

Hand in Hand

School Staff training for Leaders and Counsellors

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Hand in Hand

Social and Emotional Skills for Tolerant and Non-discriminative Societies
(A Whole School Approach)



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Foreword

Background of the Hand in Hand programme

Background of the HAND in HAND programme

In front of you, there is one of the three interconnected Hand in Hand programmes (HAND in HAND programme for students, HAND in HAND programme for teachers, HAND in HAND programme for school leaders and counsellors). The HAND in HAND programmes are the main outcome of the **HAND in HAND: Erasmus K3 policy experimentation project** (EACEA/34/2015; *Priority theme: Promoting fundamental values through education and training addressing diversity in the learning environment*). The HAND in HAND project involves eight institutions across five countries [Educational Research Institute – project leader (ERI) and the Ministry of Education, Science and Sport (MESS), Slovenia; the Institute for Social Research Zagreb (ISRZ), Croatia; Mid Sweden University (MIUN), Sweden; the Technical University of Munich (TUM) and the Leibniz Institute for Research and Information in Education (DIPF), Germany; VIA University College, Denmark; and the Network of Education Policy Centres (NEPC), network] with a shared goal to help build inclusive societies (schools, classrooms) by fostering the social, emotional and intercultural (SEI) competencies of students and school staff – the whole-school approach.

The HAND in HAND project started with an in-depth and systematic analysis of the state of the art in the partner countries and others (EU and international) in relation to SEI competencies measurement or SEI program development, resulting in three comprehensive **SEI catalogues** (SEI assessment catalogue, SEI school staff program catalogue, SEI students' catalogue). The project continued to select and develop valid and reliable **SEI assessment** (quantitative and qualitative) to supplement summative and formative evaluation of the HAND in HAND programmes in the randomised control experiments, with control groups across various countries (Slovenia, Croatia, Sweden). Strict procedures are followed for sampling, implementation of the field trials, evaluation, and quality assurance. The main outcomes, besides the HAND in HAND programmes (HAND in HAND programme for students, HAND in HAND programme for teachers, HAND in HAND programme for school leaders and counsellors), are also **HAND in HAND guidelines for policy and practice**.

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Additional information about the project and all the outcomes are available at <http://handinhand.si>.

Introduction for trainers

Adaptation, fidelity and active ingredients

A short note about adaptation, fidelity and core components

Before starting using the Hand in Hand programme at your school, we would like to direct your attention to the process of implementation and the lessons learned from research and from the programme development & implementation in national contexts. Implementation is defined as the way a given programme is put into practice. Hence, it is crucial to start by considering what are the non-negotiable features in the Hand in Hand program. This emphasis on key ingredients in the programme is informed by the research literature about implementation and a literature review focused on the school staff and social, emotional and intercultural (SEI) competencies, which was performed when initiating the Hand in Hand project (Nielsen et al., 2019). Discussing implementation of social and emotional learning programmes, Durlak (2015; 2016) emphasises, that *“we should not think about Social and Emotional Learning programs by themselves as being effective, it is the well-implemented programs that are effective”*. Therefore, it is important, when using this manual in initiating the Hand in Hand as a whole-school programme, or even when working just with some activities from the Hand in Hand manual, to carefully consider how to support implementation, referring to the multiple factors known from research to be crucial for a quality implementation, e.g.: 1) fidelity, 2) dosage, 3) quality of program delivery, 4) participant responsiveness, 5) program differentiation, 6) monitoring of control or comparison conditions 7) program reach, and 8) adaptation (Durlak, 2015, p. 397). It is a key point that both fidelity and adaptation are mentioned in this list. **Fidelity** to a program is about thoroughly working with the core components/active ingredients of an intervention - the elements that power the intervention and are crucial to produce intended effects. But in a local context, **adaptation**, and the changes made in the programme to fit to e.g. a given school's capacity and resources and to students' and school staff's cultural values and former experiences can, according to the research literature, be likewise crucial. You can read more about implementation and these central concepts in the literature review (Nielsen et al., 2019) and the implementation research from the Hand in Hand project in the scientific monography available at our webpage (<http://handinhand.si>), e.g. in the chapter: *“Implementation of the Hand in Hand program for school staff and students”*.

Each school and each group is unique, and experiences with different exercises may vary considerably, which is why implementing this programme requires knowledge and understanding of the core concepts, their theoretical background and experience with trainings and leading groups of teachers, school counsellors or school leaders. We suggest that you, as an external educator/facilitator/trainer at a school or a local facilitator, follow this manual rather closely (fidelity), but at the same time we emphasise that both the facilitator's sensitivity to the specific group of school staff, and awareness of specific needs or difficulties in this group, and the adaptation and sensitivity to the specific school context and learning situation (adaptation), are crucial factors for the success of the Hand in Hand programme. The facilitator's

sensitivity, responsiveness and willingness to engage in dialogues with the participants are the most important “non-negotiable” active ingredients.

There are three core exercises in the school-staff programme: **the dialogue exercises, the physical exercises, and the inner exercises**, which are all very crucial for the process, but the facilitator can switch some of the exercises presented in the programme, for example the “extra exercises”, which can be found at the end of this manual. This gives you some possibility to adapt by fine-tuning the balance between these various types of exercises, but bear in mind that the school staff has to become familiar with all three core exercises (dialogue, physical and inner exercises). It is furthermore crucial that the facilitator is aware of the importance of repeating the same exercises several times to support acquaintanceship.

Our recommendation is to organize the Hand in Hand program as a whole-school programme, using both this manual, the manual for teachers, and the manual for students. In the manual are suggestions for a specific timeframe. This can be flexible, but we recommend working in a continuous process over time.

Day 1

One day, 9.00 - 16.00

Agenda of the day

Day 1	Content	*Remarks
9 – 10	<ul style="list-style-type: none"> • Introduction • Exercises (E1.1 & E1.2) • Round of presentation 	
10 - 12	Theory about the importance of Relational Competence, Self-awareness and self-management, the Pentagon Model	15 minutes break in between
12 - 13	Lunchbreak	
13 – 14.30	Exercises (E1.3 - E1.6)	
14.30 - 15.00	- Introducing videos and template for registration Dialogue exercise (E1.7) Closure of the day	15 minutes break in between
15.00 - 16.00	- Dialogue exercise Closure of the day	

Trainers' introduction to the leaders and counsellors

Talk about confidentiality in the group and that the exercises that we introduce is an offer, where we of course wish that the participants will take part, but it is at the same time the participants' own responsibility to take care of their own borders in the work.

In this first module of the training we want to introduce you¹ to some of the theories behind the work we are going to do together, including the core ideas and concepts of the program. We find your position as leaders and counsellors very crucial for the implementation of the program, since you are the ones who have a very severe impact on creating the best possible learning environment in the school – be it the possibilities to learn the different subjects or the possibilities to develop some of the softer competencies – including the SEI competencies.

We want to focus on you in this module and for once give you the possibility to look at your own competencies and your own way of dealing with challenges in the leadership and counselling practice. This is unusual for most leaders and counsellors since the focus is always on the students and the teachers you are leading and counselling. But still - your well-being and knowledge about your own personal-professional qualities are factors that enhance the learning possibilities in your organisation. To verify this statement, we want to introduce the concept relational competence and the concepts from the CASEL model, which are self-awareness, self-management, social awareness, relationship skills and responsible decision making; as well as the concept intercultural competence. In the program with students the CASEL model and the research from Blell & Doff (2013), Deardoff (2006) and Stier (2003) is the background for the understanding of SEI competencies. In the work with the school staff the concept of relational competence is also in focus, and you can say that most of the concepts in the CASEL model is included in the concept of relational competence.

The two days for you will have the form of a workshop with theoretical content as well as the possibility to try out some of the exercises that will be introduced for the students and the teachers, and also the possibility to work with the challenges you can experience in your school in general and in particular when implementing new programs.

¹ This »you" is addressing the school staff. The part of the manual explaining concepts and exercises is written to address the target group directly, and/or to exemplify, how the target group can be addressed in the training.

Exercises

E1.1 Life story

Rationale

This first exercise has several rationales. First of all, it is an icebreaker letting the participants in the group getting to know each other a bit. Secondly, the exercise shapes the self-awareness by letting the participants reflect on their personal stories, the most painstaking events and how openly they would like to share their story. To use personal language is a central part of good relational skills, and the personal language is activated by telling personal experiences. Finally, listening with interest and awareness is crucial for building up good relationships, and are therefore an essential part of social awareness and social skills.

Focus on

Emotional Competence, Relational Competence and Intercultural Competence

Objective

To reflect on and tell one's personal life story shortly and to listen to another's story as well.

Materials

(No materials needed)

Procedure

1. The participants are told to find a partner, and *decide who is A and who is B.*

A Tells his or her life story to B from childhood to this moment standing here in this room. Do it in 1 minute.

B is just listening

A and B switches roles

**Note to trainer*

You can let the participants switch partners several times, and ask them to tell the story backwards starting with: "I stand here now, and (e.g.) last year..."

You can ask the participants to reflect on how it was to take part in the exercise. What they became particularly aware of.

E1.2 All of those – Standing in groups on a line

Rationale

The exercise has several rationales. It is an icebreaker letting the participants in the group getting to know each other and it brings awareness to similarities and differences that we all meet in a group. Some aspects of life are shared by most of the members in a group and other aspects can be quite unique.

Focus on

Emotional Competence, Relational Competence **and Intercultural Competence**

Objective

To reflect on and show who we are and what we stand for in a group

Materials

(no materials needed)

Procedure

1. The group is asked to divide into groups based on:

Eye colour – Brown, blue, green, grey

Those who once were good at playing football

Those who drink a cup of coffee first thing in the morning

Those who live in the country where they were born

Those who go skiing in the winter

Those who have become more sociable during the years

Those who had a difficult time going to school

Those who don't want to talk to anybody when they wake up in the morning

Those who enjoy working in the garden

Those who bring their work home

Those who have grown prettier with age

Those who like to cook

Those who think that other people speak too much

Those who do not always know what to say

Those who like to make other people laugh

2. Afterward the group is asked to reflect on:

“How was it to participate in the exercise?”, “Did something surprise you?”, “Was it sometimes hard to decide which group to go into?” - “Why?” and “How did you feel about the exercise?”

***Note to trainer**

If the participants are reluctant to take part in the dialogue it is often helpful to let them reflect in pairs before talking together in the whole group.

E1.3 Grounding exercise (also on video)

Rationale

The main purpose of the exercise is to train awareness as a fundamental part of self-and-social awareness, which is the basis for self-management and relational competences as well as intercultural competencies. Physical and mindfulness exercises also play an important role in addressing empathy, friendliness and compassion, focusing on “just pay attention and accept, don’t judge or value the experience”. This way of gently relating to oneself infect one’s way to relate to others.

Focus on

Emotional Competence, Relational Competence and **Intercultural Competence**

Objective

To be aware of the body exercising in a standing position

Materials

(no materials needed)

Procedure

The trainer can start with the following argumentation:

“We will now work in a practical way with self-awareness self-management. We will train the ability to notice and recognise different areas of oneself. Self-awareness is a broad term that covers different levels and functions of the self. It can be an awareness of how and what we sense in the body, how our emotional life is felt or how the condition of our mind is – e.g. “do we have a lot of thoughts or is it quieter?”. The pentagon model is a useful map that in a very concrete way addresses different areas and functions and we will use that as a base for the exercises.

To train self-awareness is one way or the other to direct the awareness from being focused on the outside to focus on the inside: on the senses, the feelings, the thoughts, the ideas etc. It is to put the awareness on how you capture and interpret all the impulses that you receive every moment.

The first exercise focuses the awareness on the body. It can be easier to sense the body when in movement so we will do that. The exercise is also a grounding exercise. The grounding part helps to focus the awareness on one self. But it is also a way of training self-management.”

The trainer shows and tell:

“Place yourself on the floor, feet parallel , a hip width apart

Bend your knees as much as you can without lifting your heels

Stay here for a moment

Lift your heels so you move to the tip of your toes. Your knees are still bended

Stretch your legs

Stay here for a while

Lower your heels

Feel the ground underneath you, and the connection between the floor and your feet

Do this little sequence a couple of times in your own pace

Then do it the other way around

Lift your heels so that you stand on your toes

Bend your knees while still standing on your toes

Lower your heels, knees still bended

And stretch your knees coming back to a standing position

Do this a couple of time in your own pace”

E1.4 Stretch around the heart (also on video)

Rationale

The main purpose of the exercise is to train awareness as a fundamental part of self-and-social awareness, which is the basis for self-management and relational competences as well as intercultural competencies. Physical and mindfulness exercises also play an important role in addressing empathy, friendliness and compassion, focusing on “just pay attention and accept, don’t judge or value the experience”. This way of gently relating to oneself infect one’s way to relate to others.

Focus on

Emotional Competence, Relational Competence and **Intercultural Competence**

Objective

The main focus in this exercise is again on the body and the sensations in the body. But in this exercise, we increase the extent of the awareness to also contain sensations in the area of the heart.

Materials

(no materials needed)

Procedure

The trainer sits, shows and tells:

“Place yourself in a comfortable position.

Be aware of your sitting bones.

Feel the balance between the left and the right side of your body.

Feel the weight of your legs and pelvic area against the floor.

Follow your spinal cord with your awareness all the way from the tailbone to the uppermost cervical vertebrae.

Feel how your spine is keeping you in an upright position

Place your left hand on the floor and let your right hand make a half circle across the ceiling and make a side stretch.

Stretch the right arm diagonal to the ceiling. At the same time, be aware of you right sitting bone and let it melt into the floor.

Feel how the body stretches in two directions.

Make a big arc with the right hand across the ceiling and place the hand behind the right side of your body. Let your left hand follow the right and place it on the right leg – where ever it feels comfortable.

Feel your spine from your tailbone and follow the twist in your spine with your awareness.

The neck follows the movement in a natural way.

Let your left hand stay on your right leg/knee and make a big arc with your hand. Let the movement end in a diagonal stretch to the ceiling.

Let your right sitting bone melt into the floor.

Be aware of how the body stretches in different directions.

Place right arm on the left knee and let your chin fall to your chest.

Make small movements in this position so that you feel a stretch on upper part of your back – the area behind your heart.

Stretch both your arms to the ceiling. Look after your hands.

Feel how your body is being stretched.

At the same time feel your sitting bones against the floor and feel the weight of your legs and your pelvis.

Be aware of the balance between your left and your right side of your body.

Place your hands behind you – fingers pointing forwards.

Stretch the breastbone and the heart to the ceiling.

Place your head where it feels comfortable or where the challenge is appropriate.

Get back to the starting position.

Feel the body. What impression has the exercises put on the sense of the body?

Feel the balance between your right and your left side of the body.

Feel the area around your heart. Be aware of how you feel this area.

Be aware of your breathing.

Feel how your body is being moved by your breathing.

Do the same to the opposite side.

How is the school from my point of view?

You can introduce the next exercise with the following introduction:

This exercise maps resources and difficulties in a certain organisation concerning the SEI competencies. It puts awareness to the structures, patterns and habits of our way of looking at the culture in the organisation. It has a purpose to show that our way of judging positive and negative is coloured or determined by our personal mental model. This means that positive and negative statements are not solid but changeable. A part of the training in this exercise is to be aware of the changeability and as a result of that train the ability to contain both positive and negative images and areas at the same time.

Hildebrandt and Stubberup (2012) describe how the brain makes mental models. Mental models are generalisations, they are patterns based on repeated experiences and they are closed connected to our memory. The models help us organising all the impulses that we get from our senses. But they are also discriminating in the impulses, seeing those impulses that fit the constructed patterns. This is called pattern recognition. It means that all impulses are organized in a specific, individual created pattern, created by the life and the experiences of the individual. We experience the world through an individual formed pair of glasses. Hildebrandt and Stubberup argue on that base that reality is created in the individual, biological unit. "Reality depends on the beholder" (p.127).

To train the SEI competences is among other things to be aware of your own reality, to make it conscious, but it is also to understand that we are different, for a moment to take the other persons perspective and to contain the differences. According to Hildebrandt and Stubberup it takes the ability to inform and communicate and the ability to sense the other person. Mental models are constructed; that means that they are no solid. They can change.

Change takes awareness. You need to be aware of your mental model before you can change it. In the next exercise the practice is to illuminate the mental models to better understand what is going on in our different organisations. It maps resources and difficulties in a certain organisation concerning the SEI competencies. It puts awareness to the structures, patterns and habits of our way of looking at the culture in the organisation.

E 1.5 Reflections on your mood

Rationale

The purpose of the exercise is to become aware of one's own perspective and an inner awareness of what we for ourselves bring into the room and the relationships that we are in.

Focus on

Emotional Competence, Relational Competence and Intercultural Competence

Objective

A short inner exercise focusing on your mood

Materials

(No materials needed)

Procedure

The trainer:

“Next exercise

Place yourself comfortably on your chair

What mood are you in right now

Simply observe the mood and acknowledge it right as it is

Now connect with your breath, pay attention to it

To help maintaining focus on your breath it might help to say:

inhale, pause, exhale, pause

Do it approximately 10 times

Now shift your awareness to the periphery of your body

Start by sensing your feet

Move them about and try to notice them from the inside and sense how they feel right now

Shift your awareness to your hands

Bend and stretch your fingers a few times

And notice how it feels inside your hands right now

Finally shift your awareness to your throat, neck and head

Notice how these areas feel

Don't try to change anything

Just notice and acknowledge the respiration and the sensations of your feet, hands, head and throat

To end this exercise once again notice your general mood as it is right now

Is it the same? Or has it changed?

After the next exhalation the exercise is ended and you can go on with your doings.

E 1.6 Reflections on your organisation

Rationale

The purpose of the exercise is to become aware of how your own mental models influence your perception of your environment. It is also to become aware of unique cultural features in your organisation broadening your understanding of “*what is normal*”.

Focus on

Emotional Competence, Relational Competence **and Intercultural Competence**

Objective

Individual reflections on positive and negative aspects of one's own school culture and shed new light on them in dialogue with others

Materials

Paper and pencils

Procedure

“Write on a piece of paper all kind of things that characterises your school. Things that are working well and things that are not so well; what you like and what you don’t like. Positive and negative, small things and bigger things. 5 minutes”

“Cluster the statements” (2 minutes)

Choose 1 negative and 1 positive statement. Choose the ones that express your strongest feelings.

Draw a line on a paper and place your statements on that line

Contemplate for a short while on the two statements. Focus on each statement one by one. What do they mean to you? What is the core of the problem of the resource? How do you recognize the problem of the resource?

Find and choose two specific situations where the positive and the negative show. Something happened on the outside that made you feel something. What was that?

Feel the situations. What are active? Which feelings? How do you sense your body, your breathing, your thoughts in the situations? What are the signs that makes you recognize the problem or the resource?

Make small groups of 3 or 4. Present your problem and resource 5 minutes each

Reflect for yourself. Did the group reflections give you another understanding of what you have written?

Sum up in plenum.

Theoretical foundations

On this first day of the training we want to introduce you to some of the theories behind the work we are going to do together, including the core ideas and concepts of the program. Since your role in the program is to support the implementation in the classroom during your work on creating an overall environment in the school, where SEI competencies get a crucial place as a foundation for creating a good learning atmosphere, we will primarily focus on your support to the teachers.

To do this we want to introduce the concept relational competence and the concepts from the CASEL model, which is self-awareness, self-management, social awareness, relationship skills and responsible decision making; as well as the concept intercultural competence. In the program with students, the CASEL model and the research about intercultural competencies (Blell & Doff, 2014; Deardoff, 2006; Stier, 2003) is the background for the understanding of SEI competencies. In the work with the school staff, the concept of relational competence is also in focus, and you can say that most of the concepts in the CASEL model is included in the concept of relational competence.

Relational Competence

The concept was used in Denmark for the first time in 1998 (Klinge, 2017). Later, a professional language about relations is developed in the Scandinavian countries (Bae, Waastad & Schibbye, 1992; Juul & Jensen, 2002). In Denmark, we defined it as:

"The professional's ability to "see" the individual child on its own terms and attune her behaviour accordingly without giving up leadership, as well as the ability to be authentic in her contact with the child. And as the professional's ability and will to take the full responsibility for the quality of the relation." (Juul & Jensen, 2002).

Both empirical findings and philosophical, psychological and pedagogical theory support that teachers' relational competencies are of great importance for the students' possibilities to develop both social-emotional and cognitive.

Empirical support of the importance of the relational quality in schools

The systematic review of 220 studies from Danish Clearinghouse lead by Svend Eric Nordenbo from 2008 regarding “Which manifest teacher-competencies affect the academic performance of the students?”, shows that three competencies are crucial for teachers:

1. **Didactic abilities/competence** – knowledge of one’s subject and subject-specific didactics
2. **Management-competence/class room management?** –the ability to create clear structures, overview, clear rules
3. **Relational competence.**

Nordenbo says it this way: “If we want to create a good learning environment it’s important to teach teachers to create good relations: To show tolerance, respect, interest, empathy and compassion to each child and appeal to the children’s understanding of a conflict instead of bullying them.” (2008).

Also, Cornelius-White’s (2007) review of 119 studies shows the importance of the quality of the teacher-student-relation on academic performance and on emotional and behavioural aspects as for instance **satisfaction, participation and self-efficacy** (Cornelius-White*, 2007), and the work of Durlak et al. (2011; 2015) comes to similar conclusions.

Caring - Nel Noddings

The American philosopher Nel Noddings (2012) claims that human beings are fundamentally *caring*. The need to be cared for and to care for others is according to Noddings’ primary. There is generally a reciprocity in the caring relation: *I care for you - you care for me*. But as parents, the teacher-student-relation is characterized by an asymmetry: One cares and the other is cared for. This is basic in the crucial relation between teacher and student, which Noddings (2012) in reference to John Macmurray calls : ” ... one of the foremost of personal relations”.

Noddings underscores that the caring person is aware of and attentive to the *expressed needs of the other*. The caring person/the good teacher should not act according to the assumed needs of the students (ibid.), e.g. “*It is good for you to work very hard on your paper today, so you have the possibility to get a great evaluation tomorrow*”, though the student expresses sadness and exhaustion. If the teacher reaches to the expressed needs she is more likely to say “*Take a small break. Can I help you in any way? Is there anything else that can ease*

your sadness and exhaustion?” According to Noddings **attentiveness** (receptiveness and listening) is a core-quality for the teacher.

Tact - Van Manen

Also, the Dutch-Canadian pedagogue Max van Manen has pointed to the importance of the relational quality between student and teacher. **The sensitivity of the teacher** toward the student is according to van Manen the cornerstone in all pedagogical practice. Van Manen argue that the good teacher has “*tact*”. Pedagogical tact is the teacher’s ability to meet the student with respect; with tactfulness. The concept of tact is related to the word “**tactile**” and tact connotes therefore the teacher’s ability to “touch” the student. But it also refers to the teacher’s ability to let himself be touched by the student: Let their reactions and states of being be the most important guideline for the actual teaching. The concept of tact is also related to “**rhythm**”, and points to the teacher’s sensitivity to the rhythm of the lesson: When do we need a small break and when should we move forward to the next theme of the day? Finally, tact is also related to the notion of being “**tactful**”: To behave respectfully, and to make great effort that the other will not lose face. Students should not be scolded at or seen as someone with “*bad intentions*”. The teacher should always try to see the behaviour of the students as their best solution in the specific situation. If the teacher is not pleased with the behaviour of the student, he must seek respectful ways to cooperate with the student about a positive solution.

Van Manen asks the following question:

“Can sensitivity be taught or trained? We may have to admit that [ped]agogical development is not served well by “skill” or “competency” training. [Ped]agogical sensitivities such as affects, feelings, ethical values, and tactfulness cannot be trained in an instrumental manner, but, if approached with openness, willingness, and commitment, they can be developed though phenomenological reflections and evocations, but only in those who are receptive to it”

(Van Manen, 2015)

Though Van Manen warns us not to try to implement relational competencies in an instrumentalist manner, scientific work in the field of SEL gives hope to ways to rehearse these competencies. Inspired by Greenberg and Jennings (2009), Korthagen & Valsalos, (2005) and Juul & Jensen, (2002) a suggestion to work with these competencies could be:

- Gain knowledge about emotional reactions
- Gain knowledge about our inherited sociability

- Gain knowledge about socio-emotional development

The Danish Professor Knud Illeris, who has worked with learning theories, points to the fact that learning and cognitive processing is deeply related to emotional responses. When we want to understand how something is learned, we should always pay sincere attention to the concrete situation, and acknowledge that our ways of relating and communicating affect the students. Learning is emotionally preoccupied, (Illeris, 2002; 2007).

If we go back to the definition of relational competence: *"The professional's ability to "see" the individual child on its own terms and attune her behaviour accordingly without giving up leadership, as well as the ability to be authentic in her contact with the child. And as the professional's ability and will to take the full responsibility for the quality of the relation."* (Juil & Jensen, 2002) we will now unfold the part of the definition, which is not unfolded in the CASEL concepts, which we will unfold later. The concept of relational competence is a concept that we only use concerning professionals and this is because of the part about *not giving up leadership and the ability and will to take the full responsibility for the quality of the relation*. This is connected to being a professional in an asymmetric relationship. It is asymmetric because the teacher is there as a professional who has more power as part of the established system as well as more experience and knowledge due to his education and position.

It is an important part in training relational competence, because it leaves the teacher with the overall responsibility for the classroom climate and for implementing the SEI competencies in the classroom. Very often, we see that children and teenagers, and sometimes parents, are seen as the guilty persons, when something goes wrong in the classroom. Instead of claiming one of the parties (might also be the teacher) as guilty, it is much more fruitful to see the teacher as the professional and thereby as responsible for the qualities of the relationship. We know that it can be very hard to see this responsibility because the circumstances are often very challenging for the teacher which we really want to acknowledge. And still – if the teacher recognizes his influence and responsibility, it also gives him the power to do something to change what he finds should be changed. This aspect of responsibility for the quality of the relationship will get a crucial space in the teacher training and we will work at the relationship and the atmosphere in the classroom.

Between teacher and children there is always a content that is going to be learned or taught, e.g. if the subject is Danish Grammar, this is the content, but what is just as important is how the atmosphere is when Danish Grammar is to be learned. We call this the process dimension of the relationship – that means the way the teacher creates the learning environment in the classroom. So, every relationship/situation in the classroom

has at least two dimensions, both a *what are we doing together* and a *how are we doing it?* And what is most important when teaching the teacher relational competence is the *how*. How can the teacher create a good learning environment – a good classroom climate – which we know is crucial for the learning possibilities for all children? (Klinge, 2017). Further, this is only possible if the teacher knows how to create this space and also has the will to take the full responsibility of doing it.

In this first module, we will focus on the personal authority of the teacher. We all know that compared with how it was a few generations ago, there is no longer an authority connected to the role – to the profession. Every teacher of today has to work with his/her personal authority in order to get through to the children. We also know that development and learning is dependent on the quality of the relationship – and that demands a teacher who can be present with both personal authority and authenticity. Together with your teacher, we will work on strengthening both aspects – not to go back to the old authoritarian way of teaching – but to create a learning environment build on present, empathic and compassionate relationship and leadership.

We will go through the first two concepts in the CASEL model and our way of elaborating them.

CASEL model - Self-awareness and self-management

In the CASEL program **self-awareness** is understood as *"the ability to recognize one's emotions and thoughts and their influence on behaviour. This includes accurately assessing one's strengths and limitations and possessing a well-grounded sense of confidence and optimism."* (CASEL definition, p 5 in CASEL Guide 2015, Middle and High School Edition). And **self-management** is understood as *"the ability to regulate one's emotions, thoughts, and behaviours effectively in different situations. This includes managing stress, controlling impulses, motivating oneself, and setting and working toward achieving personal and academic goals."* (CASEL definition, p 5 in CASEL Guide 2015, Middle and High School Edition).

Based both on the European projects – e.g. the relational competence project at the teacher education in Denmark (Nielsen, 2016) and the specific aim of targeting also intercultural competencies, we can add to a more fine-grained and covering definition of the CASELs elements. In our former work, we have been defining self-awareness and self-management with the help of the concepts self-esteem and self-confidence. Self-esteem is a concept connected to our being - to our existence - and self-confidence is connected to our performance or achievement. (Juul & Jensen, 2002).

The development of self-esteem is connected to the basic human existential need of feeling valuable in contact with other people (Sommer, 1996, Stern, 1997). Hereby is not meant valuable in the sense of doing something good or right, but in the sense of being acknowledged/recognized with all the different emotions, bodily sensations and thoughts that you have. This development is going on in dialectic relationship between self and other. (Schibbye, 2002).

Many people have in their upbringing been drawn away from their self-esteem, e.g. when a child feels pain, cries and is told by the parent "This is nothing, you don't have to cry about that – stop that!" This makes the child move away from his/her self-esteem and the child, who loves the parent and who wants to be in a way that makes the parent happy, will be in doubt of its own feelings. If the child in the upbringing is often talked away from its own emotions and bodily sensations it will get detached from the emotions and bodily sensations, because it is too painful to feel these often unpleasant emotions and bodily sensations without getting recognized and having the possibility to share the experience, e.g. a child who is told that anger is not an all right emotion; that will most often make the child be judging this emotion, when it comes through without seeing it as an allowed part of the self-esteem.

To be aware of yourself you need to have self-esteem. That means that you need to know which emotions and bodily sensations you have in a given situation and also how you relate to them; when the self-esteem is low the individual might often only feel chaotic inside when under pressure and cannot differentiate e.g. anger, sadness, shame, etc. So, when we want to enhance the self-esteem we need to know what is actually going on in the body and the emotions. To know what is going on we call the quantitative dimension of self-esteem, because it relates to how much you know about your emotions and bodily sensations. Next step is to look at how the individual relates to the newly differentiated and discovered emotions and bodily sensation. This is what we call the qualitative dimension of self-esteem. If we look at the child who is not allowed to feel and express anger, we will often see that the child is getting detached to the emotion of anger and that means that he is not recognizing the emotion, not knowing about the emotion as something that is an equal part of his own human emotions; and he is often also later on reacting to and thinking about the emotion in a way, as if it was still forbidden and thereby not an integrated part of the person, which makes it difficult to take personal responsibility for its influence of the behaviour of the person.

You can operationalize the development of self-awareness by working with the two dimensions of self-esteem with the starting point in examples from everyday life as teacher or student. In the program, we will do that in dialogue exercises.

So, the part of the CASEL definition” *”the ability to recognize one’s emotions and thoughts and their influence on behaviour. This includes accurately assessing one’s strengths and limitations.”* we find quite covering for our thoughts too, though we want to reflect on the term accurately because we find it difficult to be accurately assessing one’s strengths and limitations. We would like to see it as something you can aim for: when you are accurately assessing, you are acting authentic and in full contact with you own emotions, bodily sensations and thoughts/ideas, and this is a stage where we can only be now and then, although it is a stage that we aim for in order to enhance the personal authority and authenticity. (Stern, 1997).

Also, we want to elaborate a little on the last part of the CASEL self-awareness definition *”possessing a well-grounded sense of confidence and optimism.”*. We want to add that being aware of yourself also includes being aware of the periods in life where there is no confidence and no optimism, this might in fact be the periods where it is most important to stay aware.

So, our definition of **self-awareness** could be: *“The ability to recognize one’s emotions, bodily sensations and thoughts and their influence on how we respond. This includes having a sober, accepting/recognizing way of looking at yourself, and the will and wish ongoing to be working at establishing all of it”*.

CASEL model - Self-management

If we then go to the definition of the concept self-management we also find the CASEL definition really adequate, we just want to operationalize it: In order to be self - managing you need to be aware of yourself. So, you need to have a conscious relation to your emotions, bodily sensations and thoughts in order to regulate them. It is actually a very demanding job to be present and in the moment in contact with our emotions, bodily sensations and thoughts. Most people don’t realize what is going on in the moment when they are getting hurt, afraid or feel powerless. They have developed a survival strategy that is preventing them from feeling and

sensing themselves in these situations, or if feeling and sensing themselves, then preventing them from taking seriously what they feel and react on it. The reason why is to be found in the childhood, where it actually often was necessary to leave these painful feelings, because the inner intellectual and emotional capacity was not developed enough to deal with the reactions in the situation. And when this was combined with no outer support from parents or professionals to acknowledge or recognize the child, then he develops a lack of self-awareness and from that on a following lack of self-management which also is part of the personality in the adult life.

In our practical work with these issues in teacher training we use the dialogue as one of the instruments to unveil the moments where the professional is losing the conscious contact to himself: We ask the teacher to find a situation from the everyday working life where he felt challenged or under pressure, and then with the help of the dialogue we go into details and dissect the situation into micro moments where we ask for the emotions, bodily sensations and thoughts that were in the moment, and in this way we establish a kind of presence in the past that is giving the person the possibility to get into contact with what actually happened for him in the moment and what unconsciously did lead to his reactions. It can be helpful to do this work in order to respond more adequate in future situations.

This is one step in the direction towards self-awareness and self-management.

The Pentagon – a contemplative approach

Another step is to help the person build a stable, balanced and more or less ongoing contact with his bodily sensations, emotions and thoughts. This can be done with the help of the knowledge and experiences from the old contemplative and meditative traditions and techniques. (Jensen et al, 2016).

“Research on the neurobiology of mindfulness in adults suggests that sustained mindfulness practice can enhance attentional and emotional self-regulation and promote flexibility, pointing toward significant potential benefits for both teachers and students. Early research results on three illustrative mindfulness-based teacher training initiatives suggest that personal training in mindfulness skills can increase teachers’ sense of well-being and teaching self-efficacy, as well as their ability to manage classroom behaviour and establish and maintain supportive relationships with students.”(Meiklejohn et al., 2012).

In these traditions, they have been working with the starting point at the innate, natural competencies that are connected to body, breathing, heart, creativity and consciousness. It is very simple competencies and might even be so simple that they in a strict definition of the concept of competence, might not even be seen as competencies, but more as abilities:

Body – to be able to relax the body and to sense the relaxation

Breathing – to be able to focus on the breathing and to deepen it.

Heart – to be able to feel the heart and to show empathy and compassion

Creativity – to be able to react on inner and outer impulses

Consciousness – to be able to stay awake without having a certain goal

They are not a part of personality because they exist before the development of personality. They are connected to the human being as such and not to the individuality of each person. (Bertelsen, 2010, p. 73-89).

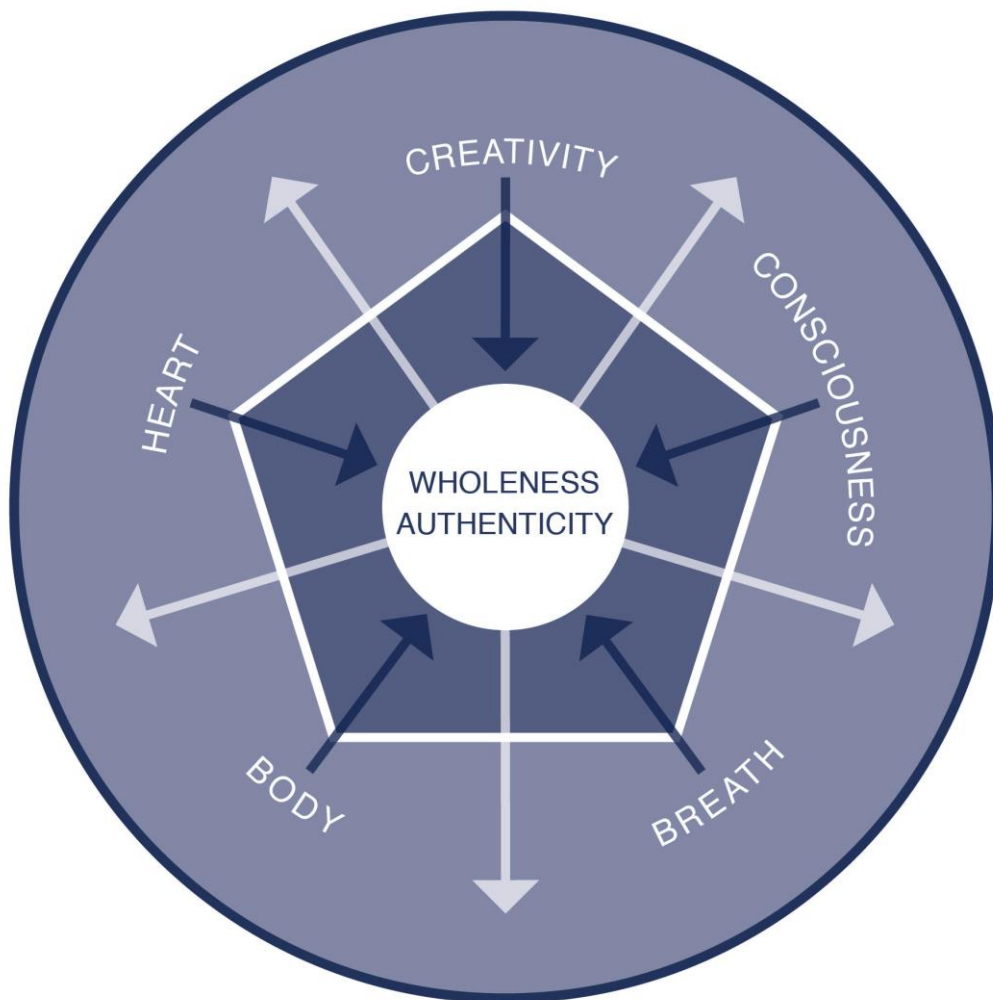
Being aware of the innate natural competencies expands the experience of one's self in the sense that more parts of the human being are brought to awareness. It provides a possibility of anchoring one's awareness in a part of the human experience that is not affected by the patterns and limitations of individual personality. Most of the time, our awareness is preoccupied with the area of personality, which is often controlled by the impact of one's childhood and different idiosyncrasies. Bringing awareness inwards to the natural competencies provides a momentary sense of unattachment from personality; a process that creates freedom and space to view a given situation from another perspective. (Juul, Høeg, Jensen, Bertelsen, Stubberup, & Hildebrandt, 2016, 9. 26-27).

So, when working on strengthening the relational competence as well as the SEI competencies we use exercises that stabilize the contact to the innate natural competencies. That means that we are making breathing exercises, body exercises, e.g. in silence and without motion just sitting or lying doing an inner body scan, or doing mindfully movements in order to enhance the contact to the body. An exercise with focus on the breathing could just be to be aware of the breathing; it is always there, and you might see the breathing as kind of an anchor, that you can always contact, if you want to get balanced and calm down in a stressful situation.

Attention to the body and breathing also helps to stay present and focused and thereby being able to sense the impulses when they occur; not only in order to control them, but also in order to sense the energy in the

impulses and to use this energy in a creative way both in the relationship and in the personal development, which as mentioned before both are going on in a dialectic process (Schibbye, 2002).

The Pentagon model



When elaborating on the self-management definition we did work with the concept of self-esteem and did only mention the concept of self-confidence as connected to our performance or achievement. (Juul & Jensen, 2002). When working with the concept of self-management we will connect the concept of self-confidence to this part of the CASEL definition of self-management: ” *This includes... motivating oneself, and setting and working toward achieving personal and academic goals*”. Here it is important to be aware of the fact that these competencies also need self-esteem in order to make the decisions according to one’s own idea about what the goals should be, but it also needs self-confidence in the sense of believing in one’s own possibilities to achieve. Both self-esteem and self-confidence is also important in order to be able to listen open-mindedly to the feedback from the surroundings and using it in a constructive way; that means to be able to work with criticism in a way that make it possible to stay motivated and to find one’s own way in the professional life.

So, our definition of **self-management** could be: “*The ability to regulate one’s emotions, bodily sensations, thoughts and behaviours adequately in different situations. This includes managing stress, sensing and using impulses in a constructive way, motivating oneself, and setting and working toward achieving personal and academic goals*”.

Exercises

E 1.7 Dialogue Exercise

Before going to the dialogue exercise, it would be good to talk a bit about the idea of doing the inner exercises and the small grounding and body exercises. The participants are recommended to use the exercises (audios, videos, from HAND in HAND homepage on a regular basis). Give some space for asking questions and also to introduce the template and the audios and videos, where the participants can register their training activities.

An overall question to discuss is how school leaders and counsellors can support the implementation of the SEI competences. One thing to highlight is the importance of the support, acknowledgement, and willingness to allow failures, which will always be part of developing new ways to go.

Dialogue exercise

Ask for a volunteer among the participants and make a demonstration of a dialogue in the middle of the group. Make space for questions afterwards to make clear what are the active ingredients working with this format. Afterwards, the school leaders will form groups of two persons with each other, the counsellors as well, so that school leaders are in dialogue with other school leaders, and counsellors with other counsellors.

Each group gets 30 minutes, and each person in the group gets 15 minutes in focus and 15 minutes as dialogue partner helping the focus person to reflect on the following questions:

What will be the challenge when implementing the HiH project at your school?

Resistance from teachers in the project, outside the project, from the students, from the parents, from yourself – how to handle it?

And which ideas do you have to support the teachers working in the project?

Sum up in plenum

After that, each person sits on his own for 3 minutes thinking about one thing he will bring home from the day, which can support the work of the teachers working with SEI competences.

10 minutes with the team from your own school: *“How can you support each other in that?”*

Closure of the 1.day.



Hand in Hand

Social and Emotional Skills for Tolerant and Non-discriminative Societies
(A Whole School Approach)



Co-funded by the
Erasmus+ Programme
of the European Union

Day 2

One day, 9.00 - 16.00

Agenda of the day

Day 2	Content	*Remarks
9.00 - 9.30	Introduction, Exercises (2.1 or 2.2 and 2.3)	
9.30 - 11	Theory about the importance of Relational Competence, Self-awareness and self-management	15 minutes break in between
11 - 12	Exercise 2.4 Exercise: Walking with different social positions in mind (2.5)	
12 - 13	Lunchbreak	
13 – 13.15 to 15.30 15.30 - 16	Exercises, Playful Grounding (2.6 – 2,8)) Dialogue Exercise in 4 steps (2.9) What is left to discuss, closure of the day	15 minutes break in between

Exercises

E2.1 Grounding exercise (also on video)

Rationale

The main purpose of the exercise is to train bodily-awareness as a fundamental part of self-and-social awareness, which is the basis for self-management and relational competences as well as intercultural competencies.

Focus on

Emotional Competence, Relational Competence and **Intercultural Competence**

Objective

The focus in this exercise is again on the body and the sensations in the body.

Materials

(No materials needed)

Procedure

The trainer explains and shows:

Place yourself on the floor, feet parallel a hip width apart

Bend your knees as much as you can without lifting your heels

Stay here for a moment

Lift your heels so you move to the tip of your toes. Your knees are still bended.

Stretch your legs

Stay here for a while

Lower your heels

Feel the ground underneath you, and the connection between the floor and your feet

Do this little sequence a couple of times in your own pace.

Then do it the other way around

Lift your heels so that you stand on your toes

Bend your knees while still standing on your toes

Lower your heels, knees still bended

And stretch your knees coming back to a standing position

Do this a couple of time in your own pace

Stretch around the heart

(Also on video)

Place yourself in a comfortable position.

Be aware of your sitting bones.

Feel the balance between the left and the right side of your body.

Feel the weight of your legs and pelvic area against the floor.

Follow your spinal cord with your awareness all the way from the tailbone to the uppermost cervical vertebrae.

Feel how your spine is keeping you in an upright position

Place your left hand on the floor and let your right hand make a half circle across the ceiling and make a side stretch.

Stretch the right arm diagonal to the ceiling. At the same time, be aware of you right sitting bone and let it melt into the floor.

Feel how the body stretches in two directions.

Make a big arc with the right hand across the ceiling and place the hand behind the right side of your body.

Let your left hand follow the right and place it on the right leg – where ever it feels comfortable.

Feel your spine from your tailbone and follow the twist in your spine with your awareness.

The neck follows the movement in a natural way.

Let your left hand stay on your right leg/knee and make a big arc with your hand. Let the movement end in a diagonal stretch to the ceiling.

Let your right sitting bone melt into the floor.

Be aware of how the body stretches in different directions.

Place right arm on the left knee and let your chin fall to your chest.

Make small movements in this position so that you feel a stretch on upper part of your back – the area behind your heart.

Stretch both your arms to the ceiling. Look after your hands.

Feel how your body is being stretched.

At the same time feel your sitting bones against the floor and feel the weight of your legs and your pelvis.

Be aware of the balance between your left and your right side of your body.

Place your hands behind you – fingers pointing forwards.

Stretch the breastbone and the heart to the ceiling.

Place your head where it feels comfortable or where the challenge is appropriate.

Get back to the starting position. Feel the body

What impression has the exercises put on the sense of the body?

Feel the balance between your right and your left side of the body.

Feel the area around your heart. Be aware of how you feel this area

Be aware of your breathing.

Feel how your body is being moved by your breathing.

Do the same to the opposite side

You can choose the next exercise E 2.2 instead

E2.2 Movement and breath, sitting (also on video)

Place yourself on the floor or on a chair

Feel your sitting bones and the balance between your left and your right part of the body

Place your hands on the floor or if sitting on a chair, let your arms hang beside the chair

Lift your arms to the level of your shoulders and breathe in

Gather your hands in front of your heart, breathe out

In the pause between inhaling and exhaling

Move your chin to your chest and move your hands to your neck

Stretch your arms to the ceiling, look at your hands and breathe in

Breathe out and move your hands back to the starting position

Do this sequence a couple of times

Pay attention to the coordination between the breathing and the movement

Finish the physical part of the exercise and sit for a moment and sense the impact of the exercise

How do you sense your body? Are there parts that you sense differently now?

E2.3 Body- and heart scan – Someone you care about

Rationale

The main purpose of the exercise is to train awareness as a fundamental part of self-and-social awareness, which is the basis for self-management and relational competences as well as intercultural competencies. Physical and mindfulness exercises also play an important role in addressing empathy, friendliness and compassion, focusing on “just pay attention and accept, don’t judge or value the experience”. This way of gently relating to oneself infect one’s way to relate to others.

Focus on

Emotional Competence, Relational Competence **and Intercultural Competence**

Objective

The main focus in this exercise is again on the body and the sensations in the body. But in this exercise, we increase the extent of the awareness to also contain sensations in the area of the heart.

Materials

(No materials needed)

Procedure

The trainer says:

“Place yourself in a comfortable position

Make a short scan through your body being aware of your sitting position.

How and where are the contact with the chair?

Place your awareness in the pelvic area and notice the weight of your body.

Follow your spinal cord with your awareness all the way from the tailbone to the uppermost cervical vertebrae.

Move your awareness to the periphery of your body: your feet, your hands and your head

Disperse your awareness on the periphery and the centre of your body at the same time. That means being aware of your head, feet, hands, spinal cord and the pelvic area

Stay a moment here

Notice your respiration as well.

Rest with your respiration - inhalation and exhalation.

Let your awareness dwell on your respiration for a while.

Now guide your attention to your chest and the area around your heart.

Maybe you can feel your heartbeat – or maybe you can't.

Maintain awareness on the heart area and notice how it feels.

Do you notice a specific mood?

Is there a feeling?

All you have to do is notice how it feels and what sensations there are around your heart area – there is no specific way it's supposed to feel.

It is perfectly OK if you're not noticing anything.

The important thing is that your awareness is directed towards your heart.

Now recall someone you care about. Notice how it feels in your heart. It can be someone from your family or a good friend or spouse.

Now let this loving sensation spread throughout your body, all the way to your feet, out into your fingertips and up to the roots of your hair.

Rest and notice how this feel."

.....

Feedback on the work with the exercises: What have you done? What was challenging? What questions do you have?

Theory

On the second day we will continue with the CASEL concepts of social awareness, relationship skills and responsible decision making, and to these we will add the concept of intercultural competence that was also addressed in the introduction meeting as well as on the first day.

CASEL Model – Social awareness

Social awareness is in the CASEL program defined as *"The ability to take the perspective of and empathize with others from diverse backgrounds and cultures, to understand social and ethical norms for behaviour, and to recognize family, school and community resources and supports."* (CASEL definition, p 5 in CASEL Guide 2015, Middle and High School Edition). We can fully agree on the first part about taking perspective of and empathize with others from diverse backgrounds and cultures. It can relate to the part of the definition of relational competence where we talk about the teacher's ability to "see" the child/children, which also asks for the ability to perspective changing and meeting the other with empathy and compassion.

We would like to elaborate a bit on the concepts of empathy and compassion. To enhance these qualities the individual need not only to be able to understand another person but he also needs to have the will and the ability to acknowledge the other person as he or she is. He also needs to have curiosity and interest in other people's way of living to develop these particular skills.

And to the importance of understanding social and ethical norms for behaviour we want to add the importance of accepting and acknowledging social and ethics norms and behaviour, and at the same time when being open and flexible not letting one's own social and ethics norms down; it means to make room for different points of views and to be open to explore how we can be together, live together, do together and learn together with our perhaps completely different ways of looking at the life and the world.

The part *to recognize family, school and community resources and supports* we also want to elaborate a bit on: It is for sure about recognizing, but if the job was only to recognize resources and supports, then there would for sure not be so many problems in living together in diverse societies. It is also about recognizing or acknowledging the deficits/deficiencies and the destructive parts of families, schools and communities and finding a constructive way to deal with it, also when the fact is that what one group sees as deficits/deficiencies is seen as resources in another group. This is where our empathy and compassion is really challenged and when we want to develop SEI competencies by students and teachers as well as relational competencies by teachers, we must do it in a way that ensures that the knowledge about different social and ethical norms is anchored in the individuals, and that takes more than an intellectual understanding to do that.

The tools we use to get the knowledge anchored in the individual is once again the dialogue and once more with the starting point in concrete examples from the professional life of the teacher. Maybe the example could be a meeting with a challenging child or a group of challenging children. And this time we will have the focus of understanding and recognizing as well the child/children in the situation as the teacher. That means that the empathy and compassion has to go in both directions: toward the child/children and toward the teacher herself. The dialogue partner shows empathy through her feedback to both parties and gives the space for the feelings and emotions of the teachers to also be taken seriously and acknowledged as *her* feelings and emotions in the situation. The acknowledgement, empathy and compassion that the dialogue partner shows often helps the teacher in a kind of parallel process to acknowledge and meet not only herself but also the children with the same qualities.

We just want to add a few words to the term dialogue partner. In our training, the dialogue partner might be the trainer who is training the school staff in relational competencies, but when the training is going on and afterward, when the way of working is implemented at the school, the dialogue partner might also be a colleague, who has had the training himself and who is practising both the dialogue exercises and the inner exercises connected to the natural, innate competencies.

The other exercises to enhance the social awareness are connected to the work with the innate competence *heart – to be able to feel the heart and to show empathy and compassion*. This competence is deeply related to the fact that human beings are social individuals from the birth. Especially the work of Stern (1997) and Broden (1991) are the basis of later theories about the role of the child from the very beginning in the

development of the child-parent relationship. The child has the capacity to respond to the adults taking care of it, and it actually cannot develop neither physically nor psychically without being part of a relationship or community; we need to feel valuable for the relationships that we are part of. That means that we need to be acknowledged as the individuals we are with all what that involves. But although we have this innate competence to feel empathy and compassion it really needs to be supported throughout life to develop and to remain a resource for the person and the community. The feelings connected to the heart are the feelings that allow us to recognize and acknowledge other people; and this recognition and acknowledgement is really enhancing both our mental and physical health, and when talking about school and learning exactly these qualities are part of what can create a good learning environment and classroom climate.

The exercises connected to the heart is both inner exercises, where the person feel the heart and the feelings connected to the heart and practise to keep the contact to these feelings – also when the person is under pressure; and it is also exercises done together with other people to enhance the awareness of how to create a good classroom climate.

Our definition of **social-awareness** could be: *“The ability to take perspective of and to have empathy and compassion with others from diverse backgrounds and cultures, to understand, accept and recognize social and ethical norms for behaviour and to make space for different point of views and recognizing the influence and importance of family, school and community”*.

CASEL model - Relationship skills

The CASEL definition of relationship skill is: *The ability to establish and maintain a healthy and rewarding relationship with diverse individuals and groups. This includes communicating clearly, listening actively, cooperating, resisting inappropriate social pressure, negotiating conflict constructively, and seeking and offering help when needed. (CASEL definition, p 6 in CASEL Guide 2015, Middle and High School Edition.)* When we look at the first sentence: *The ability to establish and maintain a healthy and rewarding relationship with diverse individuals and groups* we would like to add ”and the will to work at it when it is not possible to

maintain a rewarding relationship” because there is much more at risk when everything is broken down and you still have to find a way to stay in the relationship – be it in the classroom or in society as such. So how to work with these qualities in the training?

We just want to mention a few words about the psychological background for the interaction between individuals and between the individual and the group. Since we as individuals are social beings from birth we need to be in contact with other human beings from the very beginning in order to develop, and throughout our life we are living with the existential coherence between our need to cooperate with the surroundings and our need to take care of our personal integrity, including the fact that our personal integrity is developing in a dialectical interaction with the surroundings (Juul & Jensen, 2002, Schibbye, 2002). So, we need an environment that can enhance this kind of synergy between cooperation and integrity, where there is both a space for the single individual and a space for the society.

If we take into consideration what the child normally from the very beginning can do, we will see that it can sense its own needs and express them, e.g. the borders for contact; even a baby can show when it wants contact or not. (Brodén, 1991). When the people around the child do not understand its way of showing its needs and limits it often makes it difficult for the child to stay in contact with its own needs and borders, because it hurts too much to stay in contact when not being recognized as the human being it is. When the child in this way loses its integrity it very often makes it difficult for the child to see and recognize the needs and borders of other people, and this makes it even more important to work on the relationship skills later on in life.

To keep the synergy between integrity and cooperation – in other words the possibility to consider both the individual and the society, the individuals need to work on taking two different kinds of responsibility, here called social and personal responsibility. (Juul & Jensen). They have to be able to take the perspective of self and other in order to communicate clearly and to listen actively and to change between the two perspectives throughout the being, working and learning together. This ability to take these two kinds of responsibility is the basis for resisting inappropriate social pressure – and also for having the sense of what is inappropriate for the individual – and it also gives the possibility to negotiate conflicts constructively and to know when to ask for help and when to offer it.

How to work on strengthening personal and social responsibility is partly included in the dialogue work mentioned above. When you go into details about what is happening in your body, emotions and thoughts when under pressure or in challenging situations in order to strengthen your self-awareness, self-management, social awareness and relationship skills you need a language to express what is happening, because expressing it is particularly an important part in strengthening these qualities. This language we call *the personal language*. (Juul & Jensen, 2002). The personal language includes finding the appropriate words for the single individual to express what is going on in the person. And this is in opposition to what very often is happening when there is a challenge or a conflict between people: in these situations, both parties often talk about what the other part in the conflict or relationship is doing, instead of talking about and taking responsibility for one's own contribution to the conflict.

The personal language is different from the academic and analysing language, in which most of us are trained, which goes much more in the direction of analysing e.g. a conflict, and this analysis very seldom leads to a solution, because there is often an aspect of defining the other in the analysis, and most people go into resistance when defined or analysed by others, and that makes it difficult to negotiate constructively. (Bae et al, 1992).

We see the personal responsibility as the starting point for developing social responsibility – you have to be in contact with yourself in order to get into contact with other people and in order to get a sense of their needs and wishes. From that point, you can work on the empathy, understanding and compassion that is needed to make the group function. The teachers are very crucial in this process because it is their way of taking leadership, also in solving conflicts in the classroom that can inspire and lead to enhancing the personal and social responsibility of the individuals and thereby their relationship skills.

Our definition of **relationship skills** could be: *“The ability to establish and maintain constructive relationships and the will to carry on when it seems impossible to maintain the constructive relationship. This includes the ability to take as well personal as social responsibility, and to go into the relationship with personal presence being aware that a constructive relationship needs that the individuals involved can make a synergy between taking care of their integrity and taking care of the society/the group”*.

CASEL model - Responsible decision making

The CASEL definition of responsible decision making is: *“The ability to make constructive and respectful choices about personal behaviour and social interactions based on consideration of ethical standards, safety concerns, social norms, the realistic evaluation of consequences of various actions, and the well-being of self and others”*.

The work with responsible decision-making demands good dialogue competencies and an open-mindedness towards ideas and values that differ from one's own, so here you are also getting into the area that is part of intercultural competencies. So, we will agree on the CASEL definition of responsible decision making and add something to that concerning the intercultural competencies.

Intercultural/transcultural competence

It could be very useful if we could find a way to include the topics in intercultural competence in the categories we are already operating with. It seems possible because if you leave the essential understanding of the culture concept, you will find that the issues addressed in the former elaborated categories is also crucial for the intercultural competence, so maybe we could find a way to add what is necessary to get an exact definition of SEI competencies that is also operational in the training for both students and school staff?

Intercultural competencies are, as we elaborated it at the introduction meeting, closely related to social-emotional-competencies, often these competencies is defined as a part of being intercultural competent, as Jensen (2013) who define intercultural competencies as including by three aspects:

- 1) Social-emotional competencies
- 2) knowledge about cultures (one's own and other's)
- 3) knowledge about discrimination and cultural conflicts

A similar vein of argumentation is found by Nel Noddings, 2012 or Helle Jensen et al., 2016.

So, we would argue that SE+I competencies are indeed of great importance acknowledging *the “global scene”* with pollution, wars, hostilities - like terror or aggression against refugees or other groups, with many children and young people living in poverty. This demands that people **dare** to take contact with their friendliness and compassion.

Also Stier (2003) underscores the great importance of general social-emotional-competencies in his summary of central aspects of intercultural competence (see table 1, from Stier, 2003, in the file from the introduction meeting).

Maybe it is appropriate to include both intercultural and transcultural competencies in our work. Blell and Doff (2014) has six propositions for initiating this change.

- ”1. Dialogue is constitutive for both inter – and transcultural learning*
- 2. Perspective awareness is a central competence to constantly negotiate between ”floating identities”*
- 3. Transcultural learning demands searching for both common ground and difference.*
- 4. Transcultural learning includes discourses on power.*
- 5. Transcultural learning has a great affiliation to Global Education*
- 6. Transcultural learning demand the development of ”border literacies” (Bell & Doff, 2014).*

The model is based on Byram’s model of intercultural communicative competence (Byram, 1997) but moves partly beyond it, with a special focus on overcoming the self/other-binary. This includes the following five core dimensions or “Savoirs”:

1. *Skills of interpreting and relating*: an ability to interpret a document or event from various cultures, to explain and relate it to familiar documents or events
2. *Knowledge*: of social groups and their products and practices in familiar and new cultural contexts, and the general processes of societal and individual interaction
plus ► Global knowledge of social groups and their products and practices beyond the self/other, and knowledge about asymmetrical and disputed global cultural processes

plus ► *Multiple literacies*: e.g. basic multilingual knowledge / media knowledge / visual knowledge to interpret various modes of presentation

3. *Education*: Critical cultural awareness / political education: an ability to evaluate critically and on the basis of explicit criteria, perspectives, practices and products in familiar and new cultures and countries
plus ► *Critical transcultural awareness*: an ability to evaluate critically and flexibly on the basis of manifold perspectives and perspective changes, practices and products beyond the self/other (perspective consciousness); to be aware of cultural synergies and dissents / perspective consciousness
plus ► *Border literacies*: an ability to interpret cultural processes in which the insider/outsider status is replaced by blurring the boundaries and recognizing multiplicities or identity and group affiliation
4. *Attitudes*: curiosity and openness, readiness to suspend disbelief about different cultures and dynamic or mobile cultural situations and familiar beliefs (maybe ‘floating’ in between)
5. *Skills of discovery and interaction*: an ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction (listen carefully, ask/ask for clarification, moderate, explain, mediate etc.)”
(Blell & Doff, 2014).

Our suggestion is to work with the following concepts in the form below:

Social – emotional – intercultural/transcultural competencies

Self-awareness: *The ability to recognize one’s emotions, bodily sensations and thoughts and their influence on how we respond. This includes having a sober, accepting/recognizing way of looking at yourself, and the will and wish ongoing to be working at establishing all of it.*

Self-management: *The ability to regulate one’s emotions, bodily sensations, thoughts and behaviours effectively in different situations. This includes managing stress, sensing and using impulses in a constructive way, motivating oneself, and setting and working toward achieving personal and academic goals.*

Social/Transcultural - awareness: *The ability to take perspective of and to have empathy and compassion with others from diverse backgrounds and the ability to evaluate flexibly on the basis of manifold perspectives and perspective change, practices and products beyond the self/other (perspective consciousness); to be aware of cultural synergies and dissents/perspective consciousness and to understand, accept and recognize social and ethical norms for behaviour and to make space for different point of views and recognizing the influence and importance of family, school and community.*

Relationship skills: *The ability to establish and maintain constructive relationships and the will to carry on when it seems impossible to maintain the constructive relationship. This includes the ability to take as well personal as social responsibility, and to go into the relationship with personal presence being aware that a constructive relationship needs that the individuals involved can make a synergy between taking care of their integrity and taking care of the society/the group.*

Responsible decision making: *On the foundation of knowledge of social groups and their products and practices beyond self/other, and knowledge about asymmetrical and disputed global cultural processes it represent the ability to make constructive and respectful choices about personal behaviour and social interactions based on consideration of ethical standards, safety concerns, social norms, the realistic evaluation of consequences of various actions, and the well-being of self and others.*

Exercises

E2.4 Exercise

Sitting on your own for 5 minutes (pen & paper needed for writing keywords) reflecting on how you have been working with the SEI competences at your school – that means how have you supported the process of the teachers/classes in the project? How often have you been doing the exercises yourself? If not what was keeping you from doing it? Maybe you want to reflect on something else concerning the project?

Cooperate with another school leader/counsellor and share your reflections.

Do any questions rise from the reflections?

Collection of questions – maybe resistance will be one of them – how to explain what we are doing and why?

E2.5 Exercise

This exercise raises awareness to what effect the hierarchy in society or in an organisation have on people's life and possibilities. It is used to show the social and cultural capital in an organisation and clarify which characteristics that trigger power.

The game is built on role cards and questions to the roles about their behaviour.

In the original game the roles are:

- *A student from low income family*
- *Local student's son or daughter*
- *Roma student*

- *A student in a wheelchair*
- *Only child from a single-parent family*
- *A student with dyslexia*
- *A student of immigrant origin*
- *A homosexual student*
- *School principal's son or daughter*
- *An atheist student*
- *Muslim student*

It is a good idea if the cards contain more details on the social role/position, e.g. "you are a student from low-income family. You have 3 siblings and you live together in 2 bedroom apartment."

And the questions could be:

Are you sure you will be able to go to every upcoming school trip?

Are you able to walk around the school without the fear of being verbally or physically assaulted?

Can you be sure you will be able to attend university if you wish to?

Can you celebrate your birthday the way you want?

Do you have your own room?

Etc.

The roles are distributed randomly. When all of the participants have a role, everyone stand in a circle. And some join the game as observers – standing outside of the circle observing what is going on.

Now the questions are read aloud. If the answer is yes to a question you take a step into the middle of the circle and if it is no you stay where you are in the periphery or in your way to the centre.

That is the game.

Now we want to adjust it to your specific organisation to uncover the power structures, the cultures and the perhaps unspoken values and norms.

The groups are formed after who is working on the same school.

Each group creates two role cards and one question.

The role cards should be roles built on character traits, innate circumstances as gender or race or socio-economic circumstances. What is important is that the roles could be a real person in your organisation.

The questions should be form so that answering “yes” is the right answer seen from what the organisation want from its employees. That is those who answer yes to all the questions is a model for what the organisation wants and is probably also the employee that has the highest salary.

Question examples:

I have none or very little absence because of illness

I got my children before I started working at this place

I mostly attend school events outside school time

I always or often say yes to extra work tasks when it is needed

When I say something, it is heard and taken seriously

Read all the roles cards and distribute the roles randomly.

Start the game as described above.

At the end of the activity everyone can guess on “who was who”.

Make space for reflections. How was it to be left behind saying no to the questions? And how was it to be in the middle?

E2.6 Playful Grounding – Stand on one leg

Rationale

This exercise is actually a sequence of 3 exercises. The main purpose of the sequence is to ground the awareness in the body in a playful manner. It is to train the self-awareness on the body and at the same time train social- and relational-awareness. Physical exercises combined with awareness is a way of guiding the awareness inwards while being in action. This sequence adds a level of relational-awareness because it contains elements of cooperation in pairs. Another element in the sequence is gearshift. The different exercises shift between raising and lowering the level of arousal – that is a way of regulating the nervous system.

Focus on

Emotional Competence, Relational Competence

Objective

To be grounded physically and mentally in the body by bouncing on one leg

Materials

Loudspeakers, music that makes you want to move

Procedure

1. The participants are told to stand in a circle.

Stand on one leg and bounce/move to the music.

Shift legs when it is no longer possible to stay on the first leg.

Continue shifting legs in your own pace till the music ends

Stand with parallel feet, hip width apart. Feel the connection between your feet and the floor.

How do you feel the impact from the exercise?

How do you sense your feet and your legs now?

*Note to trainer

Choose your favourite music. You can let the participants explore what is possible to do on one leg while moving to the music.

E2.7 Playful Grounding – Stretch the back two and two

Rationale

Same as before. This part of the sequence also has a focus on balance and trust. As with the other elements there two foci: 1) The awareness on one self and the training on being confident with oneself and one's body
2) The awareness on the other, the relation and training in cooperation.

Focus on

Emotional Competence, Relational Competence

Objective

To bring awareness into the back of one's body and cooperate with a partner while doing that.

Materials

(no materials needed)

Procedure

1. The participants are told to find a partner.

Stand front to front with your partner and take his/hers hand as shaking hands. Hold your partner's hand tight and lean backwards so that you can feel a stretch on the back of your body.

Try out different positions and different balances. Find out where it feels good to be stretched right now.

You can explore how it is to switch hands, to hold both hands, how it is turn away from your partner so the stretch is on your breast, and other positions.

Let go of your partner and stand for a moment by yourself.

How do you feel the impact from the exercise?

How do you sense your back right now?

**Note to trainer*

When you introduce the exercise find a volunteer so you can show the exercise. You can also show different positions and ways of stretching. Encourage the teachers to be creative and explorative.

It is always ok to refrain from doing the exercise. Ask the teachers to be true to their own borders and their knowledge of what is good for their own body.

E2.8 Playful Grounding – Bear massage

Rationale

Same as before.

Focus on

Emotional Competence, Relational Competence

Objective

To bring awareness into the back of one's body and cooperate with a partner while doing that.

Materials

(no materials needed)

Procedure

1. The participants are told to find a partner. The same as before.

One stand in front of the other.

Now imagine that you are a bear and the person standing behind you is a tree.

The tree gives you a possibility to scratch your back.

The person behind scratch/rub/massage the person in front. The person in front decides what parts of the back that need to be scratched.

Put some weight into the action and move from area to area as needed.

Switch roles

5-7 minutes each (or what you find reasonable)

Let go of your partner and stand for a moment by yourself.

How do you feel the impact from the exercise?

How do you sense the back side of your body right now?

Be aware of your feet and the contact to the floor.

Be aware of your breathing.

Be aware of your mood at the moment.

***Note to trainer**

When you introduce the exercise find a volunteer so you can show the exercise. Encourage the participants to be creative and explorative.

It is always ok to refrain from doing the exercise. Ask the participants to be true to their own borders and their knowledge of what is good for their own body.

E2.9 Exercise in relational competence

By the help of dialogue some of the participants learn how to work in challenging situations. The dialogue form is a key tool in the training of the teachers as well.

Dialogue exercise with one focus person, one dialogue partner, and 1- 3 persons in the observing and reflecting team.

- 1) Describe the challenging situation (in relationship with someone), as exact as possible*
- 2) What happens to you in the situation? Feelings? Thoughts? Bodily sensations? How do you react?*
- 3) How can you understand the other part in the situation and his/her reactions?*
- 4) What can you do to make the situation more developing and better for all participants?*

The dialogue partner is the leader of the session. For each step, there is a maximum of 15 minutes, including feedback from the team to the dialogue partner. The team is only talking to the dialogue partner – not to the focus person – and they are not discussing with each other, they only give the feedback that the dialogue partner is asking for. Their feedback does not include advice, in the first two steps they only suggest questions if anything seems unclear, but their main task is to repeat what they have been observing without analysing or interpreting it. The observations can include what they have heard and seen from the focus person, but also how the focus person respond to the dialogue partner – when is the dialogue partner intervening in a way, that seems helpful to the focus person and when not? The dialogue partner decides when he has heard enough from the team, and he also decides what he wants to bring back to the dialogue with the focus person, who always has the right to refuse to talk about certain topics and who always has the right to stop the dialogue.

What is talked about during the session is confidential, and only the focus person is allowed to bring it outside the room and the setting.

Demonstration in the plenum – one of the trainers will work with a participant as focus person and a reflecting team.

Afterwards the participants will try out the model in groups of 4.

How can you use the model to support the teachers working with relational competence?

Plenum: Summary of the day.

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