teachers who provide specialist support for young children in kindergarten and first years of primary school with individual educational needs.

[6] Primary school specialist teachers who provide additional support for early primary pupils experiencing literacy difficulties.

[7] The prefect of discipline is responsible for student behaviour and discipline in secondary schools, including correction of behaviour, application of disciplinary procedures in case of repeated misbehavior, and policy development, amongst others.

[8] The names of the schools have been changed. Details on the profile of the school were correct at the time of data collection; for more details on the project, please see Cefai (2008).

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Mexico

Social and Emotional Education in Mexico

Claudia Madrazo

Abstract

Mexico is the fourth most biodiverse and culturally diverse country on the planet. In the last forty years Mexico's population has grown from 20 to 112 million inhabitants, 76% of whom are under 45 years of age (INEGI, 2010). These demographic pressures along with multiple deeply rooted systemic factors (in the political, economic and societal realms) have all contributed to the erosion of the social tapestry of the country.

As a consequence of its complex social dynamics, Mexico is experiencing an escalation of violence among the younger generations, as evidenced by rising incidences of student disengagement, dropping out of school and suicide (CEAMEG, 2011).

This chapter describes the efforts of the Mexican government to introduce a systemic approach to social and emotional education (SEE). However, despite numerous SEE-related curriculum reforms, an integrated compulsory socio-emotional approach to education is still missing.

The three case studies in the chapter focus on the following:

AMISTAD para Siempre is the culturally adapted Spanish version of the *FRIENDS for Life* programme. It is a social and emotional programme, endorsed by the World Health Organisation, which is designed to enhance resilience by increasing social and emotional competence and decreasing anxiety and depressive symptoms in children and adolescents. Studies have shown that children and adolescents who take part in the programme increase their coping skills, their ability to think positively and their ability to form relationships.

Over half a million children in 28 Mexican states have engaged with *dia°* Programme (Development of Intelligence through Art). *dia°* brings visual and literary art into the education process, creating a safe space for students to contribute and uses dialogue as the main vehicle of the transformation process. The *dia°* methodology is being used in 20,000 classrooms in Mexico at present and over 2,000 principals have adopted it. 95% of teachers questioned in the case study observed positive benefits in terms of their students' emotional skills, and 78% agreed that the methodology also supported the development of their pupils' cognitive abilities. Claudia Madrazo introduces us to how the *dia* programme has been implemented at CAM 10 (a public Multiple Attention Centre in Mexico), highlighting the transformation of students, teachers and parents, and providing us with insights into how the *dia* programme works in practice.

The third case study focuses on the social and emotional education of the Mayan people in the Yucatan. This case study brings us to the most profound level of the educational process, to the core of our basic social values and mental models, to the roots of our ancient cultures. The case provides us with a fascinating insight into the importance of social and emotional education in the traditional Mayan way of life, and reveals the profundity and the fragility of

Mayan socio-affective skills which are nurtured in the communities in order to achieve "metaphysical balance".

Each of these cases reveals an orientation towards creating desirable futures and addressing fundamental problems that exist at different levels of the sociocultural system in Mexico. What is clear is that structural changes in curricula and continuous capacity-building for teacher trainers, principals, teachers, coaches and parents are urgently needed. The ultimate goal is to develop healthy learning communities, capable of co-creating and sustaining the complex processes of socio-emotional education, so the social tapestry can be reconstructed.

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Claudia Madrazo *grew up in a family of educators. Since she was young, she has been interested in learning and exploring the world. Her need for enquiry and discovery led her to art and its potential as a path of transformation. For her, education is a process that goes beyond formal learning.*

"As teachers and institutions we need to play a central part in the holistic development of students, promoting sensitivity, reflection, and critical consciousness. We must give them the intellectual and emotional stimulus to help educate complete beings in every sense of the word, capable of knowing themselves and able to change and act in the world with sensitivity and responsibility". – Claudia Madrazo

In 1992 Claudia founded La Vaca Independiente°*(The Independent Cow), a social enterprise focused on educational transformation and human development. She developed the innovative education methodology dia*° *(Development of Intelligence through Art) which enables the transition of the teacher as unilateral transmitter of information, into a mediator of a deep learning process who invites students to share responsibility for their learning and development.*

In 2010 she co-founded the Academy for Systemic Change, an initiative to enable leaders, communities and networks to catalyze and facilitate societal, environmental and economic well-being on a scale that matters.

In 2012, she founded TAE (Transformation through art and education), a non-profit organization formed by artists, educators and professionals committed to supporting education and art transformation.

Claudia is also engaged with conservation and sustainability issues and sits on the boards of The Nature Conservancy, the Cornell Laboratory of Ornithology, and the National Geographical Society.

Claudia has a degree in Communications and Mass Media from the Universidad Iberoamericana, and a Master's in Museology and Semiology of Cultural Objects from Essex University, U.K. She is the author of nine books as well as essays and articles.

Introduction

Mexico is a fascinating country with a long and complex history of five thousand years of continuous civilization and socio-cultural changes. It is the fourth most biodiverse and culturally diverse country on the planet. Mexico has existed since the Olmecs, seeding the multicultural vision, body of knowledge, wisdom, and social dynamics that makes up Mexico's identity. This complex and culturally *the transmission of knowledge, culture and social solidarity*. The concepts of free, compulsory, secular public schooling which promotes freedom and democracy have also defined Mexican public education for more than half a century. However, Mexico is facing severe educational difficulties, several of which have deep historical roots. Addressing these challenges may provide the means for the country to become a more active participant

Mexico is a vibrant country with 112 million inhabitants, 76% of whom are under 45 years old (INEGI, 2010)

rich world was further shaped as a result of the merge with the Spanish culture, which had at its core the values of XVI century Christianity. Over centuries, the multiple political changes have produced an array of socio-economic disparities.

Mexico is a vibrant country with 112 million inhabitants, 76% of whom are under 45 years old (INEGI, 2010). Great creative minds, arts, rich culture and an emerging economy coexist with enormous social disparity and paucity of opportunities for the most promising and productive members of the population. The purpose of this chapter is to share some deep questions and difficulties that we are currently facing in Mexico based on three situations in which we find the development of social and emotional education (SEE).

I. The Educational Context in Mexico

The principles that guide and identify the Mexican education system are summarized in the third article of the Mexican Constitution as follows: *Education is essential to build a free society and a sovereign state... Education* is the key to attaining *holistic human development, and necessary for developing and transforming Mexican society by promoting*

in today's complex and globalized world. Listed below are some of the country's more pressing challenges:

Regional disparities in the provision of basic education are being overcome, with the primary school system having an overall capacity greater than in most developing countries. However, access to middle school and higher education, enrollment and retention, are still very low and insufficient for serving the populations included in these educational sectors.

The 2010 Mexican population census reported that there were 32.5 million children between 0 to 14 years old in the country; this figure represents approximately 30% of the total Mexican population (INEGI, 2013). Out of these 32.5 million only 45% of children from 3 to 5 years old have received some pre-school education, and 4.8% of children from 6 to 14 years old do not go to school (INEGI, 2013). There are a significant number of Mexican children who are not developing their academic skills.

Across all educational levels, the quality of education is associated with the socio-economic

Access to middle school and higher education, enrollment and retention, are still very low

disparity that still prevails across the country; this can be corroborated through PISA test scores (OCDE, 2013) that repeatedly favours private schools and richer states in the nation. Not every school and not every region in the country supplies an adequate set of knowledge, skills, capacities, attitudes and values to its pupils nor is there an adequate school infrastructure, let alone access to digital technology.

Paying attention to the populations marginalized by poverty, by cultural differences, by physical or cognitive impairment, by migra-

Taking into account the challenges mentioned above, it is clear that Mexico requires a human and social developmental plan that can holistically empower Mexican society to fulfil the needs of the current social, economic, cultural, ecological and technological local and world complexity (Hopkins et al., 2007). The country must take into consideration scientific breakthroughs and current technologies to encourage the formation of multicultural, responsible and ethical people committed to the local development of their communities and country, as well as staying abreast of what is happening in the rest of the

Paying attention to the populations marginalized by poverty, by cultural differences, by physical or cognitive impairment, by migration or by gender, is an educational challenge that is still faced by the educational sector

tion or by gender, is an educational challenge that is still faced by the educational sector.

Access to the formal labour sector is limited, and few jobs are available for most of the population, either because the actual number of jobs are scarce due to the current economic upheaval, or because the educational training young people receive does not meet the needs and demands of the specific labour market sector.

There is a clear need to purge by means of education the growing violence and corruption that has flooded Mexican society in recent times.

world. We must bridge the wisdom of our ancient cultural traditions with the emerging technological and fast changing present, thus bringing the best of our traditions and the tools and possibilities of modernity together.

In that context, it is important to highlight that, when it comes to the different legal reforms and educational proposals that have taken place and have been made over the last thirty years, there has been a persistent lack of continuity in following-up educational programmes or policies, and instead, political and economic interests unrelated to education have always been an obstacle for subsequent development of educative projects. In that sense, three overarching educational

Education must become the fundamental system for constructing, preserving and ensuring peace and social security

challenges must be addressed to dissolve the blockages that have been an obstacle for the rise of education in Mexico:

1 Education and educational programmes must become a way to overcome cultural, economic, gender and social disparity.
2 Education must be the motor that leads to a more productive and enhanced economy. Social and economic welfare must be strengthened through forging strategic alliances between the educational sector (public and private) and local and foreign stakeholders (such as higher education institutions, the industrial sector, and nongovernmental organizations, among others).
3 Education must become the fundamental system for constructing, preserving and ensuring peace and social security, by involving the community in projects oriented to build and repair the social fabric, and by introducing and supporting social and emotional educational programmes throughout the country and across all educational levels.

II. Social and Emotional Education in Mexico

One of Mexico's most pressing educational questions is: what are the new ways in which we may provide individuals and communities not only with enhanced cognitive abilities and successful academic performance, but also with the means to develop emotionally assertive and socially committed citizens?

Mexico's cultural diversity, economic and gender disparities have created an uneven and sometimes vicious social landscape. The former can be seen through the escalating numbers of bullying cases reported by schools, symptoms of an underlying problematic situation (CEAMEG, 2011). The rapid spread of organized crime along the northern and central states of Mexico, which has created an atmosphere of fear and despair in many communities, has unravelled social bonds and eroded people's social confidence and interdependence.

These variables have been the focus of many of the latest analyses of Mexico's current educational situation, most of which focus on the need for an articulated SEE programme for students, teachers, and parents alike (CEAMEG, 2011), emphasizing the urgent need for building and retaining social cohesion.

In response, Mexico initiated an educational transformation and reorganization of the National Educational System in 1992, with the National Agreement for the Modernization of the Basic Education System (SEP, 2011). This initiative envisioned the development of committed individuals and an educational system that fostered academic, social and emotional skills. In 2002, a national endorsement called for committed individuals and the completion of the National Education System reforms, in order to secure students' holistic development, empower children to achieve the best standards of knowledge and develop citizens who appreciate and practice human rights, justice, and respect (SEP, 2011).

Following the same intention as the preceding initiatives, "The Curricular Reform", implemented in 2004, aimed to transform pedagogical practices by strengthening the

development of academic and social and emotional skills (SEP, 2004). The approach of an education based on developing skills and competences envisioned the cultivation of capable and well-rounded individuals within all levels of the educational system (SEP, 2011). It became an implicit requirement, then, that children needed to be the protagonists of their own learning process in all areas, including the social and emotional realm. To achieve this goal, the educational system would need to strengthen both the students' cognitive abilities as well as their affective processes. This new education programme was to be implemented at a national level in public and private schools. Enabling the development of affective, social, and cognitive skills then became an important aim of the educational process starting at the level of preschool education (United Nations Educational, Scientific, and Cultural Organization, UNESCO, 2011; Chávez, 2010).

According to this new programme, it was expected that children (beginning in preschool) would develop a positive sense of themselves, the ability to express their feelings, regulate their emotions, solve problems, communicate their moods and emotions through language, and use language to regulate behaviours while interacting with others (SEP, 2004). The required skills were grouped into personal, social and emotional skills (personal identity, independence, interpersonal relationships), and language and communication skills (learning to communicate one's needs through language). In the area of personal, social and emotional skills, the aims were that children would learn to relate peacefully with others and nature, to communicate effectively, to encourage team work, to learn harmonious ways to create emotional and personal relationships, to develop a personal and social identity, and to value and recognize Mexico's ethnic, cultural and linguistic diversity (SEP, 2009).

From 2007–2012, a new initiative introduced the vision that, beginning in preschool, children would develop a positive sense of themselves, express their feelings, learn fundamental social values, such as respect and tolerance, and learn to regulate their emotions and behaviour, in order to help adolescents (in particular) cope with and avoid drug addiction and violence problems, among other issues (SEP, 2009).

In order to address these harmful behaviours the programme Escuelas Seguras (Safe Schools) pointed out the need to develop lessons that would incorporate the education of values and attitudes in order to prevent bullying, promote human rights and democracy, and develop empathy and assertiveness among students. It was also meant to provide teachers with instructional strategies that would help them introduce into the classroom personal management and affective relationship skills by developing students' self-esteem, self-regulation, and autonomy in the decision making process (SEP, 2011). Elementary and secondary education curricular plans thus introduced social and emotional skills courses into Ethics and Civic Education that aimed to construct ethical views and commitments linked to the students' personal and social development (SEP, 2011).

As a response to these societal needs, a variety of programmes and methodologies have been created to promote and provide guidelines to encourage social and emotional education in Mexico. Among the institutions developing these programmes are the National Centre of Evaluation for Higher Education, the Mexican Commission of Educational Research, the Educational Research Department of the CINVESTAV, the National Institute for the Evaluation in Education, and the National Pedagogical University. These institutions have participated in the International Academy of Education and the International

Bureau of Education in the creation of academic guidelines for social and emotional education (Elver, 2003).

Most of these organizations continuously encourage, support and guide schools to foster coping skills and introduce spaces within the classroom to address life tasks such as dealing with frustration and anxiety, creating and maintaining relationships, communicating effectively with others, naming one's emotional states, and being aware of others' needs. However successful some of these programmes have been, the majority of teachers have failed to incorporate social and emotional abilities as an integral part of learning, and have tended to separate emotions from the learning and teaching dynamics.

the design of academic curricula and/or within the teacher trainings' continuing professional development programmes, and there are few explicit guidelines as to how SEE should be incorporated into the daily lessons. We have general aims but not concrete actions or programmes (UNESCO, 2008). Nevertheless, efforts have been made by several NGOs, civil and academic institutions through isolated activities.

In order to provide a holistic social and emotional educational programme affective skills must be coupled with the learning and teaching experience, so that through working together students and teachers are able to construct dynamic and creative learning spaces, with respectful and assertive communication, providing opportunities for students to be-

However successful some of these programmes have been, the majority of teachers have failed to incorporate social and emotional abilities as an integral part of learning, and have tended to separate emotions from the learning and teaching dynamics

However, despite these valuable initiatives and despite the compelling rhetoric and discourse that we read about in the numerous curriculum reforms and laws that have encouraged the introduction of social and emotional skills into the education system, what is still missing is an integrated and coherent curriculum, for personal and professional development programmes for teachers to embody social and emotional education in the public and private educational sectors in Mexico.

There is little evidence of knowledge and development of social and emotional skills in

come responsible and engaged in the co-creation and appreciation of knowledge. It is also important to expand the social and emotional curriculum outside the classroom, and provide parents and caregivers with similar skills so that the learned abilities are also maintained, modeled and appreciated at home, and thus a sustainable social and emotional ecosystem can be created.

In the following sections three case studies are presented to portray how civil and academic organizations are trying to implement and introduce social and emotional education in Mexico.

There are few explicit guidelines as to how SEE should be incorporated into the daily lessons. We have general aims but not concrete actions or programmes (UNESCO, 2008)

III. Case Studies

The intention of presenting these three case studies is to share a view of the sometimes fragmented territory of SEE, a view that may allow the reader to reflect upon what we consider to be the different layers and functionalities of SEE in Mexico.

In this series of case studies, (1) we begin by examining a programme that fosters resilience and social and emotional skills with the aim of preventing emotional difficulties such as anxiety and depression in children and adolescents; (2) we then review a methodology that aims to integrate the development of social emotional abilities in various actors and dimensions. The final case study (3) highlights the holistic, organic unfolding of social emotional capacities within an indigenous Mayan cultural context.

Case Study 1

Fostering resilience in order to cope with Stress and Worry: *AMISTAD Para Siempre Programme*
Author: Dr. Paula Barrett
Director in Mexico: Dr. Julia Gallegos

Teaching resilience and social and emotional skills with the aim of preventing emotional difficulties such as anxiety and depression, and increasing youth wellbeing.

AMISTAD para Siempre is the culturally adapted Spanish version of the *FRIENDS for Life* programme, based on Cognitive-Behavioural Therapy (CBT) and Positive Psychology. Based on efficacy research, CBT is now recommended as the gold standard for treating and preventing anxiety and depression (Gladstone & Beardslee, 2009; Neil & Christensen, 2009). *AMISTAD para Siempre* incorporates physiological, cognitive, and behavioural strategies to assist children and adolescents in coping with stress and worry. The behavioural component includes the monitoring of feelings and thoughts, mental imagery exposure and relaxation training. The cognitive component teaches participants to recognize their feelings and thoughts and the link between them; it also teaches them to identify faulty thinking patterns and incompatible self-statements, and to develop alternative interpretations of difficult situations. Learning techniques include group discussions, hands-on activities, and role-play.

Implementation process

The programme consists of 10 weekly sessions and two booster sessions that can be held approximately one month to two months after completing the programme. Each session lasts between 60 to 75 minutes, however if a time restriction exists, alternatively a pair of sessions can be conducted over two 30 to 35 minute periods.

AMISTAD para Siempre incorporates physiological, cognitive, and behavioural strategies to assist children and adolescents in coping with stress and worry

The programme encourages the building of social support groups and respect for diversity

Approximately one session is dedicated to learning each of the seven steps represented by the FRIENDS acronym. The Spanish acronym is parallel to the English in terms of the concepts taught. After the introductory session, children start to learn the letter F, which stands for "Feeling worried?" followed by the letter R, "Relax and feel good"; I, "Inner helpful thoughts"; E, "Explore solutions and coping plans"; N, "Nice work, reward yourself"; D, "Don t forget to practice"; and S, "Smile and stay calm". During each session, the teacher models the skill and after the skill is taught the children have opportunities to practice in small groups and debrief with the whole class. The programme encourages the building of social support groups and respect for diversity. There are two informational sessions for parents of about one and a half hours each. In these sessions parents learn about the skills and techniques taught in the programme, the importance of family and peer support, and the promotion of the practice of problem solving rather than the avoidance of anxiety-provoking situations. Healthy and effective parenting strategies are also provided.

Observing an *AMISTAD para Siempre* session, we realize that the experience of learning social and emotional skills is joyful and playful. Abstract concepts such as self-regulation are made simple and concrete. For instance, children are invited to inflate a balloon as a tool for learning to breathe deeply from their diaphragms. They experience their lungs filling up and the release of air becomes a conscious act. There is an explicit moment of reflection where children share their experience of managing emotions by means of breathing.

In another session for example, a teacher is showing her 6th grade students how to use the "street light," a self-regulation tool for decision-making. Children are invited to observe their thoughts and feelings in particular situations.

> *"Imagine you go into a party and no one comes to talk to you, which colour lights up? If it is red it means that some negative thinking has crossed your mind, like 'they don't like me, I'm always discriminated against."*

The teacher then invites the students to form small groups and discuss alternative ways of behaving in such circumstances, using positive thinking.

In order to implement the programme, group leaders use a manual that describes the goals and strategies for each session, the desired outcomes, and the specific exercises to be used in order to meet these outcomes. Participants use a workbook that allows them to practice the skills. Homework activities provide them with an opportunity to reinforce and internalize the skills and practice with their families. There have been significant revisions to the most recent editions of the programme: with increasing evidence of the importance of attention and awareness, new editions include more content encouraging positive attention and mindfulness practice.

The Benefits of the AMISTAD para Siempre programme

Children and adolescents who receive the *AMISTAD para Siempre* programme increase protective factors such as self-esteem, positive relationships, coping skills, positive

thinking and hope, among others; therefore, their level of happiness, resilience and well-being are enhanced. This has been confirmed through many studies around the world (Barrett et al a-h, 2009).

Adapting the FRIENDS' programme.

The FRIENDS protocol is adapted into four developmentally-sensitive programmes, the Fun FRIENDS programme for 4-7 year olds (Barrett, 2012a; Barrett, 2012d), FRIENDS for Life for 8-11 year olds (Barrett, 2012b; Barrett, 2012c), My Youth FRIENDS for 12-15 year olds (Barrett, 2012e; Barrett, 2012f) and, the most recent, Strong Not Tough for those of 16 years and older (Barrett, 2012g; Barrett, 2012h). The programmes are implemented in 22 countries and have been adapted into more than ten languages.

It can be implemented at the universal, selective or indicated level of prevention within a school or community setting. Depending on the type of delivery, the programme can be implemented by teachers, psychologists, nurses, social workers or school counselors after they have undertaken a training workshop. At the selective level of prevention, the programme has been implemented with "at risk" groups such as children and adolescents in foster homes, children with learning difficulties, children with cancer, and immigrants, among others. For the selective or indicated level of prevention, it is ideal to work in groups of approximately six to ten children/adolescents. For the universal intervention in a classroom setting it is useful to have students work in small groups and then share ideas with the larger group. In Mexico, the programme has been implemented at all levels of prevention and early intervention including institutions such as: schools, non-governmental organizations (NGOs) and public health centres. Approximately 69 public and private institutions have been trained in the programme.

Results

The FRIENDS programme is an evidence-based programme that has been endorsed by the World Health Organization as an effective programme for the prevention and treatment of anxiety and depression in children and youth (World Health Organization, 2004). It has also been cited by The National Research Council (2009) and The Cochrane Collaboration Library (2007). Overall, positive results have been found in terms of reducing anxiety and depressive symptoms, and increasing self-esteem, hope, proactive coping skills, and social support, among other protective factors. Social validity has been also evaluated and results showed that most students, parents and teachers evaluated the programme as helpful and enjoyable. The following are the citations of the studies that have evaluated the programme in Mexico: Gallegos, Rodriguez, Gómez, Rabelo & Gutiérrez (2012), Gallegos, Linan-Thompson, Stark & Ruvalcaba (2013), Gallegos, Ruvalcaba, Tamez & Villegas (2013), Zertuche (2012) and García (2013).

Scope and limitations of the programme

Dr. Julia Gallegos, the leader of *AMISTAD para Siempre*, reflects on the main challenges which are faced to increase the dissemination of the programme:

> *"….On one hand (the challenge) is to increase awareness of the relevance of socio-emotional skills. In general, there are still people that do not recognize the importance of these capacities, not for their children or for themselves. For them, school is about learning, just at the cognitive level. On the other hand the mentality is still far from recognizing the urgent need for a paradigm shift that will put prevention at the top of the list. Especially for mental health problems such as anxiety and depression, which are very common, there is a need to raise*

awareness that they can be prevented, treated and cured."

Case Study 2:
Creating safe spaces for reflective dialogue as a way to develop social and emotional skills: Developing Intelligence through Art: the *dia methodology*
Author: La Vaca Independiente

The second case study is based on the *dia* methodology, developed in Mexico by La Vaca Independiente[1]. The acronym *dia* stands for Desarrollo de Inteligencia a través del Arte, or Development of Intelligence through Art. This case study examines the social and emotional impacts of implementing the *dia* methodology in Centros de Atención Múltiple or CAM (Multiple Attention Centres).

CAM schools are government supported schools which provide educational services for students with a wide range of educational needs at the primary and secondary level. Students served by CAMs might have learn-

Students, motivated by the teacher, come up with ideas, develop vocabulary, are encouraged to reflect, and think critically and creatively about relevant topics, related to their academic and personal life experiences.

The *dia* methodology was inspired by elements of the Visual Thinking Curriculum (VTC), developed by the Museum of Modern Art in New York and applied by Project Zero of Harvard University. According to the VTC, observing and dialoguing about visual art contributes to the development of analytical, logical and creative thinking. Furthermore, the work of Dewey and Eisner defines art as an instrument for transforming consciousness, a tenet that the *dia* methodology holds dear, both at the level of the person and society as a whole. The *dia* methodology integrates the theoretical foundations of the multiple intelligences approach of Howard Gardner, Reuven Feuerstein's theory of structural cognitive modifiability and mediation, Daniel Goleman's approach to Emotional Intelligence, Bruner's learning theories and Vy-

According to the Visual Thing Curriculum, observing and dialoguing about visual art contributes to the development of analytical, logical and creative thinking

ing difficulties; Down syndrome, autism, psychomotor impairments, attention deficit disorders, or a combination of these factors. In these CAM schools, students are organized into multi-age groups, according to their skills development level. Motivated by the results obtained in public and private school environments, in 2005 the CAM10 director invited *dia* to the campus.

The *dia* methodology uses works of visual art and literature to initiate a reflexive dialogue.

gotsky's fundamental contributions on the Zone of Proximal Development and the construction of knowledge through mediation and social participation (Madrazo et al, 2007). Rooted in these philosophical underpinnings, through action research and cocreation with teachers, students and specialists, *dia* has continued to evolve and adapt to meet the needs of its public, as evidenced by its adaptations and successful implementation at CAM 10[2].

Description of the methodology

The *dia* methodology is supported by a didactic model which includes pedagogical principles. These are the fundamental elements that support the transition of the teachers from being unilateral transmitters of information to becoming mediators of a deep learning process that invites students to share responsibility for their learning and human development process, and for constructing a safe learning space in which social and emotional abilities are cultivated (Madrazo et al, 2007).

During a *dia* session, the mediator begins by offering an orientation exercise, aimed at focusing attention and marking the transition into the session. Students then spend a few

serves students from diverse cultural backgrounds: from indigenous and rural communities, to urban schools, with students ranging from preschool to upper middle school, and more recently to students with special education needs. More than 20,000 classrooms currently use the methodology and 2,000 school principals have adopted it.

Implementation of the methodology: The CAM 10 Experience

At The CAM10 school, teachers were trained in the *dia* methodology, through a course lasting 20 hours which gave them the theoretical foundations of the methodology as well as the opportunity for didactic practice. After using the methodology for some months, the director and a selected group of

Throughout the dialogue, the teacher practices and models the deep listening and respect she nurtures and develops in her students

moments silently observing the details and the artwork as a whole. They then express their hypotheses based on questions posed by the teacher. The students reflect on the ideas that have been generated as the teacher summarizes the emergent themes. Finally, the conversation is brought to a close by seeking out key learnings, which can be considered to transcend the immediate conversation. Throughout the dialogue, the teacher practices and models the deep listening and respect she nurtures and develops in her students.

The *dia* methodology has brought visual art as a vehicle for pedagogical transformation to more than 500,000 children in Mexico. The methodology is practiced in 28 states and

teacher mentors received additional development to work with parents in nurturing related social and emotional skills. To date, the implementation of the methodology has expanded so that the majority of the teachers at CAM 10 are trained mediators in *dia* and the companion Parents' Council methodology, and these are currently being employed by CAM teachers with both primary and secondary school students and parents.

Living the dia methodology: Moments from CAM10

The young adolescent students are seated in a semi-circle, in a simple, well-organized classroom. The teacher brings one student into the group, and crouches down at eye-level with him, talking quietly to him in respectful tones.

She begins the session by reviewing the "Rules of the Game." In previous sessions she has used visual artwork which correspond to the rules, but in this session she asks the students to offer ideas. Some offer rules, including, "Learn and discover!" while others sign or mime ideas, such as honoring silence while looking at the image. The teacher shows a slide of the objective for the session, which in this instance is "to be aware of our moods". She also has a visual organizer (like a mind map) ready to record their thinking.

"I'm a bit nervous due to all the new people in the room," the teacher admits (since they are being filmed). She asks the students, "What can we do when we're feeling nervous?" "Breathe!" says one student. She then leads the group in a brief orientation to focus their attention: the group stands up; each person places one hand on their

communicate ideas. "What are the girl's characteristics?" the teacher asks. "She feels alone," a student responds. "She has her face covered," says another. "She's closed,"replies a third.

One student's idea is unclear: he approaches the image and points to the toy gun, but cannot find the word. She demonstrates respect for the speaker by giving him time to try on his own, and then asks, "Team, what is it called? Help him: a gun. Yes, thanks." Over the course of the session, the students' contributions increase in length and complexity, as does their capacity to listen to each other's comments.

Through the artful formulation of questions, the mediator develops the students' communicative, cognitive, affective and social abilities. When a student speaks during another's

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Over the course of the session, the students' contributions increase in length and complexity, as does their capacity to listen to each other's comments

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abdomen and one on their head and breathes slowly three times. Although not every student participates to the same degree, the *dia* teacher continuously models expected behaviour, and gives positive feedback to those who are doing what is expected.

As the teacher projects the image (of a boy pointing a toy gun at a girl whose hands are covering her face), she says, "Of course, if you cannot see, you are welcome to come closer." The students observe and then begin to describe their observations, as the teacher records their thoughts on the organizer. Students approach the image to indicate and

response, she says that according to the Rules of the Game she cannot listen to the speaker when that noise is being made. The behaviour decreases. When a student responds, "I don't know," to a question posed, she comes a bit closer to the student and asks him the question in a different way, showing that she believes in his ability and values him as a contributor to the conversation. When she gets a response from him, she validates it and then probes further, "What else?" She persists in asking students to justify their ideas with data from the image: "You said she's feeling afraid. How do you know? She's covering her face." "It's a great question, why is she covering her face?" Throughout the session, she

invites participation and thanks students by name and, instead of providing general praise, such as, "Very good," she restates, paraphrases, or asks the students to focus on what is being said. "Please listen well to what he's saying. He's not had a chance to talk yet."

Over the course of the conversation, the participants explore a variety of emotions that they hypothesize are present in the characters. The *dia* teacher connects content to daily life, asking, "Who here has had to ask for help before? Who could you ask?" (To a specific student). "Yes, your brother Charlie, or your mom, that's great." "When you are feeling very sad, how do you show it?" "I keep myself alone in the house," says a student. "Okay and how do you show your family you're sad?" "I show my mom and Sebastian," the student replies.

strengthen a sense of connection between students, their teachers, and their principals. Students are engaged in a safe place for learning, where they increase their active participation and engage in reflective dialogue. These discussions and cognitive reflections foment free oral and written expression, as well as self-esteem through self-expression. Students build tolerance and empathy for the opinions of others through deep listening practices. These dialogues also develop the ability to exchange points of view in order to construct a dialogue that helps to build collective knowledge. Finally, participants enrich their language by naming and describing emotions, objects, actions and interactions (Madrazo et al, 2007).

There are associated benefits for teachers using the *dia* methodology. Introducing the *dia* methodology in a classroom allows the

These dialogues also develop the ability to exchange points of view in order to construct a dialogue that helps to build collective knowledge

The teacher presents content that spurs critical thinking: "We've talked about two roles, the victim and the aggressor. In this image, whom do you identify as a victim? Can you define for me what it means to be a victim?" The teacher returns to the organizer, which reflects the co-constructed themes salient to the students, and summarizes key ideas. They conclude the session and move on to the next activity.

Benefits of the implementing dia methodology
Students develop abilities in four developmental areas, cognitive, communicative, emotional and social skills. *dia* helps

teacher to co-create a more dynamic learning space where deeper connections with their students emerge. *dia* supports the opportunity for teachers to establish a different kind of relationship with their students, in which every child can be seen and listened to as an individual person, appreciated and valued for his/her own and unique qualities, experiences and challenges.

Results
In order to retrieve information on the methodology's efficacy at CAM10, teachers and parents were asked to complete a multiple-choice questionnaire that recorded their opinions and observations on how *dia* had benefited the

Figure 1. Developmental dimensions strengthened by the dia methodology in students at CAM10
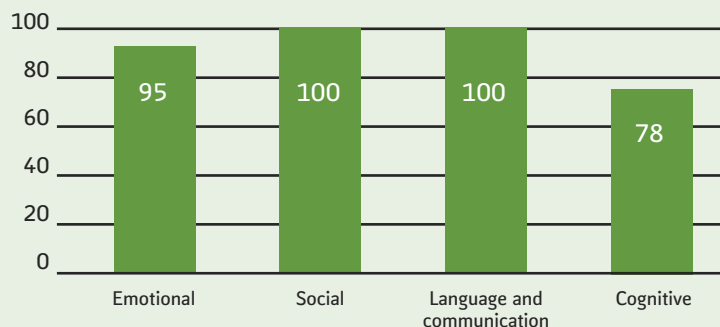
students in multiple emotional abilities, socialization, language and communication and cognitive skills. Figure 1 shows the general results retrieved from this questionnaire.

In terms of the absolute frequency of responses given by teachers (in percentage), all of them agree that introducing the *dia* methodology benefited social, language and communication abilities in their students; 95% of the teachers observed positive benefits for developing emotional skills, and 78% agreed that the methodology is also beneficial for developing cognitive abilities.

With regards to the strengthening of specific social and emotional skills, the following benefits were associated with the implementation of the *dia* methodology.

- Students show increased participation in class. During an interview, one student said, "I like that it (*dia*) has taught me many things that I didn't know, things I want to know about, to learn to do more things. Now I express myself more."
- Students have an increased capacity to express their own opinions. In an interview, one boy stated, "I started to realize that it wasn't bad what I was thinking, and that I

wasn't saying what I was thinking because some people were afraid of me. But later they saw I wasn't that bad, and now I talk more times!"
- Students have a greater capacity to identify and to name the emotional states and feelings portrayed by the characters in the visual artwork.
- Students often report having experienced similar emotional states to those portrayed in the artwork.
- Students share more of their knowledge and personal experiences. In an interview, one boy shared: "It (*dia*) has helped me improve my behaviour and change some things. It helped me open up more, because I don't open up. What happens in *dia* is that the teacher asks these questions and it's like she has the key to open my ideas. And my decision is to open myself or not, and nobody is going to make that decision for me."
- The *dia* methodology has promoted an attitude of respect among students.
- Students listen more without interrupting.
- Students have incorporated the "rules of the game" used in the *dia* methodology: they often wait for their turn, raise their hand to participate and demonstrate higher self-regulation in class overall.

"What happens in dia is that the teacher asks these questions and it's like she has the key to open my ideas."

In relation to language and communication and cognitive skills, the following abilities were associated with the *dia* methodology:

Language and communication of Students:

- describe in greater detail and with a wider vocabulary the objects depicted in the artworks used in *dia*
- communicate their ideas more clearly and in a more structured way
- integrate visual and verbal information when communicating their ideas

Cognitive Skills:
- pay more attention to and explore more thoroughly the images used in *dia*
- have greater attention spans when listening to others. Students' attention spans have increased in general, and not only during the *dia* sessions
- the ability of the students to compare and associate concepts or images has increased

The results obtained through this survey were cross-referenced with a similar instrument provided to parents whose children work with the *dia* methodology, in order to investigate whether some of the benefits observed at school in terms of social, emotional and communication abilities were also present at home, and thus have migrated into contexts other than the classroom.

The most frequent opinions on the benefits of the *dia* methodology as observed by parents in relation to social and emotional skills at home were the following:

- Our kids are more self-assured when participating in family activities

- They express their feelings, emotions and affective needs more often
- They express their disagreements more cordially and peacefully
- Communication with our kids is more fluid and spontaneous
- They are more aware of the consequences of not following the rules and limits set at home
- They are more aware that limits and rules help build coexistence and social relationships
- They communicate their ideas more clearly and their thoughts are more structured

Considering that both language and communication skills and cognition are paramount to being able to consciously regulate one's emotions and are vital to actively promote socialization, we may conclude that the incorporation of the *dia* methodology as a systemic component of the special education curriculum helps promote holistic social and emotional development in students.

Scope, adaptation and limitations: the addition of the Parents' Council Programme
Given the sensitive and vulnerable nature of the student population in the CAM schools, it was decided that an adaptation to better support the successful development of the desired abilities in students would be the simultaneous implementation of The Parents' Council Programme (PCP), a dialogue methodology derived from the original *dia* methodology. Through a series of eleven sessions, the implementation of the methodology parallels that of *dia*, in that the same five methodological principles guide the dialogue, and the mediator uses a work of visual art (or another vehicle of

mediation) to spark the conversation. The intention is to provide parents with a safe space for reflexive dialogue in which parents can reflect on their parenting practices and on their mental models about themselves as parents and their children. The role of the mediator is to co-create and contain the safe space, facilitate the dialogue and introduce specific topics related to parenthood. As they reflect on the issues and factors that influence different areas of their social and emotional life, guided by the mediator together they find useful alternatives for raising their children, as well as for their own social and emotional development and well-being, in specific areas of their challenging lives.

A group of parents, sitting in a circle, explores a work of art with curiosity, pondering on the implicit themes. The art image features a snarling woman with a flailing baby tied to her back. The woman is holding a muscular man by the hair. After a few moments in silence…. the parents then start to share their impressions, feelings and ideas about what they observe, hypothesizing about what may be happening. One woman shares that violence usually occurs against women and the few men in the group listen attentively to her, their faces open. Another woman indicates that violence is an occurrence in her life and she is concerned for her children because of this. The woman sitting next to her validates her, and says that she's courageous for sharing such an experience. As the mediator begins to sense the group's emerging themes and listens deeply she begins to formulate questions in that direction. The reflection that follows may draw on sixty themes identified in the PCP, including anger, family violence, and managing conflict. Different aspects are proposed so that approaches and perspectives on the same theme can be richly explored.

Once the group has explored and reflected on the theme, and has shared insights and perspectives on how to engage with the issue at hand, the mediator reads from a short text which provokes deeper understanding of the topic. In order to close the session, they conclude with a moment of personal reflection in which parents consider aspects of their relationship with their children they might work to improve. After the session, a woman approaches the facilitator to share a connection to the day's theme. The facilitator thanks her for generating the confidence to speak, and asks if she may share her comment in the next session. The woman hesitates, then smiles and nods.

Overall Results
CAM10 parents have repeatedly expressed their satisfaction and commented on the worthiness of the programme, and have shared how it has helped them not only to better understand their role as parents, but also has benefited their understanding of their own emotional states.

Testimonials from CAM10 parents:

- *"Our kids are more self-assured when participating in family activities."*
- *"Now, I have more confidence to participate in the Programme's sessions. And also to tell my husband what I think without feeling intimidated."*
- *"I feel more self-assured to participate in social conversations and social events."*
- *"The Programme has taught me to recognize my own emotions and feelings, now I am more attentive to what I feel, and I don't react as much as I used to, I think first."*
- *"I am more aware of my emotions, and also of why I am feeling that way, like if I could see where they are coming from, I could not do that before the dia conversations. I also can feel, more empathy for the other parents, as they share what they go*

"Now when I interact with my children or my wife I have more consideration for how they may be feeling. I am more interested in listening, to really listen and pay attention to what other members of the family need to say."

through. Sometimes I was too intolerant of their children as they fought with my child and now I can understand more and be more… more… like nice to them."

- *"Now when I interact with my children or my wife I have more consideration for how they may be feeling. I am more interested in listening, to really listen and pay attention to what other members of the family need to say."*

As a methodology to measure the impact and efficiency of the *dia* Parents' Council a multiple-choice questionnaire was constructed in order to identify the particular social and emotional aspects on which the programme was having a strong impact. Fifteen parents were interviewed using this questionnaire. The results show the following advantages of attending the programme:

- All parents agree that the programme has helped them develop social and emotional

- The programme has improved communication among family members, and at least half of the participants expressed that since they have attended the PC sessions their relationship with their family has become more respectful, which ties in with the fact that most parents (93%) stated that the programme has helped them to express their disagreements in a more respectful and peaceful manner.
- In general, all parents believe that the most valuable aspect of attending the programme is that they understand their children better and thus feel more competent as parents.

Perhaps the fact that they can share life experiences with other families in a safe and harmonious space where they are respectfully listened to and where they can express their points of view without feeling judged has contributed to this understanding. Sharing life experiences with others also translated

All parents believe that the most valuable aspect of attending the programme is that they understand their children better and thus feel more competent as parents

skills which, in turn, have benefited the way they cope with and understand their own worries or affective needs, as well as their children's needs or their partner's emotional states.

into an increased ability to articulate ideas and therefore in how well parents think about and understand their own emotional states.

Case Study 3:
Social Emotional Education in the Yucatec Mayan: From Reciprocity to Metaphysical Balance.
Author: Claudia Madrazo

In search of the cultural roots of the Mayan Social and Emotional Education (SEE)

When people hear or think about the Mayan culture, they picture an ancient civilization that built amazing pyramids in Central America, and rarely visualize a living culture made up of more than a million people who still speak the original Mayan language, and continue to practice many of their ancient cultural traditions, ways of being in and understanding of the world.

Across time, Yucatec Mayan communities have inherited deep cultural values and a particular cosmology, a way of seeing and experiencing the physical world and their social milieu. More than five hundred years after the Spanish conquest of Mexico and the imposition of Christianity, some of the ancient Mayan social and emotional values, attitudes and beliefs still prevail within the contemporary Mayan com-

Eighteen years ago when my family started to spend more and more time in the Yucatan, my own fascination and interest in understanding this culture was not so much focused on the archaeological dimension of the past, but in the cultural reality of the present.

Those who have come across the Mayan people of Yucatan at some point have noticed the friendliness, kindness and respectful manner that characterize them. My own experiences over the years and in different Mayan communities, with these subtle and yet profound "qualities of being", is the point of departure for this case study. My experiences led me to wonder: how are these human qualities transmitted? How explicit are the social and emotional education processes in Mayan communities? And, finally where are the social and emotional concepts, skills and values transmitted today?

The main objective of this case study is to identify, make explicit and analyze the most influential aspects of the traditional social and emotional education (SEE) of the Mayan people of Yucatan, in order to understand how and where these teachings are trans-

Some of the ancient Mayan social and emotional values, attitudes and beliefs still prevail within the contemporary Mayan communities

munities, many of which can be objectively observed in their daily cultural practices and social behaviours. Their sense of reciprocity and cooperation, or "reciprocal altruism" (as one of the interviewees expressed it), as well as their feeling of "connection" with nature, depict a balanced relationship between the physical world and the spiritual realm, characteristics that coincide with the Mayan ancient cultural and social cosmology.

mitted today. Also, we aim to identify which social-affective elements have endured over time, in order to identify the socio-cultural variables responsible for preserving or losing these traditional social and emotional (SE) values. This case study also seeks to understand the relationship between traditional Mayan SE values and the Western SEE core competencies, in order to create common language categories that could help co-create

meaningful and efficient local SEE programmes for the Yucatec Mayan communities in the light of current social and cultural changes among these communities.

Retrieving Data
In order to accomplish this case study, several interviews were carried out in communities in the vicinity of Merida, in Yucatan, Mexico, with local Mayan representatives of different genders, ages and occupations. Twelve people were interviewed in total, six women and six men. All of the participants in this research were bilingual speakers of Yucatec Maya and Spanish. Additionally, two linguistic anthropologists, specialized in Mayan studies and who live in the nearby area were also interviewed. All interviews were carried out in Spanish, using an open inquiry process. All questions and answers were digitally recorded for further analysis.

SEE in the Midlands of the Yucatan Peninsula in Mexico
After analyzing all interviews, the results were organized into two separate but related

3 Core values and attitudes
4 Cosmology: The concept of embodying nature, and the experience of metaphysical balance

These four dimensions provide a framework through which to observe the dynamics and ways of transmission of traditional Mayan social emotional values; and associated skills, concepts, and beliefs. It is through these components that social and emotional education is made manifest and translated into observable behaviours, ways of being and socializing, and represented in language.

The second framework is organized around the core competencies that comprise Western Social and Emotional Education. The objective here was to formulate a common language between the traditional Mayan SE aspects and Western SEE competencies, so that the former could become more explicit in terms of their description, their social and educational value, and the way they are transmitted and taught, allowing local educators and social stakeholders interested and involved in

The young Mayans of the Yucatan have the lowest rate of school-related violence in the country; in contrast, they have one of the highest suicide rates in Mexico

frameworks: The first one comprises the components of what we named the *Mayan Social Emotional Ecosystem.*

These components include:

1 The Milpa as the ultimate space of transmission
2 The Maya language and the Art of Communication: Sharing tales and conversations

SEE to use these aspects as a framework and tool for creating locally appropriate SEE programmes.

The characteristics and human qualities mentioned in this case study are present in the Mayan people of the Yucatan Peninsula, a territory of one million inhabitants. According to the Centro de Estudios Indigenas, we estimate that 10 to 15% of living Mayans still hold deep values and ways of being, however,

as we will present in the conclusion, the threats to these cultural values are growing with accelerating speed. We don't intend to idealize the Mayan people, and pretend that all of the Mayans have these values and qualities of being; rather, we aim to shed light on some human characteristics (individual and collective) that are visible and present today. We also want to address a larger cosmology that has been a revelation to us and has expanded our understanding of social emotional education. In the most recent statistics (INEGI, 2010) the young Mayans of the Yucatan have the lowest rate of school-related violence in the country; in contrast, they have one of the highest suicide rates in Mexico. We could investigate several hypotheses of the challenges the Maya communities are facing to find the roots of this phenomenon.

The Main Components of The Mayan Traditional Social and Emotional Education

Spaces and forms of transmission: Tending the Milpa, the ultimate hub

The Milpa creates the space for the transmission, modeling, and absorption of social and emotional values and skills. The Milpa, or cornfield, is the place where a significant part of the social-affective education takes place. It could be said that the Milpa is a representation of the Mayan social-affective universe.

at the Milpa as a fundamental space, where they went with their parents, grandparents, brothers and sisters, to support the labour of farming. From burning the forest, clearing the fields, performing the rituals for the Gods, planting one seed at a time and paying close attention, throughout the seasons, they performed the necessary work and rituals to keep the crops growing healthy and vibrant.

"We grew up with my father going to the Milpa, and then he got a job. My grandfather used to tell us stories of the Milpa, the elderly know how things are and that you should not take or move anything."

"We learn to speak Mayan in the Milpa, we did not go to school we went to the Milpa."

"When harvesting, we all went together, we did not go to the market, everything was produced in the Milpa and on the Patio."

"They would give us tasks, our work and responsibility, and I felt very good. I felt proud of myself because I had a responsibility and contributed to the family."

"Since I was very little he would tell us; if the children don't work and have

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The Milpa, or cornfield, is the place where a significant part of the social-affective education takes place … Cooperation, solidarity, reciprocity and friendship all converge in this space

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Cooperation, solidarity, reciprocity and friendship all converge in this space. One of the interviewers referred to their experience

things to do and learn to be responsible, then, when they grow they will go on wrong paths."

"Today there are a lot of young people who get into drugs and trouble, I think that our grandparents taught us how to work, and value the work we did. My grandfather would tell us; if you learn to work, tomorrow when you have your own family you will know how to earn what you need to support your own family and you will not get into bad roads, wrong paths."

"They were very strict with us, he has a strong character. And I think it is because he is this firm that none of them got into bad habits, all my aunts and uncles took good paths."

Somehow, the Milpa is a democratic environment in which everyone's efforts are valuable and necessary to bring about the harvest. Working in the field creates an honored network of mutual obligation. At the

Mayans are not only great storytellers, they can sit and tell stories forever, but they also use stories and conversation as vehicles to solve conflict and share ancient wisdom. The quality of these conversations provides social modeling, and the conversations function as explicit mechanisms through which social emotional wisdom is transmitted.

"We shared all meals together, breakfast, lunch and dinner, and it was a moment to share and talk to each other, about what had happened during the day, with the animals, in the Milpa, with the trees and plants. At the end of the day the father would take the boys out and tell stories. It was a great moment of the day; it was a way to be connected and together, to feel the relationship. The girls went with the mother and did their things."

Mayans are not only great storytellers, they can sit and tell stories forever, but they also use stories and conversation as vehicles to solve conflict and share ancient wisdom

Milpa nobody's work is better than anyone else's; everyone's contribution is important and necessary.

In addition, the Milpa has been the space where they transmit the Mayan language, as the grandparents and parents talk to their children during the processes of tending to the land and also share stories, tales and myths.

The Maya language and the art of communication: Sharing tales and conversations as vehicles for building and generating harmony through dialogue

Trouble, misfortune or misdoings are always addressed through conversations and by sharing stories, real or mythological. Creating a time and a space for sustaining a conversation is a crucial aspect when dealing with social and emotional issues. Conversations usually take place between older adults, children and youngsters, or among more experienced adults and novices. Seeking advice or untangling a difficult matter is usually the reason for creating a conversational space; however, sharing tales and previous experiences is also a way of teaching youngsters and novices how to avoid trouble and misfortune before it happens. In a way, stories,

Trouble, misfortune or misdoings are always addressed through conversations and by sharing stories, real or mythological. Creating a time and a space for sustaining a conversation is a crucial aspect when dealing with social and emotional issues

fictional or real, foretell and model positive and wise behaviour.

"If you don't agree about something and you get angry about it, instead of getting into a fight you talk about it."

"They have a way of solving problems with communication. They say, we have a problem let's talk about it and see what happens."

"If they fight with each other they create a distance, they stop talking with each other, until they find a mediator. They have that cultural practice, they bring someone in when the conflict escalates and ask him or her, 'can you tell so and

Gods' behaviours, and how to take care of them and of ourselves."

"They like to talk about everything, they always have something to talk about, and it is their way to exist. Communication, they really embody the Art of communication."

"They talk about their relationship with the supernatural beings, their relationship with the elements, the wind, the animals, their friends."

Core values and attitudes

There are a series of consistent attitudes and behaviours observed by the interviewers when speaking with the Maya that trans-

"They have a way of solving problems with communication. They say, we have a problem let's talk about it and see what happens."

so, that I want to apologize, so we can keep our relationship.'"

"They certainly value relationships and friendship."

"Grandmother would tell us all kinds of stories and tales, her beliefs about The

mit a profound sense of kindness and a particular way of being, with respect and a friendly attitude.

Driving through the small towns and roads of the Yucatan, one stops the car, opens the window and asks for directions, the Maya will come close, and before formulating any answer

will embody attention, look directly at you and say, "Good afternoon," hold a slight moment of silence, almost undetectable for most people and then, will help you with directions.

Courtesy and kindness: a way of being around sensitivity, love and affection

The Mayan's kind and courteous attitudes are notable, they have softness in the way they treat each other and how they express respect and sensitivity to the world around them. As Ricardo Aranda (one of the interviewees who grew up in a Mayan family) comments:

"We lived in the country, with the animals and the forest, we woke up early and during the day everyone had things to do, in the field, with the animals, or the crops… but we lived in a very tranquil environment, we shared with the neighbors what we had, and they supported us when we needed things they had, we did not go to the market as we do today… but the most important thing they taught me was the sense of respect, respect to the elders, to our parents and to each other, they were very serious about not listening to others' conversation, and greeting the elderly was a must… if we did something wrong, grandmother would call us, and asked us gently, "Why did you do that? If we took something that did not belong to us, she would call us, and explain why that was wrong. Eventually she would really get angry and as a punishment we had to do more work in the field… when we visited our grandparents, they received us with love, they embraced us, hugged and kissed us with warmth, they gave us what they had from their Milpa, they were always like this. We spent a lot of time with them."

The feeling of love and kindness, as a genuine attitude that is expressed at home, is present in many of the interviewees. In these territories of sensitivity, feeling and caring, it was clear throughout the interviews that some of the Mayans have a wide spectrum of feelings, which is reflected (as Amira shared) in their capacity to feel deep connections of love and affection to their fellow companions.

"My mother loved her roses, her plants, and is capable of feeling sad when her roses die, she has cried many times because someone took and stole her turkey, because she loved it, it was her turkey and she loved it, and she is capable of feeling these deep affections."

The Mayans have a wide range of feelings and can feel, as Amira states, in different forms:

"We can feel respect, and also for the need of a relationship that we establish, for giving and receiving, or for gratitude…. we can feel for a wide range of things. For us feeling the need to love, to care, is natural, is what we are, we don't talk about it, we are this way."

A deep and fundamental Sense of Respect; keeping your place in the place where it belongs

The Mayan sense of respect is deep and subtle, and may be the key value of this culture. Respect means to keep your place where it belongs and let the other be in his or her own space. They express this value by embodying a whole sense of consideration that each person deserves.

"They always greet each other, they transmit friendly attitudes, and they really care about how they are treated and therefore how they treat others. If in a given job, a Mayan feels badly treated, he would rather quit the job than support the disrespectful attitudes of the boss."

Respect means to keep your place where it belongs and let the other be in his or her own space

The mother guides and teaches her children to be respectful, not only with each other but also with the animals and trees around them, as Esteban reports:

"If we treated the pigs aggressively, our mother would say, "do not hit the animals like that" and she would take a long wooden stick and delicately push the pig to the right place. Our life growing up was full of those simple but specific gestures."

Reciprocal Altruism: valuing and building relationships

In the context of the Milpa and the Patio (backyard orchard and family farm), during cultivating, harvesting and taking care of the stock, the Mayans were very aware that a single individual could not achieve survival, and that only by working together could they accomplish and guarantee everyone's subsistence.

in Ricardo's comments, where help is offered with an expectation or the hope that the favour will be returned in some way in the future. This behaviour can be observed among people, but also towards animals, nature, or between humans and Mayan deities. The help can take many forms, such as offering a hand at work, building a house, taking care of the sick or the elderly, providing goods, counsel, or even money. In general terms, this concept could be associated with the Western concept of Mutual Reciprocity.

"We take care of our dog, we love him, we know he takes care of us and loves us back. Our dog has put his life at risk many times for us; he has for example fought snakes in the garden."
Amira

Most of our interviewees agree that reciprocal altruism is learned in the cornfield and the

Being human meant being part of a community (Jürgen Kramer)

tence. Taken to the extreme for ancient Mayas if an individual left the community, he was no longer considered "a human being". Being human meant being part of a community (Jürgen Kramer).

This way of thinking and other communal behaviours are what we have called *reciprocal altruism and gratitude*, which can be understood as the move towards helping others for mutual benefit and fulfilment. As we read

patio, where everyone contributes for everyone's sake and profit, in order to enhance the general social capital.

Subtle collective capacities: Social synchrony, sensing and social presencing (working as a social body)

Within Mayan social perception, a person is never a sole entity, everyone belongs to a community. As a part of that microcosm, either within a family or at work, we are all

connected by actions, and mutual reciprocity. Such a connection requires being constantly aware of one's own and the others' actions and moods or mind states, and to be tuned in to a state of joint attention. The most elevated form of this social interaction that we found is not led by verbal exchanges, but through *social synchrony*. This means being aware of each other to create a collective mechanism for synchronized action. As one of our interviewees expressed it, "When working with a group of friends, or co-workers, signs and gestures are more often used than verbal language, for we are all participating together in a sort of synchronicity that requires working collectively and paying attention to each other's actions in the present moment."

"I sense what everyone in the kitchen and in the space is doing, and we all enter into a rhythm where we do not need to talk, we are all just in the same field."
Esteban

In that sense, we could draw a parallel between the Mayan concept of synchronicity and the concept of *Social Awareness or Presencing*[3].

Participating in everyday activities at home or in the field may account for the development of social synchrony. Yucatec Mayan children learn their duties and responsibilities through experiential learning, and by modeling through action and joint participation with their caregivers and surrounding adults, and by "tuning in" with the rest of the commu-

nity's work and activities. As one of our interviewees put it:

"Within a family, both children and adults wake up and end the day at the same time, since we all participate in daily activities, each one of us fulfilling a certain role or task."

Cosmology: The basis of a metaphysical balance sustaining the social and emotional ecosystem— Embodying Nature, Ecological Consciousness

In the Yucatec Mayan social-affective cosmology, the self is conceived not only as intertwined with its social community, but also as bound to nature (to the cosmos). According to this idea, humans possess a vital energy or "*óol*" (Le Guen & Pool Balam, 2008). It is through this vital energy that life manifests itself, and thus allows us to be sentient beings. We feel and sense, and ultimately experience cognitive states thanks to the *óol* that inhabits us. Furthermore, most of the Yucatec Mayan words used for naming emotions include variations of, or are related to, the linguistic root of the word *óol* (Le Guen & Pool Balam, 2008).

The *óol* must be taken care of, nurtured and kept away from negative entities or forces (including negative feelings and emotions);

In the Yucatec Mayan social-affective cosmology, the self is conceived not only as intertwined with its social community, but also as bound to nature (to the cosmos)

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otherwise, as one of our interviewees explained it:

"The óol may get lost, subside or lead to sickness, misfortune or madness."

Therefore, it must be in harmony with its surroundings, and with the cosmos in general.

In that sense, caring for and respecting nature, and its representative gods, is beneficial for the *óol* and leads to wellbeing and happiness. This relationship can be synthesized in the words of one of our interviewees:

"*Nature cannot be separated from God, and God can only be sensed through nature.*"

are my brothers and sisters, my orchard is my dear orchard and the mountain and the rain belong to God and thus it is our duty to honor them and take good care of them."

This physical and emotional caring for nature ensures a sustained balance, or equilibrium, between the physical world and the world of human beings (which includes the *óol*).

According to previous investigations, visualizing unity in diversity is characteristic of the

"Nature cannot be separated from God, and God can only be sensed through nature."

It could be concluded that the Mayans conceive the *óol* as the point of contact between individuals and the cosmic forces animating the universe (Fischer, 1999).

Conceiving the self as part of a larger system, one that includes others and also nature, provides a wider ground for experiencing interdependence. As one of the participants expressed it:

"*The mountain, the trees, plants and animals feed us, the sun and the rain feed the soil, and hence we all embody a single living organism. Plants and animals*

Mayan cultural logic (Fischer, 1999). Unity is conceptually associated with balance and harmony, both within and between the material-physical world and the metaphysical realm.

As mentioned before, the continuation of human existence depends on this cyclic cosmic balance, for it affects and reflects everyday life conditions. Therefore, human actions are directed towards maintaining cosmic harmony through reciprocity between humans and with the vital forces of the cosmos (Monaghan, 1995). The former ideas can be repeatedly observed in folk and traditional tales, which portray the need to be responsible to

Visualizing unity in diversity is characteristic of the Mayan cultural logic (Fischer, 1999). Unity is conceptually associated with balance and harmony, both within and between the material-physical world and the metaphysical realm.

and dedicated to one's gods and the nature guardians (aluxes or chaacs) in order to maintain prosperity, good health and fortune, and overall cosmic balance (Terán, Rasmussen & Chuck, 2011). Furthermore, this balance appears to have both spatial and temporal correlates to the solar movements and the agricultural cycle (Fischer, 1999, Watanabe 1983); thus, the relevance of socialization while tending the "Milpa," and the nurture of the self associated with this primordial community work. Balance also requires *centredness* (a balance of quantities, one's possessions *vs.* reciprocity) and *grounding*, which means being in contact with nature and the immediate context of action (Fischer, 1999).

Therefore, a certain balance must be achieved, and everyone's actions must be connected to this cosmic balance. We subjects are only a part of a larger whole, we are not better than other beings on the planet, we are just a part. That is what I feel, that is what I experience, being part of this whole. As one of our interviewees expresses it:

"When we lose the language we lose everything. There it is, it is not in the books… In the language everything is recorded, it is the word itself that contains what you feel and what you think… How you perceive the other, the words generated in that thinking, create the

The boundaries between the individual self, others' selves and nature appear to be conceived within the Mayan culture as completely permeable

It is likely that to be centred and grounded may also account for what was described before as *social synchrony*. Other authors (Fischer, 1999; Klor de Alva, 1993) also support this vision of Metaphysical Balance as associated with the Mayan social and cultural cosmology.

The boundaries between the individual self, others' selves and nature appear to be conceived within the Mayan culture as completely permeable: human beings, other life forms as well as inanimate objects, all seem to be part of a universal continuum, in which their actions and fate are intertwined and linked directly with a greater cosmic order. This complexity demands a collective compromise and a joint intelligence. If any component of this swarm entity is disrupted the whole system may fail, and chaos could be brought about.
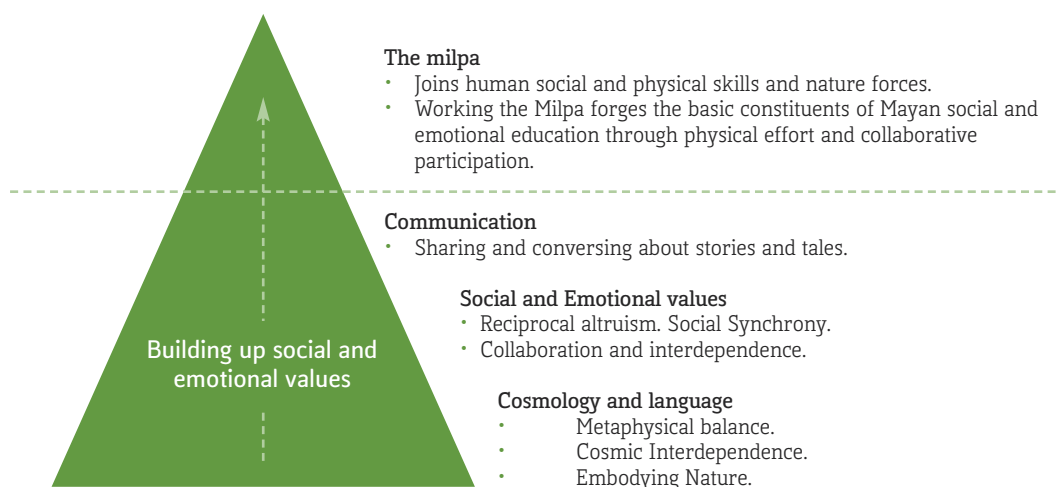
possibilities of the relationships, the ties that we establish with the whole. There are multiple ways and forms with which we can establish relationships. It is in the Spanish language where we create the separation. In Maya, the word itself holds the thinking, the ideas, and the feelings, in the language we find what you feel and how you feel."

Social Emotional Core Competencies (SECC) and their Relationship to Mayan Traditional Social and Emotional Values

In order to create a common language between traditional Mayan SEE key components and Western SECC, a comparative analysis was made between these two categories. The analysis aimed to associate the main aspects of Mayan SEE with the explicit abilities embedded in Western SEE core

Western Social Emotional Core Competencies	General Definition	Traditional Mayan Social and Emotional Capacities and Values
1. Self-Awareness	The ability to recognize one's emotions and thoughts and their influence over behaviour.	Considering that according to Mayan social cosmology, an individual is always conceived as a member of a larger social and cosmic network, Self Awareness can then be translated as the capacity, or state of being (emotional and cognitive states combined), which allows a person to actively participate while carrying out a task, both individually and collectively. It requires being observant, reflective, prudent in terms of modulating one's feelings and behaviours in order to work synchronically and in harmony with others. In that sense Self Awareness is not completely separate from Social Awareness, and both competencies could be grouped in a single concept, that of: *Interdependent Awareness*.
2. Self-Management	The ability to regulate one's emotions effectively in different situations	In the context of Mayan SE values, Self Management is tied to a larger network of people, objects and events, all of which contribute to everyone's emotional regulation. As mentioned before, the concept of óol (a vital force similar to the Western concept of soul) is bound to nature and other people's óol; therefore, one's emotional management requires managing others' emotions too, or nature's influence on one's óol, through religious rituals and offerings. That is why emotional crises are usually resolved by spiritual or religious rituals, offerings or traditional medicine interventions (cleansing of the óol, for example).
3. Social Awareness	The ability to take the perspective of and empathize with others	There is a direct parallel between Social Awareness and the Mayan concept of Social Synchrony as was described above, specifically with regard to the general abilities that describe this core competency. Interestingly, however, for the Mayan people of Yucatan, social awareness is a given in their social cosmology. As mentioned before, the self is intertwined with other selves, and this may lead to an intrinsic collective consciousness.
4. Social and relational	The ability to establish and maintain healthy and rewarding relationships. This includes learning to cooperate and seeking and offering help when needed	As with the previous competency, the general abilities that define the Relationship Skills competency are strongly aligned to the Mayan concept of Reciprocal Altruism. However, in the case of the Mayan SE value, the ability to establish and maintain healthy and rewarding relationships extends beyond the social-human realm, and encompasses nature in an overarching *cosmic interdependence*.
5. Responsible decision making	The ability to make constructive and respectful choices, based on consideration of ethical standards and the well-being of self and others and to embody the sense of responsibility	To consider oneself as a constituent part of a larger network of living beings, inanimate objects and spiritual and natural forces, favours considering others when making decisions. Furthermore, sharing past experiences and skills through storytelling or by dialoguing about life experiences may strengthen responsible decision making. However, this same collective social vision may also blur personal responsibility and individual decision-making, and may hinder autonomy and innovation for the sake of helping others feel at ease.

Table 1. The Relationship between Western Social and Emotional Core Competencies and Mayan Traditional Social Emotional Values

The milpa
- Joins human social and physical skills and nature forces.
- Working the Milpa forges the basic constituents of Mayan social and emotional education through physical effort and collaborative participation.

Communication
- Sharing and conversing about stories and tales.

Social and Emotional values
- Reciprocal altruism. Social Synchrony.
- Collaboration and interdependence.

Cosmology and language
- Metaphysical balance.
- Cosmic Interdependence.
- Embodying Nature.

Building up social and emotional values

Figure 2. Iceberg diagram of the elements that sustain and help preserve Mayan Social Emotional Education.

competencies. Table 1 shows the SEE core competencies and their associated Mayan SE values.

Mayan Social Emotional Education: Sustaining and Reconstructing the Social-Affective Fabric
As with many other cultures and societies, the Mayan people of Yucatan have endured the rapid social, political and economic changes that characterized the twentieth century and the dawn of our current time. These changes include ecological devastation, climate change, poverty and economic disparity, and social and cultural erosion, among others. These populations have so far remained socially resilient and cohesive. There is an opportunity however, despite this hurricane of factors, given that some of the traditional social and emotional values are still present within the Mayan communities of Yucatan, that we may be able to work with them to keep these values and concepts alive. However, we must not overlook the fact that many people from the younger generations no longer endorse such values as they migrate to urbanized cities, or foreign countries, looking to "improve" their economic and socio-cultural status, in the search of the "Western dream life," one so often sees advertised

in television shows, movies and in the media in general. As members of the community migrate, the social plane erodes and traditional values are substituted by attitudes and beliefs that, in some cases, contradict the original conceptions and cultural cosmology. Most importantly, these beliefs and behaviours disrupt the social fabric by creating a space for violence, harmful behaviour and social despair, as one of our interviewees expressed it:

> "*Youngsters who have migrated to the cities to work in the hotels and who no longer tend the Milpa conceive of themselves as being poor and are constantly dissatisfied, they want more. Before they had it all, because they had sustenance in the Milpa, they were self-sufficient and they belonged to a community.*"

Thus, we see the urgent need for co-creating a local SEE programme with them, one that accounts for and counterbalances these converse scenarios, in order to preserve and reconstruct the local social-affective environment.

We propose that, by identifying and making explicit the traditional SEE values that have
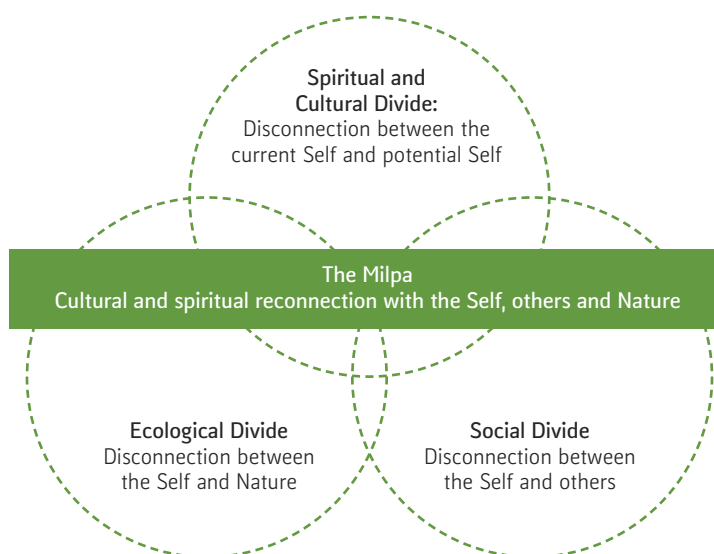
Figure 3. The Mayan social and emotional eco-system: Reconciling the three divides.

been passed on for centuries among these communities and that have kept a cohesive social and emotional environment for so long, we can help assure a wider prevalence of social and emotional wellbeing that may lead to a constructive historical transition despite the rapid (and sometimes adverse) historical and ecological changes. In order to start building a local SEE programme, it became evident that a first step into such endeavor, was the category analysis showed earlier in Table 1, as well as the need to identify the relationship between the tangible and the intangible aspects of Mayan traditional SEE values and practices.

Figure 2 shows an iceberg scheme portraying this relationship, where SE values build up from the most subtle but nonetheless fundamental aspects to the most visible and concrete skills and actions. Although the tangible or observable aspects do not always directly portray the importance of the founding principles (as with an iceberg), it is important to consider their pragmatism, for they may provide a realistic or metaphorical guideline to access the systems on a more profound level.

The next step of this study will be to design the guidelines that will comprise and translate into concrete actions the Mayan SEE values and their corresponding contexts of implementation. We believe that by rescuing and bringing into the future some of the SE abilities and conceptions that forged and helped keep alive an ancient and prominent culture such as that of the Mayan of Yucatan, we are not only helping a local community to safeguard their social and emotional wellbeing, but we are also providing the world with a larger set of tools, understandings and strategies for crossing the three divides mentioned in Scharmer and Kaufer's (2013) work (the social divide, the ecological divide and the spiritual and cultural divides), all of which put the world's social and emotional welfare at risk.

Conclusions

From the information presented above, it is clear that in order to sustain a healthy and productive social and emotional environment, the interrelationship between all the components identified in Table 1 must be kept in some sort of balance. That balance is what prevents a social and emotional ecosystem

from becoming an ego-system where the social and emotional architecture supports the popular Western saying: "Every man for himself".

Perhaps the Mayans still have something to share with the world, from the same store of wisdom that calculated the solar year and came up with the concept of zero long before any other Western civilization. Maybe they had already visualized a more efficient and long lasting socio and emotional eco-system through the metaphor, or the actual realization, of the *Milpa,* an approach that may provide additional answers to the world's divides, and thus to SEE, a system that could prove to be more sustainable than the Western socio and emotional ego-system (Figure 3).

IV. Reflections and General Conclusions.

Around one year ago, when I started working on this chapter, I could not find many organizations or initiatives in Mexico that were working directly on SEE with significant positive results. My own understanding was intellectual and distant. The immersion into this territory has not only expanded my awareness of the critical reality that we are facing, but also brought to light the extent of the needs, challenges, and the deep, profound and painful feelings that come with it.

Today, as the symptoms of social decay have grown significantly in Mexico, bullying and different forms of violence have increased in schools (CEAMEG, 2011). It is a wake-up call for both government and civil society. The Minister of Education has sprung into action and introduced emergency reactive measurements, from regulations and anti-bullying laws to teacher and principals' training programmes aimed at developing social and emotional skills.

I could not conclude this paper without having in mind the scope of the challenges that

we face and the need to visualize what could be possible. Two scenarios emerge as a result of my own reflections:

The first scenario sees the rapid and exponential growth of social disruption, where government structures cannot respond with the efficiency that is needed. The other scenario sees the activation of a social movement that awakens and commits to participate more actively with the different sectors and members of society: families, communities, business, and government. We may be close to a tipping point where the forces at play may fall either way. Today both scenarios are equally possible. Therefore, the need to understand the dynamics of the invisible elements of the education system is crucial, as well as the orientation that both government and civil society assume regarding the issues.

We can think about these changes through the lenses of the three divides that we mentioned in Case Study 3. These are fundamental disconnections that are causing continuous and undesirable consequences at the level of the self and on a global scale; disconnecting self from self, self from others and self from nature. Following an iceberg representation similar to the one illustrated in Figure 2 in Case Study 3, we may conclude that SEE is at present tackling the observable facts, however, deeper in the iceberg invisible underlying forces are at play.

Each of the case studies presented reveals an orientation towards creating desirable futures and addresses fundamental problems that exist in different levels of the educational system, from the symptoms and external indicators of violence in classroom and school behaviour, to deeper and less visible elements of the system (i.e. the lack of innovative pedagogical approaches and teaching methodologies, coherent teachers' training).

One important challenge is to shift paradigms from focusing on reactive and disconnected interventions towards focusing on the importance of prevention and the promotion of resilience

As noticed in the *AMISTAD para siempre* study, one important challenge is to shift paradigms from focusing on reactive and disconnected interventions towards focusing on the importance of prevention and the promotion of resilience. The promotion of community wellbeing and positive psychology is crucial, as well as the involvement of families to maximize the knowledge and providing skills across the life span. The idea is to envision prevention as a lifelong approach and the AMISTAD *para Siempre* programme has been shown to be an effective tool to promote resilience and social and emotional learning among children and youth (Barrett, 2012a-h).

At a more structural level, in line with the latest education reform and agreements at Ministry level, the need is to move towards holistic methodological approaches like the *dia* Programme that may shed light on how to integrate different teaching practices that cultivate and nurture some of the capacities which lie at the core of human development. Such a practice may lead to the re-integration of the *self* with the *self* and the *self* with *others*, through a holistic approach to education made up of the affective, the social, the cognitive and the communicative realms, one that engages and unites the educationalsocial triad (teachers, students and parents). And one that, in the near future, brings nature and/or art into the education process, as many artists and poets do when attempting to grasp the meaning of existence, transforming the current teacher training models and the way schools operate today.

Lastly, we find ourselves at the most deep and profound level of the iceberg, at the core of our basic human social values, beliefs and mental models. As we discussed in the 3rd case study the challenges are huge, and civilizations like the Mayans who have held profound wisdom for centuries are dissolving through globalization faster than we realize. We could be on the verge of losing important social and emotional teachings before we are even aware of the extent of that which we have lost. We must look inside and try to find ourselves again as we once were: emotional cores embedded in a complex ecosystem that sustained all of us in a graceful but nonetheless proactive interdependent choreography. The field of Social and Emotional Education may now appear to be much more complex, deep and relevant than what we have previously understood and were able to express.

I feel very moved and full of gratitude to The Botín Foundation, and to my fellow companions on this journey, for providing me with the opportunity to dive deeper into my own cultural reality, and for creating the space to share questions, ideas and approaches that have enriched my vision and horizon of both the challenges and possibilities inherent therein.

Endnotes

[1] La Vaca Independiente is a social enterprise focused in educational transformation and human development founded in 1992 by Claudia Madrazo.

[2] CAM 10 is one of 79 CAMs Schools in Mexico City.

[3] Drawing on the arts and contemplative traditions, Social Presencing brings to the surface a clearer sense of the relationships, hidden dynamics, and emerging possibilities inherent in a team, organization or larger system. It allows co-creators in a given system to gain insight into the current situation, seeing potential opportunities for change. It sets the ground for creative collective action.

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New Zealand

Aotearoa New Zealand

Neil Boland

Abstract

In this chapter, Neil Boland gives us an overview of the history of education in New Zealand and the need for social and emotional education in the country's schools today.

New Zealand's early childhood education curriculum *Te Whariki* (meaning the woven mat of education) is widely respected throughout the world. It is a holistic curriculum which values relationships and inner attributes such as respect, curiosity, trust, reflection, a sense of belonging, confidence, independence and responsibility. In the New Zealand school curriculum aspects of social and emotional education and competence are also present to a high degree.

However, like many countries, New Zealand is placing increasing stress the importance of STEM (Science, Technology, Engineering and Mathematics) subjects at school and works hard to maintain its above-average PISA rankings. A result of this growing emphasis on measurable outcomes is that social and emotional education does not feature in Ministry of Education programmes which are rolled out across the country.

Neil then introduces us to three case studies in which different social and emotional themes are being taken up.

In New Zealand 10% of 10-14 year olds have been diagnosed at some stage in their lives with emotional or behavioural problems. The first case study is of a mindfulness project trialled in a number of schools in 2013 which is now being expanded. The eight-week programme was developed and delivered by the Mental Health Foundation of New Zealand. Robyn Curry, the principal of one of the pilot schools explains: "*So many of these children are hyper-vigilant, they never know what's happening in their lives, mindfulness helped them take a breath and calm down*" And Jane Keely, a teacher from another of the pilot schools, says "*If we don't do mindfulness, the day just doesn't go as well … The children ask for it if we forget!*" The findings of research which accompanied the programme were encouraging. After eight weeks, both students and teachers reported increased calmness, improved focus and attention, enhanced self-awareness, improved abilities with conflict resolution and the development of positive relationships and as well as reduced levels of stress.

Since the 1980s, there has been a movement to strengthen the place of te reo Maori, the Maori language, in New Zealand society and in education in particular. Raising the educational outcomes for Maori (and Pasifika) learners is one of the key priorities of current educational policy. Case Study Two looks at the beneficial effects of educating Maori learners in their own language, surrounded by their own customs. Social and emotional education is deeply embedded within the Maori schools.

"*We treat the whole school as whanau (family): we're very open and informal*" explains Kataraina Ropati, one of the teachers.

"Being educated in my own language and culture has given me the courage to do and feel any-thing. This is how I feel – I have the strength to do anything I want." states Ngareta Pieta.

The final case study investigates some approaches to tackling bullying which have been developed in New Zealand and looks especially at the issue of cyber-bullying which is becoming an increasingly common issue.

In New Zealand child stress levels are rising. There is increasing educational disparity between achievers and under-achievers, growing evidence of escalated income disparity, and the creation of a growing underclass within which Maori and Pasifika communities are over represented. It is hoped that the approaches discussed in this chapter will find larger audiences and allow the children and people of Aotearoa New Zealand to achieve their potential and help promote healthy well-being.

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After an initial training as a musicologist, he worked in education for 17 years, teaching at early childhood, primary and secondary level before moving into tertiary education. He has an international perspective, having lived and worked in Australasia, Asia, Africa and Europe.

Neil has been active in teacher education since 1990 and, in his current role, liaises with and lectures in universities around the world which have an interest in Steiner education, his specialty. Given his initial training as a musician, the recognition and development of emotional competencies through education is a strong focus of his work. His research interests include music education for young children, the contextualisation of Steiner education in non-European cultural and geographic settings, and Futures Education.

Overview

New Zealand is renowned for many things: its prowess at rugby and its scenery, as well as being the location for the films *The Hobbit* and *Lord of the Rings*. Kiwis (New Zealanders) pride themselves on their can-do attitude, their egalitarian values, their sporting abilities and that they were the first country in the world to give women the vote. New Zealand ranks highly in many international indices. It is the joint least corrupt country on earth (Transparency International, 2013), third most peaceful (Vision for Peace, 2013), third free-est economically (Fraser Institute, 2013), is eighth for press freedom (Reporters Without Borders, 2013) and is one of the few "sustainable" countries in the world, the only one outside northern Europe (The Fund for Peace, 2013).

Another aspect to New Zealand is that emotional awareness and the articulation of feelings have not traditionally featured strongly as prized personal qualities. Rather being 'a good keen man' who is able to help you roof your house or fix your motorbike with a piece of wire is what is valued.

In reviewing the educational history of the country, there are many praiseworthy achievements which deserve mention. There is also a noticeable lack of major social and emotional initiatives and programmes which have been rolled out nationally. The current priorities within education are almost exclusively targeted at improving literacy and numeracy scores to help the economic life of the country.

A detailed reading of the curricula for early childhood centres and schools however paints a different picture, in which education is seen as a holistic, multi-faceted process the aim of which is to produce rounded, emotionally aware students. The New Zealand educational system is currently caught between these two, often mutually exclusive and competing, priorities.

Three case studies have been chosen of initiatives in the country which are interesting from a curricular, social or cultural viewpoint.

Aotearoa

New Zealand is located in the southern Pacific Ocean. Australia is three hours' flying time to the west and the Pacific Rim countries of Asia and North and South America are between 10 and 13 hours away. Antarctica lies four hours to the south. The population of the country is just over four million in a land the same size as Great Britain (population 62 million) and Japan (population 120 million).

A thousand years ago, New Zealand was an uninhabited land of sandy beaches, active volcanoes, numerous earthquakes, a long alpine chain, and dense sub-tropical and sub-alpine forests with a huge number of indigenous, often flightless birds. There are no indigenous mammals with the exception of a small bat.

The country comprises two main islands and countless smaller ones. If transferred to the northern hemisphere it would stretch in latitude from Paris to central Morocco.

The first people to live on these islands were the Maori who arrived after immense journeys by sea-going canoe from Polynesia around a thousand years ago. They called the land mass *Aotearoa*, the land of the long white cloud. They brought their Polynesian culture with them which, over time, developed into a recognisably separate culture and language. Traditionally, Maori arrived in New Zealand in seven canoes or *waka*, and Maori nowadays trace their ancestry, their *whakapapa*, back to these canoes, each representing a separate tribal group or *iwi*.

The first European to sight New Zealand was Abel Tasman in 1642. It was later visited

three times by the world-famous navigator, James Cook from 1769-1777. British sovereignty was proclaimed over New Zealand in 1840.

The Treaty of Waitangi

Some two hundred years ago, white settlers or *pakeha* began arriving in increasing numbers. To give them land to settle on, the British Crown both bought and sometimes took land from the Maori inhabitants. This led

Island nations, primarily to work in manual labour jobs. Since the 1990s, immigration has increased notably, this time from Asia, especially China and India. This has changed the demographics of the country. For instance, in 1991, the main city of Auckland was 75% pakeha and 25% Maori/Pasifika. In 2013 it was 54% pakeha, 21% Asian and 23% Maori/Pasifika, with 3% 'other' (Statistics New Zealand, 2013). This cultural balance is set to continue to change for many

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The Treaty of Waitangi│Te Titiri o Waitangi is the only instance in colonial history where a colonising power agreed to share sovereignty with the indigenous inhabitants

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to increasing discord over land rights, leading to the signing of a treaty between the British and some 500 Maori chiefs in 1840 at Waitangi, in the north of the country. The Treaty of Waitangi│*Te Titiri o Waitangi* is the only instance in colonial history where a colonising power agreed to share sovereignty with the indigenous inhabitants, granting equality of status to the Maori language (*te reo Maori*), customs (*tikanga Maori*) and way of life (*te ao Maori*). It forms the bedrock for the social contract in New Zealand today. More honoured in the breach than the observance, it was neglected for many decades, but recent times have seen a significant resurgence in the Maori rights movement and increased understanding and implementation of the implications and responsibilities of the Treaty. This is discussed further in case study two.

In the mid-twentieth century, there was a wave of migrants to New Zealand from Pacific

years to come. The Maori/Pasifika population is significantly younger than the pakeha population with a higher birth rate. This, along with increased immigration from all parts of the world but principally from Asia, will both influence and alter the demographics of the country in the future.

Educational History

From Maori times to Beeby

Before the coming of the settlers, education in Aotearoa New Zealand was centred round the whanau (extended family group) and was informal. Early accounts of the place of children in Maori society points to a clear understanding of the importance of education and its role in the development of society (Hemara, 2000). Maori society was pre-literate. Knowledge was learned orally through *waiata* (songs), *whakatauaki* (proverbs), *korero tawhito* (history) and *whakapapa* (genealogy). More formal learning was carried

out in the *whare wananga* (house of learning) by boys chosen either by family status or ability. This study required the ability to absorb a huge amount of information. This memorisation included detailed *whakapapa*, the memorisation of family and tribal lineage, understanding of the law, customs or *tikanga*, the use of healing plants and medical knowledge as well as a detailed understanding of Maori cosmology. Some graduates of this system would then go on to become *tohunga* (priest leaders).

Once the settlers came, small Mission schools were established and run predominantly by churches, the first opening in 1816 (Stephenson, 2008). Education of Maori remained locally organised and in the hands of the church till 1867 when the *Native School Act* was passed. This led to the founding of many small schools throughout the country which remained in operation until 1969.

child in New Zealand to have access to basic education, avoiding "a very large number growing up in absolute ignorance" (Bowen quoted in Lee & Howard, 2007, p. 138). Schools were to be "free, compulsory and secular" (Wilson, 2013), replacing the rather haphazard provision of schooling through mission and provisional government schools.

Free secondary education for all was established in 1914 based on the lines of the British grammar school system, primarily aimed at those continuing to university and less for those less academically inclined. This exerts an influence on secondary schooling in New Zealand up to this day.

Myths of education

Clarence Beeby, a New Zealand philosopher of education and former Secretary of Education, talks about 'myths' of education in New Zealand (1986); these are metaphors for

The Education Act of 1877 enabled every child in New Zealand to have access to basic education ... Schools were to be "free, compulsory and secular" (Wilson, 2013)

Their purpose was to create "brown Britons" (Barrington, 2008, p. 14) to "Europeanise, Christianise and 'civilise' Maori" (Simon & Tuhiwai Smith, 2001, p. ix) as well as to avoid the worst pitfalls which colonial projects elsewhere had succumbed to (Rata & Sullivan, 2009, p. 2). This was done initially through the medium of *te reo Maori* (the Maori language) but later almost exclusively through English, with Maori students being punished for speaking their language even in the playground (Hyland, 1988).

The *Education Act* of 1877 enabled every

schooling models which change and develop over time. Myths and concepts transmitted through mental images have always had power. Beeby identifies four main ones in New Zealand over the past 150 years.

The first was 'the survival of the fittest'. This openly Darwinist approach highlighted the competitive nature of education in the 1870s – those who were not of the elite would fight tooth and nail for anything beyond a rudimentary primary education. The second was 'education of the whole child'. Beeby links this to Shelley who brought the idea of a rich,

arts-inclusive education from the UK in the 1920s. The rigours of the Depression in the 1930s put paid to much of this idealism.

The third of Beeby's myths, which he himself promoted as director of NZCER and head of the Ministry of Education, was that of equal opportunity. This is expressed in the aspirational statement given by the of the first Labour government from 1939 (C. E. Beeby, 1986), "every person regardless of background or ability had a right to an education of a type for which they were best suited".

The last 'myth' Beeby does not fully articulate as, in 1986, it was still developing. It is a picture of equity, an equality of outcome rather than opportunity. This has gone on to become a central tenet of New Zealand government policy in education as well as other areas, particularly in the education of Maori and Pacific Island children.

Since this time, we can argue that there is another myth which has been developed. It is of education as a marketplace, something from which profit can be acquired and which should run at a profit. Education has become a commodity to be bought and sold. It has a

able to be practically applied; be unattainable and therefore able to be striven for; and able to be believed in at least in the medium term.

It is clear that in New Zealand we are living with the legacy of all of these differing 'myths'. It is worthwhile to explore the current 'myth' of education as commodity.

Current trends in education

In New Zealand, as elsewhere, the current purposes of education are complex. The second term of government headed by Prime Minister John Key stated that it would focus on two priorities in the 2012-2015 parliament:

- *Improving education outcomes for Maori learners, Pasifika learners, learners with special educational needs, and learners from low socio-economic backgrounds.*
- *Maximising the contribution of education to the economy.*
  (Ministry of Education, 2012)

As the former feeds into the latter, we can take it that the purpose of education currently in New Zealand is to benefit the New Zealand economy. This is strongly in line with the marketplace ethos mentioned above.

… we can take it that the purpose of education currently in New Zealand is to benefit the New Zealand economy

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value and a price and, if the customer (student) wants to acquire it, he or she has to pay for it. Education changed from being seen as a public good and became a private good.

There are requirements for these myths to be successful, according to Beeby: they must be rooted deeply in social history or the public aspiration; be expressed in flexible language; be

John Key is reported to have said "our children are the consumers of the future" which illustrates what the current government sees their value as being.

Education however in New Zealand remains contested territory. Codd identifies the mid-1990s as the time when the emphasis changed for education in New Zealand to "

deliver the skills and attitudes required for NZ to compete in an increasingly competitive international economy" (2008, p. 15). The introduction of National Standards, partnership schools, league tables and the question of performance-based pay has led members of the profession as well as parents and academics to challenge the direction education is being taken in (New Zealand Education Institute, 2010; New Zealand Principals' Federation, 2012; The Standard, 2012; TVNZ, 2013).

Social and Emotional Education in New Zealand Education
The New Zealand Curriculum

In the New Zealand Curriculum document (Ministry of Education, 2007), the vision for the young people of New Zealand is set out

Confident
- Positive in their own identity
- Motivated and reliable
- Resourceful
- Enterprising and entrepreneurial
- Resilient

Connected
- Able to relate well to others
- Effective users of communication tools
- Connected to the land and environment
- Members of communities
- International citizens

ibid., p.8

clearly. Amongst other things, they will be: Through their learning experiences, students will develop their ability to:

- express their own values
- explore, with empathy, the values of others
- critically analyse values and actions based on them
- discuss disagreements that arise from differences in values and negotiate solutions
- make ethical decisions and act on them. (p.10)

One of the key competencies, capacities for living and lifelong learning, is that of *Relating to Others*. This spells out competencies which are, in essence, social and emotional.

> *Relating to others is about interacting effectively with a diverse range of people in a variety of contexts. This competency includes the ability to listen actively, recognise different points of view, negotiate, and share ideas.*

> *Students who relate well to others are open to new learning and able to take different roles in different situations. They are aware of how their words and actions affect others. They know when it is appropriate to compete and when it is appropriate to co-operate. By working effectively together, they can come up with new approaches, ideas, and ways of thinking.* (p.12)

From these extracts from the Curriculum, it is clear that aspects of social and emotional education and competence are present to a high degree and that the image of the student which the authors of the curriculum had is holistic, balanced, culturally sensitive and sustainable.

Te Whariki

Te Whariki Matauranga mo nga Mokopuna o Aotearoa (the woven mat of education for the young children of New Zealand) (Ministry of Education, 1996) is the early childhood curriculum for New Zealand. Globally, it represents the first attempt at a national early childhood curriculum and it is significant in New Zealand in that it was also the first bicultural curriculum statement developed by the Ministry (p. 7). At a societal level, it is written specifically to incorporate Maori immersion services (*kohanga reo* – language nests) as well as English-medium services.[1] It has as an explicit aim to be a holistic curriculum which

values relationships and inner attributes such as "respect, curiosity, trust, reflection, a sense of belonging, confidence, independence and responsibility" (p. 30) as essential elements. The *kohanga reo* and Maori language educational movement are discussed in more detail in case study two.

Te whariki is a woven mat or covering. Flax weaving is a traditional Maori craft; aside from its practical value, it is a medium through which culture and history are passed

children" (ibid., p. 10). The acknowledgement of indigenous Maori culture, language and society in the document makes it especially noteworthy in a New Zealand context.

The fundamental aspirations of *Te Whariki* for children are for them,

… to grow up as competent and confident learners and communicators, healthy in mind, body and spirit, secure in their sense of belonging and in the

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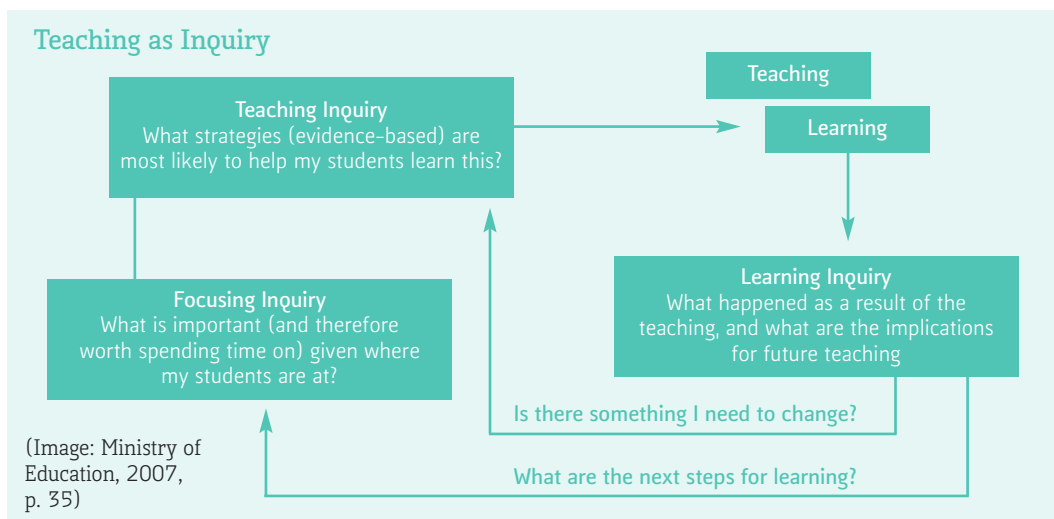
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on and beliefs confirmed (Swarbrick, 2012). It is also used as a metaphor for familial and social relationships. As a metaphor for education, the interweaving of the individual strands which support and strengthen each other is powerful and culturally rich. In Maori mythology, Tane brought knowledge to humankind in three *kete* or baskets woven from flax. He is called *Tane te wananga a rangi* (Tane the bringer of knowledge from the sky).

Maori understanding or cosmology underpins *Te Whariki*. The curriculum identifies "the importance of the social context within which children are cared for and learning takes place" (Ministry of Education, 1996, p. 7); it emphasises "the critical role of socially and culturally mediated learning and of reciprocal and responsive relationships for

(Source: New Zealand Ministry of Education website, (2013). *Weaving.* Wellington, New Zealand.)

Teaching as Inquiry

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Teaching Inquiry                                    Teaching
What strategies (evidence-based) are    ──────────▶
most likely to help my students learn this?         Learning

Focusing Inquiry                                    Learning Inquiry
What is important (and therefore                    What happened as a result of the
worth spending time on) given where                 teaching, and what are the implications
my students are at?                                 for future teaching

                                    Is there something I need to change?

(Image: Ministry of              What are the next steps for learning?
Education, 2007,
p. 35)
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knowledge that they make a valued contribution to society. (Ministry of Education, 1996, p. 9)

This strongly holistic statement which opens *Te Whariki* makes it a ground-breaking and inspiring document. When it appeared, it received much praise, both domestic and international.

To date, Te Whariki *has been greeted with enormous enthusiasm by the early childhood profession, to the extent that it has taken on a gospel like status. (Cullen, 1996, p. 123)*

Te Whariki *has had an enormous impact on curriculum development in many countries …* Te Whariki *has gained international prominence as an early childhood curriculum of great substance and importance. (Fleer, 2003, pp. 243-244)*

Te Whariki *is a world class early childhood curriculum and has been a significant factor in putting New Zealand on the early childhood world stage. (Trevor Mallard, Minister of Education, press release, 17 January 2005, cited in Nutall, 2005, p. 23)*

*(*Te Whariki*) that's basically our bible. We always look to* Te Whariki *to make sure we have done it correctly.*

Te Whariki – *gives the defining word on that issue, because it is all in there.*

The value (of Te Whariki*) is enormous … It's priceless I think.*
(Quotes from teachers interviewed in Alvestad & Duncan, 2006, pp. 36-37)

Despite this, academics such as Iris Duhn have critiqued the document, asserting that it is less about good educational practice as creating 'the ideal child', and that this 'ideal child' is one who is able to fulfil the expectations of a neo-liberal society (2006). This tension between educational ideals and economic demands is very much alive in the New Zealand educational environment.

Current position of education in New Zealand

Every state and private school uses the *New Zealand Curriculum* or *Te Whariki* as a framework to develop its own curriculum. Both are non-prescriptive and allow teachers considerable flexibility in how they are to achieve the learning outcomes at different levels.

Socioeconomic indicators: percentage per ethnic group / Maori

Indicator	Males	Maori Females	Total	Males	non-Maori Females	Total
School completion (Level 2 Certificate or higher) 15+ years, 2006, per cent	41	46	43	65	63	64
Unemployed, 15+ years, 2006, percent	7.1	8.2	7.6	2.8	3	2.9
Total personal income less than $10,000, 15+ years, 2006, per cent	23	28	26	16	26	21
Receiving means-tested benefit, 15+ years, 2006, per cent	20	33	27	8.8	12	11
Living in household without telephone access, 15+ years, 2006, per cent	5.6	5.3	5.5	1.5	1	1.2
Living in household without motor vehicle access, 15+ years, 2006, per cent	7.8	10	9.1	3.8	6.2	5
Not living in own home, 15+ years, 2006, per cent	70	70	70	45	43	44
Household crowding[4] all age groups, 2006, per cent	22	23	23	7.9	7.9	7.9

Source: (Ministry of Health, 2006)

Labor force and education status of youth (15-24)

	European	Maori	Pacific Peoples	Asian
Unemployed, not in education	4.1	9.1	8.8	2.8
Not in the labor force, not in education caregiving	2.4	6.9	5.1	S
Not in the labor force, not in education not caregiving	3.1	6.1	3.7	3.5
NEET rate (%)	9.6	22.2	17.6	7.2

Source: Statistics New Zealand, 2011.

Pedagogies recommended include reflection, relevance of activities to everyday life, shared learning (*ako*[2], *tuakana-teina*[3] models, see all three case studies) and teaching as inquiry (Ministry of Education, 2007, p. 35).

Strengths
New Zealand education has a good reputation worldwide, attracting both foreign students and academics to the country who want to study the reasons behind its successes. *Te Whariki* is admirable in its breath, scope and in the way it consciously melds a western educational approach with indigenous culture and pedagogy.

Although the position of New Zealand in the PISA rankings has slipped, it still performs solidly (Education Counts, 2013).

Demographics, diversity, and difficulties
As in many countries, New Zealand has a poorly performing 'tail' of students who fall below expected outcomes. In New Zealand, Maori and Pasifika students are overrepresented in this group and raising the achievements of Maori, Pasifika and special needs children is one of the main aims of the current government. Hemara puts it strongly when he speaks of the "sense of despair and sometimes panic" at "Maori failure within the

education sector and society generally" (2000, p. 3).

From the statistics below, it can be seen that Maori underprivilege is numerically double that on non-Maori in contemporary New Zealand.

What is being done to address these issues?

The New Zealand government and many non-governmental organisations are actively seeking to apply measures which will alleviate this situation (New Zealand Principals' Association, n.d.).

In 2010, National Standards were introduced to provide a benchmark against which all children could be gauged, to "set clear expectations that students need to meet in reading, writing, and mathematics in the first eight years at school" (Ministry of Education, 2010). Their aim is to identify underachieving children early and then plan appropriate interventions to improve their educational

shown to be successful if the right professional development is offered to all of the school's teachers (See The Child Literacy Foundation, 2014, for details). The *KaHikitia* strategy with its underlying theme of 'Maori learning to succeed as Maori' (Ministry of Education, 2013) is another approach which has achieved some success. Maori teachers in particular who have applied the principles of the strategy find that Maori children feel a greater sense of belonging in their school community when they make connections and build relationships with key school personnel and other children. Once they have a sense of identification with their school, they learn more readily and achieve better. This approach in discussed in detail in case study two.

Although New Zealand is an affluent country compared to many, child poverty is a real issue, with approximately 27% of all children living in poverty (Child Poverty Monitor, 2014b). Hungry children do not learn well and many teachers in low decile schools have

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outcomes. Despite this being a laudable objective, in practice the initiative has received criticism as well as praise (New Zealand Education Institute, 2010; Thrupp, 2013; Weal & Hinchco, 2010).

A number of programmes have been developed to address specifically low decile schools which have a high proportion of Maori and Pasifika children. These include whole school programmes such as 'First Chance' which has

reported feeding children in their classes at their own expense. To help counter this, a recent government initiative involved cooperation with the food firm Sanitarium who sponsored breakfasts in low decile areas. This move however was critiqued as not costing the government anything and in effect being a publicity drive for the company.

The most contested claim, that the largest single cause of educational underachievement is

poverty (Child Poverty Monitor, 2014a), has not yet been effectively addressed by the government. New Zealand currently finds itself far from its egalitarian roots and is becoming steadily less equal, with the rich getting richer and the poor getting poorer. This is a trend observable in many countries. It has a significant effect on the educational outcomes of thousands of students which in turn is a major contributor to the earnings inequality between Maori and pakeha (Lock & Gibson, 2008).

Tension between aims

From what is written above, it is clear that there is an implicit tension between the stated purposes of education in contemporary New Zealand. On the one had we have the aims of Te Whariki and The New Zealand Curriculum. In Te Whariki we read of the central aspira-

White (1982) and Egan (1997, 2001) outline the inevitable contradictions inherent in education: education as socialisation method, education as means to discover 'truth', and education to develop what is innate in each individual student. These ideas are old and established and part of every educational system, yet, as Egan effectively illustrates, they are in conflict with each other and are mutually incompatible. Indeed, the balancing of these conflicts can lead to "flaccid compromises" (Egan, 1997, p. 14).

In a New Zealand context, there appears to be increasing weight and value placed on international indicators such as PISA rather than on the holistic, whole-child approach the curriculum and Te Whariki provide. This of course has an effect on New Zealand students at all levels. New Zealand educators and aca-

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In a New Zealand context, there appears to be increasing weight and value placed on international indicators such as PISA rather than on the holistic, whole-child approach the curriculum and Te Whariki (the early childhood curriculum) provide

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tion to allow children to grow up "… healthy in mind, body and spirit" (p. 9), that "their emotional well-being is nurtured" (p. 46) and that the "assessment of children should encompass all dimensions of children's learning and development and should see the child as a whole" (p. 30). This approach follows through into the big-picture aims of the New Zealand Curriculum. Put against this, we have the growing prioritisation of literacy and numeracy over other curricular subjects.

This tension is by no means confined to New Zealand and is indeed to be expected. Both

demics are among others challenging the status given to PISA rankings and the deepening influence they hold (Jones, 2014; Meyer & Zahedi, 2014; Mitchell, 2014; Stewart, 2013). The visit of Andreas Schleicher, head of PISA, to New Zealand in January 2014 drew criticism for the way his speech was taken as an affirmation of the government's educational policies – it later found its way onto the National Party website – and an involvement in domestic policies despite his neutral position (Thrupp, 2014). A later blog post appears similarly to endorse governmental policy (Schleicher, 2014).

Initial Teacher Education

Initial teacher education (ITE) takes several forms in New Zealand.

For the Early Childhood and Primary sectors, the traditional pathway to teacher registration is through a Bachelor of Education degree (three years). This is offered by a range of institutions throughout the country. ITE was initially provided in colleges of education but in 1990, with the passing of the Education Amendment Act, some teacher training colleges merged and were absorbed by universities, a process which was completed in 2007 (Pollock, 2013). To date there are seven schools of education within universities, nine independent institutions, three wananga (tertiary institutions which teach exclusively in Maori), and seven polytechnics all offering ITE. It remains to be seen if all these will survive in an increasingly demanding and challenging financial climate.

Currently, this is again in question. The National government in acknowledging the importance of early childhood education (ECE), aimed to have 100% of all ECE teachers fully trained (i.e. holding a qualification equivalent to a university degree in education) by 2012. This objective has since been modified to 80% and is again under review. The ratio of young children to adults in ECE classrooms has also been revised upwards and the numbers of children able to be accommodated in one centre has increased substantially to 150, leading to the accusation that financial concerns are being valued more highly than those of child welfare (Farquhar, 2011).

As in other countries, there is a lasting tension between two contrasting conceptions of teaching. Is it a craft based principally on effective classroom management or is it a learned profession whose members "have a broad grasp of the social, historical and political context of schooling" (Snook, 1993, p. 20), requiring "abstract understanding of the enormously complex task of teaching and not simply techniques for carrying it out" (Dixon, Williams, & Snook, 2001, p. 9)? This is not a new question and remains at the centre of education debate in the country. Does the teaching of philosophy and the socio-political aspects of education lead to "subversiveness" (quoted ibid.) and does their absence lead to a "dumbing down"?

The need for primary teachers to hold a teaching degree or equivalent in order to be able to become registered and work as teachers is being challenged with the establishment of charter schools, called partnership schools or *kura houroa* in New Zealand. These were first introduced in 2014, and, as in other countries (Education Policy Response Group, 2012), partnership schools are able to employ teachers with no formal qualifications as well as being exempt from the standard wage agreements for teachers, thus raising the possibility of untrained teachers filling posts and being paid less than their state colleagues. Their establishment remains controversial.

Status of teachers

The status of teachers currently in New Zealand is much debated and unclear. No recent national studies are available, but ones undertaken eight years ago inquiring into the status of teachers in New Zealand and the implications for recruitment, retention and professionalisation of teachers. They indicate a loss of status and weakening of teachers' perceived status over time (Hall & Langton, 2006; Kane & Mallon, 2005).

Hall and Langdon state that the overall media coverage of teachers and the status of teachers appears negative (ibid. , p. 49) and that this has an adverse effect on the perception of teachers by the population as a whole. This could be more a question of bad news selling more papers but is something which

has an impact. The tone taken by politicians tends also to be more negative than positive. Major governmental education initiatives are introduced by first painting the picture of an education system in crisis which needs saving from itself, rather than one which is looked up to worldwide (NZEI, 2013).

Position of Social and Emotional Education

Within Initial Teacher Education (ITE), social and emotional education is not taught as a subject as such but is commonly incorporated within the curriculum strand of The Arts and Health and PE.

There is currently a push towards STEM-based subjects (STEM stands for Science, technology, engineering and mathematics) and the arts in particular are becoming relegated in the curriculum. The tension between

current teacher body (successful candidates receive additional payment for taking on these roles) are linked to specific objectives for student achievement. Social and emotional well-being does not appear in these objectives.

Where do teachers get trained in Social and Emotional Education?

Commonly, teachers received basic information about Social and Emotional Education (SEE) within their initial teacher education degree. Within the curriculum, The Arts and Health and PE are the areas most relevant and this is where teaching about SEE is commonly located. Anecdotal evidence however suggests that it is not dealt with in any significant detail during initial degree courses. Schools are free to investigate and adopt courses and programmes advertised through

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the importance given to social and emotional education and the projects and approaches supported in schools is growing more striking. It remains to be seen how long this trend will continue.

Looking at the current projects of the government, there are no initiatives which fall under the social and emotional umbrella. The most recent government initiative, the establishment of 'expert teachers' and 'executive principals' aims to help lift student achievement "in maths and science, digital technology and literacy" (Ministry of Education, 2014a). These posts from within the

official and commercial channels, though it is fair to say that there are few domestic options, leading to some schools seeking courses offshore (Jopson, 2011).

Predictions, hopes and futures

The contested nature of education in New Zealand gives rise to hope that the emphasis on data-driven statistics will continue to be challenged. New Zealand is unlikely to win the race to the bottom which it, among other countries, seems to be engaged in. Child stress levels are rising (see case study no. 3); there is an increasing educational disparity between achievers and under-achievers,

growing evidence of escalated income and educational disparity, and the creation of a growing underclass within which Maori and Pasifika communities are over represented (see case study no. 2). None of these tendencies allows the children and people of New Zealand to achieve their potential or help promote healthy well-being.

My personal hope is that New Zealand is able to strengthen facets of its society it is in danger of losing. These include

- Being at the forefront of social change and equality/equity practices
- Being at the forefront of sustainable practices, be they ecologic, social, cultural or economic
- Reversing rises in inequality, the long tail, childhood poverty, inability to talk about feelings
- Remaining a great place to bring up children
- Retaining the ability to be 'real' and down to earth

Many acknowledge that New Zealand has dynamic, strong nature forces and that change happens here faster than in more historically established countries. This allows for innovation and adaptation at a quicker rate. Auckland, the main city of New Zealand, now has a more diverse population than London, Los Angeles and Sydney; only Toronto is more mixed (Bruce, 2014). The vibrancy of cultures meeting and mixing, along with a flexibility of historical tradition give rise to the feeling that anything is possible.

Can this lead to an increased place for the arts? To new forms of expression and a growing fusion of artistic cultures? This, united with the innate of love of and connection to the environment, could change the educational situation here into something more akin to what New Zealanders think of when they call their homeland God's Own Country.

Case Study One
PresentMindED | A Comprehensive Initiative for Integrating Mindfulness in New Zealand Schools

… the classroom culture has undergone many positive changes over the past few weeks. Whilst there continue to be disagreements between students these instances remain minor and rarely flare up to behaviour we had in term 1. … The interesting thing is that they don't necessarily react and get into altercations as they would have last term, rather they speak out and inform teachers or other school leaders. I would suggest that most of the credit for this can go to mindfulness as the class are thinking about their actions instead of just reacting.
Classroom teacher from the Mental Health Foundation's *Mindfulness in Schools* pilot study 2013

Background
In New Zealand, around 10% of 10-14 year olds have been diagnosed at some stage in their lives with emotional or behavioural problems. The percentage of children aged 2–14 years with diagnosed emotional or behavioural problems in any one year has increased from 1.8% in 2006/07 to 3.2% in 2011/12. This rate rises among certain demographic sections of the community, being 1.9 times as likely among young Maori boys (Ministry of Health, 2013). A main reason for this increase has been an increase in diagnosed anxiety disorders.

Among the general population, anxiety, substance abuse and mood disorders are prevalent. According to a 2006 study (Oakley Browne, Wells, & Scotts), the only other country with a higher level of anxiety is the United States (14.7% compared with 18.2%). This is significantly at odds with New Zealand's image as a get-away-from-it all destination and an

Among the general population, anxiety, substance abuse and mood disorders are prevalent

idyllic place to live or in which to be brought up. For mood disorders only the US, Ukraine and France have higher instances than New Zealand (9.6%, 9.1%, 8.5% and 7.7% respectively and for substance abuse, New Zealand and Australia rank highly except for heroin abuse. Cannabis use in Australasia is the highest in the world (United Nations Office on Drugs and Crime, 2014). All this leads to disorders in mental health.

When comparing the mental health of the different ethnic groups in New Zealand, Maori and Pasifika adults have higher rates of psychological distress than others, with about 10% of people of these communities being affected. Interestingly, for diagnoses of depressive and anxiety disorders, Maori and non-Maori are similar, while the frequency of diagnosed mental disorders among Pasifika adults is around a third that of other adults (Ministry of Health, 2013).

The same Ministry of Health report indicates that boys are more likely than girls to be diagnosed with emotional and behavioural problems. 4% of all children were diagnosed with emotional and behavioural problems during 2012/2013; this is twice the rate of 2% reported in 2006/07 (see above). Within this, boys are almost twice as likely as girls to have been diagnosed with emotional and behavioural problems. This appears to be a trajectory which is continuing.

After adjusting for age, sex and ethnic differences, adults in the most deprived areas were 1.6 times as likely to have ever been diagnosed with common mental disorders as adults in the least deprived areas.

Mindfulness in schools
In 2013, the Mental Health Foundation of New Zealand (MHF) developed and delivered an eight-week Mindfulness in Schools Programme in five primary schools in New Zealand. The programme, delivered to 126 students between the ages of 6-11, was developed to align with the New Zealand education curriculum and with a bi-cultural focus in mind (Maori-pakeha).

Findings from this pilot showed that the programme:

- increased calmness;
- improved focus and attention;
- enhanced self-awareness;
- helped with conflict resolution and the development of positive relationships; and
- reduced stress.

As many of these outcomes were observed in both students and classroom teachers, these findings suggest that mindfulness practice can make a strong contribution to the key competencies outlined in the New Zealand curriculum.

One of the primary ironies of modern education is that we ask students to "pay attention" dozens of times a day, yet we never teach them how (Saltzman, 2011)

What is Mindfulness?

One of the primary ironies of modern education is that we ask students to "pay attention" dozens of times a day, yet we never teach them how. The practice of mindfulness teaches students how to pay attention, and this way of paying attention enhances both academic and social-emotional learning
(Saltzman, 2011)

Mindfulness is the practice of giving our full, open-hearted attentiveness to what is immediately occurring, physically and mentally, both within and around us. By being more mindful, we can recognise and overcome the many ways in which we tend to get caught in

Social and emotional wellbeing outcomes:
- Reductions in stress and symptoms of depression and anxiety.
- Increased calmness.
- Improved self-esteem, self-acceptance, self-regulation and sleep quality.

Education outcomes:
- Increased ability to transfer previously learned material to new situations.
- Increased creativity and independent thinking.
- Improved ability to retain instructional knowledge.
- Improved ability for selective attention; and
- A decrease in levels of test anxiety.

Mindfulness has been shown to result in positive changes to brain structures, including areas responsible for attention, sensory processing, learning, memory, and empathy

thinking, distraction and resistance. The calmness and clarity that result provide an important foundation for learning while fostering social and emotional wellbeing.

Benefits for children and young people
The findings of the MHF pilot add to a growing body of international research which shows the following outcomes (see Biegel, Brown, Shapiro, & Schubert, 2009; Broderick & Metz, 2009; Brown, West, Loverich, & Biegel, 2011; Flook, Smaley, Kitil, Kaiser-Greenland, Locke, Ishijima, & Kasari, 2010; Joyce, Etty-Leal, Zazryn, Hamilton, & Hassed, 2010; Saltzman & Goldin, 2008, inter alia).

Mindfulness has been shown to result in positive changes to brain structures, including areas responsible for attention, sensory processing, learning, memory, and empathy.

Mindfulness and the New Zealand Curriculum
Mindfulness practices will help to fulfil the vision of the New Zealand Curriculum (NZC) (Ministry of Education, 2007) to develop 'young people who will be confident, connected, actively involved, lifelong learners' (p. 7). Mindfulness practice actively develops the key competencies that the NZC recognises as paramount for good functioning at school and in society:

1. Thinking

Mindfulness practice develops kindness and curiosity about what is occurring in each moment, which lays the foundation for a life of inquiry. Studies show that mindfulness increases creativity and independent thinking and leads to improved knowledge retention (Mental Health Foundation of New Zealand, 2012).

2. Using language, symbols and texts

Mindfulness practice helps students to recognise how the use of language is a powerful shaper of wellbeing, both personally and when engaging with others, and mindfulness practice asks students to consider the many ways in which they would describe personal and interpersonal experience, thus enhancing vocabulary skills.

3. Managing self

Mindfulness practice cultivates self-acceptance and self-regulation. This allows students to manage themselves better by choosing their behaviours based on mindful attentiveness rather than impulsive reactivity.

4. Relating to others

Mindfulness helps students to become less judgemental of themselves and others. Mindfulness practice actively fosters positive connections between self, others and nature.

5. Participating and contributing

Mindfulness has been shown to effect positive changes to the brain in areas responsible for empathy and compassion (Hölzel, Carmody, Vangel, Congleton, Yerramsetti, Gard, & Lazar, 2011), which are qualities that can increase one's sense of belonging and contribute to positive and meaningful action.

Curriculum Learning Areas Explored in the Mindfulness in Schools Project

Mindfulness in Schools addresses aspects of the Health and Physical Education, Social Sciences, and Science learning areas of the New Zealand Curriculum (Ministry of Education, 2007).

Te Whare Tapa Wha

Te Whare Tapa Wha (lit. *the four walls of the house* in Maori) is a powerful and much-used model for Maori (and general) wellbeing, first proposed by Dr Mason Durie (1998). It is applied in many different contexts in New Zealand and forms a key element of MHF's approach. The *whare* (house) or *wharenui* (lit. big house) is a communal building and generally the focal point of a *marae* (traditional Maori village, the word is usually applied to the whole complex of buildings).

The four walls of the *whare* are:

· *Taha hinegaro* (emotional health)
· *Taha tinana* (physical health)
· *Taha wairua* (spiritual health)
· *Taha whanau* (social health)

(The fifth 'wall' (the floor) *taha whenua*, not shown on the diagram below, is then environmental health or connection to the land.)

It is clear that a mindful approach helps students in all four of these areas. It helps construct positive experiences of wellbeing in all four realms, achieving a supportive network formed by the interplay of emotions, physical experience and social interactions.

Mindfulness in Schools

Structure

Mindfulness in Schools consists of four components for integrating mindfulness as a core practice within a school:
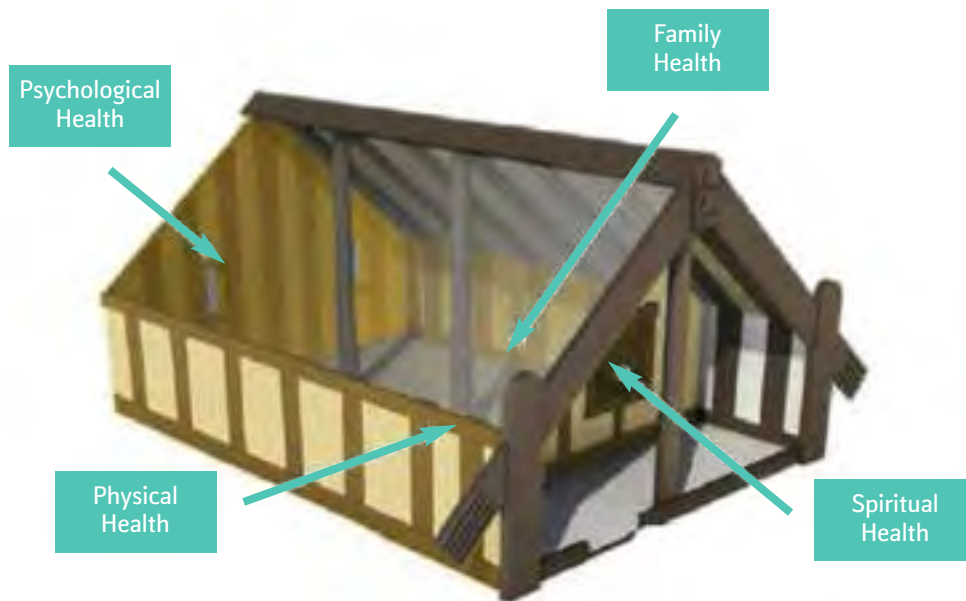
Figure 1: *Te Whare Tapa Wha* after Mason Durie (1998). Image used with permission of Careers New Zealand, www.careers.govt.nz.

Component One: The Mindful Classroom curriculum consists of eight one-hour lessons delivered across the course of eight weeks by a MHF-approved practitioner. In between the weekly lessons, the classroom listens to at least one track per day from a CD of mindfulness practices for children to help integrate mindfulness as a daily practice.

Component Two: The teachers are invited to undertake professional development in preparation for becoming 'Mindful Leaders' within their school. Establishing a personal practice is necessary so that the teachers learn and can subsequently teach mindfulness 'from the inside out'.

Component Three: With on-going support, these Mindful Leaders begin introducing aspects of the Mindful Classroom curriculum to other classrooms in the school in a way that is flexible and best fits the needs of their school. When a suitable level of competence is reached by the Mindful Leaders, supervision can be reduced. Additional professional development opportunities may be recommended and/or facilitated from time to time.

Component Four: Additional support provided to schools through the provision of online resources and continuing professional development opportunities.

Mindful Classroom Curriculum

These are the outlines of the eight lessons which were delivered to five primary schools during term two of 2013 as part of the MHF Mindfulness in Schools pilot study.

- **Lesson one: Coming Home** – students are introduced to a description of mindfulness, rationale for using mindfulness and a set of core practices (mindful breathing, mindful eating, and mindful movement) to support the cultivation of mindfulness that will be repeated throughout the eight weeks.

- **Lesson two: Happiness Here and Now** – students are introduced to the notion of two types of happiness dubbed 'treat happiness' and 'peace-inside happiness' which correlate with the concepts of hedonic wellbeing and eudaimonia in psychological literature (translated as "human flourishing" in Robinson, 1999), and begin to explore how mindfulness can contribute to 'peace-inside happiness'.
- **Lesson three: Everything for the First Time** – role-playing an alien's first day on earth, common everyday experiences such as breathing, eating, walking and listening are explored as if for the very first time. The intention is to foster a deepening appreciation of everyday experience, to see things afresh, live in the moment, and to promote gratitude.
- **Lesson four: All Things Rising and Falling** – students are invited into an exploration of how phenomena – specifically the breathing and emotions in this lesson – have a natural time course and that we can learn to identify emotional experience as it arises in our body, and use mindfulness to self-regulate.
- **Lesson five: Moving Still** – using a mind jar (for further details of what this is, see the Westmore School example below), students are invited into an enquiry of how we can learn to settle our minds when needed. A short exploration of the brain is introduced and the whole class participates in a mindful movement called the 'neuron dance.'
- **Lesson six: Kind Heart, Happy Heart** – students engage in practises for fostering kindness towards self and others, and a practice for fostering gratitude. In easy to understand terms, the neurological and physical benefits of practising kindness are explained.
- **Lesson seven: Everything is Connected to Everything Else** – Using practices such as mindful eating and 'Breathing with the Green Plants' students are invited to explore the many ways in which they are interconnected with the natural world.
- **Lesson eight: Touching Base, Touching Stillness** – This final lesson serves as a closing ritual summarising the course, sharing thoughts about mindfulness, sharing food and emphasising through the metaphor of a circle that while this is the final lesson it also represents the beginning of each student's mindfulness journey now that a foundation has been laid. (Mental Health Institute, 2013)

Te Papapa and Westmere Schools

In 2013, a year four class (aged 8-9) in Te Papapa Primary School in Auckland became one of five to take up an offer from the Mental Health Foundation to trial this eight-week programme. The school is in an area of the city of greater socio-economic need with a multi-ethnic population.

"Previously I had little connection to mindful practices, being more interested in rugby," says Teck Wee, the class teacher, "but it fitted with the values of the school and my class became part of this pilot project." The initial impressions of the children were positive. The first exercise was in mindful eating – "an easy hook" as Teck says. From there the programme began to expand into other areas.

Over the course of eight weeks, Grant Rix (MHF) taught students how to let go of harmful thinking, how to establish practices for developing kindness, and how to find ways to explore their connection to the natural world. Some of the students in this class are 'troubled,' says their teacher, Teck Wee, and it was interesting to see how they took to Grant and the project.

"So many of these children are hyper-vigilant, they never know what's happening in their lives, mindfulness helped them take a

"So many of these children are hyper-vigilant, they never know what's happening in their lives, mindfulness helped them take a breath and calm down," said Robyn Curry, the principal

breath and calm down," said Robyn Curry, the principal.

"I noticed a gradual change in the kids as the programme went on," says Teck. "Their interactions were changing. They were thinking more about how their own behaviour affected situations, rather than how other kids' behaviour was affecting them. By about the third week, their conflicts didn't escalate, everything's diffused quickly. And it has continued after Grant's left. It's amazing."

Since the project ended in 2013, Teck has been reflecting on what some of the changes which took place were. Principally they fall into two categories, social and academic. The emphasis on awareness and self-reflection meant that the children increasingly thought

eration. Fighting for a place when lining up became a thing of the past, self-worth improved and other teachers commented that the class was more "settled".

Academically, the children being more settled made them able to concentrate better and participate in lessons better. "The children have been split into two different classes but their teachers comment that they are level headed, aware of themselves and others and able to think about their actions. It was a hard class but several are now peer counsellors for years 5 and 6."

Teck comments that when he took his teaching degree, there was much talk of individual learning needs but not of inner needs. This is a lack in teacher education programmes

The emphasis on awareness and self-reflection meant that the children increasingly thought about situations, became aware of their feelings and were able to begin to articulate these

about situations, became aware of their feelings and were able to begin to articulate these. This was in contrast to before the programme when they were much more reactive and situations escalated easily. Teck describes this as a process of becoming "more harmonised", with a strong increase in non-threatening behaviour, negotiating and coop-

which needs addressing. "In the rush to emphasise academic capacities, the holistic viewpoint has got largely lost," he says. "Being part of this programme has changed how I teach. I am more emotionally aware now and tend not to make so many assumptions. I've also learned how to let the little things go. It's changed my perspective."

"If we don't do mindfulness, the day just doesn't go as well," says Jane Keely, one of the two teachers involved

Nearer the city centre is Westmere Primary School. Two teachers there used the Mindfulness in Schools programme with a group of year two children (aged 6-7). During this time it became part of their everyday routine. They integrated mindfulness into weekly homework. "If we don't do mindfulness, the day just doesn't go as well," says Jane Keely, one of the two teachers involved. "The children ask for it if we forget!" Both teachers reported that there was a change within the group to be able to focus and reflect on situations and not just react to them. This was most marked in the cases of two boys with "ants in their pants". It gave them the ability to remain calm, not to react to situations strongly, to concentrate better and to think about learning. "This change in behaviour took longer than with other children and the two boys were initially more resistant, not wanting to close their eyes, but in the end the progress was more pronounced," says Jane.

The effects of mindfulness extended beyond the classroom. Children reported that it helped them get to sleep. "The children tell us that they practice mindfulness before they go to sleep, when they're eating, and when they're brushing their teeth," says Nicola Lamont, another teacher at the school. They seem to love it. "It helps me to calm down, turn my excited feelings into calm ones," says six-year-old Ngaio. "If I am excited it helps me relax and if I wake up during the night it lets me get back off to sleep."

Toby thinks it definitely helps with his schoolwork. "I don't feel so rushy when I'm trying to learn something. If I'm doing something hard, mindfulness helps me to calm down and work it out." Other children talk about mindfulness giving them a "happy heart" and feeling "peaceful and magical."

One of the tools which the programme uses is a 'mind jar'. This is a jam jar filled with liquid and glitter (or similar) which takes time to settle, something like the traditional snow globe. "I look at my mind jar and I feel generous and calm, like I'm sitting on a cloud," reports seven-year-old Susie. "When I'm upset, I let myself feel sad, and then I can feel happy again."

Steven, aged seven, when trying to describe mindfulness spoke about his head being like the mind jar when it is shaken, and that little by little when watched, the thoughts settle and get quieter and quieter. "Mindfulness is good for young people," he says. "It is good to everyone."

A Word from the Trainer

Grant Rix, the leader of this programme, says that what has been most noticeable is the way the children responded to it and that for them it was fun. "It is important to acknowledge this," he says, "as this tends to be forgotten when writing up academic research." The teachers "reported that it set the day up and that the day went better for having begun with a mindfulness exercise. If they forgot, the kids reminded them."

Grant continued:

> When I visited a school at the end of 2013 and asked 'have you been practising?', one seven year old told me he practised every day when he got home from school, using what I had taught him to transition to his home environment.

Another girl said that she practised every night as she was going to sleep and that it helped her get off to sleep, which she otherwise found difficult. This is an additional and important benefit. The kids seem to see it as a skill which they can apply in many contexts in life.

As a facilitator of the programme, I have come to realise that the facilitator is the key component of this programme, not the programme itself. Maybe it is like having a decent lesson plan, you still need a skilled teacher to deliver it and that is the essential element. I look forward to working further with the schools who took this programme up in 2013 to develop it in all their classrooms and develop teachers so they can in turn become facilitators.

Future steps

Based on the success of the 2013 pilot programme (Bernay, 2014b), the Mental Health Foundation is developing a comprehensive initiative to support the integration of mindfulness in schools. This will add a component of professional development for school teachers and the development of web-based resources to the eight-week curriculum piloted in 2013, to help support sustainability of mindfulness practice in schools. It is becoming talked about in the national press and adopted by a growing range of schools (Saint Kentigern Girls' School, 2014) while also provoking much interest among teachers (Bernay, 2014a).

Case Study Two
Matauranga Maori: Social and emotional learning through indigenous language and culture

Background

Aotearoa was originally settled by Maori from Polynesia around a thousand years ago. They brought with them rich traditions, a wealth of indigenous knowledge as well as their language and customs. During the hundreds of years before the Europeans came, they developed a strong connection to the land, its qualities, its spirits and guardians. This way of life was fundamentally disrupted with the coming of European traders and settlers who brought with them a different cosmology, different languages, customs and values.

What then happened echoed earlier events around the globe in the Americas, Africa, Asia and across the Pacific. The indigenous tribes were dispossessed of their lands; sometimes land was bought, sometimes it was taken. Knowledge of the local surroundings and of the land itself was dismissed as 'primitive', as of lesser value than European knowledge, and the relentless processes of colonisation took their course.

Perhaps because this happened somewhat later in New Zealand than in other countries, the colonisers, representatives of the British government, drew up a treaty with Maori chiefs, representing tribes throughout the country, which established both cultures, both ways of life and both languages as equal in the eyes of the law. This approach may be contrasted with neighbouring Tasmania at the same time.

The Treaty of Waitangi,[5] *Te Tiriti o Waitangi,* is a contested document whose meaning is debated in courts throughout New Zealand every week, but it gave and gives Maori a status afforded to arguably no other indigenous group in the British (or any other) Empire.

Despite this, rights were taken away from Maori, their language was banned in classrooms throughout the country, and within the education system there was a drive to make Maori into "brown British" (Wetherell, 2010, p. 23), to 'raise' them to the same

level as their imperial co-signatories. Words which are commonly used to describe the experiences of Maori at this time are *domination, oppression, exploitation* and *marginalisation* (Hingangaroa Smith, 2000, p. 59).

In 1982, a movement began to reclaim education for Maori so they could be educated as Maori and not under a European model. *Matauranga Maori*, or Maori education began to be discussed. This led to the formation of Maori early childhood centres which were run entirely in *te reo Maori*, the Maori language. These were called 'language nests' or *kohanga reo* and offered the opportunity for children to be educated in their own language and in which their *tikanga*, or cus-

these islands by Polynesian ancestors of present-day Maori. Here this body of knowledge grew according to life in Aotearoa and Te Wai Pounamu *(the waters of the greenstone). Despite an initial period of change and growth, the arrival of European populations in the 18th, 19th and 20th centuries brought major impacts to the life of this knowledge, endangering it in many and substantial ways. All, however, was not lost as new knowledge was created through the encounter with the European and through the experience of the creation of the new nation called New Zealand. Important fragments and portions – notably the Maori language – remain today.*

Matauranga Maori is a modern term for a body of knowledge that was brought to these islands by Polynesian ancestors of present-day Maori
(Te Ahukaram Charles Royal)

toms, could be explicitly valued. Children who went through the kohanga then needed somewhere to go and so Maori language immersion schools were opened, *kura kaupapa Maori. Kura* is a school and *kaupapa* a plan or a scheme. So *kura kaupapa* are schools whose intent is to raise the profile and position of Maori in society through the use of their own language and customs. In time *whare kura* (secondary schools) and *whare wananga* (tertiary institutions) were also opened.

Matauranga Maori
According to Te Ahukaram Charles Royal,

Matauranga Maori *is a modern term for a body of knowledge that was brought to*

These fragments and portions are catalysing a new creative period in Maori history and culture and in the life of the New Zealand nation. (Royal, 2007, p. 3)

Within Matauranga Maori aspects of social and emotional learning are deeply embedded. The traditional matauranga Maori perspective concerning the purpose of education can be summarised as follows:

The purpose of education is to facilitate the flow and experience of mana[6] in the individual and in his/her community. The 'fullness' of life was considered to be a function of the degree and quality of mana at play in a person's life. The out-

Within Matauranga Maori aspects of social and emotional learning are deeply embedded

ward expression of mana in the life of the individual is evidenced not only in their skills, attributes and talents – expertise and skill is widely celebrated – but finally in their 'spiritual authority', their intuitive and wisdom filled knowledge and insight of knowing what, when, how and why to do something.
(ibid., p. 2)

This clearly is not something which Maori found within the state education system of the 1990s (or at any other time since the colonisation of the country). In fact,

The field of education is filled with theories—for instance, theories of child development, of learning, educational psychology—that have not been useful for us as Maori. In fact, they have been damaging to us, because underpinning those theories are deficit theories that position Maori as lacking, as inadequate and problematic.
(Hingangaroa Smith, 2012, p. 11)

The acknowledgement of the difference between the purposes of education to a European and to Maori is an important moment along the path towards education. This links strongly to critical theory as developed by Paulo Freire (2000), social critique leading to social change.

Kura Kaupapa and Social and Emotional Education

Kura kaupapa teach in te reo Maori, the native language of Aotearoa New Zealand.

Smith (1997) highlights six intervention elements that are an integral part of Kaupapa Maori and that are evident in Kaupapa Maori settings:

- Tino Rangatiratanga (the principle of self-determination);
- Taonga tuku iho (the principal of cultural aspiration);
- Ako Maori (the principle of culturally preferred pedagogy);
- Kia piki ake i nga raruraru o te kainga (the principle of socio-economic mediation);
- Whanau (the principle of the value of the extended family structure);
- Kaupapa (the collective philosophy). (Hingangaroa Smith, 1997)

Kura kaupapa seek to develop an understanding and instinctive knowledge of *Te Ao Maori*. This is set out in *Te Aho Matua* (Ministry of Education, 2008). *Te Aho Matua* has six essential features, all of which have a significant resonance for social and emotional education.

- *Te Ira Tangata* (the human essence), affirms the nature of the child as a human being with spiritual, physical and emotional requirements
- *Te Reo* (the language), deals with language policy and how the schools can best advance the language learning of their children
- *Nga Iwi* (the people), focuses on the social agencies which influence the development of children, in short, all those people with whom they interact as they make sense of their world and find their rightful place within it
- *Te Ao* (the world), deals with the world which surrounds children and about which there are fundamental truths which affect their lives
- *huatanga Ako* (circumstances of learning), provides for every aspect of learning which

the whanau feel is important for their children, as well as the requirements of the national curriculum

- *Nga Tino Uaratanga* (essential values), focuses on what the outcome might be for children who graduate from Kura Kaupapa Maori and defines the characteristics which Kura Kaupapa Maori aim to develop in their children.

One of the current emphases of education in New Zealand is that Maori be encouraged to achieve educational success as Maori not by being expected to fit in with the Western, Eurocentric education system which has become dominant over the last 150 years. This is a significant shift in emphasis which was

gards to education, witnessed by the growing emphasis on STEM subjects, PISA results and managerial structures in schools. On the other, *Te Aho Matua* represents a definite counter pole, an appreciation that elements of social and emotional education are important for educational success. When kura kaupapa were first introduced, there was for some a hope that they would provide a solution to all the social and educational ills of Maori, that strengthening the language, valuing and using customs would be sufficient to reverse the negative consequences of decades of past policy. It is clear that this is not the case (G. Stewart, M., 2012) and that it can only be part of wider measures. However, for a small percentage

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… the holistic view of the human being, the inclusion of the spiritual and emotional aspects of the human being and the importance of the social group (whanau) which surrounds learners are central to the philosophy (underlying Maori education)

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begun in 2008. The current programme is called *Ka Hikitia – Accelerating Success 2013–2017 (Ministry of Education, 2013). Te Aho Matua* is fundamental to this. Reading through the six points above, it is clear that the holistic view of the human being, the inclusion of the spiritual and emotional aspects of the human being and the importance of the social group (whanau) which surrounds learners are central to the philosophy.

It is interesting to consider the significance of this approach in the light of other developments in education in New Zealand as discussed above. On the one hand, New Zealand appears to be going in an outcome-driven, data-informed direction with re-

of the school population of New Zealand, social and emotional considerations are strongly embedded in the philosophy of the schools, through *Te Aho Matua.*

Personal experiences of Kura Kaupapa Maori

Kataraina Ropati and Ngareta Pieta are young women who attended kura kaupapa Maori for all or some of the schooling. They both now work for the advancement of Maori in society; Kataraina teaches in a kura herself while Ngareta works for the Manukau Urban Maori Authority, an organisation which delivers social programmes to whanau (extended families) in south Auckland.

Being educated in my own language and culture has given me the courage to do and feel anything. This is how I feel - I have the strength to do anything I want. (Ngareta Pieta)

Ngareta first went to kura when she was eleven. Before that, she says she had little in-depth knowledge of te reo Maori, though her family observed many of the traditional social protocols. This led to familiarity with the outer forms but a limited understanding of them as she did not have the language. In her own words:

I went to Te Kura Kaupapa Maori o P au te Moananui a Kiwa in Glen Innes. Being in a total immersion environment was invaluable for me and I learned to speak te reo quickly. This has had a huge impact on my life. Before I went to kura, I did not know who I was or what I was. It enabled me to acknowledge my language, a valuable thing for Maori, and to be able to express myself in te reo as Maori. It allowed me to know who I am as a person. I know what I am and who I am; that is thanks to te reo Maori and to the kura where I learned it.

The ability to speak te reo affects how you interact with other Maori. Being educated in my own language and culture has given me the courage to do and feel anything. This is how I feel - I have the strength to do anything I want. It would not have been possible if I had gone to a mainstream school speaking only English.

Kataraina teaches in Te Kura Kaupapa Maori a Rohe o Mangere in South Auckland. She chose to study to be a teacher at university through huarahi Maori (Maori medium) so she could specialise in kura teaching. Her passion for the education of her students and

her people shines through all that she does and says.

What going to a kura did for me was to enable me to be comfortable in my own skin, to have confidence socially. At kura, as well as the language, you learn values which are important to Maori like whanaungtanga *(sense of belonging, whanau and school working together to reflect shared values),* manakitanga *(caring for and respecting one another, the importance of being a good host),* kaitiakitanga *(guardianship of traditional resources, the importance of reciprocity), and* mahi ngatahi *(working together, reciprocal work). Acting out of these values makes others comfortable and is part of being Maori.*

At the kura where I work, there are around 170 students in small classes from year one (6-7 years) to year 13 (18 years). What sets the kura apart from mainstream schools is the support we are able to give whanau – to families, teachers and students. Compared to mainstream schools we don't have policies. We treat the whole school as whanau (family); we're very open and informal. This means that if a family is having difficulty with fees, we are able to waive them or organise payment over a longer period of time. We pay attention to whanau's needs while being as discrete as possible. For instance, if someone is having difficult dropping their kids off at school, we arrange that a teacher picks them up. There are always people who

may try to take advantage of this, but it is a case of meeting people half way.

What is clear speaking to both kura graduates is the powerful sense of identity gained through being educated in kura, in te reo Maori and being supported by traditional Maori values. Ngareta says that this has "given (her) the courage to do and feel anything", "to know what she is and who she is", and that this could not have happened to the same de-

physical bullying, relational bulling and cyber bullying (Wang, Iannotti, & Nansel (2009) quoted in Brank, 2012, p. 1). Verbal bullying includes insults, verbal aggression, teasing and name calling whereas physical bullying can involve acts of aggression and violence, including assault, punching, kicking, pushing and jostling. Relational bullying covers acts of social exclusion and deliberate emotional up-set, leaving people out of activities and with-holding friendship; and cyber bullying oc-

We treat the whole school as whanau (family); we're very open and informal (Kataraina Ropati)

gree in an English-speaking school. This is echoed by Kataraina who links it to being "comfortable in (her) own skin."

At the same time, it is clear to both that the importance of community, of whanau is of utmost importance to Maori. Working daily with Maori values or *tikanga* allows these communal links to grow and strengthen the school communities.

As countless dollars are put aside every year to help raise the educational outcomes of Maori and to attempt to turn round the social disengagement of Maori youth which remains at stubbornly high levels, it is worth remembering the value of language and culture to children as they are growing up, and how these can have a positive effect on young people socially in their interactions with each other and emotionally by strengthening their sense of self-worth.

Case Study Three
Approaches to Tackling Bullying in New Zealand

In the literature, four main types of bullying are identified. These are verbal bullying,

curs through the use of technologies such as text messages, responses on social network sites like Facebook and via email. Instances of bullying are often repeated over time and target students who are seen, for whatever reason, as 'other' (Education Review Office, 2010, p. 5). The word 'bully' often conjures up the image of children in the playground but it can occur in different situations and locations and to people at all stages of life from when they are in kindergarten to in old age homes. In common with many countries, bullying is an issue in New Zealand schools.

In their recent and comprehensive study (2013), Green, Harcourt, Mattioni and Prior surveyed over 2000 New Zealand teachers about their experiences of bullying in their work environments. They received responses from 1,236 teachers across all deciles[7] and sectors (this represents around 2.5% of the total number of teachers in New Zealand) with around half coming from primary teachers. A large majority of respondents, 94%, identified that instances of bullying occurred at their school. Further, 47% said that they had been aware of instances of bullying in their school over the previous four weeks.
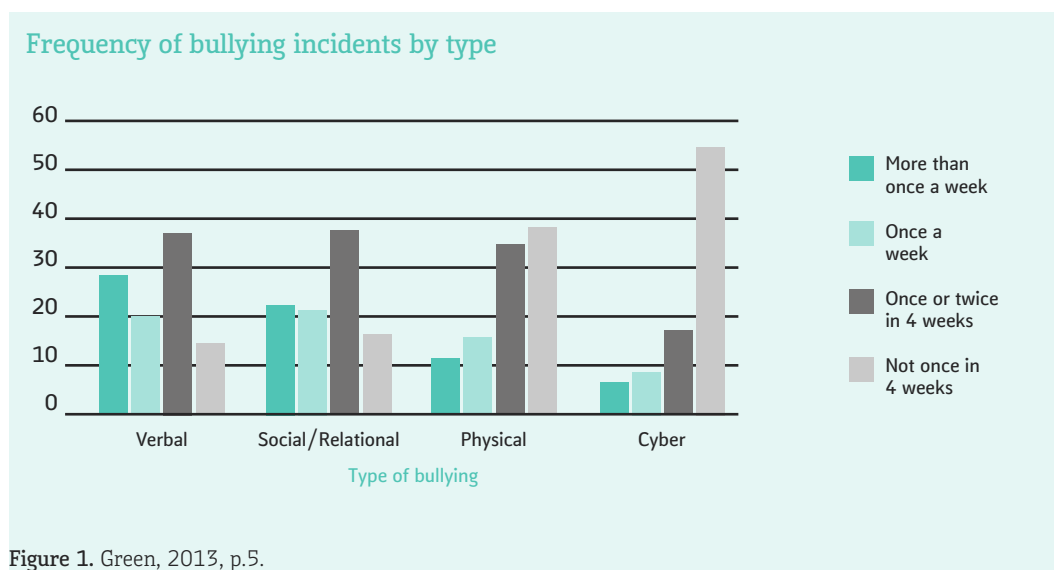
Figure 1. Green, 2013, p.5.

... Research shows that a large majority of instances of cyber bullying go unreported

Figure 1 illustrates the frequency of the various kinds of bullying in the respondents' schools during the four weeks prior to completing the questionnaire. Verbal bullying is the most common, followed by relational, physical and then cyber bullying. Teachers comment that they are most aware of verbal and physical bullying and that these are what is most commonly brought to their attention (Green, 2013, p. 10).

However, research shows that a large majority of instances of cyber bullying go unreported. The infographic from Trolled Nation (Knowthenet, 2014) states that only 1% of students said they would report such instances to a teacher; Pearce, Cross, Monks, Waters, Erceg, & Falconer (2011) similarly report that around 80% of instances of cyberbullying go unreported by young people for fear they may be stopped from using the internet. 87% of cyber bullying takes place via Facebook according to Trolled Nation and

that the loss of such privileges would be marked. If these figures are to any degree correct, Figure 1 needs majorly amending.

Approaches to Bullying
All studies point to significant impacts of bullying behaviour at school, whether as a victim, bystander or instigator (Vanderbilt & Augustyn, 2010). Newspapers and the media are rarely short of harrowing and sometimes tragic tales of a child's or family's life being made intolerable by bullying behaviour.

Just as bullying occurs in all countries, in many different situations and at all times of life, there are many ways in which such behaviour can be countered.

All schools and early childhood settings in New Zealand are visited by the Education Review Office (ERO) at regular intervals from annually to every five years depending on the results of the last review. One of the aspects

which is reported on by ERO is the policies in place to prevent bullying behaviour and the success of these policies and procedures to lessen the negative impact on children and adolescents. Some of the simple procedures ERO reports as being effective include

- Restorative justice.
- Peer mediation.[8]
- Implementation of the behaviour management system.
- Cyber-safety strategies.
- Assertive discipline.
- Ensuring bullying is reported.
  (Education Review Office, 2010, p. 14)

Corrie Hancock's literature scan of approaches to bullying (2013) mentions the following as being effective in tackling instances of bullying at school:

- The role of the bystander must be incorporated into any approach.
- The entire community must be behind an approach to bullying. There must be clear anti-bullying messages, strong leadership and commitment to making positive changes.
- There must be consistency in an approach to bullying. Approaches need to be reinforced in both a child's home and school environment.
- It is important to draw upon research and trialled approaches to bullying in order to look at what has been successful in the prevention of bullying (p. 2).

Various programmes are available to schools in New Zealand to address bullying. They include *Cool Schools* developed by the Peace Foundation (2014). This much-used peer-mediation programme is targeted at years 1-8 (ages 5-12). Its aim is to teach essential life skills which build positive, lasting relationships within the school and larger community and minimise inter-personal conflict. An-

other programme used widely throughout the country is *Kia Kaha*. This programme, which means in Maori 'stay strong', was the first for school-age children to be developed by the New Zealand Police, before their programmes on road safety and safe communities. It is used as a "comprehensive anti-bullying programme in which children and young people learn and apply a range of safe practices that they can use to build and maintain successful relationships throughout their lives" (New Zealand Police, 2007). It is suitable for children from early childhood to school leaver age. The effectiveness of the programme has been researched, among others by Raskauskas (2007) and Green, Harcourt, Mattioni and Prior (2013).

Murrays Bay

Murrays Bay Intermediate School on Auckland's North Shore is one of the largest intermediates in the country with a school roll of around 950 children. Intermediate schools are for pupils aged 11-13, a transition between primary and secondary. Murrays Bay Intermediate (MBI) is a decile ten school, located in an affluent area of the city. Classrooms and playing fields have expansive views over the many islands of the Hauraki Gulf including a near-perfect view of Rangitoto, the photogenic volcanic island a short ferry ride from Auckland's central business district. 20% of the school's students are Asian and it welcomes a number of fee-paying international students every year.

Any large school with hundreds of adolescent pupils is going to need to deal with instances of bullying behaviour. The MBI's approach is multi-faceted and utilises multiple tools and techniques to achieve its objectives. Nic Ward Able, a long-standing teacher at the school currently teaching year eight (aged 12-13), explains that the overarching pedagogical approach of MBI is invitational rather than hierarchical. The central tenet of invitational

… The student learning experience is strengthened and enhanced when students are 'invited' to learn, 'invited' to participate in the learning process rather than being pressured to (Haigh, 2011; Shaw, Siegel, & Schoenlein, 2013)

theory is that the student learning experience is strengthened and enhanced when students are 'invited' to learn, 'invited' to participate in the learning process rather than being pressured to (Haigh, 2011; Shaw, Siegel, & Schoenlein, 2013). This leads to learning by enquiry, taking the interests and enthusiasms of the students into account. When visiting the school, it is clear that this approach also influences the atmosphere outside the classroom. Students show a marked willingness to engage openly with staff and other adults, to question, to comment, to participate in conversation much more freely than in other schools with similarly aged students.

Nic says that bullying and (anti-)social behaviour is covered as a core curriculum element of term one under the Health and Physical Education area of the New Zealand Curriculum (Ministry of Education, 2007, p.

22 seqq.) in particular, the *hauora* (well-being) strand. Hauora incorporates aspects of physical, mental, emotional and spiritual well-being (see p. 18 for Durie's model of *Te Whare Tapu Wha*). A person who is being bullied will not have some of these aspects met. *Kia Kaha* offers numerous suggestions to facilitate learning and open conversations around these topics. Gradually, the issue of bullying is unpacked, brought to consciousness as a general problem and then an individualised one drawing on students' own experiences and situations. Where it happens in the school is discussed; are there certain areas which are more prone than others? Are there certain times of day? Certain situations?

From this, conversation is guided to what can be done to help achieve more harmonious,

Figure 2. New Zealand Police, 2014b, p.7.

Figure 3. New Zealand Police, 2014a, p.8.

positive behaviour. The key is to treat it as a 'whole school' issue. This means that it must involve the whole school community - students, teachers, Board of Trustees, parents/whanau and the wider community.

After this initial highlighting of the issue, it is something which is then revisited and reemphasised constantly. Nic describes it as:

> *a continual process, something which I, as a teacher, puts it into my day's planning whenever I can. In particular, I try to play a positive video clip at the end of the day a couple of times a week, something like SoulPancake (2014) to use as a discussion topic and highlight positive role models.*

Music specialist Karen Spicer supports this view and highlights that the aim of MBI is to establish positive patterns of self-management. Self-management is one of the five 'Key Competencies' which lie behind the New Zealand Curriculum (Ministry of Education, 2007). The others are Thinking, Using language, symbols, and texts, Relating to others, and Participating and contributing. The Key Competencies state the overarching inten-

tion of the Curriculum to allow young New Zealanders to "live, learn, work and contribute as active members of their communities" (ibid. , pp. 12-13). Self-management is obviously key to other key competencies and central also to the traditional 'can-do' kiwi mentality.

Cyber bullying

Talking to Nic and Karen separately, there was one main area on which both conversations focussed; this was the question of cyber bullying and the effects of digital media on young people. This is an area where Nic says there is a "dearth of resources" and which the school has taken up as a priority area. Given that young people think adults are not aware of cyber bullying (C. F. Brown, & Demaray, M. K., 2009), and the linked finding that it is greatly underreported (Knowthenet, 2014; Pearce et al, 2011), it is challenging to develop effective procedures and practices in school to challenge it. This is reflected elsewhere. The House of Commons Education and Skills Committee reported in 2007 that "schools and parents find cyber-bullying a particularly challenging area to address" (p. 11).

Another aspect of the question which challenges schools is under whose watch cyber bullying occurs. If it happens in school (the

I see intermediate as the opportunity to do something great to help our students become more resilient, more aware,

Matthew Stanbrook reports that the most effective approach to cyber bullying is a combined effort from the community (2014)

small minority of occurrences), responsibility is clear and the school needs to step in; when it happens out of school time in situations unrelated to school, it is much less clear. Both Karen and Nic reported conversations with parents which began with a demand along the lines of, "My child is being bullied on Facebook. Make it stop!" This is where the 'whole school' approach mentioned earlier pays dividends. Matthew Stanbrook reports that the most effective approach to cyber bullying is a combined effort from the community (2014). Working with parents to emphasise the importance of cyber safety and the value of parents monitoring and guiding their children's internet use and online time as well as working with the students to make conscious the manipulation behind cyber bullying is a worthwhile method. Similarity, *Kia Kaha* recommends that the 'victims' of such attacks do not respond but save the messages, images or online conversations as evidence while reporting the occurrence to adults is a way to give them the means to begin to reverse the power relationship.

Intermediate schools in New Zealand give teachers and students two years in which to work towards a successful and transition to secondary school. It is a time in which many students are vulnerable and life habits become set. As Nic says,

more socially able and emotionally assured to allow them to transition confidently into secondary school. Having solid and effective anti-bullying programmes and procedures in place helps this to happen.

Endnotes

1 *Kohanga reo* is a total emersion Maori language early childhood programme for children up to six years old.

2 *Ako* … in a reciprocal learning relationship teachers are not expected to know everything. In particular, *ako* suggests that each member of the classroom or learning setting brings knowledge with them from which all are able to learn (Keown, Parker, & Tiaki-wai, 2005, p. 12).

3 The *tuakana–teina* relationship, an integral part of traditional Maori society, provides a model for buddy systems. An older or more expert *tuakana* (brother, sister or cousin) helps and guides a younger or less expert *teina* (originally a younger sibling or cousin of the same gender). In a learning environment that recognises the value of *ako*, the *tuakana–teina* roles may be reversed at any time. For example, the student who yesterday was the expert on *te wa* (the word denoting time, season, period of time, interval, area, region, definite space), and explained the lunar calendar may need to learn from her classmate today about how *manaakitanga* (hospitality) is practised by the local *hapu* (subtribe) (Ministry of Education, 2009, p. 28).

4 Based on the Canadian National Crowding Index. A required number of bedrooms is calculated for each household (based on the age, sex and number of people living in the dwelling), which is compared with the actual number of bedrooms. A household is considered crowded when there are fewer bedrooms than required.

5 **Waitangi** is a settlement in the north of the North Island where the Treaty was signed.

6 *Mana* can be translated as "authority, control, influence, power, prestige." (Biggs, 2009)

7 **Deciles** are a way in which the New Zealand Ministry of Education allocates funding to schools. A decile is a 10% grouping indicating the socio-economic community the school draws from. Decile 1 schools are the 10% of schools which have the highest proportion of students from low socio-economic communities; decile 10 schools have the lowest proportion.
The lower a school's decile rating, the more funding it gets though the sums are not huge. This is to help provide additional resources to support students' learning needs. The decile system does not indicate or measure the standard of education delivered at a school (see Ministry of Education, 2014b).

8 **Restorative justice** focussing on the rights of the victim in a situation rather than emphasising the punishment aspect of justice. In the case of bullying it could take the form of apologising, undertaking tasks around the school, putting the harm that was done 'right'.
Peer mediation involves one or more uninvolved and neutral students use communication strategies and peer mediation techniques to identify and then help resolve difficulties and tensions. It aims to create empathy and mutual understanding between other students and so lessen the chances of such a situation happening again.

a Note: this research was undertaken with adults

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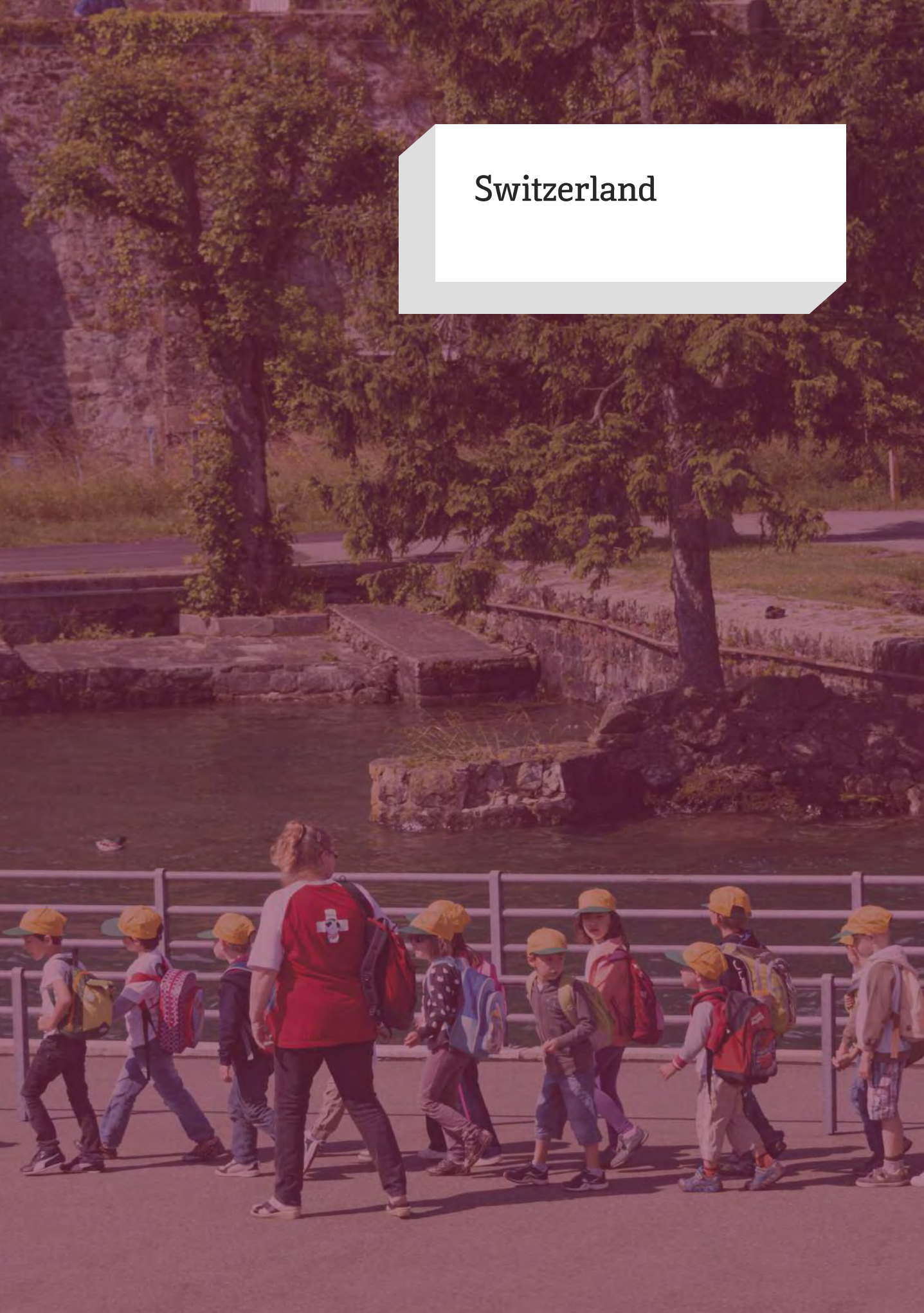
Switzerland

Social and Emotional Education in Switzerland - a tale of a composite country

Davide Antognazza

In this chapter Davide Antognazza provides us with a picture of the complex educational environment in Switzerland and introduces us to what is being done at present to manage this complexity. Born out of an alliance of mountain valleys and towns in the late 14th Century, today the country is a confederation of 26 sovereign states (called cantons). Dozens and dozens of local political systems, this is what Switzerland means for its own inhabitants.

What does this mean for the organization of schooling? There is no national education system: Switzerland's choice is federalism. The cantons remain completely sovereign in educational matters.

At present various cantons are working hard at implementing an inter-cantonal treaty regarding curricula harmonization across the four linguistic regions known as HarmoS. The Swiss cantons which have signed the agreement are pledging to harmonize the curricula and the organisation of compulsory education, as well as the objectives of teaching and the school facilities.

Whatever happens, education in Switzerland is moving towards greater integration. In many classrooms, for example, it is normal that more than half of the children speak a mother tongue that is different from the school's language of instruction. Therefore schools need to take up the task of preparing all children for life in a multi-linguistic and multicultural society.

The three case studies which Davide describes represent different ways in which social and emotional learning is being approached in Switzerland. The first one gives us a detailed insight into a compulsory course on Social and Emotional Learning (SEL) for pre-service teachers, offered by the University of Applied Science of Southern Switzerland. All pre-service teachers in Tessin, the Italian speaking part of the Switzerland, take this course as part of their teacher training. Also in Tessin more than 1000 children took part in a two year social and emotional education research project in schools. The results showed that there were some specific things that the majority of the children learnt, such as emotional vocabulary, emotional awareness at school, and strategies to deal with strong emotions.

The second case study portrays the PFADE programme, which is a translation and further development of the internationally renowned PATHS programme. It is a programme aimed at reducing various forms of problematic behaviours and violence through the promotion of social skills. Implemented in more than 1300 classes in the German speaking part of Switzerland, PFADE has become very widespread because it facilitates collaboration between teachers, improves school climate and has a good reputation among local schools. PATHS/PFADE is one of the most systematically evaluated of such programmes and has been designated as a model programme by the renowned Center for the Study and Prevention of Violence at the University of Colorado.

Case study three presents and describes the "Game of Chameleon", a board game aimed at providing parents and teachers with an enjoyable game which, when played with children, provides opportunities to discuss and learn about your and other people's social and emotional skills. The game is available in six different languages, and can be downloaded and printed out from the internet. To date 1000 copies of the Chameleon board game have been distributed and over 300 copies of the game of been downloaded.

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A Short History of Education in Switzerland
By Davide Antognazza and Wolfgang Sahlfeld

Switzerland is a very typical case of a multi-linguistic and multicultural state, which has evolved over time. Born from an alliance of mountain valley settlements and towns in the late 14th Century, today the country is a confederation of 26 sovereign states (called cantons). Most of these cantons are culturally, religiously and, in some cases, even linguistically heterogeneous. Considering this, it is a simplification to say that Switzerland has four official languages and four linguistic regions: the reality is much more complex. Dozens and dozens of local political systems, this is what

zenship, actually 23% of the population are not Swiss citizens. The "new" immigrants are former Yugoslavian, Turkish or Eastern European citizens, but also German, French and Italian workers who come to live in Switzerland because of the high salaries on offer. Although some years ago an unfair and irrational popular vote introduced a ban on building minarets into the Federal Constitution, and a recent vote is trying to introduce barriers to immigration, there is a high level of integration of immigrants and their communities into the social and political life of the country.

If someone wants to get to know Switzerland, he or she must also understand the

... There is a high level of integration of immigrants and their communities into the social and political life of the country

Switzerland is to its own inhabitants, and this complexity is administered in a very democratic manner. At all levels the real power to decide is given to the people, since Switzerland is a so-called direct democracy, where it is possible to vote directly on proposed laws.

The real complexity of modern Switzerland is even greater than this, because the country has experienced massive immigration over the last 150 years. Although many people are descended from the "historical" immigrant communities (German and Polish workers in the

question of national languages. Since the birth of our modern Federal State (in 1848), the leading idea has been territoriality, i.e. one political unit, one language. Bilingualism exists only in a few local situations, for example in the city of Biel/Bienne, where a German-speaking and a French-speaking community live in the same town, or in Fribourg / Freiburg, where a German-speaking minority lives with a French-speaking majority. Territoriality means that, for example, a German-speaking child whose family moves from the German-speaking city of Winterthur to

... We have 26 very different education systems

19th century, Italians in the first half of the 20th century, immigrants from Spain and Portugal in the 1960s, and refugees from almost all the countries in the world) and have Swiss citi-

the Italian-speaking valley of Bregaglia, will have to learn Italian, since the official language of Bregaglia is also the school language, and no exceptions are allowed to this rule.

Linguistically, Swiss people can be immigrants in their own country.

What does this mean for the organisation of schooling? First, it must be stressed that there is no national education system: the legislation with regards to schooling and education is a cantonal affair. So, we have 26 very different education systems. To understand the history of education in Switzerland you must understand the decisive factors for the birth of those different systems: religion, language, the social and economic context, and the dominant pedagogical ideas.

Before the French Revolution one of the most important factors was the religious dimension. From the Renaissance onwards, the Protestant cantons promoted important literacy initiatives, due to the assumption that a Christian must be able to read the Bible. The Reformers Zwingli, Farel and Calvin all stressed the importance of education in Christian society, and so primary schools were organised by the governments even in the rural regions (the Reformers also founded the universities of Berne, Lausanne and Geneva). The result was an increasingly high level of literacy in these regions from the 16th to the 18th centuries. In the Catholic regions things evolved in a very different way: education was an important weapon in the battle against Protestantism and its influences. Schools were run by religious orders (in the urban areas), by local initiatives (in the mountain regions) or even by private citizens who tried to earn their keep through teaching (in the urban areas). The most important pedagogical ideas in the Catholic area came from the Counter-Reformation's promoters, take, for example, the Southern Italian-speaking valleys of Ticino (where education was influenced by the important initiatives of the Archbishop of Milan, Saint Carlo Borromeo) or in the city of Fribourg (where Saint Peter Canisius founded the Je-

suit College St. Michelin 1582). Particularly, the typical Jesuit idea of school contributing to the formation of an élite and the Jesuits underlining the importance of prayer instruction in their communities' schools.

Another important factor is the geographical aspect. Historians call it the "alpine paradox": the higher in the mountains people lived, the higher the percentage of people who were able to count, to read and even to write. This was due to the fact that in the poor mountain regions people were often obliged to leave their valleys in search of work: education was important for these emigrants, and so the local communities invested money and effort into their schooling. For example in the Italian-speaking Catholic valley of Verzasca, emigrants moved to Sicily: they then sent back money to their valley to a religious foundation (which they had created), the so-called School of Palermo, which paid a clergyman to teach the children in the valley. (In the Catholic regions, education was very often managed by the clergy, meanwhile in the Protestant areas teachers were employed by the local authorities or even by the cantonal government.)

The modern history of education in Switzerland begins in the Age of Enlightenment. Swiss philosophers and teachers such as Rousseau, Pestalozzi, Fellenberg and Soave are universally known, and their contribution to the birth of modern educational science is very important. One reason is that the multilingual and multireligious Confederation became, before and after the French Revolution, an important nexus of ideas. It should be remembered that Father Francesco Soave translated Felbiger's Method Book into Italian and became one of the most important personalities on the educational board of Austrian Northern Italy, and that some decades later Alexandre Vinet introduced into Protestant political thinking the idea of separation between State and Church, leading to the idea of *laïcité*, which also meant that the State had a

duty to organise education in a non-religious manner (which was brought into law in the reformed Federal Constitution of 1874).

Revolutionary France occupied Switzerland in 1798 and tried to create a centralist modern State, the Helvetian Republic. The revolutionary government's education secretary Philipp Albert Stapfer promoted the first statistical inquiry into schools in Switzerland (see www.stapferenquete.ch/). But the revolutionary government did not succeed in organising a national education system, and after 1803 Switzerland became a Confederation.

The organisation of the modern education systems in most of the Swiss cantons began around 1830, when modern constitutional movements came to power in many of the cantons. For these movements, education was

The evolution from this point to a growing integration and harmonisation was very slow. At the beginning, non-educational goals influenced some careful harmonisation measures, for example, when the Confederation introduced school sport for all (male) students as a form of military training, or when citizenship education was introduced in the different cantons as a contribution to the creation of a Swiss national identity. Nation-building strongly influenced the history curricula (taught as "fatherland's history") and even the teaching of foreign languages: learning the other national languages of Switzerland was a political act of "Swissness" (but foreign languages are *de facto* studied only at grammar schools or commercial schools). The most important goal was the birth of the cantonal education systems, teacher-training institutes, locally produced textbooks etc.

Education was no longer a religious problem, but a tool to emancipate people from religion and to enable participation in liberal society

no longer a religious problem, but a tool to emancipate people from religion and to enable participation in liberal society (in some Catholic cantons, priests were forbidden to be teachers). This was the beginning of modern school planning: teachers became employees of the Liberal State, governments ran the teacher-training colleges, and the first cantonal curricula oriented teachers about *what* to teach, and *how* to do so.

But Switzerland's choice was federalism. No national education board was created, and the Federal Constitution of 1848 only pointed out that every canton had to provide free primary education. The cantons remained completely sovereign in educational matters.

Regional differences were very important, but it is possible to see some main trends. In the French- and Italian-speaking cantons, school boards were organized along the lines of a Napoleonic, centralist model: cantonal education boards had real power, curricula policy was centralised, and the administration was organised in an efficient top-down manner. In some important German-speaking cantons such as Bern or Zürich, school planning was less centralised, and teachers were organised into "school-synods" which had real power (in terms of choice of textbooks, discussions about curricula, choice of didactic methods, etc.). Another interesting difference can be seen in teacher-training: in many German-speaking Cantons, it took

place in schools, with teacher trainees following a rigid curriculum, meanwhile the Italian-speaking Ticino and some other Catholic regions followed the Austrian model of periodically organised Methodenschulen (these are didactic courses for teachers, organized by the headmasters of primary schools in the biggest cities).

In the first half of the 20th century, Switzerland became an important forum for pedagogical ideas: several education congresses were organised in Geneva and Lausanne, the

the first half of the 20th century, especially during the period of European Fascism. In the 1930s, the defense of Swiss democracy against totalitarianism was the decisive reason for the creation of a national series of schoolbook (since the schoolbooks from fascist Italy and national-socialist Germany could no longer be used in the Swiss schools), and also for the foundation of a national children's book publishing house (Schweizerisches Jugendschriftenwerk) which published books for children in all three national languages. We can say that the acceleration of centralisation

In the first half of the 20th century, Switzerland became an important forum for pedagogical ideas

Institut Jean-Jaques Rousseau was founded, and, due to intellectuals such as Adolphe Ferrière and Edouard Claparède, the University of Geneva became one of the most important centres of educational sciences in Europe. The psychology of learning was deeply influenced by Jean Piaget, who taught at the universities of Neuchâtel and Geneva.

In the same period, we can see the birth of an intergovernmental education system, due to the foundation of the Conference of Cantonal Educational Directors (1897). In the 20th century education in Switzerland moved towards coordination, rather than centralization. Only in 1970 did the cantons sign an intergovernmental treaty concerning important issues such as holidays or the end and the beginning of the school year (these days all schools in Switzerland begin the school year in the autumn). The mutual acceptance of teaching diplomas only became a reality at the end of the 20th century.

The influence of non-educational goals on policy decisions was still very strong during

in Switzerland at this time (in 1938 a Federal Law was passed regarding vocational training for professions such as plumbing, hairdressing, etc.) was due to external threats more than due to a real political determination. So it is not really surprising that the most important education reforms are realised locally, such as the introduction of a *cycle d'orientation* in the secondary I level in French-speaking cantons after 1960 (which is when, during the 6th and 7th grades, children are provided with support in choosing their direction in further education) or the unification of the secondary I level in the Italian-speaking Canton Ticino (in 1974).

We must also mention another important part of Switzerland's education system, which is deeply influenced by the German-speaking culture: professional training in the so-called dual secondary school system. For example, fewer than 30% of students remain at school to complete the secondary II level. This is due to the fact that for young people doing a professional training in an organisation is the normal way to gain a professional diploma.

At the age of about 16 years, most young persons are professionally trained in an enterprise, and only attend school once or twice a week during this work-based training period
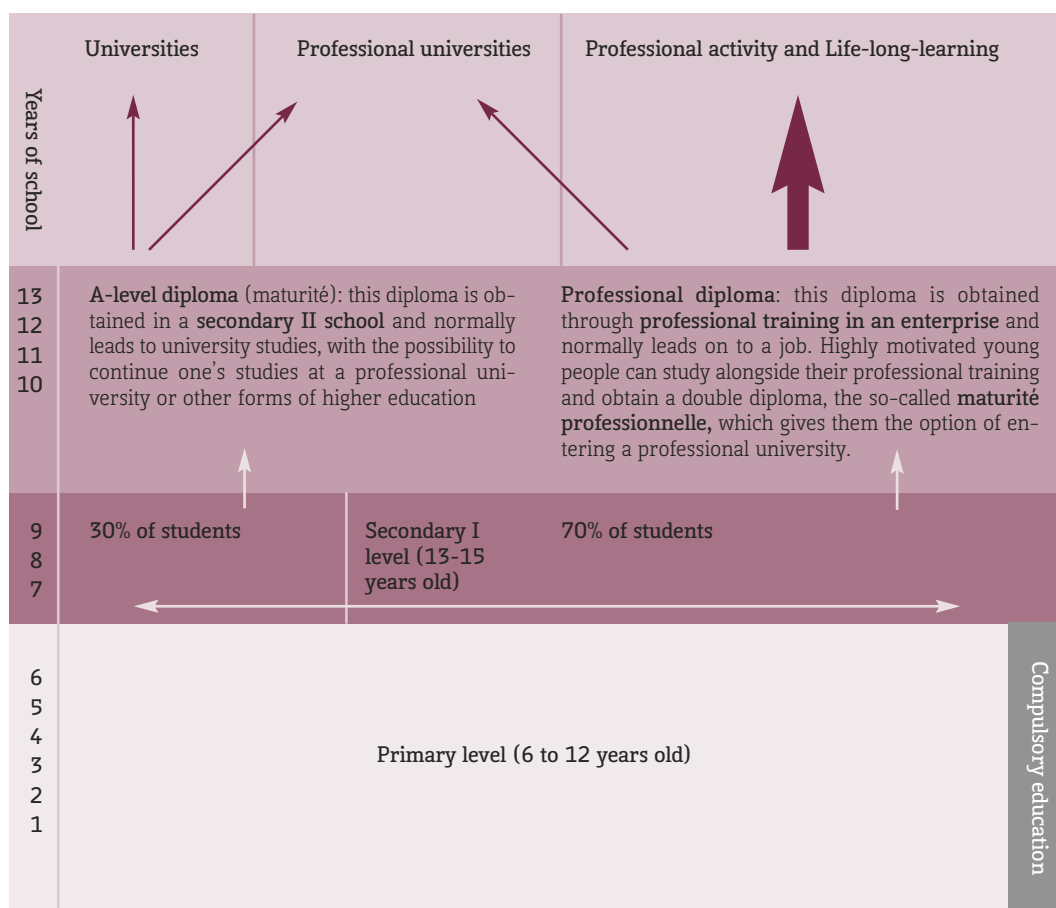
After the secondary I level, at the age of about 16 years, most young persons are professionally trained in an enterprise, and only attend school once or twice a week during this work-based training period. At the end of the training period, the students sit a final exam which leads to a federal professional diploma.

In 1994 the legislation regarding professional education was completed by another federal law concerning professional universities, which lead to diplomas in professions such as teaching, engineering, architecture. Actually, professional education allows a lot of flexibility: for example, it is possible to get an A-level exam in parallel to studying for a professional training diploma (see above diagram), and this professional A-level makes it possible to apply to study at a professional university (the same is possible with a grammar school based A-level). Because of this, grammar schools are not the only route to higher education, and thus Switzerland has successfully avoided having too many students attend grammar school.

It was only after 1989, with the acceleration of European integration and globalization, that the trend to harmonisation in the primary and secondary I level became really important. The speed of the process was accelerated by a number of key shocks. The first was the popular vote, in 1992, against the EEA treaty (a treaty regarding the European Economic Area, which includes Norway, Iceland, Liechtenstein and the European Union, but not Switzerland) with the European Union, which

was rejected in German- and Italian-speaking Switzerland on a massive scale and accepted in the French-speaking part by a large majority. On that occasion, belonging to a linguistic community was considered more important than a common Swiss identity. Some years later, the biggest German-speaking canton, Zurich, decided to change from French to English as the first foreign language in its school curriculum. The French-speaking minority was deeply worried by this decision. Will Swiss citizens from Zurich and Geneva communicate in English from now on, as they will not be able to speak the other person's language? The most recent shock was in 2003, when the first OECD's PISA survey showed that Swiss students were not at the top of the list in the study.

As may be evident, the most important problems in the most recent period have once again been languages and nation-building. How has Switzerland reacted to these challenges? From the 1990s, in most of the cantons at least one second language was introduced at primary level. But after Zurich's decision to teach English as the first foreign language in schools, the dilemma became choosing between English and a Swiss national language. The Conference of Cantonal Education Directors tried going the way of inter-cantonal treaties, that would have obliged cantons to teach two foreign languages at the primary level: first French or Italian, then English as the second foreign language in the German-speaking cantons, first German then English in the French-speaking regions and first French then German in the Italian-

	Universities	Professional universities	Professional activity and Life-long-learning

Years of school

13 12 11 10	**A-level diploma** (maturité): this diploma is obtained in a **secondary II school** and normally leads to university studies, with the possibility to continue one's studies at a professional university or other forms of higher education	**Professional diploma**: this diploma is obtained through **professional training in an enterprise** and normally leads on to a job. Highly motivated young people can study alongside their professional training and obtain a double diploma, the so-called **maturité professionnelle,** which gives them the option of entering a professional university.
9 8 7	30% of students	**Secondary I level (13-15 years old)**	70% of students
6 5 4 3 2 1	Primary level (6 to 12 years old)		Compulsory education

speaking canton of Ticino. Several popular votes in the German-speaking cantons rejected this solution, and the language question is still one of the problems that remains to be addressed in the future. The Swiss education system is not really multilingual, although important progress has been made over the last few years with local initiatives introducing bilingual curricula and more intensive language training. Another important discussion concerns the integration of immigrant minority languages (IMLI): some cantons, for example Zurich, have developed excellent solutions in this field, with a very high inclusion of immigrant communities in IMLI projects. Other cantonal school systems are basically monolingual, or the solutions for the teaching of immigrant languages are left solely to the initiative of the immigrant communities. The realities of the Swiss education system are very complex, so good practice is sometimes to be found at a very local level.

The real challenge at present is something called HarmoS, an inter-cantonal treaty about curricula harmonisation in the three linguistic regions. It is not absolutely the first linguistic region-based collaboration, but it is the first time that the whole of Swiss primary and secondary I education has been organised on the basis of competence-based standards for every linguistic region. This fact will deeply change the nature of Swiss educational federalism. As we pointed in the introduction to this chapter, Switzerland has evolved over time into a multilingual nation based only on the desire of its inhabitants to form a Common State (one not based on a common language, religion or culture), and our school system is based on the co-existence of 26

The real challenge at present is something called HarmoS, an inter-cantonal treaty about curricula harmonisation in the three linguistic regions

sovereign education systems. In a globalised world, these very small systems must interact with international education policies, otherwise it could become impossible to integrate the thousands and thousands of students from other countries who come to study in Switzerland every year. Will the new competence-based curricula allow the small cantonal education systems to retain their independence, or will harmonisation be the Trojan horse which leads the country towards educational unification?

Whatever happens, the challenge for education in Switzerland is integration. As we have already pointed out, in many classrooms it is normal that more than half of the children's mother tongue is different from the language of instruction at school. Therefore, every cantonal school model must move towards integration and training in order to prepare their

The inter-cantonal Agreement on Harmonisation of compulsory education (HarmoS Agreement) is a new Swiss agreement on schooling developed by the Swiss Conference of Cantonal Ministers of Education (EDK), a political body constituted by the ministers of the different cantons responsible for public education.

The Agreement came into effect on 1st August 2009, when the first 10 cantons signed the pact. These canons had a duty to implement the agreement within a period of six years. However, all those cantons which signed the agreement after 2009 will have to meet the deadline by the start of the 2015/2016 school year.

The Swiss cantons which have signed the agreement are pledging to harmonise the programmes and the organisation of com-

Every cantonal school model must move towards integration and training in order to prepare their pupils for life in a multilinguistic and multicultural society

pupils for life in a multilinguistic and multicultural society. It would be worthwhile for the international community to study the growing place for integration within Switzerland's complex education reality.

Compulsory education in Switzerland: The purpose and principles of the inter-cantonal HarmoS Agreement

pulsory education, as well as the objectives of teaching and school facilities. In addition, the quality and the permeability of the school system as a whole will be developed through common management tools.

It is important to underline that 'harmonising' does not simply mean 'levelling': in a multilinguistic and multicultural state such as

Switzerland the various traditions and educational and pedagogical specificities represent a cultural heritage, one in which different methods enter into a stimulating competition to improve the quality of all the cantonal school systems.

The HarmoS Agreement and the regional curriculum renewal

The main information concerning the renewal process of regional curricula mentioned in the Agreement can be briefly described as follows:

- curricula must be developed and coordinated by every single linguistic region;
- the harmonisation of national compulsory education is achieved through the harmonisation of its objectives, established in terms of educational standards on the basis of models of competence;
- the minimum enrolment age is 4 years;[1] for this reason the pupil who turns four by the deadline will start primary school in September.

The HarmoS Agreement defines five main disciplinary fields included within the curricula of compulsory education:

- Languages;
- Mathematics and Natural Sciences;
- Human and Social Sciences;
- Music, Visual and Applied Arts;
- Health and Movement.

In particular, Article 3 of the Agreement provides a description of basic education (i.e. primary school education leading to basic skills) and outlines its related disciplinary fields.

Article 3: Basic education

> [1]*During compulsory school all female and male students acquire and develop basic competences and knowledge, as well as cultural identity, which engages them in lifelong learning and enables them to find their own place in social and professional life.*

The second paragraph underlines the fields through which basic education is acquired:

> [2]*During compulsory school every female and male student acquires a basic education, which provides access to vocational training or general education at the secondary level II, in particular in the following fields:*
> a. *Languages: a solid basic education in the mother-tongue language (oral and written mastery) and in the essential competences in a second national language and at least one other foreign language;*
> b. *Mathematics and Natural Sciences: a basic education, which enables pupils to apply concepts and essential mathematical procedures and to furnish young people with the ability to recognise the fundamental connections between the Humanities and the Sciences;*
> c. *Human and Social Sciences: a basic education which enables students to know and to understand fundamental aspects of the physical, human, social and political environment;*
> d. *Music, Visual and Applied Arts: a differentiated theoretical and practical basic education, the aim of which is to develop creativity, manual ability and an aesthetic sense, as well as the awareness of the artistic and cultural heritage of Switzerland;*
> e. *Health and Movement: an education in movement and health oriented to the development of motor skills and physical attitudes, as well as to the promotion of physical and mental wellness*

The third paragraph mentions a wider dimension of basic education that, apart from its disciplines, promotes the development of the pupil as a person:

[3]*Compulsory school facilitates in female and male students the development of an independent personality as well as the acquisition of social competences and the sense of responsibility towards other people and the environment.*

Apart from the disciplinary dimension, this last concept underlines the necessity of considering the inclusion of other dimensions such as those associated with general education and with "transversal skills", namely personal development, communication, cooperation, critical thinking, creative thinking, and learning strategies.

The national educational standards: fundamental competences

A central element of the HarmoS Agreement is the definition of the national educational standards. They describe fundamental competences that students must possess in specific subjects and at specific points in compulsory education : *the language of instruction at school/a second language/mathematics/natural sciences*; at *the end of the 4th year (II SE)/at the end of the 8th year (I SM)/and at the end of the 11th year (IV SM)*.

The creation of the HarmoS standards (fundamental competences) and their connection with curricula

The collaboration which led to the definition of the HarmoS educational standards began in 2004 and concluded in June 2011, when the EDK Plenary Assembly approved and published them.[2] The development of these educational standards began with a comparative analysis of the existing curricula in the different cantons and with the collection of documentation about what has been done in the field of educational standards in the major European and extra-European countries.

A further important piece of preliminary work, looking into how the teaching programmes needed to be revised, was the creation of "*competence models*" for the individual subjects.[3] These documents were written by experts from different linguistic regions who considered the analyses of cantonal curricula and the pooling of the teaching approaches being used in the three different linguistic regions.

With the definition of standards three fundamental objectives were investigated:

- harmonising what is to be taught and when;
- increasing the transparency concerning Switzerland's educational needs;
- allowing the nationwide verification to what extent major objectives have been achieved.

In the last few decades society has experienced major developments and schools cannot avoid taking into account new educational needs (such as multicultural classes and media literacy), arising from these

In the last few decades society has experienced major developments and schools cannot avoid taking into account new educational needs, (such as multicultural classes and media literacy) arising from these societal changes

societal changes. The simple acquisition of information or knowledge is no longer enough; more and more students face complex situations in which it is necessary to actively use what they have learned at school. As the content of each topic which is taught represents a base on which further learning is developed, it is essential to remember that students should always be able to use and take advantage of what they have learnt in class, even outside the educational context and in different, complex and not always predictable situations.

General education

General education encompasses several educational goals which are not necessarily included in or are partially included in academic subjects. The purpose is to introduce students to the complexity of the world, to help them to acquire the intellectual and practical tools with which to cope with, operate and communicate correctly and in a democratic way within a complex world.

The fields which include some socially important concerns are the following:

a) technologies and media (develop critical, ethical and aesthetic sense in students towards new technologies and communication);
b) health and wellness (make students responsible for the implementation of

order to make them feel personally satisfied and well integrated into society);
d) living together and citizenship education(so that students can participate in democratic life in class or at school and develop an open attitude to the world);
e) the economic field and consumption (to stimulate students to actively communicate with the context in which they live, with a necessary critical distance towards consumption and the exploitation of the environment).

The term transversal skills refers to factual knowledge, the aim of which is to actively and effectively employ a set of resources which are not included in each subject. Transversal skills contribute to the reinforcement of disciplinary knowledge and its practical application in life situations.

To develop a critical and creative sense in students, as well as the ability to reflect, the ability to take initiative, the ability to acquire or integrate learnt knowledge, means to help them to live in the society of the 21st century and to give them the possibility and the fittest instruments for social and professional integration.

In particular, reflective and critical thinking is required in every field of human activity and it requires a harmonisation of intuition, logic

Reflective and critical thinking is required in every field of human activity and it requires a harmonisation of intuition, logic and the ability to deal with emotions

healthy habits concerning health, safety and sexuality);
c) choices and personal projects (help students to arrange and complete projects in

and the ability to deal with emotions. The development of reflective critical thinking begins within the six fields of transversal skills (i.e personal development, collaboration,

communication, critical thinking, creative thinking, learning strategies), the purpose of which is to consolidate disciplinary knowledge and to apply it to a variety of life situations. Through critical thinking it is possible to distinguish between possibilities, and to generate innovative solutions for everyday life and human development.

For this reason, the need to create represents an essential and irrevocable dimension of the human condition.

The subjects included in the Art-field of the new curricula provide space for self-expression and creativity, and represent the best opportunity to activate the human need for expression.

Since primary school is at the very centre of educational process, the child is led into the discovery of a fascinating world, made up of new visual, spatial and auditory stimuli, which are diffused through expressive and aesthetic experiences and with which the student is requested to actively participate, in an ongoing process of holistic growth.

The search for musical and visual languages develops during each school level and contributes to personal growth and the development of perceptive, affective, intellectual and creative faculties, as well as to the formation of cultural references. At the same time, this path contributes to the establishment of an aesthetic sensibility and sense of beauty. These are regarded as important values since they stimulate the development and honing of human principles such as goodness, truth, justice and freedom, fundamental values in the development of a person oriented to the future.

School will promote the development of creative thinking through learning situations, which provide new experiences and are con-

nected to the activation of imagination and originality that will lead:

- to develop divergent thinking (imagine different scenarios and plan different possible realizations; express ideas in several new ways; experience unusual associations; accept risk and the unknown; become free of prejudices and stereotypes).
- to give space and value to the 'ir-rational' (appreciate aesthetic value; give credence to dreams and the imaginary; identify and value the original elements of a creation; identify and express emotions; harmonise intuition, logic and also dealing with contradictory emotions).
- to invent (follow personal inspirations, personal ideas; pursue new ideas, try out new means of realising these; draft and plan different and new ways of realization).

Case Study 1 – A Mandatory 24 Hour Course on Social and Emotional Skills, Part of a Bachelor Programme for Pre-Service Teachers

In this case study, the methods and characteristics of a training for pre-service teachers taught at the Department of Education and Learning at University of Applied Science of Southern Switzerland based in Locarno (in the southern, Italian-speaking part of Switzerland) are depicted. The students attending this class will become teachers in pre-schools, kindergartens and elementary schools. The particular location of the University Department, close to the border with Italy, allows one to breathe in and experience the two different cultures. Our hope is that the programme presented here will result in a synthesis of the Swiss mentality of organization and precision and the creativity of the Italian culture.

From 2008 to 2011 the course was offered as an optional class and then became

mandatory in 2012. The main reason that Social and Emotional Learning (SEL) has become a curricular discipline was due to the great interest shown by the students in all courses and trainings offered on the theme of emotional intelligence. In addition, the fact that the Department redesigned and re-launched its programmes at the beginning of 2010 meant that it was possible to fit SEL courses into the very structured curriculum of studies.

Course Description

There is little doubt that one of the main innovations in psychology in the past two decades has been the introduction of the concept of "emotional intelligence", along with the implications that this construct has had in the field of educational and social research.

The topics explored in this class are:

- What is emotional intelligence? Theoretical aspects
- What is social and emotional education?
- What are the social and emotional skills necessary for a teacher?
- How does the teacher give students a social and emotional education at school?
- What is the importance of emotions at school?

During the course, students deepen their knowledge in the following areas:

- What are the resources available to the teacher to enhance social and emotional skills?
- What factors should be considered in order to promote the students' academic, so-

There is little doubt that one of the main innovations in psychology in the past two decades has been the introduction of the concept of "emotional intelligence"

Through specialised literature, research data, movies and experiences from Switzerland and other countries around the world emotional, social and relational skills from both a theoretical and a practical perspective, and the implications which they have for the education of a school teacher in these early years of the third millennium, are discussed in this class.

Normally, each student works individually, although in some cases small groups are organised to perform specific activities. Emotional awareness and the ability to build effective relationships, both of which are critical skills for the teacher, managing the classroom environment and fostering conditions that promote learning are investigated and analysed.

cial, and emotional development?
- What experiences have students already had that can be good starting points for their personal choices with regard to classroom management?

The course aims to build a bridge between theory and practice. Therefore, the topics presented during the talks, videos and readings reflect the teachers' daily practice, thus opening up the possibility of small changes in the trainee teachers' attitudes towards the profession of teaching by integrating at least some of the principles that they have learned into their existing approach. Although the course is specifically aimed at teachers in training, the content may also be applied in different contexts such as other jobs, family situations and personal relationships.

Emotional awareness and the ability to build effective relationships … managing the classroom environment and fostering conditions that promote learning are investigated and analyzed

Educational research shows that social and emotional skills are teachable and that paying attention to them promotes positive development and reduces problematic situations, as well as improving the capacity to regulate attention and improve learning (Durlak et al., 2011).

Course Topics

The three main topics of this class will now be described. However, before that, it is important to stress an explicit truth to everybody who is interested in having an experience similar to this one: you are fortunate! In fact, there is a reason why this class attracts such interest from students, and it is simply because of the topic. When the lecturer explains that lectures are about emotions and their role in school, students become intrigued quite soon and, except for a few of them who consider emotions to be "not part of my job", the vast majority is at least curi-

theories and readings. Another attractive feature of the course is the use of videos showing how emotions are present during each interaction in our everyday lives, not only with fellow students but also with our colleagues and family members.

Topic 1: Emotions at School.
Why and How to Consider Them.
  "A school is not a desert of emotions."
  (Rantala and Määttä, 2012)

In the first part of the course, the goals are to get students acquainted with the theories of Howard Gardner (1983), Peter Salovey and John Mayer (1990), and Daniel Goleman (1995), and their importance in teaching. At least two principles are stressed. First of all, everybody can talk about emotions, since everybody feels and sees emotions around them. However, the approach is to be as scientific as possible, so it is important to refer

Educational research shows that social and emotional skills are teachable and that paying attention to them promotes positive development

ous to understand how it is academically possible to approach a subject that seems, at the very beginning, personal and difficult to approach rationally. The interest in the class grows as the weeks progress, also because simple activities that everyone can easily do in class are embedded within interesting

to some authors and take advantage of ideas that come from specific literature. Secondly, even though it now seems that you cannot be a teacher without considering your feelings, attitudes towards teaching were quite different until the '90s, when the authors mentioned above proposed their ideas. Some of

"A school is not a desert of emotions." (Rantala and Määttä, 2012)

these authors struggled to get their work published (e.g. Salovey and Mayer had a hard time getting their paper accepted, since "intelligence" and "emotion" were considered two different concepts, and the idea of "emotional intelligence" too paradoxical). In addition, it is important to make students aware that ideas come from ideas, and that in psychology, as in other fields, there are contextual and historical reasons for an idea being developed and dispersed.

In these lessons the lecturer talks about the importance of understanding the value of the emotional atmosphere of a class in relation to classroom management and learning conditions. Students need to be clear about the influence that their feeling has on their thinking; that going to class happy is not the same as going to class sad; that when a student behaves badly, it is not necessarily because the student just wants to provoke the teacher, but perhaps because the student is angry with the

of frequent decisions, recognizing the state of one's mood and how it could influence one's perceived "rational and free" decisions becomes a matter of professional development.

Another issue addressed is the role that emotions have on students' behaviour. According to several researchers (Brackett and Salovey, 2004; Reyes, Brackett, Rivers, White, and Salovey, 2012), students in middle school or high school with a low level of emotional competence have more behavioural problems in class, are more aggressive, hyperactive, and anxious, and are more at risk of depression and substance abuse than students with a high level of emotional skills. Indeed, this second group of students adapts more easily to school, develops better relationships, exhibits more sociable behaviours, feels more empathy for others and, very important in the school context, achieves better school results and a longer school career. Some research projects have examined the social and emotional skills of students, looking at

Since managing a class is a matter of frequent decisions, recognizing the state of one's mood and how it could influence one's perceived "rational and free" decisions becomes a matter of professional development

teacher for some reasons which are unknown but which could be worthy of investigation. Damasio[4] clearly explains the role that emotions have on the process of decision making: if you do not emotionally "colour" your experience, it may even become impossible to choose where to eat or how to dress. So, since managing a class is a matter

the effectiveness of implementing SEL programmes in class in order to provide students with more opportunities to gain greater emotional awareness and to practice interpersonal skills while they learn and grow (Zins et al., 2004; Durlak et al., 2011) . A list of such research could be very long, but we specifically want to point out the PATHS programme of

Mark Greenberg and Karol Kusché, and Second Step, the work of Birgitta Kimber in Sweden, Gil Noam at Harvard University and Kimberly Schonert-Reichl at the University of British Columbia in Canada.[5]

Other than following specific programmes, there are several things that teachers can do in order to promote the development of their students' social and emotional skills, for example creating classroom rules which award positive behaviours, showing interest in students' lives, explicitly using emotional words (a recognized tool of emotional literacy), and giving validity to emotions in class (i.e. allowing them to be shown, and not criticizing or denying them). Moreover, there is a rule for teachers speaking about their own emotions to students: never talking about them is wrong, as is talking about them too much. The Latin expression *In media stat virtus* means: virtue is in the middle. So, you should talk with your students about your emotions, but you must not exaggerate.

Furthermore, some emotional and social topics that a teacher can consider discussing with his or her students are suggested: how do emotions influence your behaviour? Do you recognize how emotions are used to influence you, for example on television or in advertisements? Do you see differences between your emotions and those of other people? How do they manage their emotions? Do you consider others' points of view in your interactions with them? How do you manage peer pressure? What do you consider your influence on others to be?

Key concepts in Topic 1: *multiple intelligences, emotional intelligence, classroom atmosphere.*

Topic 2: Developing your Social and Emotional Skills

Goals: to recognize some personal emotional experiences and understand their importance in relation to the ways in which we manage our classes; to learn a number of strategies to strengthen emotional competencies, including mindfulness.

What do you need to know and what should you be able to do in order to develop your skills? Lessons always begin with a quick and simple activity: a piece of paper is given to everybody in the classroom, and students are asked to write down one word or a simple sentence, explaining anonymously how they feel at that moment:[6] students soon understand that recognizing your feelings and giving them a name is not an easy task. Besides getting a general idea about the emotional mood of the class, when the collected notes are read to the class it is easy for everybody to understand that, even though you may not be aware of them, emotions are always there! Moreover, students have to learn as soon as possible that recognizing emotions, both in yourself and in others, is a skill which may be taught if one practices it first. Here, the work of Paul Ekman (1975) is very useful, so the class works with photos and drawings, exploring how to recognize emotions from facial expressions and postures. As an example, an activity suggested by Boyatzis and McKee (2005) is very helpful. Students are asked to "secretly" observe a friend, a relative or their boyfriend/girlfriend, in any case someone whom they regularly spend time with, for a couple of weeks. They should take note of how this person seems to experience an emotion in a few specific situations, and what effects emotions seem to have on his or her behaviour. After two weeks, they can then disclose their observations to this person (carefully, however: it's better not to do this if there is a risk of upsetting the other person), comparing what they have noticed with the observed person's account of his or her own feelings. Through this exercise, people are surprised to discover that what they think about other people's feelings is often not fully true, and they also begin to

become more aware of the emotional cues everybody displays.

Another activity is connected with the concept of understanding emotions, of figuring out where they are coming from and how they can affect our thoughts. Along with other explanations, a simple exercise is proposed: students fill out this chart based on some of the primary emotions[7] listed by Paul Ekman:

our blood circulation and heart rate automatically increase, preparing us for fight or flight.

Understanding emotions is extremely useful when you are in class: you do not want to misunderstand emotional messages. Sometimes, it seems as if students make us feel something, but if we pay attention to our reaction we understand that specific feelings

EMOTION	PHYSICAL REACTION	WHAT MAKES YOU FEEL IT	WHAT DO YOU THINK WHEN YOU FEEL THIS EMOTION?
Sadness			
Happiness			
Anger			
Fear			

Here is a "classical" way to fill out the chart, one which enables one to explain that all people experience primary emotions in similar ways (not their causes, but their effects), and that emotions are triggered by stimuli which make us react according to automatic behavioural patterns. For example, when we face a stimulus that we assess as being scary

come from inside ourselves, maybe due to our mood or our thoughts. There is the need to carefully consider when emotions are connected with particular situations we experience in class (e.g. someone is badly behaved and makes me angry, too much noise upsets me, etc.), and when they emerge from our own inner life: therefore it is better to avoid

EMOTION	PHYSICAL REACTION	WHAT MAKES YOU FEEL IT	WHAT DO YOU THINK WHEN YOU FEEL THIS EMOTION?
Sadness	Slowness	Loss	Low motivation to act
Happiness	Energy	Gain	High motivation, creativity
Anger	Loss of control	Something unfair	Unpleasant thoughts
Fear	Flickering	Danger	Escape or protect yourself

Understanding emotions is extremely useful when you are in class: you do not want to misunderstand emotional messages

Tuning in to your senses and listening to yourself is the most effective way of strengthening your emotional skills

blaming others, bearing in mind the negative influence our emotions can have on our thoughts and our reactions.

Basically, if you want to understand an emotion you have to get in touch with yourself, and with the signals your body sends to you when it feels: an emotion is always a bodily experience! Students are asked to describe how they feel when they are happy or ashamed, when someone in front of your car suddenly brakes, when you brake suddenly, when you are scared, when you are late and when another person you are waiting for is late. Tuning in to your senses and listening to yourself is the most effective way of strengthening your emotional skills.

Lastly, there is a part of the class concerned with managing emotions. This topic is extremely complex, and since very few people appropriately manage all of their emotions in any given situation it cannot be assumed that a few hours in class are sufficient to fully understand and become expert at managing one's emotions. However, the class proceeds as fol-

students who are quite unmotivated and not good at the subject you are teaching. How do you feel? Probably a little nervous? What can you do? Of course, first of all admit your feelings: in short, you feel a bit anxious. Now let's consider some strategies: you prepare for your lesson, you tell yourself you can do it, you know the topic you are going to teach, you know how to relate to adolescents. As a result, you probably feel less anxious. In addition, think about other possible strategies: breathe deeply when you think about tomorrow, think about other things in your life, perhaps lower your expectations a bit (you do not need to be perfect, just "good enough"), maybe go running, etc. All of these strategies, supported by positive thinking, help you to become aware that it is unlikely that you will not feel unpleasant emotions in some situations but, if you pay attention to them, it is possible to diminish both the intensity and the frequency of these emotions.

To sum up, in order to develop SEL skills and emotional intelligence you need to practice awareness. Be aware of your feelings, of your body, of everyday self-talk and of the

In order to develop SEL skills and emotional intelligence you need to practice awareness

lows. After explaining the importance of managing emotion (Gross, 2007), a story is told to students. *The school principal will visit your new class soon. It is the beginning of the year and you do not know him very well. The class you are teaching is not the easiest, with some*

way it "colours" your thoughts and your mood; be aware of your weaknesses, but also take your strong points and your positive qualities into account. Do not be afraid to admit what you are not very good at and to value what you **are** good at.

If you know your own emotions, you can better manage and modify your own behaviour.

Key concepts in Topic 2: *my emotions and my role as teacher; becoming aware of the existence of an emotional dimension in life and in teaching.*

Topic 3: Building Relationships with Your Students

Goals: to investigate a number of techniques for building relationships with students; to understand the importance of emotions to the perceived quality of your work and your relationships.

In the last part of our course, students are given an extensive "toolbox" of strategies that they can easily integrate into their teaching activities. These strategies are aimed at conveying a sense of purpose to the student teachers and depicting how emotional awareness can become a formidable tool for working in an educational context. Connecting with pupils in a school context means that we

trate on students' strengths rather than on trying to eliminate their deficiencies, continually checking the mindset we use to approach them and reviewing our perceptions in order to decrease the effects of dysfunctional thoughts on our relationships with the students. The strategies depicted are divided into three categories: personal connections, academic connections and social connections (Mendler, 2001). In doing so, it is possible to work on the class environment, success in school and community-building practices, i.e. it is possible to cover a large spectrum of topics that are deeply appreciated by students for their practicality and usefulness.

Key concepts in Topic 3: *building relationships at school; building relationships in the social sphere; building personal relationships*

Conclusion: what students say after one year as teachers

In concluding this case study, let us hear the voice of some former students of this course. During the interviews, they reported having an

It is important to understand that our values and personal beliefs are valid in our personal life, but also that these values and beliefs must be controlled when we are in a pedagogical situation and we have the role of educators

have to be conscious of the need to understand how and why we feel certain ways in front of certain pupils, and quite differently when we interact with other students. It is important to understand that our values and personal beliefs are valid in our personal life, but also that these values and beliefs must be controlled when we are in a pedagogical situation and we have the role of educators. Here, it is much more expedient to concen-

overall positive memory of the course. Some topics were particularly appreciated, such as the one related to how to deal with a death (a parent, a grandparent,…) in class. The activities presented, aimed at understanding and managing emotions, are considered particularly interesting in relation to the management of groups of pupils. The experiences had during pre-service training and those had subsequently have also shown our former students

Children often have difficulty in managing their negative moods and need assistance in order to develop this competence

how children often have difficulty in managing their negative moods and need assistance in order to develop this competence.

All the teachers were unanimous in stressing the importance of considering emotions in their work, both with regard to children and with regard to themselves, since the teacher's mood strongly affects what happens in class. In this sense, the fact that they had discussed this issue during their training helped to raise their awareness of it. During this first school year of their professional experience, two teachers (of the five interviewed) have proposed SEL activities. One, because of the presence in class of a child who was particularly difficult to manage, who was aggressive and had great difficulties in relating to his classmates. The teacher therefore decided to devote an hour a week to SEL, introducing activities to help the children to recognize their emotions, to give them a name and to manage the most unpleasant ones. In another situation, a book presented during the training was used, in order to address in class the theme of abandonment and the emotions connected to it, since one child had been particularly attached to the previous teacher and had difficulty accepting the new one.

In general, in order to have significant results, those interviewed highlighted the importance of regularly dealing with the theme, but also how difficult it was to find enough time within the weekly schedule for SEL. What influenced teachers' choices to perform regular activities of social-emotional education seemed to be the teacher's level of interest in the subject.

Generally speaking, our students appreciated our teaching and activities, and indicated that they would have liked to have taken the course in the first year of the Master's degree programme (presently, it is a second-year course). Furthermore, they would like to be given more examples concerning middle school teaching, so that they could directly connect our teaching with their experience in middle school classes. Finally, it seemed more difficult for them to understand other people's emotions than to recognize their own emotions.

Emotionally Intelligent Teaching: a Need for Reflection, a Task of Embedding, a Matter of Attitude

We cannot be completely certain that our students will reflect on what we present to them in class. On the one hand, they participate, interact and ask questions. On the other hand, in order to understand and assimilate the content of our course, which is directly connected with one's individual personality, our students need to spend time thinking about the course and asking themselves precisely in what ways our topics concern them. However, as we cannot see inside them, we cannot be sure that they carry out this very personal task of inner reflection.

Our solution? At the end of this course, reflection is something which we focus on in the final exam. It is neither our intention, nor is it within our abilities, to assess if, through our course, people will definitely change their attitude towards their profession, or even towards their personal life, or indeed will improve their emotional intelligence.

Nevertheless, we can approach an understanding of whether these goals have been reached by asking the right questions in the final evaluation. What kind of questions do we mean? For example, we present our students with a common situation, let's say two children who argue in class, and we ask them to discuss the situation from an emotional point of view: how do the children feel? How do you, the teacher, feel looking at them? If your intervention were to consider the emotional involvement of all of the children, what kind of intervention would you implement? Can you physically describe what an emotion in such a situation feels like? Can you tell us a simple way to apply what you have learnt with us? If you would like to improve your students' social and emotional skills, how would you begin to talk about emotions?

To us, emotionally intelligent teaching is a mixture of the ability to reflect both on what has happened in class and on yourself when interacting with students (and also with colleagues,

Lastly, we consider emotionally intelligent teaching to be a matter of the teacher's attitude to validating emotions in the classroom. Schools would gain an enormous advantage from considering emotions as a relevant aspect of the educational process rather than as an obstacle. For a teacher, having a positive emotional attitude means controlling his or her automatic reactions to everyday situations in class and feeling comfortable in expressing his or her feelings, while at the same time allowing students to recognize, regulate and express their feelings, with the common goal of nurturing a healthy emotional environment which supports development and learning in the classroom.

Case Study 2 – Pfade Programme
By Davide Antognazza and Rahel Jünger

This case study will describe the PFADE-project, based at the University of Zurich and which has been running since 2005. It is a project in the German-speaking part of

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We consider emotionally intelligent teaching to be a matter of the teacher's attitude to validating emotions in the classroom

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parents, the school principal, etc.). In addition to this, emotionally intelligent teaching also involves the task of embedding your interest in the emotional aspects of life into your teaching, and even into the subject you teach. There is the need to connect academic content with your students' inner experience through making certain things explicit, for example, what a character in a novel feels, how the students feel about doing maths, what reactions they have in front of an artwork, how the class atmosphere is influenced by our feelings, and so on.

Switzerland and it has significantly expanded during the last years: so far, around 1300 classes have been exposed to the PFADE programme.

What is PFADE?
PFADE stands for "*Programm zur Förderung Alternativer Denkstrategien*" (Promoting Alternative Thinking Strategies). It is a school-based prevention programme aimed at the long-term reduction of various forms of problematic behaviours and violence through the

promotion of social skills. PFADE supports a healthy, positive development for kindergarten and primary school pupils. Children acquire key social skills that help them to feel at ease with themselves and to develop as individuals. They are also taught to act responsibly and to behave respectfully and mindfully towards others.

PFADE is a translation and further development of the internationally renowned PATHS programme, developed at the University of Washington by a team led by Dr. Mark Greenberg. It was translated and adapted by Dr. Rahel Jünger, at the University of Zurich's Institute of Education. PATHS/PFADE is one of the most systematically evaluated among the school prevention programmes. Its effectiveness has been demonstrated by a number of studies (for example, Conduct Problems Prevention Research Group 1999a and 1999b, Greenberg & Kusché 1998; Kam, Greenberg & Walls 2003, Kelly et.al. 2004) and it has been designated as a model programme by the renowned Center for the Study and Prevention of Violence at the University of Colorado. The centre's prevention research experts examine programmes from all over the world, in order to assess which of them can be recommended for implementation (www.colorado.edu/cspv/blueprints). For this reason, it is used internationally as well as in Switzerland.

PFADE addresses seven topics:

- Rules and manners.
- A healthy sense of self-worth.
- Feelings.
- Self-control.
- Problem-solving.
- Friendships and living with other people
- Learning and organisational strategies.

These topics are covered in a spiral fashion and with increasing depth.

What are the PFADE's sub-goals?

Various short- and medium-term sub-goals are pursued in each of the above-named topics:

1 Children learn that rules are needed in order to enable people to live safely together. They become acquainted with rules and learn to develop, apply and observe them. Children acquire good manners.
2 Children develop a healthy sense of self-worth and an appropriate degree of self-confidence.
3 Children acquire an improved awareness of, and ability to express, their feelings and a sensitivity to the feelings of other people (recognising and naming them); they exercise empathy; they acquire a knowledge of human feelings; they learn to deal responsibly with feelings in a wide range of different situations.
4 Children learn to calm down when experiencing intense feelings, to keep their behaviour under control and to act responsibly even when experiencing powerful urges.
5 Children improve their ability to tackle problems actively, to reflect on problems and to develop sufficient ideas about how they can deal sensibly with them, in order to increasingly resolve such problems themselves.
6 Children learn how to form and maintain relationships and friendships, how to get along with others, how to respect one another and treat one another fairly; they learn what a conflict is, how to resolve it and how to achieve reconciliation.
7 Children increasingly learn to organise themselves and plan appropriately.

Over the long term, these skills help to reduce the development of inwardly and outwardly directed behavioural problems such as aggressive, violent behaviour, attention disorders, destructive tendencies, depression, anxiety, addictive behaviour, etc.

Children are able to learn better if they can competently shape relationships with the people around them and address and resolve conflict

On the other hand, the children learn how to think independently, improve situations and act responsibly. Furthermore, PFADE fosters a desire to learn and promotes academic success. Children are able to learn better if they can competently shape relationships with the people around them and address and resolve conflict.

PFADE also helps to improve the atmosphere at school, thereby relieving the teaching staff's workload.

Why are these goals pursued?

Research has shown that persons who develop problem behaviours lack specific abilities at an individual level, such as empathy or self-control (Eisner, Ribeaud & Locher, 2008). When the lack of a skill increases the risk of problem behaviour or violence, this is referred to as a "risk factor". When, on the other hand, such abilities are present, people are able to act in a healthier and more

along the general topics in prevention research and criminology.

PFADE in Switzerland

A team of experts led by Rahel Jünger makes PFADE available to primary schools and kindergartens, and supports them with the implementation of the programme (see www.gewaltprävention-an-schulen). Teachers are trained to work with this teaching aid. PFADE is used in all grades from kindergarten through to the end of primary school. Usually, the team of experts works with the whole school (Schuleinheit) and with all the teachers of a single school. They recommend this approach- as this is the best way for every school to transfer the concepts of the training to their school culture.

The training takes place with a heterogeneous group. The participants have a wide range of different functions (such as class teachers, remedial teachers, craft teachers, sport teach-

Usually, the team of experts works with the whole school ... and with all the teachers of a single school

reasonable way, even when facing difficult situations or experiences. These are known as "safety factors". The PFADE programme therefore targets these risk and safety factors identified by research. Overall, the project design corresponds largely to general and international standards of evidence-based prevention and derives from and develops

ers, music teachers, the school principal, the school social worker, the speech therapist. In addition the staff of the after school care club can attend the training). All these people are engaged in teaching different grades in the school. The reason for composing the group in this way is the process they go through when attending the training: they get to know that

everyone– across all the grades –will be using the same core concepts and language. This is one of the main reasons that many schools choose the PFADE programme: to have a general and common pedagogical approach. They also come to an understanding about how teachers from other classes work with the programme, they experience that PFADE is a school development project and that they can participate in the discussion about how best to implement the PFADE concepts in their school.

The Process of Implementation

There are some steps that the university team follows when the time comes to implement PFADE in a new school.

1 Before the beginning of the project, the school goes through different forms of information gathering activities, in order to assess whether or not the project meets the school's needs and to reach a decision either for or against working with PFADE. The school staff submit written questions to the implementation team. They answer the questions and present the programme during a two hour long information workshop. Sometimes this meeting is already an occasion for the team to build relationships with the school staff, and for the teachers to experience part of the programme. Some schools decide to contact other PFADE-schools to discuss questions or invite teachers to give a presentation about their experiences with the programme.

2 When a school decides to work with PFADE, the training takes place at the start of the PFADE-project at a school. The training consists of three parts: first, there is a two hour "start-session" where all the material is distributed. Then, 3 to 4 weeks later the school team undergo two full days of training. After these two days, the teachers begin to apply the programme in their classes.

A couple of months later, an additional afternoon session is organized. After having worked with PFADE for a while the teachers can raise questions, state their needs and, in addition, the facilitators share new information with the school staff. This new information is information that has been gathered during the coaching visits.

3 Then, teachers start delivering PFADE. The teachers give PFADE lessons in their classes on a regular basis and they try to incorporate the rituals and principles of PFADE into every school activity. Since it is an important thing to do for effectivity, there are several elements supporting the transfer of the concepts to everyday life in the school: for example the feeling cards with which children can show how they feel and perceive the feelings of others, the calming down chair or place to go when one has to stop, calm down and relax, etc. Parallel to this, teachers begin to involve the parents, for example, with occasional homework assignments which serve to hone the pupils' skills and bring the ideas into the home.
On the other hand, the concepts are being integrated into the school culture as well as specific structures which are introduced to build up a corresponding school climate. For example some teams appoint a "teacher of the week" analogous to the child of the week, who receives compliments from his/her colleagues.

4 In fact, while implementing the programme, teachers are visited by the team and receive a one to one coaching session. Each class is visited during a PFADE lesson and this is followed by a coaching conversation between the teacher and a PFADE team member. Two waves of coaching visits to a school are usually planned so that each teacher is visited twice during the first 15 months of implementation. In the coaching session,

teachers are offered feedback, ideas and suggestions, and they are also asked to reflect on how they are getting on with the programme. They are encouraged to come up with their own questions. Usually, conversations and advice are about programme fidelity, adaptation, more effective didactic settings, hints about existing supportive materials, etc.

In addition, a PFADE-project group is usually set-up consisting of teachers of different grades and the school principal. These are key people in the management of the project. The idea is to manage the programme both top down and bottom up, so that the school principal together with the members of the project group provide guidelines, come to agreements with regard to implementation, while at the same time the teachers air their needs and receive the necessary support to enable them to do a good job. The PFADE-team from the University of Zurich also advises the school principal and the members of the project group - the so-called PFADE-key individuals–with regard to the implementation, highlighting the improvements which have taken place and making recommendations.

5 This process lasts approximately 12 to 18 months. Then, the school enters into the long-term implementation phase. The school principal, together with the key individual or PFADE working group, integrates the programme into the school timetable. They also plan regular meetings in order to keep track of the implementation and work more intensely together with parents. Moreover, the school is offered the possibility of being involved in some additional projects: staff can join a Swiss-wide exchange-meeting to learn what highlights other schools have experienced or how other schools deal with implementation problems, they receive the PFADE-Information, they can send their

new teachers on a training course for teachers in PFADE-schools or they can choose among further training modules The University of Zurich team wants to be constantly in contact with schools, assisting them to implement the PFADE programme in a sustainable way.

Why do schools want to have PFADE?
There are mainly five reasons:

1 Better collaboration in the school team

A lot of schools need a framework to assist them in collaborating as a team and as a school unit concerning the social education of children.

2 Improve the school climate

Some schools also say that quite often there are conflicts between children or there have been incidents of bullying so they want to do something to create a better school climate and more proactively foster social competences.

3 A wish to bring greater standardisation into social education

In recent years, the schools also see that other schools are taking a more standardized approach to the area of social education and accordingly are looking for a suitable approach to enable them to do the same.

4 Recommendations from school to school /Fame

PFADE has certainly become more widely distributed due to positive feedback about the programme. Teachers and schools are connected to each other and communicate about which projects or curricula they consider to be good and practical; they listen to what others say and then become interested in such recommended approaches.

5 Recommendations and resources from official bodies

Last but not least, many schools also decide to choose PFADE because public bodies recommend the programme and also provide financing and support. In the city of Zurich and the Canton of Solothurn PFADE is recommended to schools as part of a violence prevention strategy. Schools are actively informed about the programme and they are given the opportunity to sign up for the implementation.

Parents

To conclude this case study, it is important to focus on what the PFADE programme does

- Children are also set homework in order to deepen their knowledge of the content and apply it in practice. Working with their parents plays an important role in this. Children could ask their parents about specific assignments or try out something at home which they had just learnt at school. This kind of interaction provides a child with good learning opportunities. It also provides parents with an insight into the programme. Moreover, parents are able to discover aspects of their child that they would otherwise perhaps find out less about.

Other potential forms of involvement are as follows:

Children acquire social skills through the interplay of parental upbringing and formal schooling

with parents. In fact, many of the behavioural areas are important not only at school, but also at home. Children acquire social skills through the interplay of parental upbringing and formal schooling. Thus, the programme goals include finding ways in which the school can connect more with parents.

- Parents can benefit from PFADE: as a rule, the children's improved social skills are exercised in the family environment as well as at school.
- Parents can also make use of the main principles of PFADE at home, and discuss them with their child. This is not something that can be achieved from one day to the next because working with PFADE is a process that is built up over the long term. Parents are given some leaflets about the different topics covered by PFADE, so that they can familiarise themselves with the programme's main principles.

1 Children can invite parents to take part in some activities: when they are the "kid of the week", they ask their parents to pay them a compliment. This is written down on a special document which the child then takes back to school to show the teacher and the class the compliment he or she has received.
   Another option is that the children are given homework: They ask their parents about specific assignments or try out at home something that they have just learned at school.

2 Parents are also given specific insights into the Programme. Often, schools organize parent evenings, supported by a specialist from the PFADE team. The school PFADE coach explains the main goals and concepts of PFADE, while the teachers show examples of what this looks like in their classes. Another type of parents meeting which is being practiced is an active form:

after an introduction, parents can circulate around 7 tables at which different activities from one of each of the seven PFADE-topics are offered. Usually, parents are very interested in and happy about the programme. Parents could also be invited to attend PFADE-lessons during the school's open days, PFADE-topics can be discussed during a parent-teacher meeting, and so on.

3 A Parent brochure has also been proposed. This consists of a folder containing a series of leaflets; in addition to a letter introducing the contents, there is a leaflet about each subject such as rules and manners, self-esteem, feelings, self-control, problem-solving and so on. These brochures have been translated into the 8 languages of the main immigrant groups in the German-speaking part of Switzerland. In this way, schools can distribute them without any additional work.

The voice of the participants

In ending our description of the PFADE, let us listen to the voices of some of the people involved in the programme. Rahel Jünger, programme manager of PFADE, recently experienced these situations and are describes them here:

Children:

Recently, I was visiting a Kindergarten for my Coaching visit. The children, of 4-5 years old, had painted how they feel when they experience being the "child of the week" (a ritual which is part of the PFADE topic: A healthy sense of self-worth). The words of the children which accompanied these paintings were: *I feel as if I am in a wonderful dream! I feel like a warm blanket is over me! I feel like a princess! I feel like a king! I feel as if I am in a high tower!* And: *I feel as if I am at home.*

Nice, isn't it?

Teacher

Few weeks ago, I ran a two hour Information Workshop presenting PFADE to a school team. Afterwards, a teacher came up to me and said: "*This already made me feel so good!*"

Another teacher told me lately: *It is just worth it! Formerly, so often after break children came into the classroom and there were conflicts and children were upset and I needed half an hour until the situation was settled again and we could continue to work. It was no fun. Today, this situation no longer occurs! And if there is a quarrel, children go and do the traffic light (Problem solving-Chart) together and after five minutes they come back and join the lesson.*

School principal

After a PFADE training session, a school principal told us in the final round: *This was a fantastic training, you have done this wonderfully. If the craft teacher asks the class teachers already during the training, how they want to work together when sewing the chair covers for the kid of the week, then it "just went click!". It was one of the best trainings I ever experienced, with clearly linked theory and practice.*

Parents

A mother told us after she was introduced to the concept of compliments: *Totally exciting! It reminds me to give compliments more often!*

Another mother wrote to us: *It is sometimes difficult even for adults to give compliments. It is so good if the children are already practicing!*

Case Study 3 - "The Chameleon Game"

It is not surprising that playing games is one of every child's favourite activities. Moreover, the educational purposes of some games is another feature that make them even more worthwhile, although not every game supports

children's development. "The Chameleon Game", available for download in Italian, French and German from http://dfa-blog.supsi.ch/chiamalemozioni/gioco-di-societa/ and in English and Maltese from www.um.edu.mt/cres/publications, is a game specifically created to encourage the development of social and emotional skills for children from 4 to 10 years old. The paper version of the game is available in the four national Swiss languages, which is a much appreciated aspect, promoting the learning of a plurilinguistic vocabulary in a plurilinguistic country. The game is only intended for children, but it best fulfils its function whenever parents or educators join in and play with them. This seemingly classic board game replaces standard instruc-

players pick up when their tokens stop on specific spaces. There are 118 cards, of three different types: for children only, for adults only, and for all ages. Reading their cards, children may be asked: to explain what they do when they are afraid; which words they would use to describe their parents and their teachers; what they hope for and expect from adults; what they do to feel better whenever they are sad. In addition, children are asked to share their happy moments, or to explain what they can do well or what they would do to make someone happy. Adults, on the other hand, may be asked about what they do to make children happy, or to share with children what they most appreciate about them. Moreover, they may be asked to share some-

Another beneficial outcome of playing was Eleonora's surprising discovery that grown-ups feel the same emotions and fears as children: they simply deal with them differently

tions such as "Skip your turn" or "Answer the questions" with instructions such as "Hug another player", "Smile another player" or "Compliment another player". According to the authors, children do not join in the game to win but, on the contrary, they win whenever they play. In short, you need to play the game to get something out of it, in terms of self-knowledge and knowledge of the others.

Before starting to play the game, it is important to read the story of the chameleon, a short tale that accompanies the game. Little Camy, who is eager to discover the world, goes for an adventure and, instead of discovering new places, he meets new friends and gets to know himself and his emotions better than before. The socio-emotional aspect of the game is contained within the cards that

thing good or something bad that happened to them when they were children, or to talk about obstacles that they were able to overcome in their lives.

"Chameleon Cards" are the ones suitable for all ages: they may request players to share with others what they feel while playing the game or during daily activities; they may require players to praise themselves or others publicly. Such cards could also command a player to choose the person he/she feels the closest to, or to share some good memories, as well as talk about their preferred pastimes, favourite food or wishes for the future.

The "Chameleon Game" can be used at school during break times or on specific occasions, but it may also be used at home by children

and parents. A mother, Lorena, explains how her whole family often end up playing the game together. Three generation of players are present, including the grandmother and Lorena's youngest daughter, Eleonora, who is 6 years old. Lorena especially welcomes the simplicity and ritual aspect of the game (e.g. each player always uses the same token), underlining how hugs and praises are seen differently by children and adults. In fact, children regard such activities as embarrassing behavior that gradually becomes instinctive; adults, on the other hand, view them as chances for reflection on how rarely people actually hug or praise each other in real life. By playing regularly, Eleonora has enriched her vocabulary, especially those terms related to emotions, which are not commonly used during everyday interactions within her family. Another beneficial outcome of playing was Eleonora's surprising discovery that grown-ups feel the same emotions and fears as children: they simply deal with them differently. Moreover, the game fostered intimacy, with families experiencing moments of special closeness by telling each other about themselves. Lorena also points out how "The Chameleon Game" is not played to win; participants play to gain hugs, smiles and praise for themselves.

Another mother, Giovanna, tells how she played with her 5-year-old son, who loved to play the game with his parents. One of the most appreciated features of the game is that family members not only get to talk, but also cuddle and praise each other, thus strengthening their relationships. If we examine the answers to the game given by children who had not experience any prior socio-emotional education, their answers were basic and straightforward. However, the game created an opportunity to talk about such topics within the family. Another intriguing outcome of playing the game is the opportunity to realize how people view us. In fact, some questions on the cards require players to talk

about others. Giovanna remembers how a child answered the question: "What was your mother's childhood dream?" by answering: "To have lots of dresses".

However, there are several other consequences that you can experiment with while playing the game. Other parents, for example, noticed how the skills practiced during the game increased children's ability to engage successfully in similar situations in real life.

At the elementary school in Mezzovico, Canton of Ticino, Marlène Bucher, teacher of the 3rd grade (where the children are eight years old) and one of the creators of the questions on cards, organized her classroom in an unusual manner. In fact, she installed a shelf where students could find books and games to use during the breaks or at specific times. During the morning break, some of the children start playing the game: each of them chooses his/her own token and the dice is thrown. Lying on the carpet, Mario picks up a card and makes a sad face; Luigi has to tell what makes him angry; Giada gets to choose a player to hug. Marlène gets closer to the children and she joins the group of players by picking up a card. The day is gloomy; students can't go outside into the garden so they're all inside the classroom. Each of them is concentrating on a recreational activity. This is why the teacher can participate freely in the game, and she is immediately requested to praise another player. She chooses to praise a student for his everyday generosity towards both his peers and the teacher herself, encouraging him to continue to be generous. The external observer notices the positive atmosphere in the class: the children organized activities for themselves during their free time. The teacher just had to remind them of the general code of behavior to guarantee a peaceful and enjoyable time for everybody. During the 15-minute break she didn't have to rebuke anybody or to deal with any

untidiness in the room: all the games were put back in the correct place by the children. Several instructive activities featuring a socio-emotional focus were brought into in this classroom. Marlène explains how the children, by playing, improved their interpersonal relationships and their readiness to express their emotions. Moreover, the game was of great use to her because she could better understand her pupils' hopes, fears and wishes through hearing their answers to the questions on the cards. Again, the children became really good at praising each other and they expressed great satisfaction in making and receiving compliments. A "Student of the Week" contest was also introduced. The winner gains some special privileges for a week. He/she will be the teacher's personal assistant; he/she will be the first in line whenever the class goes anywhere; he/she will be the one who deals the cards; he/she will be responsible for any communication with other classes. Most importantly, at the end of the week everyone in the class will

According to the teacher, sharing emotional experiences is of the outmost importance for children: listening to other children's fears and anger makes them feel less alone with their own emotions. Students realize they are not the only ones who are afraid of the dark, to get angry when classmates played tricks on them, to be sad because of a bad mark they got. They can see how these things can happen to anybody and they feel less isolated with their own insecurities.

After receiving several prompts by the game, some children happened to give each other advice on how to cope with difficult moments or frustrations, and their ideas turned out to be surprisingly creative and imaginative. Even the teacher was amazed by some of the suggestions and she said she has learned a lot through them.

The teacher selects one or two special moments to be dedicated to socio-emotional instruction every week. Marlène is well

According to the teacher, sharing emotional experiences is of the outmost importance for children: listening to other children's fears and anger makes them feel less alone with their own emotions

praise him/her warmly. Later, those praises will be written down on decorated paper and filed as a special collection to be proudly carried home by the "Student of the Week".

The feeling of kindness was also strengthened among classmates: when someone cried they regularly comforted him/her, and on some occasions students even stood up and offered a handkerchief and a stroke to the child who was crying.

aware of the fact that it is not easy to find time for these activities and include them in the national curriculum, which is already demanding. However, she firmly believes that such moments are essential in her teaching because they bring the children together more deeply. According to Marlene, the opportunities to recognize and name feelings and emotions increased children's self-confidence about their own skills. She also constantly receives positive feedback from parents: all of the families had the

chance to take the paper version of the game home for one week, and to play it with their children. They enjoyed this very much, and many of them have already downloaded the game from the website or are interested in purchasing it. The class in Mezzovico is just an example of what is happening in a number of other classrooms in Switzerland. In fact, around 1000 copies of the paper version of the Game of Chameleon have been distributed (for free, or bought by schools and families), and in one year the game has been downloaded more than 300 times.

What are the social and emotional benefits of playing?

The importance of play in children's lives is well known. As children grow, how they play develops at the same time. When playing games, children enhance their social competences, since they have to follow the rules and interact with other players. Playing allows you to build bonds with others: if you play together, you stay together. Playing games is also fundamental to children's social development, because a game makes it possible to share experiences, wait for your turn and begin to deal with other people's point of view. Moreover, play sustains emotional skills development, as long as you have a safe environment in which to express your feelings. According to Piaget (1962), pretend play helps children express feelings in different ways, such as designing an imaginary situation that allow you to express your feelings in a risk-free environment without being directly involved, or role playing situations that are usually perceived as scary or forbidden. Furthermore, it is possible to experience how to cope with feelings such as being angry or sad (Erikson, 1963), or to express thoughts that would be difficult to express directly to adults.

Moreover, there is also a recognised connection between play and the development of creative thinking. Sigmund Freud (1958) pointed out that a child at play "behaves like a creative writer, in that he creates a world of his own, or, rather, rearranges the things of his world in a new way which pleases him. The creative writer does the same as the child at play. He creates a world of phantasy which he takes very seriously—that is, which he invests with large amounts of emotion" (pp. 143–144). Other authors (Singer & Singer, 1998) stated that play and creative thinking are related, since they both involve the use of symbolism.

Conclusion

In conclusion, it is clear that Switzerland, with its 26 autonomous cantons, four national languages and a federal political system based on direct democracy, is a nation which is difficult to depict in a simple and complete picture. The autonomy that each canton has in organising its educational system makes the task of finding the shared characteristics of the country even more complex. However, this chapter has underlined the work that Swiss individuals, in designing the HarmoS programme, are doing in order to make the school experience of its new citizens more connected and integrated, and to offer a more cohesive training for teachers to go through.

The social and emotional learning model is spread and implemented in a differentiated manner around the country. As shown in the case studies, the German speaking part of Switzerland has taken up the idea that programmes in school can help to support the development of SEL skills in youth, while Ticino, the Italian speaking part, has taken a different approach, targeting skills development through a broad use of different tools, such as teacher training and the design of specific materials. The increasing interconnectedness of the national school systems, together with the growing collaboration among cantons in the field of education and

educational research, will enable a future of exchanges and positive influences in the pedagogical field. Hopefully, this will also involve SEL principles, and a deeper awareness about the importance of holistically accompanying the development of the child, both from a cognitive and from a social and emotional perspective.

Endnotes

[1] The deadline is 31st July, with an exception of August/September-born children with the explicit request of their parents.

[2] The four files can be downloaded from the EDK site: http://www.edk.ch/dyn/20833.php

[3] These documents can be downloaded from the EDK site: http://www.edk.ch/dyn/16779.php

[4] See www.youtube.com/watch?v=1wup_K2WNOI

[5] For a comprehensive list of social and emotional programmes, such as PATHS, Second Step, Tools of the Mind, RULER Approach, refer to www.casel.org

[6] From Academic year 2013-2014, this activity is managed by means of a smart phone app Being Here, see www.beinghere.ch

[7] A primary emotion is an emotional response pattern exhibited by all human beings. These patterns produce six different facial expressions which are recognised in every culture at every age.

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New Instruments for Evaluating Emotional Intelligence in Children and Adolescents

New Instruments for Evaluating Emotional Intelligence in Children and Adolescents

Pablo Fernández Berrocal and the Emotion Laboratory at Malaga University

> *"Intelligence is what you use when you don't know what to do"*
> Jean Piaget

Introduction

The *Test de Evaluación de la Inteligencia Emocional de la Fundación Botín para Adolescentes* (*Botín Foundation's Emotional Intelligence Evaluation Test for Adolescents (TIEFBA)*) and the *Test de Evaluación de Inteligencia Emocional de la Fundación Botín en la Infancia* (*Botín Foundation's Emotional Intelligence Evaluation Test for Children* (TIEFBI)) were published 25 years after the concept of Emotional Intelligence (EI) was proposed by researchers Peter Salovey and John Mayer in 1990. Various EI models and measures have been developed in the 25 years since then, which can be divided into two main categories: *ability models* and *mixed models*. Ability models focus on mental skills that utilize the information provided by emotions to improve cognitive processing, whereas mixed models combine mental skills with stable behavioural traits and variable personality traits.[1]

In Spain, of these two EI models the one that has made more impact in the university context is Mayer and Salovey's ability model (1997). Nevertheless, for the most part the instruments developed to assess EI have been self-reports along with the typical limitations of this type of test. In 2002, Mayer, Salovey and Caruso published a test in English –the *Mayer-Salovey-Caruso Emotional Intelligence Test* (MSCEIT)– which subsequently became the yardstick of ability testing for evaluating EI in adults (over the age of 17). In this sense, the MSCEIT is a test designed to evaluate EI understood as a capacity. The answers to this ability test represent the subject's real capacity to solve emotional problems. This test was adapted and translated into Spanish by Natalio Extremera and Pablo Fernández-Berrocal in collaboration with Peter Salovey's Laboratory, and it took 8 years of hard work and effort until it was finally published by TEA Ediciones in 2009.

The results in adults of the MSCEIT ability measurement proved so interesting and relevant that we felt encouraged to try to develop and validate new ability measurements for evaluating the EI of adolescents (12 to 17 year olds) and of children (2 and a half to 11 year olds), in keeping with Salovey and Mayer's model and adapting it to our cultural environment.

This endeavour was made possible through two different circumstances. Firstly, our Emotion Laboratory at the University of Malaga had ample experience and knowledge in this field to take on the challenge. And, secondly, we had the good fortune in 2008 of making the acquaintance of the Botín Foundation which had already been working in schools for 5 years with its *Responsible Education* programme, which seeks to improve educational quality by

introducing Social and Emotional Education and the development of creativity in classrooms. Constantly on the lookout for ways to improve, from the outset the Foundation sought ways to measure the psychological impact of its programme on pupils. Given the lack of valid instruments, it chose to back this project and fund it in its entirety – an investment to continue making progress in this field of work.

One positive aspect of both the TIEFBA and the TIEFBI is that they are based on an EI approach, the ability model, which is quite unlike other more popular or pseudoscientific approaches (for example, Goleman, 1995). These other approaches have used the term EI to refer to additional psychological aspects, such as motivation, optimism and self-esteem, which distance themselves from the notion of EI as a real intelligence. From the perspective of an ability model of EI, on which these new measurements are based, the notion of EI is differentiated from other psychological aspects, with the ability to independently predict important variables related to people's psychological and social wellbeing.

In short, the TIEFBA and the TIEFBI are evaluation instruments based on the understanding of EI as a unitary intelligence with capacity to use, understand and manage emotions. An intelligence that, moreover, is susceptible to being trained and improved, as the results of a variety of recent works in this field have shown (Brackett, Rivers, and Salovey, 2011; Ruíz-Aranda, Cabello, Salguero, Palomera, Extremera and Fernández-Berrocal, 2013; Ruiz-Aranda, Salguero, Cabello, Palomera, and Fernández-Berrocal, 2011).

The following sections describe the main features of the TIEFBA and the TIEFBI, which will be available on the website of the Botín Foundation (www.fundacionbotin.org).

Botín Foundation's Emotional Intelligence Evaluation Test for Adolescents (TIEFBA)

The TIEFBA is an objective measurement of EI aimed at adolescents (12 to 17 year olds) to evaluate the ability of each adolescent when it comes to perceiving, using, understanding and managing emotions. Accordingly, it refers to a form of intelligence, EI, related to other kinds of traditional intelligence (such as verbal and/or performance intelligence) and relatively independent of personality traits, it includes the ability to reason by using emotions and of using feelings to enhance thought (Mayer and Salovey, 1997). The technical data sheet of the TIEFBA is shown in Figure 1.

It is important to stress that the TIEFBA evaluates the real performance level of each adolescent in EI ability. This distinguishes it from other EI measurements, based on self-reports, and known as Perceived Emotional Intelligence measurements. Perceived Emotional Intelligence measurements evaluate the perception adolescents have of their own emotional skills. Unlike

Figure 1. Technical data sheet of the TIEFBA

Name
Botín Foundation's Emotional Intelligence Evaluation Test for Adolescents (TIEFBA)

Authors
Fernández-Berrocal, Pablo; Extremera, Natalio; Palomera, Raquel; Ruiz-Aranda, Desireé; Salguero, José Martín

Provenance
Botín Foundation, Santander, Spain (2015)

Scope
Individual and group

Test media
Pencils and paper together with notebooks and answer sheets, or via an online questionnaire

Age range
From 12 to 17 year olds

Duration
From 20 to 30 minutes

Objective
Evaluation of the emotional intelligence ability of adolescents

Survey range
Spanish adolescents, divided into sexes (male and female) and age group (from 12 to 13 years old, from 14 to 15 years old, from 16 to 17 years old)

Available online
www.fundacionbotin.org

these, the TIEFBA evaluates the maximum performance of each adolescent, in other words, his or her ability to put into practice his or her emotional skills when attempting to solve a variety of emotional problems. Additionally, the fact that the TIEFBA consists of tasks with correct or incorrect answers eliminates the effect of several biases (such as, for example, social desirability or response styles) which tend to affect self-reporting measurements.

The TIEFBA provides 7 different scores: a total score (total EI), two area scores (Experiential Area and Strategic Area) and four scores corresponding to the four branches of the ability model: perceiving emotions, using emotions, understanding emotions and managing emotions. A summarized description of each of these dimensions and results is provided in Table 1.

Table 1. Description of the dimensions and various scores of the TIEFBA

SCORES	DESCRIPTION
Total EI score (Total EI)	This score provides a general measure of the EI level of each adolescent.
Area scores *Experiential EI score* (Experiential Area)	This score provides a measure of the adolescent's skill in perceiving emotions and using them to facilitate decision-making and cognitive performance.
Strategic EI score (Strategic Area)	This score provides a measure of the adolescent's skill in understanding why emotions occur, their meaning and how this may be used strategically in order to achieve a specific objective.
Branch scores *Perceiving emotions*	This score provides a measure of the adolescent's skill in perceiving and identifying emotions in other people's faces.
Using emotions	This score provides a measure of the degree to which the adolescent knows the role emotions play with regard to decision-making or undertaking various cognitive tasks.
Understanding emotions	This score provides a measure of the adolescent's skill in understanding the relationship between thoughts and the resulting emotions that they, or other people, are feeling.
Managing emotions	Measures the degree to which the adolescent knows the most effective strategies for managing his or her emotions or the emotions of others when it comes to achieving various objectives in daily life.

Botín Foundation's Emotional Intelligence Evaluation Test for Children (TIEFBI)

The TIEFBI is aimed at evaluating EI in children between the ages of 2 and a half and 12 years old. The technical data sheet of the TIEFBI is shown in Figure 2.

The TIEFBI system includes a total of 3 different tests, aimed at evaluating branches 1, 3 and 4 of the EI ability model:

· *Catch the Emotion*
· *In Search of The Lost Emotion*
· *The Emotion Detective*

Figure 2. Technical data sheet of the TIEFBI

Name
Botín Foundation's Emotional Intelligence Evaluation Test for Children (TIEFBI)

Authors
Fernández-Berrocal, Pablo; Cabello González, Rosario; Extremera, Natalio; Palomera, Raquel; Ruiz-Aranda, Desireé; Salguero, José Martín

Provenance
Botín Foundation, Santander, Spain (2015)

Scope
Individual and group

Test media
Physical materials with illustrations, photographs and record sheets

Age range
from 2 and a half to 12 year olds

Duration
approximately 60 minutes

Objective
Evaluation of the emotional intelligence ability of children

Available online
www.fundacionbotin.org

Like the TIEFBA, these tests evaluate the real performance level of each child in EI skills. This differentiates it from other EI measures, based on self-reports and known as Perceived Emotional Intelligence measurements. Unlike these, the TIEFBI evaluates the maximum performance of each child, in other words, his or her ability to put into practice his or her emotional skills when attempting to solve diverse emotional problems.

A summarized description of the link between each TIEFBI test and the EI branch and cognitive micro-process under evaluation is provided in Table 2.

A manual is provided for each of the three tests covered by the TIEFBI. It contains detailed information with a general description of the tests, how they are structured and the materials used in them, specific instructions regarding their implementation according to age group, the implementation procedure (with instructive examples), as well as the procedure for interpreting the results.

Table 2. Outline of the TIEFBI tests according to the micro-process being used and the branch of EI being evaluated.

EI BRANCH	MAIN COGNITIVE MICRO-PROCESSES	TEST NAME
Perceiving Emotions	Selective attention Emotion perception	*Catch the Emotion*
Understanding Emotions	Emotion reasoning	*In Search of The Lost Emotion*
Managing Emotions	Emotion planning	*The Emotion Detective*

By way of a conclusion

The TIEFBA and the TIEFBI are the outcome of six productive years of intensive and collaborative work. These new instruments would not have been possible without the help and contributions of hundreds of people – ranging from the researchers who worked on different stages of the design process, to the principals, teachers, educators, psychologists and pupils at the schools who have taken part in the various development and validation studies. Many thanks to all of them for the effort and enthusiasm they brought to the project. Lastly, we are sincerely grateful to the Botín Foundation (in particular to the people who work there) for being so passionate about education, an example worthy of being followed in Spain.

We hope that the TIEFBA and the TIEFBI will prove useful both to researchers and educators requiring a reliable and professional way to evaluate EI from childhood to adolescence.

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Endnotes

[1] For a comprehensive view of this subject see the magnificent anthology of collected essays in Fernández-Berrocal, Extremera, Palomera, Ruiz-Aranda, Salguero and Cabello (2015).

Dr. Pablo Fernández Berrocal is Professor of Psychology at the University of Malaga. He is the founder and director of the Emotion Laboratory at the University of Malaga and co-director of the Master's Degree in Emotional Intelligence, as well as of several other R&D projects related to the evaluation and development of Emotional Intelligence. He has co-authored 18 books including, among others, "Corazones Inteligentes (2002)", "Autocontrol emocional (2002)", "Desarrolla tu Inteligencia Emocional (2004)", "Manual de Inteligencia Emocional (2007)" and "Programa Intemo: Guía para mejorar la Inteligencia Emocional de los adolescentes (2013)".

He was the organizer of the 1st International Congress on Emotional Intelligence (Malaga, 2007) and in addition, since 2012, he has been vice-president of the International Society for Emotional Intelligence.

He is an active collaborator with international researchers such as Peter Salovey, Marc Brackett, James Gross, and Simon Baron-Cohen.

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