'Emotional skills and critical thinking skills are mutually essential. In fact it is only by cultivating a symbiosis between these that a pedagogy can be developed that offers a true transformational agency to people' (Children in Crossfire)
ACKNOWLEDGEMENTS

Children in Crossfire would like to extend sincere thanks to Mr John Harkin and the Year 8 students of Oakgrove Integrated College who took part in the Educating the Heart intervention 2015-16. A sincere thank you is also extended to all facilitators, educators and young people who have contributed to the overall consultations which led to the publication of this framework.

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Children in Crossfire is a signatory to the Dóchas Code of Conduct on Images and Messages

Children in Crossfire is a registered charity based in Northern Ireland (XR85661)
Founded in 1996 by Richard Moore, Children in Crossfire is an International Non-Government Organisation (INGO) based in Northern Ireland. In 1972, Richard, aged 10, was blinded by a rubber bullet fired by a British soldier. However, Richard states “although I lost my sight, I had opportunities to reach my potential through support from family, community and school. I believe that all children across the world should have that opportunity”. Thus inspired, Children in Crossfire aims to make a significant contribution to the fight against poverty and injustice.

The organisation has developed a dual approach: firstly, working in Tanzania and Ethiopia to improve healthcare, nutrition and education for young children; and, secondly working in Ireland and the UK to help young people gain the skills and values needed to become active compassionate citizens.

In Ireland, Children in Crossfire trains teachers to empower students to:

- explore inner values and reshape their attitudes, thoughts and behaviours so they can respond to local and global issues from a place of empathy and compassion - within themselves and for others
- develop knowledge, skills and confidence to bring about change and a fairer, more peaceful world
- become active citizens who have the capacity and courage to stand up for local and global justice

Richard’s experience is fundamental to Children in Crossfire whose founding principles remain rooted in values of Compassion, Peace and Justice. The organisation’s Vision is ‘A compassionate world where every child can reach his or her potential’. To achieve this Children in Crossfire continue to work both internationally and at home, equipping young people with the necessary skills and values to develop as compassionate change-makers.

“Compassion demands, not that we accept injustice, but that we take a stand against it. It does imply that such a stand should be nonviolent. But nonviolence is not a sign of weakness, but rather one of self-confidence and courage...it shows the confidence that comes from having truth and justice on one’s side” (Dalai Lama, 2011: 58)
Foreword from Children in Crossfire’s Chief Executive Officer, Richard Moore

“Children in Crossfire believes that Compassion is not a matter of just knowing and feeling. Compassion can be developed as a core skill for active global citizenship. Extending Compassion to the world in this sense takes time and patience to cultivate” (Richard Moore)

Children in Crossfire launched ‘Educating the Heart’ in 2013 in the presence of its Patron, His Holiness the 14th Dalai Lama of Tibet. The Dalai Lama visited Northern Ireland, and addressed a private audience of educators, students, policy makers, and researchers to explore the theme of compassion and Educating the Hearts of ourselves and our young people, specifically, within education. Inspired by the Dalai Lama’s vision for an education system that instils unbiased love, respect and compassion into the hearts and minds of young people; Children in Crossfire sought to explore if compassion training can be incorporated to the heart of its Development Education programme and across the school curriculum. Through a series of consultations with over 200 educators, and through a number of pilot studies with young people, Children in Crossfire has built new tools and methods to link the social and emotional development of young people with local and global citizenship. We recognise that there are many issues of common concern among children and young people worldwide, and we aim to create a sense of global interdependence, compassion and solidarity with the hope of people working together to make the world a better place for everyone. We aim to cultivate critical awareness together with emotional strength so that young people are fully prepared to participate in the world as change-makers. We believe that for long term engagement as a global citizen, young people need to be prepared holistically with both the emotional and intellectual skills to know how to properly care for themselves and others in this one interconnected world. For Children in Crossfire, this is what it means to educate someone fully as an active compassionate global citizen.

I am therefore delighted to publish this document, which presents a framework for preparing young people with both the emotional and critical skills to take part in life as compassionate global citizens. I believe the framework provides a valuable blueprint for guiding teaching and learning. It allows for new ways of learning and a broader range of curriculum skills and competencies to be nurtured through a Development Education approach.

I look forward to progressing the implementation of the framework in collaboration with national and international educators, teachers, researchers, parents and students. We aim to work with you to share ideas and experience, and offer new and diverse methods to incorporate into your practice. I hope this framework will have a lasting and resonating effect for the teachers and students within the school environment and for our society as a whole; that everyone may benefit from a greater knowledge and awareness of ourselves as compassionate individuals, interconnected in a global community.

Richard Moore, Children in Crossfire
# CONTENTS

1. **Introduction** ......................................................................................................................... 6  
   a. Global Education and Citizenship.......................................................................................... 6  
   b. Global Citizenship: Learning Strategies, Critical Pedagogy and Development Education .......................................................... 7  
   c. Global Citizenship: Social and Emotional Learning and Cultivating Compassion ................. 9  
   d. Educating the Heart: A focus on Compassionate Global Citizenship ........................................ 11  
   e. Emotical Literacy: An Innovative Pedagogical Approach for Cultivating Compassionate Global Citizenship .... 13  

2. **Emotical Literacy** ................................................................................................................... 14  
   a. Emotical Literacy, Global Citizenship Education and Curricula ........................................ 14  
   b. Emotical Literacy Overview .................................................................................................. 14  
   c. Emotical Literacy: The Core Competency Framework .......................................................... 16  
   d. Emotical Literacy: The underpinning Learning Strategies .................................................... 18  
   e. From Learning Strategies to Practical Methods and Tools ...................................................... 20  

References ....................................................................................................................................... 22
1. Introduction

a. Global Education and Citizenship

‘Global Education is education that opens people’s eyes and minds to the realities of the world, and awakens them to bring about a world of greater justice, equity and human rights for all. Global Education is understood to encompass Development Education, Human Rights Education, Education for Sustainability, Education for Peace and Conflict Prevention and Intercultural Education; being the global dimensions of Education for Citizenship’ (O’Loughlin and Wegimont, 2002, p16).

Across Europe, Global Education has found a curricular mandate, with an emphasis on the role of education in bringing about socio-political and environmental transformation through fostering global citizenship. Furthermore, at an international level, the adoption of the Sustainable Development Goals (SDGs), by the United Nations General Assembly in September 2015, sets the agenda for international development for the next fifteen years. The SDGs mark a new global commitment to transform our societies and economies for sustainable development and global justice. In particular SDG 4: target 4.7, aims to ‘ensure that all learners acquire the knowledge and skills needed to make the transition to a peaceful and sustainable global community’ (UN General Assembly, 2015, p17), thereby calling for transformative educational change all over the world. Moreover, education for global citizenship has gained prominence with the United Nations Secretary-General’s Global Education First Initiative (2012). Among the three priority areas outlined in this global initiative, the third calls for a priority focus on ‘fostering global citizenship’. In its call, it states that the world faces global challenges, which require global solutions. These interconnected global challenges call for far-reaching changes in how we think and act for the dignity of fellow human beings.

‘It is not enough for education to produce individuals who can read, write and count. Education must be transformative and bring shared values to life. It must cultivate an active care for the world and for those with whom we share it. It requires transforming the way people think and act. Education must fully assume its central role in helping people to forge more just, peaceful, tolerant and inclusive societies. It must give people the understanding, skills and values they need to cooperate in resolving the interconnected challenges of the 21st century’ (Global Education First Initiative, 2012).

Global citizenship, however, remains a contested concept. With citizenship traditionally aligned to membership of a Nation-State, the notion of transposing citizenship to incorporate a wider global community is considered somewhat unrealistic, particularly in the legal context. In fact, in relation to Northern Ireland, developing a programme around citizenship is problematic in the sense that there is no consensus on nationality in Northern Ireland, or indeed the legitimacy of the state itself. Disputes around national identity remain at the centre of the political conflict, and there are few if any political symbols which encourage community consensus.

If placed beyond the legal context of citizenship, and beyond patriotic notions of national identity, global citizenship can be a vehicle for building a sense of global solidarity ‘through identification with the humanistic values that inspire such principles as equality of rights, respect for human dignity, social justice, and international solidarity’ (Tawil,
Advocates of global citizenship thus place importance on humanisation and its potential for a unifying identity (Appiah, 2006). Nussbaum (1996) suggests that global citizenship education, which emphasises responsibility to humankind and shared values, may be the foundation to transcend inequalities and injustice at global, national and local levels, and thus to build and maintain sustainable peace’ (quoted in Reilly and Neins, 2014, p56). Within this context, global citizenship is based upon the principle of universality, where beyond the notion of being members of Nation-States, individuals are interconnected to other human beings across the world. Indeed, in an increasingly interdependent globalised world, an education for global citizenship might be considered essential ‘for resolving the interconnected challenges of the 21st century’ that the United Nations Secretary-General calls for.

b. Global Citizenship: Learning Strategies, Critical Pedagogy and Development Education

If ‘resolving the interconnected challenges of the 21st century’ is considered as the overarching goal of global citizenship, then this implies that a number of requirements and learning strategies are essential. For example, ‘to resolve’ implies that a level of essential skills are required, such as ‘problem solving’, ‘effective communication’, ‘decision making’ and the like. The table below, although not exhaustive, proposes a number of requirements and learning strategies considered essential to achieving the overarching goal. It should be noted that the proposal is situated in the context of a compassionate perspective of Global Citizenship (see section c).

![Figure 1]

<table>
<thead>
<tr>
<th>GOAL</th>
<th>The Interconnected Challenges of the 21st Century are Resolved</th>
</tr>
</thead>
<tbody>
<tr>
<td>Objective</td>
<td>To cultivate ‘compassionate action’ (see section c below) as an approach to tackling the interconnected challenges of the 21st century</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Goal Criteria</th>
<th>Objective Requirements</th>
<th>Intervention Learning Strategies</th>
</tr>
</thead>
</table>
| Challenges of the 21st Century | - To have knowledge of global injustice issues, and the structures that maintain such injustice  
- To explore the history and legacy of colonialism, and how the wealth of the global north was acquired and maintained through exploitation  
- To explore how the history and legacy of colonialism continues to shape global discourse and institutions  
- To explore the growth of global corporations, and the implications for people, cultures and the environment  
- To have knowledge of aid, trade, debt and global corruption  
- To explore how the movement of people is linked to issues of injustice, many of which are tied to the legacy of colonialism  
- To explore how knowledge is constructed by those in power and the media  
- To explore how the on-going pursuit of wealth will have major implications for people and the planet | - Active Learning  
- Dialogue  
- Critical Thinking |
| Interconnected | - To explore how the world has become increasingly interconnected and interdependent | - Active Learning  
- Dialogue |
The objective requirements and learning strategies set out above largely reflect the standard Development Education approach to Global Citizenship. But the first four requirements listed above as requiring to be ‘Resolved’ do not have a formal place in the standard approach. This issue will be addressed later, but firstly Development Education, as currently defined, is presented below.

**Development Education**

Irish Aid defines Development Education as:

‘An educational process aimed at increasing awareness and understanding of the rapidly changing interdependent and unequal world in which we live. It seeks to engage people in analysis, reflection, and action for local and global citizenship and participation. It is about supporting people in understanding, and in acting to transform the social, cultural, political and economic structures, which affect the lives of others at personal, community, national and international levels’ (quoted in Khoo, 2006, p28).

The British based Development Education Association (DEA) views Development Education as helping people to gain an understanding of the wider world, and to encourage them to make connections between their own lives and issues of, for example, poverty and climate change (quoted in McCormack and O’Flaherty, 2010, p1333).

Indeed, there are many definitions of Development Education. In short, all definitions focus on increasing understanding of how the world has become more interconnected, and how within this system, there exists power structures which reinforce poverty and inequality. Development Education aims to expose, challenge and transform these power structures, by encouraging people to take actions for change, particularly about challenging global systems involving the exploitation of developing countries and the planet.
Importantly, Development Education is rooted in human rights and the practice of justice and fairness. As a practice, it looks at everything through a global interconnected lens, exploring causes and solutions to poverty and inequality from many perspectives and levels. It is also a process that encourages an exploration of how we all, however unintentionally, might be complicit in the reproduction of global poverty and injustice. For instance, how we consume and waste has a direct link to the reproduction of poverty and inequality. Development Education encourages people to reflect on such issues, and consider how every day actions might actually contribute to wider global injustice. People can thus gain a wider understanding of their interconnectedness with the rest of the world. The aim is to cultivate a global community where we are all accountable to each other, and are all united in the common goal of bringing about positive change and justice for everyone.

**Critical Pedagogy**

Development Education involves a process of active learning. In short, active learning is where students learn by doing interactive tasks, where they can take ownership of and become involved in shaping their own education, whilst forming new attitudes, knowledge, skills and confidence to take actions they deem appropriate to tackle injustice. Overall, Development Education aims to develop ‘critical thinking skills, analytical skills, empathetic capacity and the ability to be an effective person who can take action to achieve desired development outcomes’ (Tormey, 2003, quoted in McCormack and O’Flaherty, 2010, p1333). Essentially, Development Education is rooted in the critical pedagogy of Paulo Freire (1973), ‘promoting problem-based learning, dialogue and participation within a cooperative learning environment where the teacher engages in learning with the student, and the student engages with other students in addition to learning with the teacher’ (quoted in Chaib, 2010, p42). For Freire, human beings have the capacity for creative thinking and, hence, potentially at least, the capacity to transform rather than merely adapt to reality’ (Blackburn, 2000, p5). Freire proposes three key aspects for an effective education. These include; critical reflection, dialogue and action. For Freire, dialogue is rooted in critical thinking. Through dialogue, teachers should pose problems to their students. Subsequently, students, as they are increasingly faced with problems relating to themselves in the world and with the world, will feel increasingly challenged and obliged to respond to that challenge’ (Freire, 1973, p54). In other words, this problem posing method facilitates a critical consciousness that challenges and encourages students to question their socio-political world. As Freire would argue, such a critical consciousness means reading the world as well as the word. Critical reflection, however, operates at a deeper level than critical thinking. It involves an investigation of identity, values, perspectives, and an analysis on how these are linked to maintaining socio-political inequalities. Together, critical reflection and critical thinking are merged to inspire teachers and students to take on an active role in their lives, and transform their socio-political society. In this respect, ‘action and reflection, theory and practice come together in what Freire calls praxis, an intersection that allows for the creation of human agency in which students and teachers become active subjects that can transform reality and create change’ (Swartz, 1998, p168).

### c. Global Citizenship: Social and Emotional Learning and Cultivating Compassion

**Social and Emotional Learning**

As referred to above, a number of the requirements and learning strategies, set out in Table 1, do not have a recognised position within Development Education as currently defined. These are seen rather as pertaining to the Social and Emotional Learning (SEL) domain of education.
In short, ‘SEL is the process through which children and adults acquire and effectively apply the knowledge, attitudes, and skills necessary to understand and manage emotions, set and achieve positive goals, feel and show empathy for others, establish and maintain positive relationships, and make responsible decisions’ (CASEL, 2013,p4). ‘Collaborative for Academic Social and Emotional Learning’ (CASEL) has identified five interrelated sets of cognitive, affective, and behavioural competencies. These are:

- **Self-awareness**: The ability to accurately recognise 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.
- **Self-management**: 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.
- **Social awareness**: The ability to take the perspective of and empathise with others from diverse backgrounds and cultures, to understand social and ethical norms for behaviour, and to recognise family, school, and community resources and supports.
- **Relationship skills**: The ability to establish and maintain healthy and rewarding relationships 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.
- **Responsible decision making**: 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.

If the interconnected challenges of the 21st century are to be ‘resolved’, then surely the nurturing of emotional and social skills are essential components. Hence, the author proposes that global citizenship education should integrate social and emotional competencies into its programmes. Such an approach is in line with the thinking of Goleman and Senge (2014). In their book, ‘The Triple Focus: A New Approach to Education’ (2014), the authors identify three skill sets: ‘focusing on self, tuning in to other people, and understanding the larger world and how systems interact’ (quoted in Goleman and Senge, 2014, p1). As the authors point out, linking SEL and ‘larger world’ education requires an innovative pedagogical approach, beyond traditional education.

Perhaps, such an innovative approach depends on synthesising critical pedagogy with SEL. Specifically, if SEL is cultivated through an approach that seeks to foster the values and competencies necessary for self, other and active compassion, then perhaps, combined with critical pedagogy, a ‘transformative’ education approach to global citizenship will be realised. As Giroux (1983) puts it, ‘critical pedagogy needs to be underpinned by an emotional engagement and optimism in order for it to be transformative’ (quoted in Reilly and Neins, 2014, p56). Only then, might young people have the necessary skills and values for intervening in the world to ‘resolve’ the interconnected challenges of the 21st century.

**Cultivating Compassionate Action**

Inspired by the Dalai Lama’s vision for an education system that instils unbiased love, respect and compassion into the hearts and minds of young people, Children in Crossfire has been investigating if, through its Development Education programme, it could nurture compassion alongside critical thinking, as a means to cultivating compassionate global citizenship.
In ‘Policy and Practice: A Development Education Review Issue 19 (2014), Children in Crossfire defines and outlines its approach to nurturing compassion (see Murphy et al., 2014). ‘Compassion’, it is stated, should not be considered as a ‘soft’ skill. Furthermore, ‘critical thinking and critical literacy’ should not be considered as ‘hard’ skills. Rather, both compassion and critical skills should be merged as necessary competencies for exploring and understanding:

- oneself
- oneself in relation to others
- oneself as interdependent with the wider world
- the injustices and inequalities inherent in the interdependent world
- the perpetuation of negative values and beliefs which fuel bias, intolerance and fear of ‘the other’
- the required cognitive and emotional capacity for intervening for positive change as a global citizen

Compassion, in this sense, is considered as an ethic to drive a set of core universal values as the basis for cultivating all the necessary requirements set out under ‘Resolved’ in table 1 above. In this respect, compassion is commensurate with the work of the Dalai Lama, who locates the nurturing of compassion in secular ethics. He has articulated his vision for the term secular ethics in numerous talks and writings, most notably in two books ‘Ethics for the New Millennium’ (2001) and ‘Beyond Religion: Ethics for a Whole World’ (2011). In these writings, the Dalai Lama states that basic human values need not be based on what separates us, such as religion or culture, but can be established on the basis of common humanity and our interdependence. A core aspect of humanity is the fact that we all desire happiness and do not want suffering; therefore questions of how we treat one another become of paramount importance. For this reason, the Dalai Lama makes the argument that compassion should be one of the core values for secular ethics (see Dalai Lama, 2011). Through the direct cultivation of compassion, one learns to manage one’s own emotions, and relate positively to others, whilst recognising wider injustices which cause people to suffer on a global scale. Hence, impelled by the cultivated compassionate impulse, one is more likely to intervene for justice without giving into despair, anger or burnout (see Murphy et al., 2014). For Children in Crossfire, this is what it means by ‘Educating the Heart’. This is what it means to cultivate compassionate action and educate someone fully as an active and global citizen.

d. Educating the Heart: A focus on Compassionate Global Citizenship

As outlined in the Foreword section, Children in Crossfire launched ‘Educating the Heart’ in 2013 in the presence of its Patron, His Holiness the 14th Dalai Lama of Tibet. Following the launch, the organisation completed the following steps outlined in Figure 2.
Children in Crossfire’s Development Education team initially undertook training to build knowledge, skills and understanding of emotional literacy learning approaches. This was conducted through a process of Cognitively Based Compassion Training (CBCT) under the direction of Dr Brendan Ozawa de-Silva, a trained CBCT practitioner and Professor of Psychology at Life University. CBCT was developed in 2005 by Geshe Lobsang Tenzin Negi of Emory University. It was developed as a protocol for the systematic cultivation of compassion, and it has subsequently been adapted as an age-appropriate pedagogy for compassion education in schools. The practice intends to develop ‘emotional awareness and intelligence, emotion regulation, self-compassion, interdependence, appreciation, empathy, non-discrimination, equanimity (understood as impartiality), and compassion (understood as the wish to relieve others from suffering)’ (Ozawa-de Silva and Dodson-Lavelle, 2011, p12). CBCT has been the subject of several scientific studies over the past decade which suggest that compassion training is not only possible, but confers important psychological and physiological benefits (see Ozawa-de Silva et al., 2012; Ozawa-de Silva, 2014).

Drawing on CBCT learning, Children in Crossfire shaped a programme of learning to be conducted as an eight week pilot intervention with students aged 11-12 from Oakgrove Integrated College in Derry. Two classes (14 students per class) took part in the study. One class received an Inside-Out programme intervention; beginning with compassion training elements as a building block for later applying Development Education. The other class received an Outside-In programme intervention; beginning with Development Education as stimulus for later applying compassion training elements.

The rationale for the Inside-Out and Outside-In approaches is outlined in detail in the full research report (see://insert research report reference). Figure 3 outlines a brief summary of the research findings. Overall, an analysis of the research findings, alongside further consultations with stakeholders, indicated the need for Children in Crossfire’s Development Educators to undertake a further period of reflective practice, in order to merge the Inside-Out and Outside-In approaches in symbiosis. The aim was to ensure that both approaches are implemented as mutually interconnected aptitudes for cultivating compassionate global citizens.

**Figure 3**

- By the end of the study intervention, the **Inside Out** Group demonstrated significant understanding of Self and Other Compassion
- Whilst the **Outside In** Group demonstrated significant understanding of Other Compassion, there was no significant change in their understanding of Self Compassion
- By the end of the study, the **Inside Out** Group extended their social circle to include concepts relevant to themselves e.g. my mind, my thoughts, my feelings, and my relationships. There was no change in the **Outside In** Group responses
- Both Groups demonstrated attitudinal change in relation to perceptions of people living in poverty, with the **Inside Out** Group moving from harsh judgement of those in poverty to an empathic awareness. The **Outside In** Group moved from harsh judgement to demonstrating critical thought around the structures and conditions that caused those to be living in poverty
- By the end of the study, both groups had an increased awareness of development issues, with the **Outside In** Group demonstrating increased critical thought in relation to understanding the structural causes of poverty. The **Inside Out** Group did not demonstrate such critical thought
- By the end of the study, the **Inside Out** Group demonstrated an increased understanding of interdependence, and how they themselves are interrelated with the issue of poverty and inequality. The **Outside In** Group did not demonstrate such understanding
- By the end of the study, the **Inside Out** Group’s solution to poverty involved actions they themselves should take as individuals and a class. The **Outside In** Group’s solution to poverty involved actions others should take, such as the government, social services or institutions
As referred to in Figure 2, Children in Crossfire undertook a reflective practice period following the research intervention. Children in Crossfire consulted again with educators and young people to develop further its overall approach. In its aim to merge the *Inside-Out* and *Outside-In* approaches, the reflective practice period resulted in Children in Crossfire developing an approach for which it has chosen to coin the term *Emotical Literacy*.

*Emotical Literacy* is considered innovative since it is specific to cultivating both emotional and critical competencies which are essential for compassionate global citizenship, all of which are considered complementary to the objective requirements for ‘resolving the interconnected challenges of the 21st century’ (see section b above). Figure 4 outlines the underpinning meaning behind the use of the word *Emotical*. Chapter 2 outlines the core competencies inherent in *Emotical Literacy*, alongside specific learning strategies.

**Figure 4**
2. Emotical Literacy

a. Emotical Literacy, Global Citizenship Education and Curricula

Emotical Literacy is intended as a broad framework to support the cultivation of emotional, critical, social, and ethical competencies; all of which are considered essential for fostering compassionate global citizens. Thus, the framework is considered to be transferable to any national or international curriculum with a focus on global citizenship education\(^1\), or on preparing young people for life in general. Further, the framework is firmly rooted in current work pioneered by Geshe Lobsang Tenzin Negi at Emory University. Based upon research in Psychology, Education and Neuroscience, Geshe Lobsang and his team are developing an overarching universal curriculum template grounded in the concept of an SEL approach rooted in ethics, particularly an ethics grounded in compassion (see - insert reference when available).

Specifically, however, the proposed Emotical Literacy framework directly supports the implementation of Development Education approaches to fostering global citizenship. The framework closely connects to the Northern Ireland and Republic of Ireland’s formal education curricula, and is compatible with the following:

- The key elements, curriculum skills and capabilities of the formal academic curriculum for Key Stage 2 in Northern Ireland (CCEA, 2007)
- The key elements and curriculum skills and capabilities of the formal academic curriculum for Key Stage 3 in Northern Ireland (CCEA, 2007)
- The specific aims and general objectives of the Primary School Curriculum, Republic of Ireland (NCCA, 1999)
- The principles and key skills outlined in the Framework for Junior Cycle Republic of Ireland (Department of Education and Skills, 2015)

b. Emotical Literacy Overview

As highlighted below, Emotical Literacy is based around the three core competency areas: (1) emotional, (2) critical, (3) motivational. Subsequently, these are applied to three competency areas of action: (1) myself, (2) others and me, (3) the wider world, others and me.

- **Emotional**: a core competency area which focuses on building aptitudes for having
  - awareness, understanding, and insight into the nature of thoughts, feelings, behaviours and emotions (Myself)
  - awareness, understanding, and insight into the nature of my interactions with and relationships to others (Others and Me)

---

\(^1\) As highlighted in Chapter 1, Global Education is understood to encompass Development Education, Human Rights Education, Education for Sustainability, Education for Peace and Conflict Prevention and Intercultural Education; being the global dimensions of Education for Citizenship’ (O’Loughlin and Wegimont, 2002, p16).
awareness, understanding, and insight into the interdependent nature of the world; the injustices inherent in a world that is becoming increasingly interconnected, and how I, together with others, relate to this world (The Wider World, Others and Me)

- **Critical**: a core competency area which focuses on building aptitudes for **knowing**
  - how to manage my thoughts, feelings, behaviours and emotions, and how to make good decisions (Myself)
  - how to manage myself in relation to others, and how to challenge my biases and assumptions (Others and Me)
  - how to manage my thoughts, feelings and emotions when exploring global injustice issues, and how to think creatively and critically with others in order to address issues (The Wider World, Others and Me)

- **Motivational**: a core competency area which focuses on building aptitudes for **being**
  - self-compassionate (Myself)
  - compassionate to others (Others and Me)
  - compassionate as an interdependent citizen of the world (The Wider World, Others and Me)
### c. Emotional Literacy: The Core Competency Framework

![Educating the Heart: An Emotional Literacy Framework for Compassionate Global Citizenship](image)

#### The Three Core Competency Aptitudes

<table>
<thead>
<tr>
<th></th>
<th>Emotional</th>
<th>Critical</th>
<th>Motivational</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have</td>
<td>I know</td>
<td>I am</td>
<td></td>
</tr>
</tbody>
</table>

#### The Three Competency Areas of Action

<table>
<thead>
<tr>
<th>Awareness, Understanding and Insight into Thoughts, Feelings, and Emotions</th>
<th>Emotional</th>
<th>Critical</th>
<th>Motivational</th>
</tr>
</thead>
<tbody>
<tr>
<td>awareness and insight into the nature of my thoughts, feelings and emotions</td>
<td>how to manage my thoughts, feelings and emotions for my overall well-being</td>
<td>self-compassionate</td>
<td></td>
</tr>
<tr>
<td>awareness and understanding of how my opinions, habits and behaviours have been formed</td>
<td>how to critically reflect on my behaviours and opinions, and challenge my habits and thinking</td>
<td>discerning</td>
<td></td>
</tr>
<tr>
<td>awareness and insight into how I react to problems and challenges</td>
<td>how to think through problems and make decisions</td>
<td>imaginative, creative, and confident</td>
<td></td>
</tr>
<tr>
<td>awareness, understanding and insight into the thoughts, feelings and emotions of others</td>
<td>how to listen to others and respond appropriately</td>
<td>empathic</td>
<td></td>
</tr>
<tr>
<td><strong>Others and Me</strong></td>
<td><strong>The Wider World, Others and Me</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-------------------</td>
<td>-----------------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Awareness, understanding and insight into the assumptions, beliefs and biases underpinning my view of others</strong></td>
<td><strong>Awareness, understanding and insight into how others impact positively on my life</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Awareness and understanding and insight into how others impact positively on my life</strong></td>
<td><strong>How to critique my own assumptions, beliefs and biases, and how to be impartial in relating to others</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Compassionate and discerning</strong></td>
<td><strong>Appreciative and thankful for all those in my life</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Awareness and understanding of cultural diversity</strong></td>
<td><strong>How to critique the assumptions, beliefs and biases underpinning a range of views and perspectives on cultures</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Impartial to all people and cultures</strong></td>
<td><strong>Appreciative and thankful for all people across the world, and kind and considerate in caring for our planet</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Awareness and understanding of the interdependent nature of the world</strong></td>
<td><strong>How to critique these systems and manage my thoughts, feelings and emotions when exploring and responding to issues of global injustice inherent in our interconnected world</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Appreciative and thankful for all those across the world, and courageous in taking a stand for justice and fairness</strong></td>
<td><strong>Courageous in expressing how I feel about injustice, and courageous in taking a stand for justice and fairness</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Awareness and understanding of the interconnected nature of global political systems and global corporatism, and the impact these have on people and our planet</strong></td>
<td><strong>How to critique the dominant value systems which are utilised to promote self-interest as a means to achieve happiness as opposed to promoting universal values</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Courageous in living by universal values as a means to bring about a better world</strong></td>
<td><strong>Awareness and understanding of the importance of universal values for a fair and just world</strong></td>
<td></td>
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</tr>
</tbody>
</table>
d. Emotional Literacy: The underpinning Learning Strategies

In order to cultivate skills around the above three core competency areas, it is important to utilise a range of learning strategies to activate the head, heart and body.

It is argued that strategies should be rooted in the principles of Critical Pedagogy, Social and Emotional Learning and an Ethics grounded in Compassion (see SEEd reference). Ultimately, the intention is to facilitate the emergence of a critical consciousness, alongside social, emotional and ethical competencies, all of which are rooted in compassion. Hence, as students are engaged holistically in a learning process, they have the space to reflect, form perspectives, and gain insights into how they can embody compassion as a value and participate in the world as an active and compassionate global citizen.
Description of Learning Strategies

**Participatory Learning, Active Learning and Experiential Learning** are approaches directly involving students in the acquisition, interpretation and exploration of knowledge. These approaches are distinct from the traditional knowledge-based approach, which simply focuses on delivering content and facts. Participatory, Active and Experiential learning approaches allow students to be deeply involved in shaping their own learning. The approaches provide a framework for students to explore, express and critique their own judgments, values and beliefs. This allows students to feel valued and develop in confidence. It also creates a space to explore challenging and controversial issues in an empowering and engaging way. Overall, these approaches are about providing the space for:

- an active and hands-on learning experience
- working effectively with others to develop personal and interpersonal skills
- demonstrating creativity and initiative when developing ideas
- effective communication
- effective negotiation
- demonstrating self-management
- developing mutual understanding
- developing critical thinking skills
- developing listening skills, respect and co-operation

**Drama Education** has roots in ‘Popular’ or ‘Applied’ Theatre. Popular, or applied, theatre ‘is a process of theatre which deeply involves specific communities identifying issues of concern, analysing current conditions and causes of a situation, identifying points of change, and analysing how change could happen and/or contributing to the actions implied’ (Prentki & Selman, 2000, p8). In short, popular, or applied, theatre sets out to provide individuals with the space to ‘rehearse’ for bringing about positive change to their socio-political lived experiences. Likewise, Drama Education directly engages students in exploring personal, social and political issues through role-play, story-telling and other drama techniques. It provides a tangible and safe-space for students to act-out, examine and interrogate issues through an embodied process. Ultimately, the development of ‘agency’ lies at the heart of Drama Education,
where students have the opportunity to move from ‘passive spectators’ to ‘actors’ engaged in trying out direct interventions for solving various issues.

**Critical Literacy and Dialogue** encourages students to question issues of power, control and domination. The intention is to expose systems of oppression and facilitate the emergence of a critical consciousness. This approach is very much situated in Freirean Liberation Theory, where the emergence of a critical consciousness results in ‘reading the world as well as the word’. Such an approach provides the means whereby students can enter into a dialogue with their teachers and become active agents engaged in the discovery and development of required actions for positive social change.

**Contemplative Practice** encourages students to reflect on and ‘think’ about ‘their thinking’, and to become fully aware of how they engage feelings and emotions in specific contexts. Through mindfulness approaches, it involves an exploration of ‘self-talk’, behaviour and emotions through a non-judgemental approach. This allows a space for students to gain insight into the nature of their thoughts, feelings, emotions, and behaviours, and provides a space for new perspectives to emerge.

**Critical Reflection** involves an investigation of identity, values, biases, beliefs and perspectives. It encourages students to consider how these are constructed and manifested. It further challenges students to develop a broader awareness of their own presuppositions and analyse the validity of these.

### e. From Learning Strategies to Practical Methods and Tools

The cultivation of **Emotical Literacy** through the various Learning Strategies requires the practical application of tools and methods which effectively engage students in the overall learning process. It is essential, therefore, that educators and teachers are adequately trained to practically implement the Learning Strategies through the appropriate use of various methods and tools. The teacher and educator should be afforded the space to develop the knowledge, skills and confidence to implement the methods in the classroom in order to develop each of the Competency Aptitudes inherent in **Emotical Literacy**. Further, teachers and educators should have the knowledge, skills and confidence to align the Competency Aptitudes to core curriculum areas, various subject strands and wider education policies. Overall, teachers and educators should be supported to implement a whole school approach to **Emotical Literacy**, so that it becomes embedded into the school ethos and practice.

Through its wider Development Education programme (see Chapter 1), Children in Crossfire has established a Continuing Professional Development (CPD) course for teachers entitled ‘Teachers in Development and Learning’ (TIDAL). Children in Crossfire works with schools and teachers to build their capacity to implement methods and build a whole school approach to cultivating Global Citizenship through a Development Education approach. As outlined in Chapter 1, Children in Crossfire has been working to evolve its Development Education approach through

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1. **TIDAL** was developed in collaboration with the Western Education and Library Board (WELB) who at the outset of the project were tasked with overseeing all of Children in Crossfire’s formal education work, ensuring the learning resources were firmly rooted in the curriculum and within education policy guidelines. TIDAL is accredited at Level 3 through the Open College Network Northern Ireland (OCN NI). OCN is regulated by the Office of Qualifications and Examinations Regulation (Ofqual) who regulate vocational qualifications in Northern Ireland. OCN is also regulated by the Council for the Curriculum, Examinations and Assessment (CCEA) Accreditation within Northern Ireland. Level 3 is comparable to working at NVQ level 3, Quality and Qualifications Ireland (QQI) Level 5, A and AS level and Advanced Diploma level. The OCN allows teachers to gain an OCN in Global Citizenship, and through it Children in Crossfire provides the resources, tools and pedagogy teachers need to efficiently deliver a high quality Development Education learning approach in the classroom.
the ‘Educating the Heart’ initiative and the subsequent Emotical Literacy framework. Hence, TIDAL has evolved to ensure teachers have access to all the necessary methods and tools essential for building Emotical Literacy.

It is not the intention of this document to outline the specifics of the tools and methods and the details of the TIDAL capacity-building course. Please refer to (insert reference to resource and TIDAL course) for further information. Nonetheless, it is important to recognise that the overall success of the proposed Emotical Literacy framework is hinged upon the skilled and effective use of appropriate tools and methods in the classroom, alongside a whole school commitment to integrating the approach across curriculum, policy and practice. For Children in Crossfire, it is vital to build such capacity. Only then, might the efforts to cultivate Compassionate Global Citizenship be realised in everyday school practice.

Figure 6

Cultivating Global Citizenship: A Practical Model of Change

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3 It is acknowledged that ‘Emotical Literacy requires a substantial body of research to investigate its effectiveness as pedagogy for global citizenship. Indeed, between 2017 and 2021, Children in Crossfire intends to explore the impact of Emotical Literacy through a series of research interventions involving up to 700 teachers across 300 schools in Ireland. Hence, the proposed Emotical Literacy framework is intended for research exploration and further development. It is offered as a ‘stepping stone’, towards realising an innovative pedagogical approach, which fully nurtures young people to participate in the world as compassionate global citizens.
References


