

Hand in Hand

School Staff Training - Teachers

January 2020, by Helle Jensen, Katinka Gøetzsche, Lise Andersen Réol, Hilmar Dyrborg Laursen, Birgitte Lund Nielsen, Albert Denk, Ana Kozina, Tina Vršnik Perše, Iris Marušić, Ivana Jugović, Maria Rasmusson & Magnus Oskarsson

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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

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 analyses 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**.

For additional information you can contact representatives of the national teams:

- Ana Kozina (Slovenia),
- Birgitte Lund Nielsen (Denmark),
- Maria Rasmusson (Sweden),
- Iris Marušić (Croatia)
- Albert Denk (Germany).

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 at 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 are 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 school leaders and counsellors, 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.



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(A Whole School Approach)



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Module 1

Two days, 9.00 - 16.00

Agenda of the days

Day 1	Content	*Remarks
9.00 - 9.30	Introduction	
9.30 – 10	Exercises (E1.1 & E1.2)	
10 - 12	Theory about the importance of Relational Competence, Self-awareness and self-management	15 minutes break in between, maybe also an energizer, it could be “clap the body” exercise
12 - 13	Lunchbreak	
13 – 14	Exercises (E1.3 – E1.6)	
14 – 15	Theory about the Pentagon Model The concept of 60:40	15 Minutes break during the afternoon
15 - 16	Exercises E1.7 – E1.10	

Day 2	Content	*Remarks
9 – 10	Exercises (E1.11 – E1.14)	
10 - 12	Dialogue E1.15 – demonstration and work in groups	15 Minutes break in between
12 - 13	Lunchbreak	
13 – 14.30	Theory about Inter/Transcultural Competence	15 Minutes break in between
14.30 – 16	Exercise E1.16 Exercise E1.17 (Awareness of discrimination) Wrapping up the days – deciding for exercises to practice in between the modules	

Trainers introduction to the teachers

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 teachers very crucial for the implementation of the program, since you are the ones who has the most severe impact on the learning environment in the classroom –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 classroom. This is unusual for most teachers since the focus is always on the students and their way of learning and reacting, but we know that your well-being and knowledge about your own personal-professional qualities are factors that enhance the learning possibilities in the classroom. 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 work of 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.

We will start the day by doing some small exercises as an introduction to each other and to us. The exercises are used as icebreakers but are also part of the training in the SEI competences.

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 teachers in the group getting to know each other a bit. Secondly, the exercise shapes the self-awareness by letting the teachers 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 teachers 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 teachers 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 teachers 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 teacher is reluctant to take part in the dialogue it is often helpful to let them reflect in pairs before talking together in the whole group.

Theoretical foundations

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 70 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/classroom management**–the ability to create clear structures, overview, clear rules
3. **Relational competence.**

Nordenbo (2008) formulates it in 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.”

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 (1984; 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 (van Manen, 1993; 2015). **The sensitivity of the teacher** toward the student is according to van Manen the cornerstone in all pedagogical practice. Van Manen argues that the good teacher has “*tact*”. Pedagogical tact is the teacher 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 Jennings and Greenberg (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."* (Juul & 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 asymmetrical relationship. It is asymmetrical 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 relationships. 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. We will work on strengthening both aspects – not in order to go back to the old authoritarian way of teaching – but to create a learning environment build on present, empathic and compassionate relationship.

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, 2017) 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 up-bringing 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 up-bringing 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 what is e.g. anger, sadness, shame, etc. So, when we want to enhance the self-esteem we need to know what actually is 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 sensations? 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 a teacher. We will do that later today 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.

Hand-in-Hand definition – Self-awareness

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 react. 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 self-esteem and from that on a following lack of self-management which also is part of the personality in the adult life.

Earlier when introducing the concept self-esteem, we mentioned 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 need both self-esteem - in order to make the decisions accordingly 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 are 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.

Hand-in-Hand Definition – Self-Management

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.*

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 inflects 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 up with the following argumentation:

“We will now work in a practical way with self-awareness and 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 tells:

“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 tell:

“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.

E1.5 Movement and breath, sitting (also on video)

Rationale

The focus in this exercise is again on the body and the sensations in the body. But with this exercise the extent of the awareness increases also to contain the movement of the breath. Being aware of one's breathing activates the parasympathetic nervous system and regulates the level of stress. That means that awareness on the breath is an important component in the training of self-management.

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. But in this exercise, we increase the extent of awareness to contain the movement of breath and the sensations related to it.

Materials

(no materials needed)

Procedure

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 for 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 from others?

And how is your breathing? Where in the body do you feel your breath?

*Note to trainer

This exercise could also be done in a standing position.

E1.6 Sitting body scan

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

Materials

(No materials needed)

Procedure

Place yourself on the floor or on a chair.

The trainer explains: *“In the last exercise, the focus is on bringing awareness into the body when sitting still. It enhances the ability to recognise the receiving of impulses in the moment and how we interpret and categorise these impulses. This exercise is helpful for both the development of self-awareness and for self-management. When in stressed situations we often react impulsively without really knowing what made us do or say as we did. Afterwards we look at the situation wishing that we had reacted differently.*

Doing this exercise regularly when in peace we create a habit or a pattern that can be remembered when in a stressful situation. Turning the awareness inwards creates a small pause and a small distance to the situation, that can offer a possibility to find a better or more conscious reaction to the situation”.

The instruction:

“Place yourself comfortably in your chair.

Notice how the chair supports your body the backside of your legs your buttocks and perhaps your back.

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.

Notice the curvature of your spinal cord. And notice how the spinal cord is keeping you in an upright position.

Now shift your awareness to your head.

Feel your face, the forehead, the temples, the area around your eyes, your jaws, lips and neck.

Notice how the head is placed like a ball on top of the spinal cord. You can move your head around a bit and find a good position on top of your spinal cord.

Now, let your awareness wander down through your body to the pelvic area

And from here down through your legs and all the way to your feet.

Notice the contact between your feet and the floor.

Notice how the floor meets your feet and how your feet are pressing against the floor.

Now return to the area around your shoulders. Let your awareness flow through your arms all the way to your hands.

Notice the contact between your hands and the place where they are resting.

Feel the weight of your hands and notice how your hands are being met by something else.

Now see if you can disperse your awareness and focus on head, feet, hands and spinal cord. This way you will have a focus on the centre of your body and at the periphery of your body at the same time”.

The participants are recommended to use the exercises (audios, videos, from HiH homepage on a regular basis). Give some space for asking questions and also to introduce the template, where the participants can register their training activities.

The Pentagon – a Contemplative Approach

We are using different instruments in the work with enhancing self-awareness and self-management. E.g. to help the person (teacher or student) to build a stable, balanced and more or less ongoing contact to 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, 2012).

In these traditions, they have been working with the starting point of the innate 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

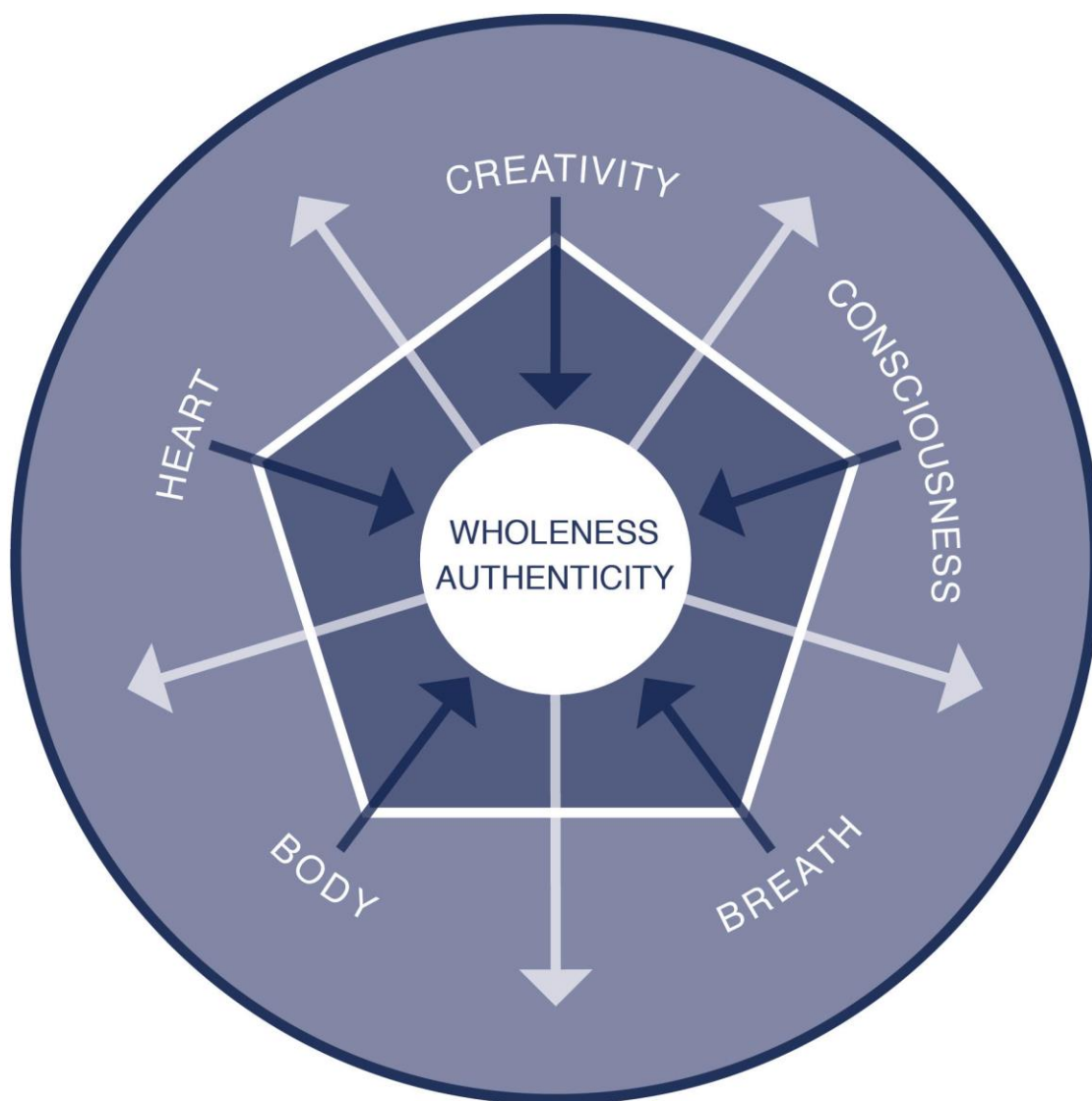
They are not a part of personality because they exist before the development of personality. They are connected to the human being as such and not to the individuality of each person. (Bertelsen, 2010, p. 73-89).

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 often is controlled by the impact of one's childhood and different idiosyncrasies. Bringing awareness inwards to the natural competencies provides a momentary sense of un-attachment from personality, a process that creates freedom and space to view a given situation from another perspective. (Juul, Høeg, Jensen, Bertelsen, Stubberup, & Hildebrandt, 2016, p. 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 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



The Concept 60:40

*Note to trainer

As introduction to the concept of 60:40 you can tell the teachers as follow:

“The concept of 60:40 is a term that refers to a position where you keep 60% of your awareness within yourself and 40% on the present situation; on what is going on around you. In daily life, it is normal to only be consciously aware of what goes on in the surroundings, and not on our own reactions to events. We have now been working on exercises that can anchor oneself when under pressure or in a stressful situation. In reality when being together with other people you always have to have some of your awareness on what is going on around you, so the 60:40 principle is also active in these situations.

Through exercises, it is possible to practice this balance of being simultaneously aware of changes of the inside as well as on the outside. The following exercises is a way of working with this principle of 60:40”.

E1.7 60:40 Exercises - Follow the Hand

Rationale

See explanation above (Ex 7. 60:40 - the concept)

Focus on

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

Objective

The focus is on the awareness of oneself in relation to another - both bodily and breaching experience.

Materials

(No materials needed)

Procedure

The trainer shows by example with one of the participants how to do the exercise:

“Find a partner

One of you places a hand in front of the other’s face, palm towards the face.

Move your hand in different directions and patterns, and let the face follow the hand, keeping an equal distance at all times. Your attention is on the hand.

Switch roles and repeat”.

“Now do the same thing one more time, but this time sense the rhythm of your breathing.

Divide your attention between awareness on your breathing and on the hand. The breath serves as an anchor that keeps some of your attention within you”.

Finally, reflect for a moment on your experience with your partner. Did you feel any difference when you had your focus on the breathing?

E1.8 60:40 Exercises – Clap Each Other Out of Balance

Rationale

See explanation above (60:40 - the concept)

Focus on

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

Objective

The focus is on the awareness of oneself in relation to another - both bodily and beaching experience.

Materials

(No materials needed)

Procedure

The trainer shows by example with one of the participants how to do the exercise:

“Find a partner

Place yourselves opposite each other

the purpose is to get the other to move her or his feet

You are to gently slap the hands of each other while trying to avoid being ”clapped on”.

You can only touch each other's hands.

Switch partners a couples of times”

End the game by standing still, quietly for a little while:

“- Notice your feet,

notice your hands,

notice your face and neck.

Now feel the rhythm of your respiration”.

***Note to trainer**

In this exercise, the anchor is the body. You have to be grounded and aware of your body to stay in balance.

E1.9 60:40 Exercises – Tell a Story Together

Rationale

See explanation above (60:40 - the concept)

Focus on

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

Objective

The focus is on the awareness of oneself in relation to another - both bodily and beaching experience.

Materials

(No materials needed)

Procedure

The trainer explains:

“Find a partner

You and your partner are now going to tell a story together

One of you start the story and stop after a couple of sentences

The other one continues by saying yes... and...

That means saying yes to whatever the partner came up with and to continue the story where the partner stopped

Try not to judge yourself. Say the first thing that pops into your mind.

There are no demands on the dramaturgy or the quality of the story.

Do the same, but do the shifts faster

Make no time for thinking

Do the same but now look into each other's eyes while telling the story

***Note to trainer**

In this exercise, the anchor is your creativity. You have to follow and be aware of the first impulse you get, and at the same time be aware of your partners impulses.

E1. 10 60:40 Exercises - A Heart-warming Moment

Rationale

See explanation above (60:40 - the concept)

Focus on

Emotional Competence, Relational Competence and Intercultural Competence

Objective

The focus is on the awareness of oneself in relation to another - both bodily and beaching experience.

Materials

(No materials needed)

Procedure

The trainer explains:

“Find a partner

Tell your partner a situation from the last two days where someone or something made you happy/in a good mood - a “Heart-warming-moment”

The partner is just listening to the story and at the same time feeling the area around the heart

Switch roles

“Now think of and tell a new partner about an episode within the last two days where you did something heart-warming for someone else.”

Switch roles

Afterwards talk with the teachers about how they were experiencing the exercises. *“How was it to keep an inner and an outer focus at the same time?”*, *“Was it difficult? - How? Why?”*, *“Could you gain something from being more aware of you self or the other?”*

***Note to trainer**

In this exercise, the anchor is the heart.

You can elaborate on this exercise by letting the teachers form a circle and encourage them to tell good stories they have heard for the others.

E1.11 To arrive

Rationale

The purpose of this exercise is to bring awareness on what each individual brings into the group.

The exercise brings awareness to the fact that life is not a sequence of isolated situations. People influence each other and every individual bring their instant mood and former situations into the group. The atmosphere in the group is created by the present conditions of all the members.

Focus on

Emotional Competence, Relational Competence

Objective

Reflection and awareness on what each person brings into the group.

Materials

Paper and pen

Procedure

1. The teachers are sitting for themselves with a paper and a pen

Reflect and write notes on the following three questions. The notes are just for yourself. You don't have to create a red line through the writings and the notes don't have to make sense. They are rather a tool of reflections and maintaining of the reflections.

First question: How was your morning/the day before you came here?

Write and reflect for yourself in 2 minutes

Second question: What do you bring into this setting? E.g. you had a quarrel with your partner and are still angry or you saw a beautiful sunrise that made you happy.

Write and reflect for yourself in 2 minutes

Third question: How do you feel right now? What is your mood right now? Try to differentiate your condition at the very moment. You might discover different and divergent feelings.

Write and reflect for yourself in 2 minutes

2. Find a partner

Have a small dialogue with your partner (5 minutes). Share some of your thoughts and reflections. You decide what you want to share.

3. The teachers sit for themselves

Reflect and write for the last time in this exercise. How are you now? Did the dialogue change anything or bring something new?

Write and reflect for yourself in 2 minutes

4. The group is gathered

Is there anybody who wants to say something to the whole group?

***Note to trainer**

Make time for the group gathering in the end. This is a possibility for the trainer to get some feedback on what is going on the group and how the condition is? The trainer could also share how he/she feels him/herself

E1.12 Balance and 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:

Stand with feet parallel, a hip width apart

Bend your right leg and fold your hands behind your knee so that you stand on your left foot

You can make small circles with your right foot in this position

Stand here for a while

Find the balance

If it is easy you can close one eye or both of your eyes to challenge your balance

It is good to get out of balance. It brings your awareness down to your standing foot and grounds you.

Place your right foot on your left thigh, or underneath the knee or at the angle. Wherever you find it as an appropriate challenge

You can fold your hands at your heart

Close your eyes if that seems as a good challenge

Then stretch your leg backwards coming in to another balance

After a while in this position lower your right leg to the floor and stand in a high lunge position

Come back to the starting position, feet parallel, a hip width apart

Feel the floor with your feet

Feel the difference between the right and the left side of your body

Do the same sequence to the opposite side

E1.13 Stretch around the heart (also on video) (As E1.4.)

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 infects one’s way of relating 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 your 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.

E1.14 Sitting Body and breathing scan

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 infects one’s way of relating to others.

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:

“Place yourself comfortably in your chair.

Notice how the chair supports your body the backside of your legs your buttocks and perhaps your back.

Notice the weight of your body.

Notice how the chair welcomes your weight.

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

Notice the curvature of your spinal cord. And notice how the spinal cord is keeping you in an upright position.

Be aware of your feet. You can move them a little bit if you like. And notice how your feet are placed and feel the contact with the floor. Be aware of the temperature in your feet and of other senses.

Move to your hands with your awareness. How do you sense your hands? Where have you placed your hands and how do you sense the contact between your hands and wherever they are resting – the area of contact? Feel the weight of your hands and notice how your hands are being met by something else.

Now shift your awareness to your head.

Feel your face, the forehead, the temples, the area around your eyes, your jaws, lips and neck.

Notice how the head is placed like a ball on top of the spinal cord. You can move your head around a bit and position it exactly on top of your spinal cord.

Now see if you can disperse your awareness and focus on head, feet, hands and spinal cord.

This way you will have a focus at the centre of your body and at the periphery of your body at the same time.

Stay with this for a few minutes.

Notice your breathing. Notice how you inhale and exhale.

Notice how your breathing makes your body move: stomach, chest, diaphragm or elsewhere.

Notice the pace of your respiration. Is your breathing fast or slowly?

Notice if your breathing comes in abrupt bursts or in a smooth, continuous movement.

Notice if your breathing has shifted since you began this exercise. If it has shifted then how does it differ from when you began the exercise?

Remember, there is no right or wrong answers – your respiration is as it is.

Perhaps you will now notice that there is a pause between inhalation and exhalation. A brief moment that is absolutely quiet.

Breathe in – pause – breathe out – pause. Stay with this for a few minutes.”

End this session with a round: something to pick up from yesterday? Everybody in the group should be asked.

E1.15 Dialogue exercise

Rationale

Another instrument to train self-awareness, self-management, relational and intercultural competence is the dialogue. In the dialogue, we can unveil the moments where the professional is losing the conscious contact to himself and learn to become aware of different perspectives in a specific situation. An awareness that is crucial for elaborating on one's own pedagogical practice.

Focus on

Emotional Competence, Relational Competence and Intercultural Competence

Objective

To gain further insight to situations that for teachers are experienced as challenging thought dialogue.

Materials

(Write board and pen)

Procedure

Start with a demonstration, were you as at trainer lead the first dialogue:

“Another instrument to train self-awareness and self-management is the dialogue where we can unveil the moments where the professional is losing the conscious contact to himself:

At first, we want to make a demonstration of the dialogue. It is a dialogue between a focus person, who is the one to find a situation from the everyday working life where he has felt challenged or under pressure, and the dialogue partner, who is the one leading the dialogue and also the one who ask questions and respond to the story told by the focus person. The dialogue partner has a helper, who he can consult, when he needs feedback. The helper is only talking about what he is observing, not giving any advises, and only talking to the dialogue partner and not directly to the focus person. When the dialogue partner and the helper are talking to each other, the focus person is just listening, and can afterwards together with the dialogue partner decide, if they want to elaborate on the feedback. The job of the focus person is to bring an example and also to take care of his own limits, so he always has the right to say no to any questions asked.

In 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 gives 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 is often helpful to do this work in order to respond more adequate in future situations”.

Dialogue: (30 minutes)

Content:

“Describe a challenging situation or a situation where you felt or feel under pressure” (write this sentence on the board).

When was the situation? Ask for a detailed example.

Just help the memory of the focus person

What happens in your body?

- *Your breath?*
- *Your empathy and compassion?*
- *Your ability to acknowledge yourself and the other?*
- *Your mind, your thoughts?*
- *Your ability to overview the situation?*
- *Your ability to get creative ideas to get on?*
- *When do you realize it?*
- *Right now? During the situation?*

Afterward groups with 3-4 teachers also make the dialogue-exercises.

Form:

In a group of 3-4 the Focus person is telling about a situation to the Dialogue partner. The dialogue is between the Focus person and the Dialogue partner. The third person in the group is helping the dialogue partner in this way:

At least every 10 minutes the dialogue partner will call a timeout in the contact to the focus person and instead turn to the helper, who will tell what she has observed. The dialogue partner can also ask the helper, if she has some ideas about what to ask and what to reflect on, when the dialogue partner again turn to the focus person to continue the dialogue. The dialogue partner can also ask more often than every 10 minutes for help from the helper.

Back in plenum: What did the exercise bring? Take a round where you talk about the potentials and difficulties regarding the dialogue-exercise.

*Note to trainer

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

Intercultural/Transcultural Competence

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

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

A similar vein of argumentation is found by Nel Noddings, 2012 and 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”” (Blell & 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).

E1.16 Adapting to Another Culture - knowing the pattern

Rationale

Intercultural competence is exemplified in a “simple” ball game where the participants in groups of 4-6 people play the ball to each other in a certain pattern and after a while letting one of the group members enter another group. The exercise illustrates how difficult it can be to integrate into a group where you do not know “the rules of the game”.

Focus on

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

Objective

The aim of this exercise is to make the participants aware of how difficult it is to integrate into a group where you do not know the rules of the game and on the other hand how difficult it can be to integrate someone in the group who does not know your rules.

Materials

(4-6 tennis balls)

Procedure

The trainer divides the teachers into 4-5 groups and ask the group to play the ball together assuring that everybody gets the ball.

The teachers are asked to repeat a certain pattern, that they decide for themselves as a group, for several times.

The trainer points out one member of each group and ask them to enter a new group and the group is asked to continue to play their pattern.

Switch members several times

Reflect on how it felt to be in the different positions, and ask if the teachers can relate the game to the challenges we meet when we meet new/other cultures.

*Note to trainer

This exercise has a focus on the intercultural competence. It shows how we see things differently, how our reality cannot be defined as a singular truth because we see the reality from different perspectives.

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 closely connected to our memory. The models help us organise 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, individually 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 intercultural competence 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 (2012) it takes the ability to inform and communicate and the ability to sense the other person. Mental models are constructed which means that they are no solid. They can change.

E 1.17 Awareness of Discrimination

Rationale

The purpose is to raise awareness of discrimination by sharing case stories about situations that could awake prejudice.

Focus on

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

Objective

The aim of this exercise is to make the participants aware of their own prejudices and aware of different perceptions of being or how to be “different”.

Materials

(No materials needed)

Procedure

This activity is purposefully broken into paragraphs. The trainer will read each paragraph aloud to the whole group of participants with pauses for emotional assessment and small group discussion as follows:

At the end of each paragraph, participants should 1) assess their feelings individually for about 30-seconds, then 2) share in small groups of two-five participants. Plan at least 1-minute for each person to share how they feel in the group.

At the end of each situation, the small groups should 3) come together to share with the entire group.

Situation 1

Take a moment to think of parent-teacher conferences. How do you feel when you meet with parents – do you feel different in any way when you talk with a mother alone, with a father alone, or with both parents together?

While meeting with students’ parents one-on-one, two women sit down and say they are the mothers of one of the students in your class. You did not know before that any of the students in your class were raised by parents of the same sex. Does this realization change your feelings in any way from what you first assessed? Where do you feel this change most strongly in your body?

Constructs for the trainer – awareness of different feelings towards genders and sexual orientation

Situation 2

A student in your class has started acting differently than what you are accustomed to seeing. The student seems more tired in the morning classes and a bit irritable in the afternoon. You have seen the student reading outside at lunch time rather than joining friends in the cafeteria. You decide to mention the change in behaviour to the student's parents. Take a moment to assess your feelings about this situation.

After discussing what you've observed with the parents, you find out that the student is fasting as part of the family's religious beliefs. You think this may explain some of the changes in behaviour. How does this realization affect your feelings about how you would continue in the situation? If you notice a change in your feelings, where in your body do you notice this change?

Think about how you would discuss the student's fasting and its relation to the new behaviour further with the parents. How do you feel when you think about this and where in your body does it affect you?

Constructs for the trainer – awareness of religious influences and sensitivity to personal views and family decisions in a broad sense

Closure of the days – agree on what the participants want to practice until the next module.



Module 2

Two days, 9.00 - 16.00

Agenda of the days

Day 1	Content	*Remarks
9 – 10	Introduction Exercises (E 2.1, choose either E2.2 or E2.3, E2.5, and choose either E2.4 or E2.6. You can finish with the E2.7 or you can use it later when you need a gearshift.	
10 – 12	Theoretical Foundations. Social awareness, relationship skills, responsible decision making. SEI competencies	15 minutes break in between
12 – 13	Lunch	
13 – 14.30	Dialogue Exercise: E2.8 Demonstration and group work	
14.30 – 16	E2.10, E2.11 & E2.12: How is the classroom from my point of view?	

Day 2	Content	*Remarks
9 – 10	Morning exercises, E.2.11, E2.12, E2.13, E2.14	
10 – 12	Theory: Relational Competence in Praxis & Demonstration Relational Competence Dialogue Exercise, E2.15	15 minutes break in between
12 – 13	Lunch	
13 – 13.20 13.20 – 15 15 - 16	Extra exercise: e.g. copy dance or clap fingers Work in groups with the exercise E2.16. Closure of the day – what do I want to work with in the classroom? E2.16	15 minutes break in between

Introduction to the days

*Note to trainer

You can introduce with the following:

“Welcome

The program for the module: Theory: We will work through the 3 remaining CASEL concepts, which we did not go through on the first module and we will give the HiH definition of all 5 concepts. From now on the teachers are supposed to pass on the exercises in the classroom – this time we will find out which and how. There will also be more work on the relational competence doing another dialogue exercise, where the focus is not only on the teacher, but also on the students and the relationship. We will also here work with a challenging situation from the classroom.

And you will get the chance to give feedback from the work with the different exercises: In movement, inner exercises, other group exercises (intercultural competence), dialogue exercises.

We will start the day by working with the same exercises that you were introduced to last time and that you might have been practising in the meantime.

We are training self-awareness and self-management.

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. “

Exercises

E2.1 Grounding exercise (also on video) (as E 3)

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 shows and tells:

“Place yourself on the floor, feet parallel, 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 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”.

E2.2 Movement and breath, standing

Rationale

The main focus in this exercise is again on the body and the sensations in the body. But we increase the extent of the awareness to also contain the movement of the breath. Being aware of one's breathing activates the parasympathetic nervous system and regulates the level of stress. That means that awareness on the breath is an important component in the training of self-management.

Objective

To be aware of the body exercising in a standing position

Materials

(No materials needed)

Procedure

The trainer shows and tells:

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

Feel the floor with your feet and the balance between right and left

Bend your knees as much as you can without lifting your heels from the floor

Stand here for a little while

And come back to a standing position

Bend your knees and lift your arms to level of your shoulders and breathe in

Breathe out, hands to the heart, knees still bended

In the pause between inhaling and exhaling move your folded hands to your neck

Inhale, stretch your arms and your legs and make a full body stretch

Exhale, come back to the starting position

Repeat the sequence as many times as you like

Keep your focus on synchronising the breathing with your movements”

E2.3 Movement and breath, sitting (also on video) (As E1.5)

Rationale

The focus in this exercise is again on the body and the sensations in the body. But with this exercise the extent of the awareness increases also to contain the movement of the breath. Being aware of one's breathing activates the parasympathetic nervous system and regulates the level of stress. That means that awareness on the breath is an important component in the training of self-management.

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. But in this exercise, we increase the extent of awareness to contain the movement of breath and the sensations related to it.

Materials

(No materials needed)

Procedure

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 for 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 from others?

And how is your breathing? Where in the body do you feel your breath?

E2.4 Sitting Body and breathing scan

Rationale

The focus in this exercise is again on the body and the sensations in the body. With this exercise, the extent of the awareness increases to also contain the movement of the breath. Being aware of one's breathing activates the parasympathetic nervous system and regulates the level of stress. That means that awareness on the breath is an important component in the training of self-management.

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. But in this exercise, we increase the extent of awareness to contain the movement of breath and the sensations related to it.

Materials

(No materials needed)

Procedure

The trainer tells:

“In this last exercise, the focus is on bringing awareness into the body and the breath when sitting still. It enhances the ability to recognise the receiving of impulses in the moment and how we interpret and categorise these impulses. This exercise is helpful for both the development of self-awareness and for self-management.

When in stressed situations we often react impulsively without really knowing what made us do or say as we did. Afterwards we look at the situation wishing that we had reacted differently.

By doing this exercise regularly when in peace we create a habit or a pattern that can be remembered when in a stressful situation. Turning the awareness inwards creates a small pause and a small distance to the situation, that can offer a possibility to find a better or more conscious reaction to the situation”.

And the exercise:

“Place yourself comfortably in your chair.

Notice how the chair supports your body the backside of your legs your buttocks and perhaps your back.

Notice the weight of your body.

Notice how the chair welcomes your weight.

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

Notice the curvature of your spinal cord. And notice how the spinal cord is keeping you in an upright position.

Be aware of your feet. You can move them a little bit if you like. And notice how your feet are placed and feel the contact with the floor. Be aware of the temperature in your feet and of other senses.

Move to your hands with your awareness. How do you sense your hands? Where have you placed your hands and how do you sense the contact between your hands and wherever they are resting – the area of contact? Feel the weight of your hands and notice how your hands are being met by something else.

Now shift your awareness to your head.

Feel your face, the forehead, the temples, the area around your eyes, your jaws, lips and neck.

Notice how the head is placed like a ball on top of the spinal cord. You can move your head around a bit and position it exactly on top of your spinal cord.

Now see if you can disperse your awareness and focus on head, feet, hands and spinal cord.

This way you will have a focus at the centre of your body and at the periphery of your body at the same time.

Stay like this for a few minutes.

Notice your breathing. Notice how you inhale and exhale.

Notice how your breathing makes your body move: stomach, chest, diaphragm or elsewhere.

Notice the pace of your respiration. Is your breathing fast or slowly?

Notice if your breathing comes in abrupt bursts or in a smooth, continuous movement.

Notice if your breathing has shifted since you began this exercise. If it has shifted then how does it differ from when you began the exercise?

Remember, there is no right or wrong answers – your respiration is as it is.

Perhaps you will now notice that there is a pause between inhalation and exhalation. A brief moment that is absolutely quiet.

Breathe in – pause – breathe out – pause. Keep doing this for a few minutes.”

E2.5 Stretch around the heart (also on video) (as E1.4)

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 can introduce the exercises with the following:

“In the next couple of exercises focus is on bringing awareness into our sentiments and feelings for other people. It is to be aware of what is going on but also to create an environment for more empathic feelings. To be aware of the present mood and how it is sensed. To bring awareness into the current emotional state can

offer a possibility to be more conscious about the importance of how we feel for and how we interact with other people.

By doing this exercise regularly when in peace we create a habit or a pattern that can be remembered when in a stressful situation. Turning the awareness inwards creates a small pause and a small distance to the situation, which can offer a possibility to find a better or more conscious reaction to the situation.”

“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 tail bone 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.

E2.6 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 inflects 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.

Shortly scan through your body being aware of your sitting position.

How and where are the contacts 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 feels.”

E2.7 Shoulder massage

Rationale

It is an important part of SEI competencies to be aware of personal borders, and to experience the right to speak freely about one's own needs. This is in this exercise illustrated in a simple way, working two and two in a shoulder massage.

Focus on

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

Objective

The aim of the exercise is training the ability to receive and give care to another person. To enjoy the care and awareness of another person, and to give it too.

Materials

(No materials needed)

Procedure

The trainer:

“Next exercise is a massage. If you don't want to have a massage it is perfectly ok. Maybe it could be ok just to give a massage? And if not just continue the body- heart scan for yourself”.

“Find a partner

One sits on a chair the other one stands behind

Stand/sit for a moment without any contact. Feel the contact between your feet and the floor. And be aware of your breathing

Place your hands on your partners shoulders

Feel the contact between you and your partner

Massage the shoulders and the shoulder blades for the next 5 - 10 minutes

To end the massage, place your hands on your partners shoulders and pause here for a short while

Feel your own feet and your breathing and feel the contact between you and your partner

Move your hands

Stand for a short while without any physical contact

and then switch roles”

Theoretical foundations

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/the children, which also requires the ability to change perspective 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 space 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 maybe completely different ways of looking at the life and the world.

We also want to elaborate a bit on the part *to recognize family, school and community resources and supports*: 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 and relational competencies by teachers we must do it in a way that makes sure 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 have to go in both directions: toward the child/children and toward the teacher herself. The dialogue partner shows through her feedback empathy to both parties and gives the space for the feelings and emotions of the teachers also to 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.

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 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 the life to develop and to stay 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.

Hand-in-Hand definition – Social-awareness

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.*

The exercises connected to the heart is both inner exercises, where the person feels 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.

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 the 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 can do from the very beginning, 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 at the relationship skills later on in life.

To keep the synergy between integrity and cooperation – in other words the possibility of considering 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 exactly 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 much more goes in the direction of analysing e.g. a conflict, and this analysis very seldom lead to a solution, because in the analysis there is often an aspect of defining the other, and most people go into resistance when defined or analysed by others, which 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 at 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.

Hand-in-Hand definition - 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 also are 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 also is crucial for the intercultural competence, so we could suggest defining SEI competencies as follows:

Social – emotional – intercultural/transcultural competencies

Self-awareness: *The ability to recognize one's emotions, bodily sensations and thoughts and their influence on how we react. 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.*

These are the areas that we want to enhance in order to strengthen the SEI competencies for both school staff and students; and to this we can add the work on enhancing relational competence for the school staff.

E2.8 Dialogue exercise

Rationale

Another instrument to train self-awareness, self-management, relational and intercultural competence is the dialogue. In the dialogue, we can unveil the moments where the professional is losing the conscious contact to himself and learn to become aware of different perspectives in a specific situation; an awareness that is crucial for elaborating on one's own pedagogical practice.

Focus on

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

Objective

To gain further insight to situations that for teachers are experienced as challenging through dialogue.

Materials

(Write board and pen)

Procedure

Start with a demonstration, where you as a trainer lead the first dialogue:

“Another instrument to train self-awareness and self-management is the dialogue where we can unveil the moments where the professional is losing the conscious contact to himself:

At first, we want to demonstrate the dialogue. It is a dialogue between a focus person, who is the one to find a situation from the everyday working life, where he has felt challenged or under pressure, and the dialogue partner, who is the one leading the dialogue and also the one who asks questions and responds to the story told by the focus person. The dialogue partner has a helper whom he can consult when he needs feedback. The helper is only talking about what he is observing, not giving any advice, and only talking to the dialogue partner and not directly to the focus person. When the dialogue partner and the helper are talking to each other, the focus person is just listening, and can afterwards together with the dialogue partner decide, if they want to elaborate on the feedback. The job of the focus person is to bring an example and also to take care of his own limits, so that he always has the right to say no to any questions asked.

In 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 to him in the

moment and what unconsciously lead to his reactions. It is often helpful to do this work in order to respond more adequate in future situations”.

Dialogue: (30 minutes)

Content:

“Did you ever experience a situation within your professional context where you treated one or more students unfairly according to his or hers belonging to a group?”

(write this sentence on the board).

When was the situation? Ask for a detailed example.

Just help the memory of the focus person

What happens in your body?

- *Your breath?*
- *Your empathy and compassion?*
- *Your ability to acknowledge yourself and the other?*
- *Your mind, your thoughts?*
- *Your ability to overview the situation?*
- *Your ability to get creative ideas?*
- *When do you realize it?*
- *Right now? During the situation?*

Afterwards, groups of 3-4 teachers also do the dialogue-exercises.

Form:

In a group of 3-4 the Focus person is telling about a situation to the Dialogue partner. The dialogue is between the Focus person and the Dialogue partner. The third person in the group is helping the dialogue partner in this way:

At least every 10 minutes the dialogue partner will call a timeout to the focus person and instead turn to the helper, who will tell what she has observed. The dialogue partner can also ask the helper whether she has some ideas about what to ask and what to reflect on, when the dialogue partner again turn to the focus person to continue the dialogue. The dialogue partner can also ask more often than every 10 minutes for help from the helper.

Back in plenum: What did the exercise bring? Take a round where you talk about the potentials and difficulties regarding the dialogue-exercise.

*Note to trainer

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

How is the classroom from my point of view?

*Note to trainer

You can introduce the next exercise with the following introduction:

“Now we want to return to classroom and explore how we experience the classroom having these competences in mind.

Hildebrandt and Stubberup (2012) describes, as also referred to above, how the brain makes mental models which creates patterns of behaviour. Mental models are generalisations, they are patterns based on repeated experiences and they are closely connected to our memory. The models help us organise 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, individually 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). Our reality cannot be defined as a singular truth because we see the reality from different perspectives.

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 and 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 which 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 in order 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 generates awareness of 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 mental models. 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 to train the ability to contain both positive and negative images and areas at the same time«

E2.9 Reflections on your mood

Rationale

The purpose of the exercise is to become aware of one's own perspective and pattern of behaviour, 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:

“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 exhaling the exercise is ended and you can go on with your doings”

E2.10 Reflections on your classroom

Rationale

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

Focus on

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

Objective

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

Materials

Paper and pencils

Procedure

The trainer:

“Write on a piece of paper all kind of things that characterises your classroom. 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 or the resource? How do you recognize the problem or 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.

As the other days, we will start the day with morning program where we train the awareness on our self.

E2.11 Grounding exercise (also on video) (As E3)

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 shows and tells:

“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”

E2.12 Balance and Grounding exercise (also on video) (As E1.12)

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:

Stand with feet parallel , a hip width apart

Bend your right leg and fold your hands behind your knee so that you stand on your left foot

You can make small circles with your right foot in this position

Stand here for a while

Find the balance

If it is easy you can close one eye or both of your eyes to challenge your balance

It is good to get out of balance. It brings your awareness down to your standing foot and grounds you.

Place your right foot on your left thigh, or underneath the knee or at the angle. Wherever you find it as an appropriate challenge

You can fold your hands at your heart

Close your eyes if that seems as a good challenge

Then stretch your leg backwards coming in to another balance

After a while in this position lower your right leg to the floor and stand in a high lunge position

Come back to the starting position, feet parallel, a hip width apart

Feel the floor with your feet

Feel the difference between the right and the left side of your body

Do the same sequence to the opposite side

E2.13 Movement and breath, sitting (also on video) (As E1.5)

Rationale

The focus in this exercise is again on the body and the sensations in the body. But with this exercise the extent of the awareness increases to also contain the movement of the breath. Being aware of one's breathing activates the parasympathetic nervous system and regulates the level of stress. That means that awareness on the breath is an important component in the training of self-management.

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. But in this exercise, we increase the extent of awareness to contain the movement of breath and the sensations related to it.

Materials

(no materials needed)

Procedure

“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 for 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 from others?

And how is your breathing? Where in the body do you feel your breath?”

*Note to trainer

This exercise could also be done in a standing position.

E2.14 Sitting Body and breathing scan (As E1.14)

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

Materials

(No materials needed)

Procedure

The trainer explains:

“Place yourself comfortably in your chair.

Notice how the chair supports your body, the backside of your legs, your buttocks and perhaps your back.

Notice the weight of your body.

Notice how the chair welcomes your weight.

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

Notice the curvature of your spinal cord. And notice how the spinal cord is keeping you in an upright position.

Be aware of your feet. You can move them a little bit if you like. And notice how your feet are placed and feel the contact with the floor. Be aware of the temperature in your feet and of other senses.

Move to your hands with your awareness. How do you sense your hands? Where have you placed your hands and how do you sense the contact between your hands and wherever they are resting – the area of contact? Feel the weight of your hands and notice how your hands are being met by something else.

Now shift your awareness to your head.

Feel your face, the forehead, the temples, the area around your eyes, your jaws, lips and neck.

Notice how the head is placed like a ball on top of the spinal cord. You can move your head around a bit and position it exactly on top of your spinal cord.

Now see if you can disperse your awareness and focus on head, feet, hands and spinal cord.

This way you will have a focus at the centre of your body and at the periphery of your body at the same time.

Stay like this for a few minutes.

Notice your breathing. Notice how you inhale and exhale.

Notice how your breathing makes your body move: stomach, chest, diaphragm or elsewhere.

Notice the pace of your respiration. Is your breathing fast or slowly?

Notice if your breathing comes in abrupt bursts or in a smooth, continuous movement.

Notice if your breathing has shifted since you began this exercise. If it has shifted then how does it differ from when you began the exercise?

Remember, there is no right or wrong answers – your respiration is as it is.

Perhaps you will now notice that there is a pause between inhalation and exhalation. A brief moment that is absolutely quiet.

Breathe in – pause – breathe out – pause. Stay with this for a few minutes.”

E2.15 Exercise in relational competence - Dialogue exercise

Rationale

By doing dialogues we train the CASEL skills and our interpretation of the definitions. It contains aspects of self-awareness, social-awareness, self-management, relational skills and responsible decision making.

Focus on

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

Objective

To gain further insight to situations that for teachers are experienced as challenging through dialogue.

Materials

(No materials needed)

Procedure

We will now practice the kind of dialogue mentioned above (Theory about relational competence in practice).

By doing this dialogue we train the CASEL skills or our interpretation of the definitions. It contains aspects from self-awareness, social-awareness, self-management, relational skills and responsible decision making.

By the help of dialogue some of the participants become the possibility to work at a challenging situation.

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? (self-awareness)*
- 3) How can you understand the other part in the situation and his/her reactions? (social-awareness and relational skills)*
- 4) What can you do to make the situation more developing and better for all participants? (social-awareness, self-management, relational skills and responsible decision making)*

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, 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. In the steps 3 and 4 the team is allowed to analyse and to give their ideas about what is going on in the child/the other part in the situation.

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.

Feedback in plenum: What were my experiences and what could I gain from the exercise as: Focus person, dialogue partner, member of the reflecting team?

Relational competence in praxis

We want to go back to using the dialogue as an instrument to enhance the relational competence.

Remember 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." (Juul & Jensen, 2002).

And let's work through the definition by the help of an example before we do the dialogue exercise (if you have an example to use yourself it is fine – if not you can use mine, HJ):

The example is about an experienced teacher teaching in the 5th Grade. She knows the children very well because she has been their teacher since 1st Grade and I got to know the example because I came to the school on the day when the teacher experienced the incident. I came to teach the school staff how to support each other in colleague reflection and supervision groups and since I needed a person to show the whole staff how to use the dialogue in order to enhance the teacher's classroom management and relationship competencies, she just provided me with the following example, which we went through in front of all the staff and we got the possibility to show how to work with hers and similar difficulties.

Back to the lesson with the 5th Grade: On that very day, she wanted the children to work in groups. In the class is one boy called Niclas, and he has difficulties with focusing his attention, with concentration and with the social being together with the other pupils. The children are working in groups and during the lesson the teacher has had many contacts to Niclas like "Niclas get going – do you want to do the things at home, why this is the consequence when you don't work here!" or "Niclas don't disturb the others!" when he is walking around to borrow an eraser or a pencil sharpener. He also goes to the sink to get something to drink and every time he moves or doesn't concentrate on his work, the teacher is correcting him and in this way trying to get him back on track. It doesn't help and when there is only a few minutes left of the lesson Niclas is on his way to the door. It is too much for the teacher, and she stands in his way asking "Where do you think you are going?" and he answers "To the toilet" and she says back "No, you can wait, the lesson is over in 2 minutes!" and Niclas put his hands on her shoulders and push her away, running out of the door.

All the other pupils do now have their attention on the incident between Niclas and the teacher, and she is frustrated and also shocked because he pushed her physically, and she also feels that she has done a bad job as a teacher this lesson. She wants to talk it over in the afternoon – in order to get something useful out of the incident that can help her in the future in similar situations. She tells me the example in details and we talk about how it was for her during the lesson. It is a question that is difficult to answer for many teachers, because they are not used to have the focus on themselves, but rather on the teaching and the children. But it is necessary also to focus at one self, because the teacher needs to be in contact with herself in order to create the climate where it is possible to take care of each other with empathy, interest and compassion, which is the basis for the good learning environment.

When talking she feels my empathy and compassion for her, and what is even more important she feels the empathy and compassion from her colleagues, who are sitting in the room as witnesses and who all have had similar experiences of occasionally feeling insufficient in their job. And this acknowledgement can bring her to the point where she gets back to the natural competence of feeling her empathy and compassion for herself. This is a really good starting point for getting empathy and compassion into the relationship to the boy and to the children and other people in general.

After that we turn our attention to Niclas in the relationship. How can the teacher see him and understand him and take what he is trying to communicate to her with his behaviour seriously? During the lesson, the teacher didn't show much empathy towards Niclas. She was correcting and adjudicating him, but when she talks about him afterwards she shows a lot of understanding, empathy and compassion for him – she says that she knows that he has difficulties in concentrating and also when working in groups, and that right now there is a lot of trouble at home in the family between the parents. And on top of all this the children are now playing some games in the breaks that are really difficult for Niclas to attend because he has difficulties in understanding and following the rules of the games.

This is what I often experience: When talking to teachers when they are not under direct pressure, they show a lot of empathy and compassion and it is wonderful to experience – exactly as it is here in the example, where we now take the dialogue to the point where it is about to help the teacher to show her empathy and compassion for the boy: During our dialogue she has realized that she put a great

pressure on Niclas during the lesson without showing him that she actually had seen him and his troubles; and when sitting in the afternoon in peace talking about the lesson she also gets into contact with her creativity and she gets an idea about what to do – the next morning when meeting Niclas again and also what to do in a similar situation in the classroom.

Concerning the next morning her idea is to take the full responsibility for the pressure she did put on Niclas by saying sorry and telling him that she now can see now she did put him under unnecessary pressure, without acknowledging him for his challenges during the lesson. She also sees that she instead of correcting and adjudicating him during the lesson she could tell him – with empathy and compassion – that she knows that it is difficult for him to work in groups and ask him to consider how she could help him? Very often children do not have an answer in situations like this, but it doesn't matter; what is important is that the teacher helps Niclas to point his attention inwards in order to get in better contact with himself, while this is also for Niclas and other children as well the starting point for showing genuine empathy and compassion for other people.

The dialogue that afternoon helped the teacher getting into contact with her innate capacity of showing empathy and compassion and she also got aware of what did prevent her from that – actually it was her basic existential need to feel valuable as a teacher – and that means to make sure that all children, including Niclas – are learning what they are supposed to learn in the lesson, and that takes her away in speculations about not being good enough and being irritated at the children who prevent her from doing the teaching. She is stuck at her need to feel valuable, which make her using her old defence mechanisms, which might help her shortly at the moment, but which also will hurt the child. When she is able to see that, it might be possible to react on that feeling in a more constructive way – as mentioned in the example - without hurting the child by using the old defence mechanisms.

E2.16 What will I implement in the classroom the next month?

Plenum and groups: What will I implement in the classroom the next month?

Which exercises will I hand over to the students?

What will I change in my own way of being with the students?

Which exercises will I practise for myself?

Plenum – exchange with each other what each participant has decided.

Talk in smaller groups about how to support each other in the class team.

Closure of the module.



Hand in Hand

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



Co-funded by the
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Module 3

One day 9.00 - 16.00

Agenda of the day

	Content	*Remarks
9 – 10.30	Introduction, agenda for the day. E3.1 - E3.6 E3.7 Reflections on the exercises (answers to E2.16)	
10.30 - 12	Working with the challenges, using E2.16	
12 - 13	Lunch	
13 - 13.30	E3.8 - E3.9	
13.30-15.30 15.30-16.00	E3.10: Walking with different social positions in mind Closure of the day	

Introduction: Participants' exercises

Morning program, containing the exercises the participants are supposed to use at home.

We will start with some grounding exercise. Very often we have our focus in our heads being engaged by mental activity or out of our self being concerned of what is going on in the environment around us. Grounding exercises help us directing the focus in to our self and down into the body.

Exercises

E3.1 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, a music number that makes you want to move

Procedure

5. The teachers 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 feet parallel, a 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 teachers explore what is possible to do on one leg while moving to the music.

E3.2 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 are 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 teachers are told to find a partner.

Stand front to front with your partner and take his/her hand and shake 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.

E3.3 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 teachers 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 with 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 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.

E3.4 Movement and breath, standing

Rationale

The main focus in this exercise is again on the body and the sensations in the body. But we increase the extent of the awareness to also contain the movement of the breath. Being aware of one's breathing activates the parasympathetic nervous system and regulates the level of stress. That means that awareness on the breath is an important component in the training of self-management.

Objective

To be aware of the body exercising in a standing position

Materials

(No materials needed)

Procedure

The trainer shows and tells:

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

Feel the floor with your feet and the balance between right and left

Bend your knees as much as you can without lifting your heels from the floor

Stand here for a little while

And come back to a standing position

Bend your knees and lift your arms to level of your shoulders and breathe in

Breathe, out hands to the heart, knees still bended

In the pause between inhaling and exhaling move your folded hands to your neck

Inhale stretch your arms and your legs and make a full body stretch

Exhale come back to the starting position

Repeat the sequence as many times as you like

Keep your focus on synchronising the breathing with your movements''

E3.5 Stretch around the heart (also on video, as ex 4.)

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 tail bone 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 your 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.

E3.6 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 inflects 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

Shortly 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 feels."

E3.7 Reflections on the exercises

*Note to trainer

“In groups of 3, make a short exchange of the experiences in the classroom with the starting point in the answers to the questions from last module (E 2.16):

- *What will I implement in the classroom the next month?*
- *Which exercises will I hand over to the students?*
- *What will I change in my own way of being with the students?*
- *What was challenging? Which were the challenges?*

Work with some of the examples in the plenum using the model “relational competence exercise” where the trainer is doing the dialogues (dialogue partner) in the big group. As trainer, you can choose whether you want to keep the group together all day or if you want to change between being in the big group and working in smaller groups.”

E3.8 Balance and 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:

Stand with feet parallel , a hip width apart

Bend your right leg and fold your hands behind your knee so that you stand on your left foot

You can make small circles with your right foot in this position

Stand here for a while

Find the balance

If it is easy you can close one eye or both of your eyes to challenge your balance

It is good to get out of balance. It brings your awareness down to your standing foot and grounds you.

Place your right foot on your left thigh, or underneath the knee or at the angle. Wherever you find it as an appropriate challenge

You can fold your hands at your heart

Close your eyes if that seems as a good challenge

Then stretch your leg backwards coming in to another balance

After a while in this position lower your right leg to the floor and stand in a high lunge position

Come back to the starting position, feet parallel, a hip width apart

Feel the floor with your feet

Feel the difference between the right and the left side of your body

Do the same sequence to the opposite side

E3.9 Four minutes exercise

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

Short inner-exercise

Materials

(No materials needed)

Procedure

The trainer tells:

“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 exhaling the exercise is ended and you can go on with your doings”

E3.10 Walking with different social roles/positions in mind

Rationale

This group-exercise about hierarchy 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.

Focus on

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

Objective

The aim of the exercise is to create an awareness of the effect of hierarchy in a generic sense, and to raise the awareness of your own prejudices by making a starting point in your own prejudices towards the students in the classroom.

Materials

(Paper and pencils)

Procedure

The trainer can start the exercise with the following argument:

“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.

Every organization and every classroom has a set of values. Some characteristics that are more valued and that gives more power. Some of these characteristics are explicit and some are implicit. Stubberup and Hildebrandt (2012) argues that explicit knowledge can be communicated and documented through language whereas implicit knowledge is required through experience and for the most remains unshared.

Furthermore, the values are connected to different parts or levels of the organization. There will be some values connected to the organization itself. The school is structured and legitimized in a specific way that is connected to the law, to the economic situation – where does the money come from and to the history of the school. Then there is the school principle who has a personal interpretation of the values and has his or her own set of values. Same thing counts for the employees. They have an understanding of the values of the organization and they have their own set of values.

The values – implicit and explicit – are important for the hierarchy. If you know and connect to the personal values of the school principal you have a better social position because it is easier to know what is important to do.

The following exercise has a purpose to illuminate and explicate the values in your classroom to make a process from implicit to explicit. It is also an exercise that shed light on power structures and shows that it feels much better to be in the centre rather than the periphery and that it is hard to see the hierarchy when standing in the centre.”

As a trainer, you have to add the relevant theory in order to support the process of getting more consciousness and clarity into the work in the classroom for the teacher.

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 oncome 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*

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 if you want to?

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 to 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.

Making the exercise also creates an awareness of your own prejudices by making a starting point in your own prejudices towards the students in the classroom:

Who is the minority or the low status in your classroom – and how do you treat them?

In other words: Now we want to adjust it to your specific classroom to uncover the power structures, the cultures and the perhaps unspoken values and norms.

The first step is to make some of the implicit values explicit.

Take a piece of paper, draw a circle, write minor and major issues (headlines) in the classroom. What do you appreciate and aspect from your student and what do you find annoying or provocative. Write positives and negatives that spontaneously comes to your mind. 5 minutes

Then find and choose the two most important positives and the two most important negatives and place each quality at a corner of a square (Stupperup & Hildebrandt: 2012, p. 126)

Next step is to form role cards and questions in groups 3 or 4 in each group.

Each group creates two role cards and one question.

Create a character

The role cards should be roles build on character traits, innate circumstances as gender or race or socio-economic circumstances. What is important is that the roles could be a real child/student in your classroom. That means a child/student that contains both privilege and unprivileged features, because that is how most children/students are. Use the positive and negative features and characteristics that you found in the former exercise.

You can use the following questions for a starter:

How does this person relate to others?

What is the interest of this person?

What is easy/difficult for the person?

Is the person disadvantage in any way?

Make questions

The questions should be formulated so that answering “yes” is the right answer seen from what you think is important to be a good student. That is, those who answer yes to all the questions are role models in your classroom and the students who are probably in the higher end of the hierarchy. The questions should also be formed so that they shed light on the implicit factors that creates hierarchical structures.

To do that the following categories and question examples can be used. You can choose to use some of these questions and some of those made in the group.

The categories are:

religion:

On my religious holiday, we have a day off in school?

Citizenship/nationality:

My parents were born in this country?

Language:

I understand everything that is said in the classroom and I can make myself understood?

Gender:

I have never been worried that my salary is lower than of my colleague because of my gender?

Sexual orientation:

I can hold hands/kiss/express love in public with my partner without attracting extra attention?

Skin colour:

I have never experienced that people avoided a seat next to me?

Disabilities:

I could enter this building without thinking about the obstacles?

Social economic status:

I never have to worry about the prices when I shop?

Distribute the roles randomly. If you are working with a bigger group you can choose to have some observers. Ask them to look for: changes in behaviour during the exercise, characteristics of the people standing in the middle and those standing in the periphery, and if they notice anything else during the exercise. It is important that the observers are specific in their descriptions and observations and that they should interpret on what they see – only describe it.

Start the game as described above.

At the end of the activity everyone can make guesses on “who was who” and read the role cards out loud.

Make space for reflections: *The last and important part of the exercise is to make space for reflections. If you have observers it is now the time to include their observations. What did they observe. Ask them to be as objective as possible and not interpret on what they saw. After that ask the participant how it was to do the exercise. How was it to be in the middle? Or in the periphery? What did they think of the exercise? Did they discover something that they were not aware of before?*



Hand in Hand

Social and Emotional Skills for Tolerant and Non-discriminative Societies
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Module 4

One day, 9.00 - 16.00

Agenda of the day

	Content	*Remarks
9 - 10	Capture of the day and the program Round: Challenges to work with today?	
10 - 12	Theory summary, small exercises (extra material in between)	
12 - 13	Lunch	
13 - 15	Exercise – intercultural competence?	
15 - 16	Evaluation – closure of the program	

Capture of the day and of the program

Summary of the essential theory

Plenum: From this point of view: What makes sense to work at today, concerning the implementation of the SEI competencies in the classroom?

From the feedback from this work the trainers decide, what is important to work at for the rest of the day to make the best possibilities for implementing the SEI competencies in the different classrooms.

For example, by using the dialogue – relational competence exercise and by letting the participants do the instructions of the different exercises.

Maybe introducing one more exercise on intercultural competencies?

E4.1 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 inflects 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 up 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 – do we have a lot of thought 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 tells:

“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

E4.2 Balance and 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:

Stand with feet parallel , a hip width apart

Bend your right leg and fold your hands behind your knee so that you stand on your left foot

You can make small circles with your right foot in this position

Stand here for a while

Find the balance

If it is easy you can close one eye or both of your eyes to challenge your balance

It is good to get out of balance. It brings your awareness down to your standing foot and grounds you.

Place your right foot on your left thigh, or underneath the knee or at the angle. Wherever you find it as an appropriate challenge

You can fold your hands at your heart

Close your eyes if that seems as a good challenge

Then stretch your leg backwards coming in to another balance

After a while in this position lower your right leg to the floor and stand in a high lunge position

Come back to the starting position, parallel feet hip width apart

Feel the floor with your feet

Feel the difference between the right and the left side of your body

Do the same sequence to the opposite side

E4.3 Movement and breath, sitting (also on video)

Rationale

The focus in this exercise is again on the body and the sensations in the body. But with this exercise the extent of the awareness increases to also contain the movement of the breath. Being aware of one's breathing activates the parasympathetic nervous system and regulates the level of stress. That means that awareness on the breath is an important component in the training of self-management.

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. But in this exercise, we increase the extent of awareness to contain the movement of breath and the sensations related to it.

Materials

(No materials needed)

Procedure

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 for 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 from others?

And how is your breathing? Where in the body do you feel your breath?

**Note to trainer*

This exercise could also be done in a standing position.

E 4.4 Evaluation

Evaluation of the entire training

What was inspiring?

What was challenging?

What did you learn?

Or maybe some other questions that you as trainers find more relevant....



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

Extra Exercises

Gearshifts, breaks, and two exercises focused on intercultural competences

Count to 20 in a group

Stand in a circle with closed eyes

Count to 20 together, only one person at a time, if two or more says a number at the same time you have to start all over again.

Copy dance

2 and 2 dancing together.

One decides the steps the other copies the dance movements

When the music stops it is a sign to switch roles.

When a new song is played change partner and do the same again

Different music with different energy

The last song should be a quiet song

Everybody is lying down and touching each other briefly: a hand, a foot etc. - feel the breath.

Listen to the music.

Clap fingers

The group is standing in a circle - shoulder by shoulder - it is important, that you stand close.

Everyone follows the leader of the exercise

Start with tipping the pointing fingers at each other.

Then adding the middle finger to the tipping, the ring finger, the little finger.

Then clapping the whole hand.

Now clapping on the thighs in a continuous rhythm - back to hand clapping - back to the hip - back to hand clapping

Now the teacher claps the thighs of the person next to her - everybody follows - then back to her own thighs - then to the person on the other side - perhaps clapping hands a bit

Then clapping the back of the person next to you - on both sides.

The exercise ends as it started with clapping hands - then with 4 (8) fingers, 3(6) fingers, 2 (4) fingers, 1 (2) fingers.

Stand for a while and feel the impact of the exercise on the body and the breathing

Clap the body

The group is standing in a circle - with a bit of space between members.

Everybody bends over and claps their ankles on the outside.

Clapping upward at the outside of the leg, clapping downward at the inside of the legs. Several rounds can be taken - varying the speed.

As you come to the hips again clap your buttocks. Try with clenched fists.

Then sensitively clap your belly

Your chest

And your arms - take several rounds clapping your arms

Then clap your shoulders

Sensitively your face and finally the top of your head.

The sound of the bell

Close your eyes

Ring a bell, everybody listens to the sound

When you can't hear the sound anymore raise your hand.

Make 3 rounds.

A standing/discussion exercise on migration issues

Rationale

This exercise can raise awareness of discrimination. This is, discrimination seen as a situation where someone is treated less favourable than another in the similar situation because of age, religion, nationality, gender and so on.

Focus on

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

Objective

The aim is to raise awareness of existing prejudices regarding migration, refugees and racism, training the ability to listen and embrace/accommodate other opinions than your own and training the ability to change perspective.

Materials

Paper and pencils

Flipchart on which one statement is made per page

Two signs with the inscriptions "Yes" and "No" on opposite walls

Procedure

The exercise has two parts.

Firstly, ask the participants to sit down on a chair and then:

Think of a situation where they felt discriminated or they experienced someone else who was discriminated. It can be a small or a bigger thing.

Write down a statement concerning discrimination on a piece of paper.

The following statements can be used as examples, but it is important that the statements used in the exercise mean something personally to the participants:

1. There is no such thing as a national culture.
2. It is possible to recognize the origin of a person by appearance.

3. Non-white people should be given preferential treatment.
4. People without [German, Croatian, Swedish, Slovenian...] citizenship take away our jobs.
5. A school without racism is possible.
6. People without [German, Croatian, Swedish, Slovenian...] citizenship do not commit more criminal acts.
7. The skin colour of a human does matter in [Germany, Croatia, Sweden, Slovenia...].
8. Muslims are in particular intolerant in religious and political issues.
9. There are different races in the world.
10. Students are not treated equally by the teachers.
11. Arab boys are noisier during school lessons.

Collect all the statements and choose a reasonable number of statements, preferable 4 or 5. Write each statement on a piece of paper on the flipchart. Use one sheet for each statement so that participants are always confronted with one statement at a time.

While doing so, ask the participants to reflect in small groups (2 or 3 in each group) on how they have experienced discrimination. And which impact such experiences had on them.

Secondly ask the participants to stand up.

You are now given a statement. You have to decide if you agree with the statement or not. If you agree with the statement, go to the page with the sign saying "Yes" and if you reject the statement, go to the page where "no" is. You can also place yourself in between the statements if you don't totally agree or disagree.

Once all have taken a stand, they are asked to explain why they agree / disagree with the statement. If a participant is convinced by an opponent's argument, he can change sides during the discussion.

As a leader of the exercise it is important to make sure that participants with divergent opinions are heard. And to encourage them to think about the topic and hear different arguments. It is important that all arguments are equally valued – there is no right or wrong. You should also make sure everyone has the opportunity to participate. Try to prevent a few participants from dominating the discussion.

Now you have heard the different arguments is there anyone who want to justify their decision? To move to a different place?

If necessary, you can stimulate the discussion by asking the participants directly about their feelings.

At this stage of the exercise no consensus should be established. Decide for yourself when the time is right to end the discussion and move on to the next statement. This point can certainly be reached in a phase in which the discussion is still very lively - the game can anyway only be the starting point for a more detailed discussion of the topic.

If a statement is so contentious that participants cannot even agree that there are different opinions, you should stick to it and try to reiterate the message later in the program.

Make space for reflections:

When all the statements have been dealt with then make space for reflections on the exercise.

How did you feel in the discussion?

Why was it so difficult to agree on certain statements? Why was this easier with other statements?

Certain questions raise more emotions among the participants than other? Why?

How was it to stand alone being the only one with a specific opinion? How was to be part of a group?

Were you honest to your opinions or values? Or did you go with the group because that felt safer?

Are there any questions that participants would like to discuss in more details?

In love for the first time

Rationale

This exercise will allow us to look at some of the messages that our environment communicates to us, and to see how these messages support or do not support our relationships of love. Making the exercise can create an

awareness of the differences and bring a more nuanced understanding of the different conditions for different kinds of relationships and sexual orientation.

Focus on

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

Objective

The aim is to raise awareness of hetero-normativity, showing the differences between different kinds of love relationships according to the support and acceptance from family, friends and society.

Materials

Paper and pencils

Procedure

(Note for the trainer: This exercise is optional, but not mandatory)

During the introduction please avoid the use of the terms "homosexual", "heterosexual", "lesbian" or "gay". It's about the love between two people without giving it a label.

Ask the group to draw a table with two columns ("Y" and "N") on a piece of paper.

Place yourself comfortable on the chair. Be aware of how you have placed yourself on the chair. How does the chair support you? Underneath your legs? Lower part of your back? Arms?

Be aware of your feet and the contact to the floor

Be aware of your hands and how they are placed and what they are in contact with

Be aware of your head. How is the head placed upon the neck?

You can close your eyes or relax your sight. Do as you like.

Now imagine that you are 16 years old. Remember your life circumstances: Where did you live? With whom did you live? Did you have a room of your own? Or did you share it with someone? What did the room look like? With whom did you go to school? Did you have a best friend? Who were your best friends? What hobbies and interests did you have back then? What kind of music did you listen to? What kinds of books and movies did you like? Do you remember a specific atmosphere that characterises that period of your life? Or specific feelings from the period?

Now imagine you are 16 years old and you have seriously fallen in love for the first time. It is three months ago, and you now have a happy love relationship with another person. This person is called Alex as an example in the exercise.

In the next part of the exercise the perspective continues to be from being 16 years old.

Divide the participants into two equal groups. Ask the first group to imagine that Alex has the same sex as themselves (i.e. they are in a same-sex partnership).

The second group imagines Alex has a different gender (i.e. they are in a mixed-gender partnership).

Explain that you will now ask some questions: If a question can be answered with a "yes", the participants make a dash in the "Y" column. If a question cannot be answered clearly with "yes", the dash will be in the "N" column (for "no" or "do not know exactly" or "neutral").

Now read the questions:

1. *Can you talk to your parents or close relatives about your relationship with Alex?*
2. *Can you invite Alex to your home?*
3. *Can you bring Alex to family celebrations like birthdays, weddings or New Year's Eve parties?*
4. *Is it alright for your family to introduce their friends to Alex as your partner?*
5. *Will acquaintances who know your relationship engage you in babysitting?*
6. *Do you think your friends will accept your new relationship?*
7. *Are you introduced to literature in school that describes relationships as yours?*
8. *Are you introduced to literature in school where the author has the same sexual orientation as yourself?*
9. *Can you tell your friends what you did on the weekend and with whom?*
10. *Can you walk across the schoolyard with Alex holding hands?*
11. *Are their discussions about your form of love in the classroom?*

12. *When you go out with a group of friends, do you feel like you can hug and kiss Alex?*
13. *Can you trust that you are not physically injured by others because of your sexual orientation?*
14. *Do you know any grownups that you talk to if you have problems in your relationship?*
15. *Do love scenes on TV or cinema usually show relationships like yours?*
16. *What about the lyrics of your favourite music - are they about your form of love?*
17. *Do you know teachers, trainers, youth leaders or friends of your parents who have the same sexual orientation as you?*
18. *Do you know peers who have the same sexual orientation as you?*
19. *Do you know 10 celebrities who have the same sexual orientation as you? Think of the music world, pop stars, sports, politics and personalities from television.*
20. *Can you marry Alex later if you want to?*

At the end, all participants count their dashes in the respective columns.

Everybody stands up. Those who have answered all 20 questions with "Yes", may sit down. It is further asked in turn in descending order after the yes votes. As soon as someone hears the number of yes-votes from their own card, they may sit down.

Make space for reflections: The last and important part of the exercise is to make space for reflections. Ask members of each of the two groups: *How was it to do the exercise? How was it to answer the questions? How was it to stand in the circle waiting for your number to come? How was it to look at the others and discover how many questions they were able to answer yes to? Did you discover something that you were not aware of before?*

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