Emotions and Schools.   Stephen Bigger. 12 March 2008

Institute of Education, Learning Lunch Research Seminar.

Emotional well-being is one of the most important factors in school success. In other words, happy children learn best in the proper sense of this word. Of course, pressure-cooked pupils may get better results as "right answers" are instilled into them, but long term learning is something quite different. Therefore, the emotional health of people in school needs to be a top priority.

I say 'people' because the tone is set by the staff. In a school whose (implicit) purpose is to traumatise pupils emotionally (with thanks to John Holt [How Children Fail] and Ivan Illich [Deschooling Society]) the following might be true:
- Staff achieve control by punishment
- Threaten frequently
- Communicate by sarcasm
- Insult and belittle pupils
- Shout at pupils
- Test what they don't know as often as possible
- Fail to deter bullies
- Avoid physical contact when the pupil needs comfort
- Encourage competition to show who is weakest
- Encourage assertiveness and criticise shyness
- Tell children to pull themselves together and grow up
- Do not check that children understand
- Regard failure as stupidity.

This well describes part of my own grammar school education in the 1960s.

Today, pupils bring emotional traumas from home and from the playground. Sometimes from a young age that makes learning difficult for them. Parents may be part of the problem, but they are also part of the solution. Pupils may be fine at home but be traumatised by school and become school phobic – this might be the result of bullying, or simply an inability to cope socially.

Anxiety, fear, under-confidence, selfishness – all are part of the human condition. How can be all come to terms with these and benefit everyone?
The concept of happiness is taken seriously, not only in self-help books. Richard Layard (Happiness: Lessons from a New Science) for example audits government and mental health from the point of view of happiness indicators. Schools could benefit from eliminating all practices which in themselves inhibit happiness, working towards a self-disciplined environment rather than "imposed discipline".

The purpose of education?
A successful school is one which adults and children are happy and fulfilled. Pupils in this context are likely to succeed and achieve. Emotional well-being leads to self-worth; being cared for provides the foundation for caring for others. Praise leads to a *can do* attitude; however negative criticism , especially when unjustified causes a *can't do* complex. The latter is more common than the former.

The aim of education is pupil **autonomy.** The emphasis, as far as behaviour goes, is to develop self-control, and self-discipline. Education thus is about emotional understanding, self determination and motivation to learn. The government now require schools to deal with "social & emotional aspects of learning" (SEAL, see Annex 1).

Education and the Emotions
There there two main models of emotional understanding.
a) Reading the emotions – emotional literacy.
 Is there a (metaphorical) 'language' of emotional intelligence.

b) The concept of emotional *intelligence* assumes that emotional understanding is measurable. The test is: MSCEIT (Meyer Salovy Caruso EI Test). It is commercial and widely used in America in job interviews. Here is a sample.

Identifying Emotions

Indicate how much of each emotion is expressed by this face:

None   1   2   3   4   5   Very Much

Happiness
Anger
Fear
Excitement
Surprise

Using/ Facilitation

What mood(s) might be helpful to feel when meeting in-laws for the very first time?

       Not Useful   *Useful*

a) Slight Tension   1   2   3   4   5

b) Surprise   1   2   3   4   5

c) Joy   1   2   3   4   5

Understanding Emotions

Tom felt anxious, and became a bit stressed when he thought about all the work he needed to do. When his supervisor brought him an additional project, he felt ____. (Select the best choice.)

a) Overwhelmed
b) Depressed
c) Ashamed
d) Self Conscious
e) Jittery

Managing Emotions

Debbie just came back from vacation. She was feeling peaceful and content. How well would each action preserve her mood?

Action 1: She started to make a list of things at home that she needed to do.

Very Ineffective..1.....2.....3.....4.....5..Very Effective

Action 2: She began thinking about where and when she would go on her next vacation.

Very Ineffective..1.....2.....3.....4.....5..Very Effective

Action 3: She decided it was best to ignore the feeling since it wouldn't last anyway.

Very Ineffective..1.....2.....3.....4.....5..Very Effective

Critique of EI. (review by Murphy et al, see Annex 2)

Who decides 'right' answers? Experts? Consensus? Therefore is it *objectively* measurable? The score simply measures the extend to which you have second guessed the testers. In Question 1, the real answer is 'none' to all emotions since the actor on the photographs are pretending. That would get you a low mark1
Is it 'intelligence'? Is it "better than" *g* (general IQ)? There is no reason to assume so.
How can be separate EI from general personality factors? (big five personality traits/factors)
Openness, Conscientiousness, Extraversion, Agreeableness, and Neuroticism / emotional stability
e.g. does the introvert or extrovert have greater EI *per se?* The others have positive and negative.

How are emotions developed?
Is there a natural maturation? Or is it environment/relationship/attachment led?
Erikson (7 stages) – 'development' is ecological / environmental – children 'develop' positively or negatively according to experience/stimulus.

Learning to rise above emotions – when 'control' is not an effort – deeper understanding.

Transctional Analysis: our transactions (conversations, reactions...) are unconsciously controlled by our past – we speak to others like an offended parent; or placate people like an anxious child to an overbearing parent. We might play tit for tat like children in the playground. We have to become conscious of this so we can behave like respecting adult to respecting adult. Manipulation is no part of the ideal

Our 'life script' is determined by our experiences and our past responses to others. For example our child-parent need-relationship which has become fossilised. We are dominated by your past. We can rewrite our script. (Freudian)

Breaking the vicious cycle.
Our vital task as educators is to break into the vicious cycle which keeps pupils in negative life scripts.

- When? We cannot break through *for* children, but we can help them to break through. We can lead them to the point of readiness.
- We can change the picture they have of themselves in their heads.
- How long does it take to turn pupils around? Goleman & Dalai Lama, in *Destructive Emotions* and *Healing Emotions*, claim breakthrough through meditation to be through an 8-10 weeks programme.
- Visualisation – creating a positive reflective story for children to use as a mental template. SYEP (below) say similarly a programme of around 8 weeks using visualisation and discussion.
- Circle time discussion – it is important to bring into the open issues of the human spirit and human nature.
- Another interesting example is the Massage in schools (MISA) – child to child massage. It is said to gradually build up social & emotional awareness by helping other children relax..

Swindon Youth Empowerment Programme – positive principles

1. We have personal potential / inner strengths, called 'gems'.

2. Dual nature (negative/positive). We have to choose which.

3. Positive interactions (speech, gestures) resolves conflict, builds relationships and creates a positive environment.

4. Social cooperative action enables us to work together to build a better world.

5. Good examples and role models guide the choices we have to make. What would the wisest person we have known have done?

6. We can take control, transform ourselves and our world, have agency, be engaged and empowered.

Mnemonic: GERMINATE (encouraging growth!)
Gems/strengths; **E**xample and **R**ole **M**odel; **I**nteractions; our **N**ature has positive and negative aspects to choose from; **A**ctions / working together; **T**ransform and **E**mpower.

Conclusions
- Emotional well-being is the teachers' prime responsibility.
- The most challenging children are the most needy.
- Rapid transformation is possible.

- Rather than managing behaviour on a behaviourism model, pupils need to be encouraged to rise above the situation that prompts it.
- Early intervention has a chance of offering cognitive gain.
- Adults need to attend to their own emotional understanding and maturity.
- Developing **wisdom** is more helpful than accumulating information.

Annex 1
Social & Emotional Aspects of Learning (SEAL) - Standards website

What are the Social and Emotional Aspects of Learning?
The underpinning qualities and skills that help us manage life and
learning effectively.
There are five social and emotional aspects of learning :
self- managing motivation empathy social
awareness feelings skills

**Why is it important to develop these aspects
of learning in the primary curriculum?**
• They underlie almost every aspect of our lives.
• They enable us to be effective learners.
• They enable us to get on with other people.
• They enable us to be responsible citizens.

**What are the principles of effective SEAL
programmes?**
• They have a whole-school approach.
• They build on the good work the school is already doing and adapt
to fit in with the school's own unique character.
• The skills and attitudes are demonstrated by all staff through the way
they relate to children and through the teaching styles they use.

What is the SEAL resource?
• An explicit, structured, whole-curriculum framework and resource for
teaching social, emotional and behavioural skills to all pupils.

What is in it?
• Assembly materials on a clear SEAL theme.
• A spiral curriculum which revisits each theme (and the skills
associated with that theme) offering new ideas yearly.
• Flexible lesson ideas at each developmental level.
• Explicit links and ideas for the theme to be developed across the
curriculum.

Annex 2.

Murphy et al.

A Critique of Emotional Intelligence. What are the problems and how can they be fixed?

Kevin R Murphy (ed.), 2006

Mahwah, NJ: Lawrence Erlbaum Associates

Price: $43.95, £30.74, xiii + 373pp.

ISBN 0-8058-5318-9

Disenchantment with the IQ test as the only means of measuring a person's abilities has led to broadening the concept of intelligence to include social intelligence, or multiple intelligences, or in this case emotional intelligence (EI). The past decade has seen an enormous drive in education and employment to make personality and emotional maturity significant criteria in selection and performance review within employment. This is also contributing to discussions about spirituality and 'spiritual intelligence' (Zohar and Marshall 2000, 2004). This applied psychology contribution provides a welcome check on whether the current EI industry has been tried and tested scientifically. Edited by Kevin Murphy of Penn State University, it incorporates the work of 26 academics in the field across 15 chapters, arranged under the themes:

I The Definition and Measurement of EI

II The Relationship between EI and other constructs

III The limits of EI

IV Improving EI research and applications.

The contributors do not work to an imposed agenda but are able to speak openly. The book affirms that study of the emotions is worthwhile, and developing emotional maturity will help people: but the agendas of testing for and measurement of EI are challenged, and the case (regarded as emotive rather than scientific) for saying that EI is an *intelligence* is generally denied. The book is essential reading for anyone working in or around this subject of emotional responses, and the possible relationships between emotions and spirituality. This review can only give a brief flavour of complex, dense and fully referenced arguments.

EI was first proposed in the scientific work of Salovey and Mayer in 1990, and further developed in Mayer and Salovey (1997) and with Carusso. Popularised in a non-scientific augmented form by Daniel Goleman (1995, 1998) as a tool for identifying and developing business leaders, it became a 'fad' (p.353), a poorly defined 'bandwagon' based on unreasoned and unreasonable claims (pp. 41, 301). Bar-On (2000) prefered 'Emotional Quotient' (EQ) as a parallel for IQ and produced an extensive list of traits and intra-personal and inter-personal abilities to manage stress and mood. The purpose of this book is to salvage whatever might be demonstrable scientifically, and jettison the rest. It is therefore a significant work.

The controversy focuses on the word 'intelligence' and in particular the claim that EI is more significant than IQ and general intelligence (or *g*). Brody, in chapter 7, shows that general intelligence (*g*) is in research terms the only accurate predictor of performance. However, Spector and Johnson (chapter 14) argue: "To

some extent, the debate over whether it is appropriate to call EI an intelligence …
is a rhetorical issue that distracts from the more important questions" (p.341),
about understanding the emotions. Whether EI is measurable in any valid way ,
and can predict good performance, has been acrimoniously contested: the
measurement scales of EI are held to be generally meaningless as they hide too
much variation with over-broad criteria. The test answers are not true or false,
but have to be be based either on expert judgement or on a broad consensus. In
other words answers

are judged right or wrong either by a panel of experts, or by focus groups. Such
judgements are rarely unanimous (and we need to know of the disputes). This
means that high scorers are conformists who give the usual answer, with brilliant
non-conformists getting no credit. There may also be a tendency for experts to
be white males, so that the tests favour white male responses.
Therefore the EI bandwagon is viewed as unscientific and ineffective in practical
terms. Many of the Goleman and Bar-On criteria come from the 'Big Five'
personality factors (emotional stability, agreeableness, extraversion,
conscientiousness, openness to experience, p.72) so it is argued that using tried
and tested personality instruments would be more valid. Questions are raised
about whether self-report questionnaires are fakable, especially these tests offer
advantage in job selection, and whether emotional qualities can be developed, as
the EI literature asserts. At the scientific end, measures of EI 'abilities' are shown
to be closely related to general measures of ability (in other words, IQ), with the
best test said to be the MSCEIT version 2 (Mayer, Salovey, Carusso EI Test).
Catherine Daus makes a case for an ability-based model of EI to allow affective
factors to balance the cognitive. These involve emotion identification, assimilating
emotions into thought, understanding emotion, and emotion management. She
sees emotional abilities as separate from personality and cognitive tests and
predicts a person with positive social relations and robust mental health.
This book exposes all the weaknesses of the Goleman model of EI and declares
it ill-defined and bankrupt. It places cautious optimism in the scientific version of
ability-based measurement that preceded Goleman (e.g. Mayer and Salovey) but
suggests that it may be a while before development and testing produces
worthwhile results. This is a long-term agenda, not a quick fix. The book finishes
cautionly: "it is now time to see whether this line of inquiry will take us anywhere
worth going" (p.354).
Stephen Bigger

Annex 3
Literature Review: Social and Emotional Education.

Psychological perspectives
Humanistic Psychology
Maslow's pursuit of self-actualisation and self-realization (1971) is complex to achieve. He reports (1971:71f) research by Jones on group therapy with young people after which they ceased to be prejudiced (although prejudice had never been an explicit topic of the discussion). Carl Rogers shifted the power in a counselling encounter from the therapist to the 'client', changing the diagnosis-treatment process to a personal development and growth process. He applied this to other areas of life ('person-centred approaches'), including education in which power becomes shared between teachers and students, who are encouraged to become more responsible for their curriculum and progress (Rogers, 1978:69-89). There is a great emphasis 'on becoming a person' (Rogers, 1967). Opening up students holistically could benefit their relationships (Rogers, 1978:78-9). John Holt, (1984a, 1984b) and Ivan Illich (1971, 1974) critiqued education as failing pupils, producing dependent, non-thinking adults by authoritarian methods based on fear and compliance. Rollo May, R. (1969) emphasized free will (that is, independence). Deci and Ryan (1985) propounded the self-determination theory of motivation and personality, which involves the internalizing of understanding and agency:
 "We pointed out that in schools, the facilitation of more self-determined learning requires classroom conditions that allow satisfaction of these three basic human needs—that is that support the innate needs to feel connected, effective, and agentic as one is exposed to new ideas and exercises new skills." (Ryan and Deci, 2000:65).
These psychological processes are fundamentally central within SYEP. "Connected, effective, and agentic" provides a helpful theoretical tool to analyse the underlying process.

Emotional Intelligence (EI) or Emotional Literacy.
Kathryn Weare (2004) argues for the emotionally literate school. Disenchantment with the narrow IQ test as the only means of measuring a person's abilities led to broadening the concept of intelligence to include multiple intelligences, and emotional intelligence (EI). Multiple intelligences (Gardner 1983, 1993, 2000) is better described as multifaceted intelligence. EI was first proposed in the scientific work of Salovey and Mayer in 1990[1], and popularised by Daniel Goleman (1995, 1998) as a tool for identifying and developing business leaders. It became a poorly defined 'bandwagon' based on unreasoned claims (Murphy, 2006 pp. 41, 301). Bar-On (2000) talked of Emotional Quotient (EQ) and produced an extensive list of traits and intra-personal and inter-personal abilities to manage stress and mood.

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[1] Further developed into MSCEIT version 2 (the Mayer, Salovey, Carusso EI Test).

Murphy et al (2006) sets out (with 26 academics from applied psychology) to salvage anything worthwhile about EI[2]. The 15 chapters covered definition, measurement; limits; and improving EI research and applications. The case for saying that EI is an *intelligence* is denied. Brody shows that general intelligence (*g*) is the only accurate predictor of performance. Spector and Johnson (chapter 14) argue: "To some extent, the debate over whether it is appropriate to call EI an intelligence … is a rhetorical issue that distracts from the more important questions" (p.341) about understanding the emotions. The measurement scales of EI are held to be generally meaningless as they hide too much variation with over-broad criteria with test answers based either on expert judgement (mostly white male) or on broad consensus. Such judgements are rarely unanimous and unproblematic. High scorers will be conformists who give the usual answer. Many of the Goleman and Bar-On criteria coincide (p.72) with Costa and McCrae's (1992) 'Big Five' personality factors (agreeableness, conscientiousness, neuroticism, extraversion, and openness to experience). Catherine Daus sees emotional abilities as separate from personality and cognitive tests and predict a person with positive social relations and robust mental health. So, there are important general issues with emotional understanding, but how these might be measured and distinguished from other measurements of ability and personality are now only just being researched.

Zohar and Marshall (2000, 2004) proposed a model of spiritual quotient (SQ) and 'spiritual intelligence' applied to management. This Jungian-based psychotherapy model is a development of Maslow's hierarchy of needs (2004:38-39). The broad secular definition of spirituality is "that which gives life and definition to our humanity …to place our enterprises in a frame of wider meaning and purpose" (2004, p.29) with an emphasis on reflection, transforming and improving. "sensitive to the deepest meanings of human life"; and "higher motivation" (p.29-34). They list positive attributes, some relating to personality, others to moral awareness, pointing to attitudes of helpfulness rather than exploitation.
Marshall's Scale of Motivation (p.39) is a 16 point negative and positive continuum explicitly derived from Maslow. The top three are in descending order: *enlightenment*, *world soul* and *higher service*. Spirituality, as distinct from piety, personality and moral awareness, is viewed as positive and helpful.

Goleman and The Dalai Lama (2002) explore how to overcome destructive emotions, showing how brain science, properly conducted, will have a future contribution to make. Ryback (2006) from the field of humanistic psychotherapy, points to two concepts newly emerging in this field – mindfulness, and deep empathy. Mindfulness uses (Buddhist) meditation to relieve stress in acute medical cases (Kabat-Zinn, 2005). Ryback comments:
The main purpose of this article is to highlight a new acceptance of and interest in brain function because brain structure itself can be influenced by how we think and feel. Self-determination, a keystone of humanistic psychology, still rules. (2006:476)

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[2] I review this in detail in the Journal of Beliefs and Values, http://eprints.worc.ac.uk/63/

and
Mindful practice, stable attachment, and effective therapy, all three are basics of the coherent brain leading to an awakened state. These are and have been the values of humanistic psychology all along—known as individual integrity, social harmony, and open-hearted empathy. (2006:289):

The use of mindful meditation and yoga to prevent counsellor burnout is discussed by Christopher et al. (2006).
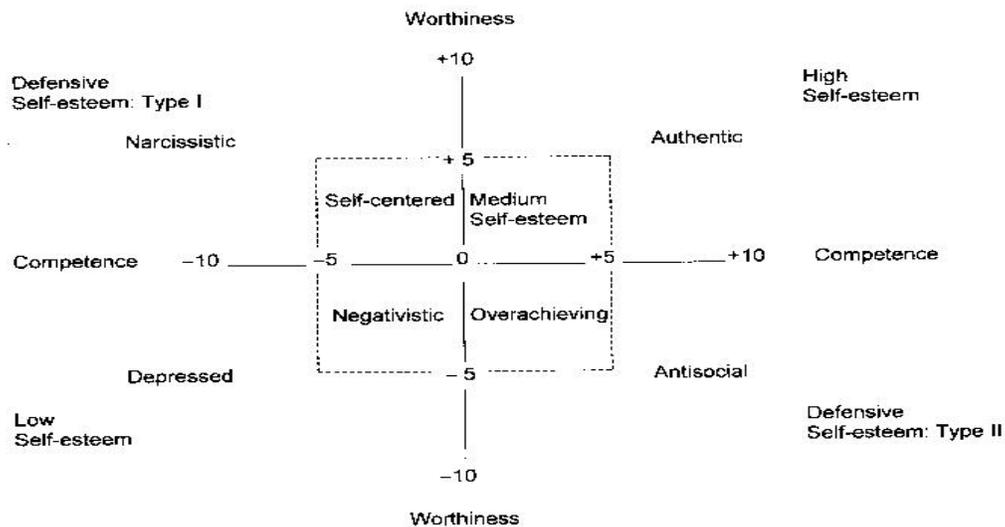
Self esteem
Raising self-esteem is a frequent educational and self-help aim (e.g. Bracken, 1996) but is imprecise. It is confused with self confidence; and it is linked with depression and low expectations linked to socio-economic status. Blascovich & Tomaka (1991:115) view self esteem as "the extent to which one prizes, values, approves, or likes oneself". Measures of self-esteem include the superficial but common Rosenberg's Scale (1965) and Coopersmith's Inventory (1967, based partly on work by Carl Rogers), a 'like me/not like me' instrument with 50 questions (there is a 25 question version). Self esteem scores reflect the instrument's assumptions, generally based on western individualism, and have to be treated with caution.

There are crucial issues of definition, in that self esteem, self worth, self importance and other effects are mixed. Bagley and Mallick (1997) for example use the standard tests statistically: but "I think bad thoughts" is said to indicate low self esteem; Catholic children unsurprisingly confessed to more bad thoughts and are scored lower on self esteem, although it might suggest that they are higher on self-awareness. We need new discussion on definitions: uncritically following old instruments is a mistake.

Mruk (1999) emphasises (after Branden, 1969) that both self worthiness (feeling worthwhile) and self competence (able to achieve and solve problems) should be developed side by side. He uses phenomenological method – that is studying the phenomenon (self esteem) through many cases and seeking generalisations. He distinguishes 'authentic' self esteem from 'defensive' self esteem hiding inner insecurities. A lack either of worthiness or competence, and unconscious self-deception to cover this up may reveal itself in arrogance or anger. His model (p.165) uses *worthiness* and *competence* as two continua (Figure 1 [his figure 5.5]):

Figure 1. Mruk's model 5.5 of self esteem.

FIGURE 5.5   Clinically significant self-esteem problems.

Of 'self-worthiness'. this Mruk says:

"We know that the worthiness dimension of self-esteem is much harder to envision, mainly because it is more experiential and deals with more subjective matters, such as self and social values. But values are judgments of merit or worth in a given domain, which means that one either rises above some standard or falls below it.." (1999: p.157)

Insight from research on this could therefore be valuable. Mruk also views self esteem as developmental. His enhancement scheme (pp. 210-216) works through positive feedback, cognitive restructuring and pattern breaking. After this, competence is developed through problem-solving leading to a self-esteem action plan. These are contained in SYEP which 'scaffolds' self esteem development through discussion (feedback), metaphors and "visualisations" (cognitive restructuring), and activities challenging preconceptions (pattern breaking).

2.5 Developing thinking

Emotional understanding leads to self knowledge. Metalearning (learning about learning) has always high on the curriculum agenda and education. Lateral thinking (De Bono, 1968) instrumental enrichment (Feuerstein, see Sharron and Coulter, 1994), creativity (Ambrose, Cohen and Tannenbaum 2003) and learning through experience (Dewey 1938) has all been influential. Meaning-making is a rational process. Vygotsky's (1978, 1986) 'zone of proximal development' describes the enhancement that a mentor/teacher gives to personal development. Our mental 'paradigm' needs revising or replacing in the light of

new knowledge (Kuhn, 1962 used the term 'paradigm shift'). SYEP encourage pupils to think deeply and critically about life issues and moral scenarios. Antagonistic to the view of young people being told what to do, it encourages pupils to think for themselves and through discussion. Facilitators are instructed to be non-directive, keeping power relationships as neutral as possible, eliminating negative evaluations of young people. A positive way of responding has always to be sought, a way which will promote thinking. Thinking skills literature usually covers cognitive skills; holistic thinking is an aspect that needs greater attention.

Visualisations and stories
Relaxing visualisations are used therapeutically to reduce stress, but SYEP go much further. For our study, we have an interest in how the self comes to terms with personal and relational issues. We depict our understanding through visual models, and exemplar stories. SYEP asks pupils to visualise story metaphors such as the mine of gems of inestimable worth (i.e. one's personal qualities). Pupils visualise scenarios which show the consequences of action and behaviour. Our mental models structure what we call reality. We tend to model ourselves on other people's expectations. The social psychologists Smith, Bond and Kagitçibasi, (2006:102-126) use the term *self-construal* for how we make sense of our world: *autonomous, independent,* and *interdependent self construal* (pp.102f). Making our own decisions after listening to others is *autonomous-relational self construal* (p.110). For Bandura (2002), collective efficacy and self efficacy need to work in combination.

Self construal might be negative or positive, and this research seeks ways of turning the negative into a positive in individual lives. Fromm (1965) after analysis of Nazi psychology used the terms *biophilia* (loving life) and *necrophilia* (loving death). A contemporary holocaust survivor, Jacob Milgram (1974) persuaded volunteers to give electric shocks to others in a neighbouring room on the orders of the researchers. It covertly studied people's obedience under orders. Most administered sufficient voltage to kill. A 1971 Stanford University scenario study of relationships between prisoners and their guards (Zimbardo, 2007) showed that a system can cause most people to become repressive. A minority only, 'heroic resisters', campaigned against the orders given. SYEP encourages 'heroic resistance'.

SYEP is also non-authoritarian and promotes **empowerment** and **agency**. The term empowerment is the political dimension of collective self worthiness, used for people being involved in their own affairs and in decisions affecting their futures in ways which are open, democratic and which encourage feelings of agency – that is that they can proactively change their lives. Paulo Freire (1970) mainstreamed politicising empowerment (consciousness raising) by problematising all power relationships. Learning is ascribed personal/political motivations and goals: the knowledge that we can make our lives better gives us precise goals which we pursue with urgency. Critical analyses of **power** and

influence ask who benefits, whose discourse will be heard and whose will be silenced? (Kincheloe and McLaren, 2000). Education should benefit the learner cognitively, socially, emotionally and politically. It should open up a future that would not otherwise have been possible.

The heart of SYEP strategy is to tell a story in such a way that the pupils personalise the theme, seeing things through the words of their 'wise person'. Psychoanalysis call this "introjecting the good object", for example visualising internalised attachment or mentor figures (Storr, 1997[1988]:19). Children become part of stories they read, engaging with it at a level between reality and pretence. Armitt (2005:196) on fantasy fiction notes, after Todorof and Marin, that readers enter a 'between worlds' location, a neutral space, where they are involved and not spectators. The story is existential inasmuch as it explores human experience. Children identify and empathise with characters: it is easy to enter into a fictional family and community, readers becomes fellow traveller with the fictional characters. At this level, existential stories are about ourselves, encouraging us to reflect. *Social stories* are used with children on the autistic spectrum (Howley and Arnold, 2005) to give them a way of visualising social processes.

2.6 Moral development

In evolutionary terms, humans are aggressive (Lorenz, 1966) animals with self awareness (Fromm, 1965: 116f) who understand something of cause, effect and consequence, even if they misunderstand more than they understand (Wolfert, 2006). The need to avoid anarchy and to balance power is an amoral social process. Morality may have emerged as a survival strategy, winning friends aiding survival better than making enemies. However, virtues are different. Erich Fromm (1986[1949]:7) argued that the

"sources of norms for ethical conduct are to be found in man's nature itself; that moral norms are based upon man's inherent qualities; and that their violation results in mental and emotional disintegration".

He contrasted humanistic ethics with authoritarian ethics, where norms come from outside. He concludes that ethical norms come from within:

"Love is not a higher power which descends upon man nor a duty which is imposed upon him; it is his own power by which he relates himself to the world and makes it truely his" (p.14)

Faith in one's inner potentiality (pp.197-210) is a 'character trait' and not obedience to an authoritarian doctrine. Adolescent moral development is dominated by the work of Lawrence Kohlberg (1981), building on Piaget's foundation. This proposed developmental stages in moral thinking, along a continuum from egocentricity to universal altruism. This itself became the basis of the spirituality stage theory of James Fowler (1981). However, that there is a developmental pattern is problematic (Carr, 2002, 2004; Alexander and Carr,, 2006).

This emphasis on people developing moral standards has taken a practical form in *restorative justice* which, asserts Strang and Braithwaite (2001), that

punishment does not help a child to learn social skills, change their attitudes, neutralise their anger and turn them into positive members of society, but rather creates resentment and defiance, and an anti-authoritarian sub-culture in which an anti-social act becomes a triumph, with the victim's feelings not recognized. Restorative justice deals primarily with offenders, asking what is the best way to minimize the likelihood of it happening again, through intervention and support to explore the consequnces of actions. This is applied also to everyday life and school. It offers six principles:

1.   Foster awareness of how others have been affected
2.   Avoid scolding, as this causes defensiveness
3.   Involve offenders actively
4.   Accept ambiguity (fault may be complicated)
5.   Separate the deed from the doer – a bad deed does not mean a bad person.
6.   See every offence and conflict as an opportunity for learning – look to positive outcomes, learning rather than control.

Disaffected pupils have often experienced the opposite of these six principles. They have little awareness of consequeces; they block out criticism; they are punished and feel it unfair; they feel branded as bad, useless and stupid; and they have no way of moving forward educationally. This situation is a natural result of teachers feeling that control is their prime concern; however, confrontation is likely to cause problems rather than resolving them. SYEP's emphasis on disaffected pupils puts this project firmly in similar territory. Pupils involved were underperforming at school, and disengaged from learning. I consider later how SYEP extends the basic process of restorative justice.

2.7 Spiritual development, spiritual education.

SYEP sees itself as a *spiritual education* intervention. Spiritual education is on today's political map of education (Marples, 2006 opposes this) and is relevant to the secular as well as the religious[3] . A significant new research text from applied psychologists (Roehlkepartain *et al.,* 2006) provides a comprehensive collection of new studies on spirituality and religiosity.[4] Although emphasising that spiritual development could be religious or secular, it generally overlaps the two. Much of the underlying research was on the development of religiosity and not valid for spiritual development. Moreover, since religiosity involves accepting dogma rather than free exploration, it can be viewed as *counter* to broad spiritual development. One helpful definition given by Wagener and Malony is:
"Spirituality …is the essential potentiality for addressing the ultimate questions

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[3] Bigger (2007) explores this further. I briefly set out the agenda in the introduction to Bigger and Brown (1999).

[4] It and the companion encyclopedia of religious and spiritual development, launched the Search Institute's *Center for Spiritual Development in Childhood and Adolescence* in Minneapolis, USA. This proposes *40 developmental assets* that young people need if they are to grow up to be healthy, caring, and responsible individuals are available on http://www.search-institute.org/assets/40AssetsList.pdf (accessed 10.2.2007). I reviewed both works in detail for the *Journal of Beliefs and Values.*

that are intrinsic to the experience of being human". It is personal, experiential and integrative including transcendence, morality, belonging, connectedness, meaning and purpose (Roehlkepartain *et al.,* 2006:139). Coles (1990) links this with life-coping and transformational strategies.

Sir Alister Hardy argued in detail that spirituality is biological and evolutionary (Hardy, 1975, 1979, 1984). William James (1982) had in 1902 studied it as a psychologist; and Rudolph Otto (1918) had viewed "the holy" as a human phenomenon. The evolutionary biologist Wolpert (1966) sees belief in the supernatural as the abuse of causal thinking. Richards and Bergin (1997) applied the concept of spirituality to therapeutic counselling. The 'sacred' are those precious things beyond negotiation, on which people base their lives. Some visualise these theocentrically; yet a pacifist vegetarian declares clear secular sacred ground. We need to research how atheists can express integrated holistic thinking on human potential. Peter Reason, on participatory action research, argued that "meaning and mystery are restored to human experience, so that the world is once again experienced as a sacred place" (Peter Reason 1994: 10). SYEP would echo the phrase by Benson (p.488): "spiritual thriving as an active process". It will be interesting for future research to consider the process whereby symbolic visualisations become reified into a belief of reality. Rosalind Pearmain (2005) studying personal transformation at two religious summer-schools (Society of Friends and Hindu) emphasised the 'safe haven', or place of safety, our sense of home deep in our psyche. The spiritual domain is often linked with education for the whole person (Erricker et. al, 1997; Zohar and Marshall, 2000, 2004). Maxine Green (2006) applies this to Youth Work .

Summary of chapter.
I have brought together a cluster of theoretical constructs to illumine the question of how emotionally disturbed children can be given the tools to transform their lives. We are also interested in whether the processes involved can be generalised to all pupils.
This dissertation seeks to make a contribution to the following fields:
a)   emotional literacy, intelligence and psychological wellbeing (developing tools to develop healthy positive minds).
b)   Self-worth (seeing value and richness inside oneself leading to control, independence, autonomy and aspiration
c)   Moral education and development (making a contribution to the community; positive dealings)
Spiritual education (holistic self-actualisation which bridges theistic and non-theistic philosophies.