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Affective Education in the Primary Phase: Some Comparative Perspectives

by

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DECLARATION

I declare that all of the work presented in this thesis is entirely my own, unless otherwise referenced, and has not been submitted for any other award in this institution or elsewhere.

ABSTRACT

The aim of this work was to look at the contribution primary education makes to the affective development of students. Using the term 'affective education' to refer to all the planned learning experiences provided for this purpose, a study was conducted across two countries (England and Greece) and four schools (two in each country). This work was needed because affective education is an important yet under-researched feature of primary school life.

The study comprised four stages. First, a brief review of the main psychological theories of affect was attempted, in order to contextualise the work as well as show that affective development is intimately connected with personal, social, and moral development, the promotion of which has been on the primary school's agenda for quite some time. This was followed by the examination of a number of publications that consider the impact of emotions on teaching and learning, and argue that it is important for schools to identify and meet the affective needs of their students, and to equip them with the knowledge, understanding, and skills they need in order to effectively manage their emotional experiences. The next stage involved a discussion of the evolution and practice of the most obvious manifestations of affective education in the two focus countries, namely pastoral care and PSE in England, and environmental, health, cultural and inter-cultural education in Greece. Finally, an empirical investigation was mounted, focusing on the affective provision of four primary schools, in order to establish how affective education is conceptualised, delivered, and monitored in the primary phase today.

As it was not possible to fit in this thesis a comprehensive account of the area, it was only one aspect, teachers' attitudes towards and practice of the activity, that was explored. A multi-site case study design was used, and the data was collected through interviews with teachers; observations of classroom sessions, assemblies, and playtimes; and review of the school prospectuses, affective policies, schemes of work, and other relevant documents. The main finding was that the affective provision in the four schools that took part in the study is generally good, and quite a large proportion of it is explicit, planned, and intentional rather than implicit and incidental, and proactive/developmental rather than reactive. Also, despite the differences between the English and Greek education systems and the avenues through which affective education has been developed in each country, striking similarities were found in the affective work these schools do.

Given that it was only four schools that were studied here the conclusions that are drawn are tentative. More research is needed to validate and extend the present findings, and to focus on aspects of the topic that it was not possible to explore here, due to time and space constraints.

CHAPTER 1: INTRODUCTION AND OVERVIEW

1.1 What is Affective Education?

This is a study of the conceptualisation and practice of affective education in the primary schools of England and Greece. By way of a preamble, this chapter discusses what affective education is, explains why it is important that schools offer it to their students, considers the reasons that led to this investigation, and provides an outline of the rest of the thesis.

Affective education is taken here to refer to all the planned learning experiences schools provide in order to promote the affective development of their students. For our purposes, affective development can be described as the gradual increase in knowledge and understanding of how emotions operate, how they are generated, expressed, and regulated in the context of interpersonal relationships, and how they are involved in the formation of beliefs, values, and attitudes. In order to provide a background to this study, a more detailed discussion of this term as well as an exploration of the concept of emotion is provided in Chapter 2.

In its broadest sense, affective education refers to much more than engaging with students' emotions about themselves and their school experiences: it incorporates everything the school does in order to encourage self-awareness, self-discipline and self-reliance, foster positive self-esteem, and promote fulfilling interpersonal relationships. This is because a comprehensive definition of affective experience takes emotion to be much more than a mere representation of intrapsychic feeling and tone: it ties it to knowledge, understanding, attitudes, and skills related to personal beliefs, social interaction, and moral values, and highlights its reciprocal

relationship with personal, social, and moral experience. It is this broader definition of affect that is adopted here.

Affective education as a term does not have widespread currency. To my knowledge, in the school environment the term has only been used in the USA in the 1960s and 1970s. Inspired by the humanistic psychology of Carl Rogers and Abraham Maslow, this version of affective education focused on social interaction and the self concept. It aimed to develop self-actualising persons, and foster relationships characterised by empathic understanding, respect, and genuineness (Patterson 1973). Its ultimate goal was the promotion of personal integration, which was taken to encompass growth and development, a sense of identity, openness and sensitivity, and unity of consciousness (Miller 1973). It is likely that the affective education movement of this period was also influenced by the publication in 1964 of the second handbook of the *Taxonomy of Educational Objectives*, which was concerned with the affective domain (Krathwohl et al. 1964). In some environments affective education was used interchangeably with the terms ‘confluent’ and ‘humanistic’ education. By the late 1980s all three terms had lost their popularity and, as the area they denoted evolved, they were replaced by terms like ‘character education’ and ‘values clarification’ (Beane 1990). Of the terms that are currently used in the USA to refer to the school’s concern with students’ affective development, the most popular appears to be ‘social and emotional learning’ (see Elias et al. 1997 for an overview of the work that is currently being done in this area). This term comes much closer to the type of affective education that is described here than the 1960s and 1970s version of ‘affective education’.

More recently, the term 'affective education' has been used by the 'European Affective Education Network', which was founded in 1994 and has an interdisciplinary membership of scholars, researchers, and practitioners interested in the affective dimension of the educational process. The network's aim is to provide a forum for the exploration of issues that fall under the remit of affective education, and serve as a platform for the presentation and discussion of both scholarly and more practical work in the area. A longer term aim is to increase general awareness of the significance of affective education, and through this to influence the development of relevant educational policy in Europe. In a publication that was produced by members of the network and provides an overview of the area in twelve European countries and Israel, affective education is defined as 'a significant dimension of the educational process which is concerned with the feelings, beliefs, attitudes and emotions of students, with their interpersonal relationships and social skills' (Lang 1998, p. 4). However, it is acknowledged that the term does not enjoy popular usage in any of the countries represented (including the two that are studied here); it was only chosen because it was both understood by and acceptable to all those contributing to the publication and involved in the network. Thus, in this context, affective education has been used as a consensus term to refer to a variety of activities including guidance and counselling, moral education, emotional literacy, etc. that serve the affective purposes of the educational enterprise across Europe. It is in this sense that the term is used here, too, i.e. it is taken to encompass all the different types of work primary schools do, both in this country and in Greece, with a view to making a positive contribution to the affective development and emotional well-being of students.

Since affective education is an umbrella term rather than the name of a specific activity, it is important to identify the kind of work it subsumes in the two countries this study focuses on. In the chapter of the aforementioned publication that examines the development of affective education in this country it is pointed out that the arrangements for the promotion of the affective development of English students and the terminology used to define them have varied over the years, yet it would appear that some ideas and practices have persisted and crystallised into a distinctive and recognisable body of work which has come to be known as pastoral care, and personal and social education (henceforth PSE) (Best 1998). Pastoral care refers to the provisions schools make in order to promote students' personal development and facilitate their learning (Blackham 1978). It is 'that element of the teaching process which centres around the personality of the pupil and the forces in his environment which either facilitate or impede the development of intellectual and social skills and foster or retard emotional stability' (Hamblin 1978, p. xv). PSE has been defined as 'the teaching and informal activities which are planned to enhance the development of knowledge, understanding, attitudes and behaviour, concerned with: oneself and others; social institutions, structures and organization; and social and moral issues' (David 1982, p. 18). Over the years PSE has come to represent 'the translation of pastoral care into a curriculum component' (Best and Lang 1994, p. 6). A growing concern with health issues and their personal, social and moral implications has led to the addition of 'health education' as a component of PSE in the last decade or so, and with the revision of the National Curriculum in 1999 one more component, citizenship, was added to the set. Consequently, the term currently used in England to refer to what is here described as affective education is 'PSHE and citizenship'.

The book on affective education across Europe mentioned above also includes a chapter on Greece (Kondoyianni et al. 1998). This draws attention to the fact that any affective learning Greek students receive in school has traditionally been delivered across the formal curriculum rather than through specialist courses or activities (such as pastoral care and PSE in this country). Still, a number of initiatives have been launched over the last twenty years that have helped schools develop a more coherent and systematic approach to this important aspect of the educational process. These initiatives are variously named, yet the terms schools mainly use to refer to them are environmental education, health education, cultural education, and inter-cultural education (these terms describe four distinct activities as opposed to one consisting of four components). Although the Ministry of Education has yet to grant one or more of these the status of subject and a slot in the timetable (despite the verbal support it regularly offers) interest in them is growing and they are rapidly becoming a distinct and prominent feature of school life (Bagakis 2001; Papakonstantinou 1997). Because of their explicit affective focus and the many similarities they bear to what has come to be known as PSHE and citizenship in this country, it is these initiatives that will be treated here as typical examples of what counts as affective education in Greece.

So far we established that affective education refers to all the arrangements schools and teachers make with a view to promoting the affective development of their students. In addition, we saw how the term has been used by the European Affective Education Network to encapsulate all the activities that serve this purpose in whatever country they are found, and identified pastoral care and PSE (now PSHE and citizenship) and environmental, health, cultural, and inter-cultural education as

typical examples of affective education in England and Greece respectively. The evolution and expansion of these areas will be considered in detail in Chapters 3 and 4, after an examination of the concepts of affect and affective development will provide the backdrop against which this study should be read. First, though, the case will be made for providing affective education in schools.

1.2 The Need for Affective Education

1.2.1 Students' Personal and Social Problems and Their Emotional Consequences Tend to Disrupt the Educational Process

These days the media are filled with reports of student alienation. Poor academic performance, school drop out, vandalism, delinquency, and damaging health practices are only some of the indicators of this trend while poverty, family breakdown, child neglect and abuse, poor parenting skills, and low expectations are just a few of the factors that contribute to it. Growing numbers of children and young people live in 'high risk' families and communities where care, support and security are at best only minimally present. As a result, many children's needs remain unmet, and unhappiness, self-defeating behaviour, aggression, and delinquency are escalating.

Research conducted using the 'Index of Social Health for the United States', which includes rates of conditions such as teenage suicide, dropping out of school, drug abuse, homicide and unemployment, and ranges from 0 to 100 (with 100 being the highest level of well-being), showed that from 1970 to 1992, there was a decrease from 74 to 41 (Miringoff 1994). This means that, in the space of twenty two years, there has been a substantial decline in the overall social health of the American

society. Although there are no comparable data from other countries it is believed that this finding is indicative of what is going on in most post-industrial societies today. This conclusion is supported by accumulating evidence from North America but also Europe which suggests that between 12 and 18 percent of all school-age children suffer from psychiatric disorders (e.g. National Academy of Sciences 1989; Offord et al. 1989). One of the most illuminating studies used the 'Child Behaviour Checklist', an instrument on which adults who know the child well indicate the presence and intensity of each of 118 feelings and behaviours including 'feels worthless or inferior', 'lies or cheats', 'is cruel or mean', 'bullies others', and 'is nervous or tense'. In 1976, 10 percent of all the children included in the study were found to be suffering from emotional and behavioural difficulties so serious that therapy was recommended. By 1989, the percentage of children whose behaviour and emotional development could benefit from therapy had risen to 18 percent (Achenbach and Howell 1993).

These findings have serious implications not only for the families of these children, but also for society as a whole. A growing body of research shows that emotional and behavioural difficulties in childhood are linked to depression, delinquency, antisocial behaviour, substance abuse, and violence later on in life (Kupersmidt and Coie 1990; Loeber 1990; Moffitt 1993). Kazdin (1995) has pointed out that people with a history of aggression with an onset in childhood are more likely than people with no such history to commit criminal acts including murder, rape, robbery, arson, and drink related offences. Robins (1981) argues that conduct disorder is one of the most costly of mental disorders to society, as a large number of children suffering from it become dependent on mental health agencies for the rest of their lives, while a sizeable

proportion are also likely to get involved with the criminal justice system. It would appear that when emotional and behavioural problems are left untreated they tend to escalate and their consequences are devastating for the sufferers themselves, their families, their communities, and society.

Problems of both psychiatric and social nature, including aggression, depression, and school drop out, have been linked with interaction problems such as peer isolation or rejection in childhood (Ladd and Price 1987). It is a well known fact that some children find it more difficult than others to form and maintain relationships. For instance, children with poor conversation skills are not very competent in interaction situations, and as a result tend to be rejected by their peers (Gottman et al. 1975; Putallaz and Gottman 1981). It has also been found that hyperactive, impulsive and inattentive children have problems interacting with peers and participating in group activities (Campbell and Ewing 1990). Some children's social problems are related to poor play skills, that is they find it difficult to share and collaborate, have trouble waiting for their turn, ignore other children's ideas, and tend to demand rather than make suggestions (Webster-Stratton and Lindsay 1999). Social difficulties have also been associated with some children's inability to 'read' social cues (Gouze 1987), and a tendency to misinterpret ambiguous situations as hostile or threatening (Dodge et al. 1986). Socially inept children tend to have inadequate impulse control, find it difficult to manage their anger, are likely to respond to conflict with aggression, and seem unable to think of the potential consequences of their actions (Dodge et al. 1986; Quiggle et al. 1992; Rubin and Krasnor 1986).

It would appear that these children lack the skills and knowledge that are necessary in initiating and maintaining interaction, dealing with conflict in adaptive ways, and regulating negative affect, and without help they are heading for rejection by their peer group (Coie 1990) and persisting social difficulties in adolescence and adulthood (Campbell 1995; Pope et al. 1989), difficulties which, as we saw earlier, can have debilitating consequences for society as a whole. The personal and social problems these children face inevitably go to school with them, and ultimately spill over and affect the educational process. One needs only think of the playground fights, bullying incidents, vandalism, and classroom disruption that are associated with these difficulties to realise that, although the school cannot deal with the root of the problem, it is forced to deal with its consequences. If for no other reason, it is so that the educational process will not be disrupted by students fighting with each other and wasting valuable classroom time with their complaints and acting out that schools should do their best to equip children with the knowledge, understanding, and skills they need in order to form and maintain meaningful relationships, remain calm in stressful situations, deal with conflict, make informed choices, handle their emotions and the emotions of others in constructive ways, and think about the antecedents and consequences of their actions. Having an effective affective education programme in place can minimise the disruption that is generated by the difficulties some children bring with them to school, while at the same time it can serve as a shield protecting these children against the negative developmental outcomes they are heading for.

Of course it can be argued that some of the problems children bring with them to school are so serious and deep-rooted that even the best affective education

programme cannot effect any change. Furthermore, it can be said that long lasting results can only be achieved when the root of the problem (usually adverse home circumstances) is identified and sorted, something which is way beyond what the school can do. Dealing with the manifestations of the problem, the argument goes, might make a difference in the short term but surely the influence of the environment that caused the problems in the first place is more powerful than that of the school and, in the long term, will prevail. Evidence against this argument comes from the literature on resilient children (Rutter 1985; Moskowitz 1983; Werner and Smith 1982, 1992), which talks of children from very deprived backgrounds who surmounted their difficulties and thrived, usually with the help of a caring environment such as a school that became the critical stabilising force in their lives. Resilient children have been found to have social competence, problem-solving skills, autonomy, and a sense of purpose, while the environments that become their refuge are characterised by care and support, positive expectations, and ongoing opportunities for participation (Benard 1993). All of these attributes are at the heart of affective education as defined earlier, so there is plenty of scope to be optimistic that a well designed affective education programme can indeed make a difference in the lives of children, regardless of the problems they bring with them to school.

1.2.2 Students Need Opportunities to Explore Their Value System and Learn

How to Manage Their Emotional Experiences

Children come to school with a wide range of previous experiences. As a result, they have already formed values, attitudes, and beliefs about others based on variables such as age, physical appearance, gender, ethnicity, religion, social class, financial circumstances, etc. These internal moderating states are organised into a powerful

system that filters children's understanding of the world around them and influences their behaviour. Values, attitudes and beliefs have a strong affective component, and a predisposition or readiness for action (Triandis 1971). They are acquired by imitation or learned incidentally rather than as a result of planned instruction, and can be quite persistent and resistant to change (Gagne 1985). It is a legitimate and crucial task of the school through its affective education programme to provide children with opportunities to critically examine and reflect upon their values, beliefs, and attitudes as these are bound to affect the quality of school life, through the way children will treat others, their choice of work and play partners, the contributions they will make to discussions, the ideas they will put in their writing. It is also important that schools are clear about their own value system, and that this system, which should be the result of wide consultation with the whole school community, is well known throughout the school and consistently supported by everyone.

Children also bring to school their feelings and emotions. Children who lead happy, carefree lives come to school full of optimism and eager to engage in the educational process. However, many children come to school nurturing feelings that get in the way of their learning. Some of these children are overwhelmed by stressors such as their parents' divorce, domestic violence, or bereavement, while others are preoccupied by issues such as loss of a favourite pet, arrival of a new baby in the family, or moving house. Although some of the children dealing with these situations are coping well and thriving academically, many are too confused to live up to their academic potential. Some of these children are so preoccupied with their feelings that they find it difficult to pay attention, have trouble following instructions, participate little, fail to complete their assignments, and become withdrawn. Others try to relieve

the tensions by acting out, going off-task, throwing tantrums, fighting, teasing and bullying others, bidding for attention, becoming aggressive and impertinent. In this way not only do they diminish their own academic possibilities but they also disrupt the education of the other children.

It is not only emotions related to their life outside school that interfere with children's learning. Many powerful emotions arise in the school environment, in the playground where friendships are formed and dissolved, in the classroom where successes and failures are experienced, in the assembly hall where praise is given for achievements and moving stories are told. As Beane (1990) has pointed out, affect permeates the entire school as a powerful antecedent, as an aspect of transactions, and as an outcome of the educational process. Liking or hating a particular subject influences children's attainment, finding a task interesting or boring determines the level of effort they put in it, getting along with the teacher helps them focus on their work. Emotions guide students' attention, bias their memory, cause them to change their priorities, and affect their judgement. In a review of over five hundred studies Hembree (1988) concluded that negative affect, particularly fear and anxiety have detrimental effects on many aspects of school performance, while Forgas (1994) has shown that feelings of anxiety, anger, and sadness interfere with the problem-solving ability and diminish one's concentration on learning. Furthermore, in their study of fifty London primary schools, Mortimore et al. (1988) found that in schools that emphasised criticism and punishment, and consequently had high levels of anxiety, students' progress was inhibited. Conversely, schools where an atmosphere of praise and encouragement was provided, and where students seemed to be happy and friendly, had better social and academic outcomes.

School tasks are bound to cause frustration as well as excitement, group activities often create conflict and negative affect, teachers' decisions can please but also upset. Learning does not occur in an affective vacuum. In the course of their school day children experience a wide range of feelings, and are exposed to many different emotional reactions. Affect is a pervasive force that exerts a dynamic influence upon every aspect of school life. Yet, neither the feelings that are created in the school environment nor the emotions children bring to school with them need disorganise their lives and disrupt their education. Children should have the knowledge and the skills they need in order to cope with their emotional states and manage their affective experiences. Unfortunately, lack of these inner resources makes many of them victims of their emotionality. Schools have no choice but to find the time to equip these children with the knowledge and skills that will enable them to take control of their affective experiences. Failure to do this could mean that considerable amounts of valuable teaching and learning time are wasted due to children's emotions interfering with the educational process, and this is bound to have detrimental effects on students' progress.

1.2.3 A Caring School Ethos Has a Positive effect on Students' Progress

Of late, much has been written about the school ethos and its impact on educational outcomes. The term has been variously described but it is usually taken to refer to those features that define the school as a social organisation, namely its culture, values, aims, attitudes, and procedures (Smith 1998). Growing research evidence shows that a positive school ethos is one of the key characteristics of effective schools.

In a major study of secondary schools in inner London, Rutter et al. (1979) found that, when they allowed for differences in students' abilities and home backgrounds, the greatest effect on both cognitive and affective outcomes was the school ethos. This they described as a set of variables including the system of rewards and punishments, student involvement, classroom organisation, expectations of the students, and staff consensus on values and procedures. Mortimore et al.'s (1988) study of primary schools also testified to the significance of the school ethos. Overall, they found that school effects make a far larger contribution to student outcomes than home background. They concluded that schools do make a difference to students' progress and development, and that the difference is substantial. The organisational features associated with better outcomes in this study included an emphasis on praise and rewards rather than criticism and punishment, a positive school and classroom climate, and maximum communication between teachers and students. Of particular relevance to the present work is the fact that research following up Mortimore et al.'s study indicates that the contribution of the primary school to student outcomes is greater than that of the secondary school, and that primary schools can have a significant long term effect on later progress, including GCSE results (Sammons et al. 1995).

Several other studies have found high correlations between indicators of a caring school ethos and positive student outcomes. Accumulating evidence shows that the more positively teachers view their students' abilities, the more valued the students feel, the better they respond, and the harder they work (Coleman et al. 1982; Good 1981; Harter 1988; Matthews 1991). Students who are encouraged to have an impact

on their environment and whose teachers establish good relationships in the classroom have a strong attachment to their school, are committed to learning, and refrain from self-defeating and disruptive behaviours (Eccles and Midgley 1989; Hawkins et al. 1992; Solomon et al. 1992). Feelings of self control and personal responsibility encourage students' creative thinking, foster in them persistence and flexibility, and have a positive impact on their academic achievement (Deci and Ryan 1987; Good and Brophy 1994; Kruglanski et al. 1977; Lepper and Hodell 1989). Conversely, close surveillance, harsh punishments, bribes and threats result in deterioration of both student motivation and performance (Clifford 1990).

Arguably, there is a very close relationship between a positive school ethos and affective education. Most of the components that make up the ethos of a school, including values and attitudes, interpersonal relationships, student involvement, and the reward and punishment system, have high affective loadings, and exert a powerful influence on students' affective development and emotional well-being. It would then appear that an affective education programme that incorporates work in these areas can improve the ethos and subsequently the effectiveness of a school. Over twenty years ago Cartledge and Milburn (1978) conducted a review of several affective education programmes, focusing specifically on those aspects that aim to help students relate more effectively to teachers and peers. They concluded that affective education indeed makes a positive contribution to student progress, and that there is a definite link between improved affective skills and academic achievement. These findings may be in need of an update, still they are in line with the conclusions of the studies discussed above, thus confirming that an effective affective education

programme has a positive effect not only on students' social outcomes, but also on their academic performance.

In summary, affective education is an important and legitimate task of the school because of its reactive and proactive functions as well as development-enhancing potential: not only does it promote the affective development and emotional well-being of students but it also supports them through individual crises at present and equips them with the knowledge, understanding and skills they need to effectively deal with the emotionally-demanding situations they are likely to face in the future. In addition, it can support academic achievement by removing some of the obstacles students' emotional experiences pose to it and by enhancing the ethos of the school.

1.3 The Need to Research Affective Education

In recent years there has been a considerable increase in the attention given to affective education in both England and Greece. A growing body of literature on pastoral care and PSE in the former, and environmental, health, cultural and intercultural education in the latter, the most obvious manifestations of affective education in these two countries, is testimony to that increase, however, the vast majority of what has been written so far is either of theoretical or of practical nature (e.g. Hamblin 1978; Kostopoulos 1989; Marland 1974). There is little empirical evidence to substantiate the theoretical claims that are made, and hardly any effort has gone into documenting the implementation, and evaluating the effectiveness of the proposed practical activities. As a result, we are faced with something of a paradox: there are many elaborate descriptions of what affective education is and

how it should be practised, but very few studies of what actually happens in schools and classrooms.

Increasingly schools in both countries include a number of affective goals in their statement of aims. More and more claim to be striving to promote students' personal and social development, to equip them with sound problem-solving and decision-making skills, to foster in them an appreciation of the dignity and worth of others, to develop their ability to deal with the changing world. Thus goes the rhetoric but what is the reality like? How much impact do these statements have on what actually happens, and what kind of learning experiences are provided in order for all these laudable aims to be achieved? Anecdotal evidence suggests that schools are very similar in the affective goals they claim they support but differ a lot in the way they set about attaining these goals. In Greece the majority do not systematically plan for affective education but expect their affective aims to be achieved in an incidental fashion, mostly through the teaching of the formal curriculum. As for England, they either squeeze a thirty minute PSE session in the weekly timetable and hope that this will suffice, or put a great deal of effort in designing a whole school affective policy but fail to implement it consistently, or use affective education as a euphemism for behaviour management, student control, and reinforcement of rules and regulations.

The situation with regard to what actually takes place in schools in the area of affective education is far from clear, and as a result it becomes difficult not only to identify and disseminate good practice, but also to spot and criticise poor practice. Research is urgently needed to establish what the reality of affective education is, in order to celebrate the good points and recommend improvements in those areas that

would benefit from them. There is also a need to investigate what teachers, students, and parents really think about affective education, how effective they consider current practices to be, and what improvements they would like to see. Several of the teachers that participated in the study that is presented in the second part of this work complained that educational policy and reform tends to be conceived and designed at the top, by politicians and administrators who have little idea of how schools and classrooms actually operate. Research can ensure that the voices of those affected by the decisions made at policy level are heard, and that their needs and opinions are taken into consideration before changes are introduced.

Another reason why affective education needs to be researched is because a vigorous debate is taking place at the moment across the Western world about what schools should do in relation to issues high in affective loadings such as social exclusion, racism, violence, student disaffection, teenage pregnancy, substance abuse, etc. There is a definite expectation that schools should promote positive attitudes and sound values, yet there are competing views regarding what a positive attitude and a sound value are. The type of values and attitudes to be promoted, as well as what is appropriate for the affective development of students and the common good have become the subject of controversy, which has led to tension and confusion (Talbot and Tate 1997). Research can make a significant contribution to this debate by offering valuable insights into what different social groups actually think of these issues, and by investigating how the key stakeholders (students, teachers, and parents) expect the school to address them. Finally, as was discussed earlier, research into school effectiveness has showed that a caring school ethos has positive effects on students' social and academic outcomes. Given that most of the features of the

school ethos have a strong affective flavour, this finding can be taken to indicate a direct link between affective education and school ethos, and an intimate connection between affective education and academic achievement. These conclusions seem logical, they are, however, in need of empirical confirmation. Research is urgently needed to examine the validity of these claims, and explore the avenues whereby the associations suggested by the school effectiveness research come about.

To sum up, although affective education is the subject of a body of literature that has been growing over the years, it is a fairly new and largely unexplored research area. The few studies that have been conducted so far have only mapped the territory, and have offered limited insights into what is actually happening in schools in this area. More research is required to investigate the current practice of affective education in schools and classrooms, to establish what teachers', students' and parents' perceptions of affective education are, to make a contribution to the debate regarding the values and attitudes schools should be promoting, and to provide clear evidence that affective education supports academic achievement.

1.4 The Need to Research Affective Education in the Primary Phase

As mentioned earlier, at first glance there appears to be a plethora of publications focusing on the manifestations of what this study calls affective education, however, a more careful look reveals that hardly any attention has been directed to the reality of affective education as this is experienced by students and teachers, and practised in schools and classrooms. In Greece this paucity of empirical research is characteristic of the field as a whole, in England, however, it is more apparent in the primary sector. Although there have been a couple of studies of affective education in the

secondary phase (e.g. Best et al. 1983; Power 1996), the attention that has been directed towards the work primary schools have been doing in this area is, by comparison, non-existent. Notable exceptions are Lang's (1988) research into the conceptualisation and practice of PSE in the primary schools of seven LEAs, and Best and Curran's (1995) case study of the provision of pastoral care in one junior school, yet both are now becoming dated as the former was conducted in the mid-1980s and the latter in the early 1990s. Affective education in the primary phase is a neglected area in the field of educational theory, too. An extensive search for relevant publications in Greece failed to identify any dealing with this topic, and as for England, with the exception of Lang's collection of papers examining the practice of PSE in the primary school in the 1980s (Lang 1988), and Tattum and Tattum's study of the personal development and social education of young children (Tattum and Tattum 1992), the few publications that exist are either of the 'how-to-do-it' genre, i.e. practical handbooks with lesson plans and activity outlines (e.g. Galloway 1989; Moon 1990), or guides to good practice containing very little in terms of critical analysis (see for example David and Charlton 1987, 1996; Sedgwick 1994). As regards the affective references that abound in the general literature on primary education in both countries, these either fail to go beyond the 'concern for the whole child' maxim, or tend to be worn out slogans about the 'caring ethos of the primary school', or confuse affective education with the various claims about the nature and needs of the developing child the progressive/liberal/child-centred traditions have made over the years. Given this state of affairs it is high time affective education in the primary phase came in for close scrutiny, rigorous analysis and thorough investigation, not only for the contribution such endeavour can make to educational theory but also for its potentially significant implications for school practice. As Best

has aptly put it, 'to explore the concepts we use in both our descriptions and our prescriptions for schooling is more than academic self indulgence. It has the potential to clarify action as well as thought, and to contribute insights which guide and inform educational reform' (Best 1995, p. 3).

Several reasons can account for the dearth of publications on affective education in the primary phase. It could be argued that it reflects the low profile the area used to have - and for some still has - within the educational system. Lack of consensus with regard to aims, objectives, content, and methods of delivery may be another reason, while it can also be the case that the absence of a strong theoretical framework within which to locate a rigorous analysis makes the topic quite difficult to research. The situation is further complicated by the breadth and diversity of the activity that falls under the remit of affective education. In addition, a wide range of concepts have been used in both countries over the years to describe the primary school's concern for the affective development of students, while work with similar aims and common methods of delivery has taken place under various labels at different points in time. It would then appear that there is a real need to investigate affective education in the primary phase, for it is only through an increase in our knowledge about the area that the confusion surrounding it will clear up. Research is required to challenge the assumptions about the nature of affective education in the primary school, to explore teachers', students', and parents' perceptions of it, to classify and analyse the learning experiences that comprise a school's affective education programme, to establish criteria for review and evaluation. The need for this type of research is pressing, for the variation and lack of clarity characterising current practice could be putting effectiveness and student progress at risk. Absence of clear definitions of

good practice for schools to follow might mean that affective education is poorly practised in certain settings, and may even be damaging to students in some instances. It is only through rigorous research that we will arrive at such definitions. There is, therefore, an urgent need for studies that will take up and address the issues described above. The present work is one such study; by looking at the affective education efforts of four primary schools it set out to provide a detailed picture of current practice, clear up some of the misunderstandings in the area, and make a valuable contribution to our understanding of the topic.

1.5 A Brief Outline of the Study's Research Design

It was the shortage of empirical research on affective education in the primary phase and the pressing need to fill this gap alongside a personal interest in both affective instruction and the primary sector that determined the focus of the present study, which looked at the affective education efforts of four primary schools, two English and two Greek. The main research question was: 'what is the state of affective education in the primary school today'? In order to provide a detailed answer to this question a case study approach was adopted, and a combination of research methods and data sources were used. The case study design seemed to be the most appropriate on this occasion, due to the undoubted benefits it provides in terms of supplying rich and illuminating detail about a phenomenon in context. A multiple case study was considered preferable to a single case study, because the examination of differences and similarities across several cases is bound to throw more light on the phenomenon under scrutiny than would be the case otherwise. As for the decision to conduct a cross-national comparison, this was based on the several advantages of comparative studies (discussed in Chapter 5). As affective education is an 'international

phenomenon' (Lang 1995), I thought that approaching it from a cross-national angle will offer more insights into its nature and function than would be available if the study focused on a single county. In addition, I felt it could be useful for both English and Greek educators interested in the area to be given some information on how affective education operates elsewhere, as this can lead to cross-fertilisation of ideas and help distinguish those features of the activity that are system-specific from those that are universal. However, it should be stressed that this is by no means a complete comparison of affective education in England and Greece, as to provide this would require more time, space, and resources than I had at my disposal. Rather, some perspectives are offered which are sufficient only to give a general idea of how the activity is conceptualised and practised in these two education systems.

The study was carried out in four phases. First a series of interviews with selected members of staff in each of the four schools were conducted. This phase was treated as an introduction to each school's efforts in the area, and aimed to get a sense of how those involved in the delivery of affective education perceive and experience it. Then a textual analysis was performed on each school's prospectus, affective policies, relevant schemes of work, lesson plans, teaching materials, and evaluation tools, in order to identify the affective aims endorsed by these schools, the content of the affective learning experiences provided, the methods of delivery employed, and the evaluation techniques utilised. This was followed by a series of observations that were conducted in order to capture the phenomenon in context, that is to establish what actually happens in these schools in the name of affective education. Three classes in each school were selected and observed throughout the day for a whole week each. Informal discussions with the staff during this stage supplemented the

data obtained through the observations, and offered valuable insights into the routines and processes of each school. Finally, the study concluded with a second round of interviews. These were carried out after all the data collected up to that point had been classified and analysed, and aimed at sharing with the staff the findings of the previous phases and inviting their comments. These interviews helped to clarify several points, throw light on the rationale behind the use of certain processes and procedures, clear up misunderstandings, and follow up issues that emerged during the analysis process. Good practice, ethical considerations, the necessity to fill a few gaps in the data, and a need to challenge my own interpretation of the findings rendered this phase necessary. It is recognised that the views expressed during these interviews might reflect the participants' desire to create a favourable impression of themselves and their school rather than genuinely held beliefs and opinions. However, given that the schools' anonymity had been safeguarded at all stages of the research, and that participants were constantly reminded that their views were treated with strict confidentiality, it is hoped that the feedback process served rather than compromised the purpose of the study, and that the objectivity of the results was in no major way affected by the possibility that the respondents were trying to be seen in a 'good light'.

The study was exploratory and descriptive in nature. It sought to shed light upon the current practice of affective education in the primary schools of two countries, and examine how the perceptions, beliefs, and attitudes of those involved in the delivery of the activity shape its outcomes and impact on its effectiveness. By approaching the topic from several different angles and utilising multiple sources of evidence it became possible to arrive at a clearer picture of the phenomenon under examination.

However, this is by no means a definitive study of affective education in the primary schools of England and Greece. Hopefully, this work will convince other researchers of the need to further investigate the area. Future research should seek to replicate and extend the present findings as well as investigate important aspects of the topic (such as students' and parents' perceptions of schools' affective provision) which it was not possible to explore in this study due to time and space limitations. It is hoped that the description and analysis presented here will be of use outside the research community, too. They could prove helpful in informing policy makers of what actually happens in schools in the name of affective education, and this information could have some impact on the policy decisions that are made in the area. The study should also be applicable to schools. It could enable practitioners to examine their own circumstances against those of the schools described here, and identify the factors that assist or impede their own efforts in the area of affective education. By giving due consideration to these factors schools should be able to organise their affective efforts in a more effective way, and consequently improve the quality of the affective provision they offer their students.

1.6 An Outline of the Thesis

Chapter Two puts the study in context. It starts with a brief outline of the major psychological theories of emotion from the turn of the last century to this day, and continues with a discussion of the function of affect. The concept of affective development is considered next, and the chapter ends with an examination of the relationship between affective development and personal, social, and moral development.

Chapter Three begins with a review of the literature on the education of the affect in England (no parallel work was found in Greece). It then proceeds to examine the emergence of pastoral care and PSE, two of the clearest examples of affective education in this country. As these activities appeared in the secondary sector first, and then spread into the primary phase, the focus here is on how they became a distinct feature of secondary education before their expansion in the primary sector is examined in the next chapter.

The first part of *Chapter Four* traces the origins of PSE in the primary school back to the caring role of the elementary school; the preoccupation of early curricula with the formation of character; the infant school tradition; the development of the social sciences and their impact on the education of teachers; the changing social conditions of the 1950s and 1960s; and the Schools Council's primary projects of the 1970s. It then considers the emergence of PSE as a valid and legitimate aspect of the primary curriculum in the mid-1980s, and looks at how the activity developed over the next fifteen years. The second part of the chapter provides a brief history of the Greek primary education system, considers the place of affect in the Greek primary curriculum, looks at the development of activities such as environmental, health, cultural, and inter-cultural education, which bear many similarities to PSE and are the most obvious manifestations of affective education in Greece, and engages with the question of whether there is a basis for a meaningful comparison of the affective efforts of the primary schools of the two countries.

Chapter Five gives a detailed account of the research design and the methods used in this study. Some ontological, epistemological, and methodological issues are considered, the conceptual framework and research questions are presented, the reasons that led to the adoption of the case study approach and comparative

perspective are explained, and the data gathering procedures are described. Information concerning the pilot phase and the process through which the four case study schools were selected is provided next, and then the ethics of the investigation are discussed. Finally, the profile of each school is presented, details regarding the time scale of the research and the data analysis process are provided, and the issue of validity and reliability is addressed.

The first half of *Chapter Six* engages with the questions of how the teachers that took part in this study define affect and whether these definitions impinge on their perceptions of and attitudes towards affective development and education. Three distinct positions were identified. The first sees affect as a potentially destructive force that can lead to an explosion if no appropriate outlet is available, the second holds that unexpressed emotion eventually disappears, and the third argues that affect is mediated by cognition, consequently unpleasant emotions can be managed through the use of cognitive strategies. The other half of this chapter focuses on the affective aims the four case study schools claim to be promoting, and on the content of the affective education they provide. The affective aims include the encouragement in students of high self-esteem; the fostering of empathy, self-awareness, and self-discipline; and the creation of a positive learning environment. As for the content of the affective education provided, this can be organised under three headings, the first of which refers to the self, the second to interpersonal relationships, and the third to the wider world.

Chapter Seven looks at the channels whereby affective education is delivered in the four case study schools. These include specialist courses, the formal curriculum, the ethos of the school, and special events. In addition, the teaching methods used in the delivery of affective education are considered, and the differences in the

conceptualisation and practice of affective education between countries, schools, and teachers are discussed.

Chapter Eight examines the procedures the four schools use in order to monitor the effectiveness of their affective education. The vast majority of the teachers that participated in the study are reluctant to assess the progress their students make in this area, and although some evaluation of their affective education programme already takes place (at least in the two English schools) all four would benefit from developing a more coherent monitoring system. Other areas of the affective provision of these four schools where there is scope for improvement include planning and co-ordination, resource provision, training, involvement of parents and governors, and links with the local community.

In *Chapter Nine* the main findings of the study, already presented in the previous three chapters, are synthesised and further discussed. Some tentative conclusions are drawn, and a call is made for more research into this important yet unexplored area of primary education.

CHAPTER 2: THE PSYCHOLOGY OF AFFECT

2.1 Affect, Cognition, and Conation

One of the key advances in the study of human mind has been the division of mental activity into cognition, affect, and conation. Hilgard (1980) points out that this development occurred in the eighteenth century, with the German philosopher Wolff being one of the first to write about a *facultas cognoscitiva* (knowledge) and a *facultas appetiva* (desire). This idea was extended by Mendelssohn, who distinguished between understanding, feeling, and will, and was followed up by Kant, who used the terms pure reason, practical reason, and judgement to refer to cognition, conation, and affect respectively. This distinction served mainly scholarly purposes, in that it made it easier to study the mind this way. However, the tripartite model was soon taken to extremes, with scholars seeing each faculty as a discrete entity (rather than part of a whole) and in opposition to the others. The interdependence between the three domains was ignored, cognition was deemed superior to the other two faculties, and affect was treated as a disorganising force in need of regulation. This latter view was informed by a rationalistic line of thinking that goes back to Plato and his argument that affect is like ‘a crooked lumbering animal... shag-eared and deaf, hardly yielding to whip and spur’ which only reason can tame and ‘humble’ (Plato c.427-348 BC/1892, p. 460-1). Some of these ideas are still with us today, however in recent years more and more theorists agree that there is a close relationship and dynamic interaction between the three domains, and that, far from being disruptive, affect is as serviceable to us as cognition and conation are (see Fisher et al. 1990). In the present work I am building on this consensus. For study purposes I have isolated and focused on affect, yet I believe that the trichotomy is artificial, and that in real life no domain exists in pure form. Affect, cognition, and

conation are inextricably linked to each other and operate in unison across the whole range of human activity. I also believe that, despite appearing chaotic and occasionally throwing us off balance, affect is a meaningful, adaptive system with important social functions.

2.2 Concepts and Definitions

Much like cognition and conation, affect is a scholarly concept that only rarely enters everyday language. In the emotion literature the term is used as an umbrella to refer to a broad range of affective states including feelings, emotions, and moods (Forgas 2000; Oatley and Nundy 1996). Feeling is the word that is mainly used in real life to refer to affective experience. Feeling is the experiential component of emotion, and can be described as the subjective awareness of one's reaction to a stimulus that is perceived as emotion-inducing (Arnold 1968; Izard 1984). Mood is another word that is widely used in everyday life. Moods have been defined as 'shifting yet pervasive emotional feeling states of varying duration – usually not as intense nor as clearly related to a specific provoking object or situation as is the case with a fully developed emotion' (Wessman 1979, p. 74).

Of the terms that are used to refer to affective experience, emotion seems to be the most popular with theorists and researchers, but also the most difficult to define. Close to a hundred definitions of the term can be found in various textbooks, dictionaries, and other sources (Plutchik 1994). There seems to be a fair amount of consensus regarding the concept's constituent parts, yet theorists disagree over the relative importance of the different components, the order in which they appear in an instance of emotion, and the function they serve. Still, what is characteristic of

emotion is its overall organisation, not any one of its features (Fisher et al. 1990). Kagan (1979) has compared the phenomenon to a molecule of insulin, which has a certain structure that loses its potency if any one of its critical atoms is removed. What is important in emotion is how its different elements relate to each other, and how they operate together as an integrated system.

Emotion can be described as a complex functional whole that includes appraisals or appreciations, patterned physiological processes, action tendencies, subjective feelings, expressions, and instrumental behaviours (Fisher et al. 1990). It could be seen as a process which starts with the perception of an emotion-eliciting event, proceeds with the production of physiological activity such as respiration, muscle tension, or increase in heart rate, is followed by an appraisal of the situation for its appeal, meaning, and implications, and culminates in expressive behaviour such as smiling or frowning, and instrumental action such as the launch of an attack or running away. The last two components are not necessarily present in every instance of emotion. Overt behaviour and action are possible but not essential features of the phenomenon (Arnold 1960; Mesquita and Frijda 1992).

Throughout the present study affect is used as a broad and inclusive term to refer to emotional experience as a whole, while emotion is used to describe an instance of affective experience that comprises physiological, subjective, cognitive, and behavioural components, tends to be intense but brief, serves adaptive functions, and has important social implications. The terms feeling and mood are rarely used, but when they are, feeling describes the experiential aspect of emotion, and mood refers to an instance of low-intensity, generalised, unfocused feeling that tends to last much

longer than emotion. Affective state is a general term that applies equally to emotions, feelings, and moods, while the adjectives affective and emotional are used interchangeably.

2.3 Different Perspectives on Emotion

Emotion has been the topic of debate for centuries, and numerous books and articles have sought to advance our understanding of its nature and function. For his book 'The Psychology of Emotion' Strongman (1996) reviewed approximately 150 theories of emotion. 'Is there any other area of psychology in which so many people have had a go at putting forward a theory?' he wondered (Strongman 1996, p. 232), and went on to admit that he could think of no other. Emotion has attracted the attention of scholars since the ancient times, and has been studied in many different disciplines, including psychology, sociology, philosophy, history, and anthropology. Given that space limitations do not allow for a full summary of all the different emotion theories that have been put forward over the years, the review that follows is necessarily brief and selective. Moreover, it is restricted mainly to the field of psychology, for the emotion theories that have been proposed by psychologists were considered to be more relevant to the topic of this study than those put forward by theorists from other disciplines.

2.3.1 Early Theories

2.3.1a Darwin's Theory

Darwin was one of the pioneers in the study of emotion. He got interested in the emotional expressions of blind children and animals, and his engagement with this topic led to an evolutionary theory of emotions which he presented in the

'Expression of Emotions in Man and Animals' (1872). Darwin argued that the facial expressions, gestures, and postures that characterise emotion are the product of evolution: they are universal, inherited patterns, that develop through maturation, and originally served adaptive functions. Darwin put forward four types of evidence that substantiates his argument about the genetic basis for emotions: first, some of the expressions that characterise emotion, including changes in posture, appear in similar form in many lower animals; second, some emotional expressions such as smiling and frowning appear in infants in the same form as in adults; third, some expressions associated with emotion, including laughter, are identical in those who are blind from birth and those who are normally sighted; and finally, some expressions of emotion appear to be the same in many different cultures and races. The essence of Darwin's theory is that emotions are evolved phenomena, and as such they show continuity from animals to Man and uniformity within the human species. Darwin also believed that although emotions have lost some of their survival value, they still continue to be useful mechanisms. Darwin's theory of emotion went some way towards explaining the phenomenon, yet failed to recognise that there is more to emotion than biologically determined processes.

2.3.1b The James-Lange Theory

Whereas Darwin was interested in the evolutionary functions of emotion and emotional expression, James addressed the somatic aspect of affective experience. The basic assumption of James's theory (James 1884, 1890, 1894) is that the experience of emotion is primarily the awareness of the physiological arousal that is triggered off by the perception of an emotion-eliciting stimulus. In order to experience an emotion we must first experience the more or less automatic changes

in our bodies that occur in response to an exciting situation. In other words, we feel sad because we become aware of ourselves crying, and we are afraid because we tremble. In James's theory an emotion is the outcome and not the cause of physiological arousal: 'the bodily changes follow directly the perception of the exciting fact, and [...] our feeling of the same changes as they occur IS the emotion' (James 1890, p. 449, capitals his). Around the same time James put forward his theory of emotion Carl Lange, a Danish physiologist, came up with a similar proposition. He, too, asserted that the experience of emotion is produced by feedback to the brain from the physiological changes that are set in motion by the perception of an emotion-inducing event (Lange 1885/1922). Due to their remarkable similarity the two theories have come to be known as the 'James-Lange' theory. With its insistence that the bodily changes come before the experience of emotion, the James-Lange theory is at variance not only with most other theories of emotion but also with common sense. As a result, it was severely criticised and has not been very influential in the field.

2.3.1c The Cannon-Bard Theory

One of the strongest critics of the James-Lange theory was Walter Cannon, a physiologist at the University of Chicago. Cannon's (1927) objection was that the physiological changes associated with various emotions often resemble each other so much that, based on their feedback alone, the individual should not be able to say with any certainty which emotion is being experienced each time. This observation, coupled with the belief that the bodily changes and the experience of emotion occur simultaneously, formed the basis of Cannon's perspective on emotion, a perspective which was expanded by Bard (1934) and is now referred to as the 'Cannon-Bard'

theory. Years of experimenting in the hope of providing evidence that each emotion is indeed accompanied by distinct physiological patterns, a finding that would refute the Cannon-Bard argument that, based on bodily changes alone, we cannot distinguish between emotions, have failed to reach any definite conclusions (Hilgard et al. 1979; Shott 1979). On the contrary, Schachter and Singer (1962) have found that the same physiological changes (increase in heart rate and palpitations) can be experienced as anger or euphoria depending on the conditions surrounding the arousal. It would then appear that what constitutes an emotion is not so much the experience of bodily changes but the individual's interpretation of these changes as an instance of a particular emotion, a point which Cannon and Bard, like Darwin, James, and Lange before them, seem to have missed.

2.3.1d The Psychoanalytic Perspective

In psychoanalytic theory emotion is seen as a dynamic force that affects both cognition and behaviour, and requires a fair amount of effort and resources to keep it in check. Freud's views on emotion, or affect as he preferred to call it, were largely influenced by his experience of treating disturbed persons, consequently his chief focus was negative affect, mainly anxiety and fear. According to Freud affect is a form of energy that seeks expression (Freud 1926/1959). If it is repressed or inhibited, as a result of conflict in the unconscious, and cannot be expressed in a healthy way, affect will find alternative expression, usually in the form of a neurotic symptom such as phobia, obsession, or compulsion. Freud believed that these disturbances serve as a safety valve that lets off the pent-up psychic energy when it becomes intolerable. The analyst can cure the patient of the symptoms by helping her discover in the unconscious the reason for the repression, and the meaning of the

repressed affect. This is achieved through free association, dream analysis, hypnosis, and cathartic work. Freud's views on emotion are still popular with psychoanalysts, yet they have failed to impress the academic community due to lack of convincing empirical evidence to support them, and also because they are incompatible with most other emotion theories.

2.3.1e The Behaviourist Perspective

Like James, Lange, Cannon, and Bard, the behaviourists also focused on the somatic sensations that accompany emotional experience. Watson defined emotion as '*an hereditary "pattern-reaction" involving profound changes of the bodily mechanisms as a whole, but particularly of the visceral and glandular systems*' (1919, p. 195, italics his). He then explained that by 'pattern reaction' he meant that the different features of emotional response are characterised by constancy and regularity, and tend to appear in the same order every time a given emotion-eliciting stimulus is presented. Watson examined the emotional reactions of newly-borns, and concluded that there are three primary types of emotional reaction: fear, rage and love. In his view, emotional responses are inherited, yet they can be modified by learning. Watson believed that it is possible to set up strong associations between pre-existing, unconditioned emotional reactions and new, previously neutral stimuli, and sought to illustrate this in the study of 'little Albert' (Watson and Rayner 1920). Although Watson offered some interesting insights into the biological correlates of emotion, overall the behaviourist perspective is neither convincing nor complete. By reducing emotion to a set of physiological responses, and overlooking the role of cognitive processes in the generation, experience, and expression of the phenomenon, the

behaviourists posed more questions than they answered and, as a result, their views were soon set aside in favour of more comprehensive theories of emotion.

2.3.2 Contemporary Theories

2.3.2a The Evolutionary Perspective

Some of the current theories of emotion have drawn extensively on Darwin's contribution to the field. Building on and expanding the evolutionary perspective, Ekman (1992), Izard (1971, 1977, 1991), Plutchik (1962, 1980), and Tomkins (1962, 1963, 1970) have argued that a set of basic emotions (including fear, anger, disgust, joy, sadness and surprise) or the capacity to develop them is part of our evolutionary heritage. According to these theorists emotions are associated with our species' primitive biological responses to the environmental problems we have encountered in the course of our evolutionary history. Over the years many of these responses have developed into a communication system which operates through the facial expressions that accompany emotion. Izard (1977) postulates that the facial expressions of the primary emotions are genetically programmed, show some continuity between animals and human beings, and are recognisable in most cultures. Ekman's (1972) and Izard's (1971) investigations confirmed this proposition: they showed that certain emotions 'have the same expressions and experiential qualities in widely different cultures from virtually every continent of the globe, including isolated preliterate cultures having had virtually no contact with Western civilisation' (Izard 1977, p. 6). Yet, despite the evidence for the biological basis and universality of some emotional expressions, the influence of learning and experience should not be underestimated. Ekman and Friesen (1969a, 1969b, 1975) coined the term 'display rules' to refer to the way in which the culture one is raised in impinges on

the expression of emotion. Depending on what is considered culturally appropriate in a particular social context, people might minimise the display of genuine feeling, exaggerate how they feel, hide their feelings behind a neutral expression, simulate the experience of a feeling they do not have, or cover a felt emotion with an expression associated with an altogether different emotion (Ekman and Friesen 1975). Display rules aside, Ekman's and Izard's findings seem to provide enough evidence for the universality of facial expressions of at least a small set of basic emotions. However, like Darwin's theory before it, the contemporary evolutionary perspective has a major limitation, i.e. it focuses exclusively on external, observable signs, and pays little attention to the contribution of internal processes, most notably cognition, to the experience of emotion.

2.3.2b The Cognitive Perspective

All of the theories presented so far could be described as somatic, in that they regard bodily changes to be the most prominent feature of emotion. Some of them acknowledge that cognitive processes also play a part in the elicitation and experience of emotion, yet overall the role of cognition is seen as secondary. Cognitive theories on the other hand stress that, although physiological arousal is a necessary part of affective experience, it is actually the interpretation of this arousal that determines what we feel, therefore cognition rather than biology is the key to understanding emotion (Arnold 1960, 1968, 1970; Frijda 1986; Lazarus 1982, 1984, 1991; Mandler 1975; Oatley 1992). The origins of this idea can be found in the thought of Aristotle, Epictetus, and Thomas Aquinas, but in the twentieth century it was the pioneering work of Magda Arnold that put cognition firmly on the emotion theorists' agenda.

Arnold argues that a sequence of emotional experience begins with the perception of an emotion-eliciting event, proceeds with the appraisal of how this event may harm or benefit us, and culminates in the subjective experience of emotion, which is accompanied by physiological arousal and, in some cases, overt action (Arnold 1960). Appraisal is the critical element in this sequence. Arnold defines the term as a direct, immediate, intuitive evaluation of an object or situation as 'good or bad, pleasurable or dangerous for us' (Arnold 1960, p. 175). She points out that appraisal differs from the perception of the emotion-eliciting event: 'to know or perceive something and to estimate its effect on us are two distinct processes' (Arnold 1960, p. 176). Appraisal complements perception and gives rise to an impulse to act: '[f]ollowing upon perception and completing it, appraisal makes possible an active approach, acceptance or withdrawal, and thus establishes our relationship to the outside world' (Arnold 1960, p. 176). While Arnold regards appraisal to be a rapid evaluation of the emotion-eliciting event, she believes memory to play an important part in it, too. 'In interpreting a situation, we do not merely know it as it is here and now' she argues. 'We remember what has happened to us in the past, how this thing has affected us and what we did about it. Then we imagine how it will affect us this time and estimate whether it will be harmful' (Arnold 1970, p. 174). Arnold distinguishes between primary and secondary appraisal. It is primary appraisal, the automatic, non-reflective estimate of the situation, that arouses emotion. Secondary appraisal, which involves reflective, rational judgement, follows and either confirms or corrects the primary appraisal. When the latter happens, the emotion stops or changes, notes Arnold, and gives the example of the child who gets scared on seeing something that looks like a ghost, yet his fear gives way to relief when he realises that the 'ghost' is only a white sheet flapping in the wind (Arnold 1960).

One of the most serious criticisms of the cognitive approach came from Zajonc, who challenged the assumption that 'affect is postcognitive' (Zajonc 1980, p. 151), and claimed that although affect is always present as a companion to thought, the converse is not true for cognition. According to Zajonc 'to arouse affect, objects need to be cognized very little - in fact minimally' (Zajonc 1980, p. 154). In his defence of the cognitive paradigm, Lazarus (1982) argues that Zajonc's position is based on a flawed definition of cognition. He points out that Zajonc equates the cognitive activity in appraisal with intentional, conscious thought, yet, in Lazarus's view, appraisals do not have to be deliberate, and cognition should not be equated with rationality. Emotional responses do not require lengthy processing of information; they can be instantaneous and non-reflective, yet they are never detached from or independent of cognitive appraisal. As Cornelius (1996) has pointed out, the difference between the two positions boils down to how the terms cognition and appraisal are defined. Zajonc does not dispute the fact that *some* processing of information is necessary for emotion to occur; he just argues that this processing is minimal. When cognitive theorists talk about appraisal, they are describing a very similar type of processing: rapid, automatic, and only of the features of the situation that are essential for the subject to estimate the implications for her well being. They prefer to call this appraisal and consider it a kind of cognition, while Zajonc does not. Thus the dispute is largely definitional.

By drawing attention to the role of appraisal in the experience of emotion, cognitive theorists provided the missing link in the chain of events that make up emotion. This contribution notwithstanding, the cognitive perspective is still far from being a complete theory of emotion as it overlooks the social underpinnings of the appraisal

process, and fails to recognise that emotions are predominantly social constructions and cannot be understood outside the social context in which they are experienced.

2.3.2c The Social Constructivist Perspective

Central to the social constructivist perspective is the notion that emotions are cultural phenomena and serve primarily social functions (Armon-Jones 1986a, 1986b; Averill 1980; Coulter 1979; Harre 1986). Social constructivists agree with the cognitive theorists that emotion is a person's response to her interpretation of a situation, but add that interpretations are charged with social meaning, guided by cultural norms, and determined by variables such as gender, class, ethnicity, religion, etc. The expression of emotion in particular seems to be shaped by cultural expectations: people tend to vent their emotions, even powerful ones, in the ways prescribed by their culture (Shott 1979). The majority of social constructivists do not dispute the universality and continuity of certain emotions, yet point out that the variation between societies and historical eras in the way emotions are experienced and expressed indicates social acquisition (Harre 1986; Heelas 1986; Newton 1998; Lutz 1986, 1988). Anger, for example, might be universal in that it has been found to occur in every part of the world throughout the history of the human species, yet the events that trigger it off and the ways in which it is expressed vary widely from period to period and culture to culture. Rather than being an instinctive, pre-programmed response, emotion is 'a social, interactional, linguistic, and physiological process that draws its resources from the human body, from human consciousness, and from the world that surrounds the person' (Denzin 1984, p. 31). Emotion is characterised by attitudes, judgements, and desires, the content of which is determined by cultural beliefs and moral values (Armon-Jones 1986a). Even the

labelling of emotion is a social act: we learn what is meaningful in our culture (I am upset because I failed my driving test), recognise social consensus (if everyone around me is laughing I, too, must be amused), and act out cultural scenarios (I got promoted, I should feel happy) (Rosenberg 1990). Every culture has its own distinctive patterns of emotion, and all those raised in it are socialised in recognising and using these patterns from a very young age.

One of the leading figures in social constructivism is Averill. For Averill 'emotions are not just remnants of our phylogenetic past, nor can they be explained in strictly physiological terms. Rather, they are social constructions, and they can be fully understood only on a social level of analysis' (Averill 1980, p. 309). Averill accepts that emotions may have biological components, yet argues that the way the different constituent parts come together to form an emotion is determined by social factors and not by evolution. He sees emotions as institutionalised ways of interpreting and responding to different situations, and believes that they consist of expressive reactions, physiological responses, instrumental acts, and subjective experiences. The organisation and co-ordination of these elements is governed by social rules, the acquisition of which is part of the socialisation process. (Averill 1984). Averill maintains that emotional development, which he defines as the internalisation of the social norms related to emotion, starts in infancy and continues throughout the life span. He notes that emotional reactions often seem to proceed automatically, yet argues that one should not overlook the amount and kind of prior experience that is required for the proper enactment of an emotional role (Averill 1980).

Armon-Jones (1986a) points out that there are two versions of social constructionism. The strong version claims that all emotions, including the so-called primary or basic ones (Izard 1978; Tomkins 1962), are sociocultural products rather than natural states or modifications thereof, consequently, the similarities between natural responses and emotions are incidental. The weaker version, which Armon-Jones considers to be more plausible, holds that emotions are affected by sociocultural factors yet acknowledges that there is a limit to the influence these factors can exert on emotional experience. This form of social constructionism also accepts the existence of a small number of natural emotion responses. As Strongman (1996) has argued, biology forms a substrate that gives emotion its potential but does not determine it. Emotions such as joy or fear may occur naturally in early childhood, yet by adulthood their character has significantly been altered due to sociocultural influences.

With its consideration of emotion at the biological, cognitive, and social level of analysis, the weak version of social constructivism has made a stimulating and worthwhile contribution to our understanding of the nature and function of emotion. Arguably, this is a broad and comprehensive theory, and the empirical evidence that has been used to support its main assertions is both substantial and convincing (e.g. Averill 1980; Hochschild 1983; Lutz 1986, 1988).

2.4 The Functions of Emotion

Averill (1980) argues that rather than being remnants of previously serviceable habits, emotions continue to serve adaptive functions today, and one of the tasks of theory is to offer insights into these functions. Fisher et al. (1990) point out that there

is a broad consensus among contemporary emotion theorists and researchers regarding the function of emotions. In contrast to earlier views that equated emotion with arousal, held that emotions are disruptive to cognition, and saw emotions as primarily subjective feelings, the dominant view today is that emotions are organised, meaningful, generally adaptive action systems that steer people towards behaviours that meet important needs and motivate development toward effective action.

Emotions have been shown to serve four main functions. First, they are inextricably linked with motives. Many theorists claim that emotions constitute a major motivational force that influences what we perceive, what we remember, what we think, and what we do (e.g. Izard 1977, 1984; Leeper 1948, 1970; Tomkins 1970).

Emotions motivate us to approach situations that we perceive as pleasurable or beneficial, and avoid situations that look harmful or dangerous. As Smith and Lazarus (1993) have put it, emotions prepare and mobilise us 'to avoid, minimise, or alleviate an appraised harm, or to seek, maximise, or maintain an appraised benefit' (Smith & Lazarus 1993 p. 234). We run to escape a feared object, rush to the side of those we love, shy away in embarrassment. Because emotions can dominate consciousness in a way that thoughts cannot, Kagan (1979) argues, they keep our minds focused on the desires and events of the moment and direct us to find ways to maintain the pleasant feelings and eliminate the unpleasant ones.

Another function of emotions is communication (Buck 1984; Darwin 1872; Izard 1977; Plutchik 1962, 1980). Emotions notify ourselves and others of goals and expectations, communicate intentions, needs, and wishes, point to threats, dangers,

and emergencies. Mayer and Salovey (1997) believe that '[e]motion serves as an alerting system essentially from birth. The infant cries when it needs milk, warmth, or other care, and laughs in response to smiles and other pleasures' (p. 12). From the very start, emotions operate as an effective communication system that signals important changes in the person, the environment, and the situation.

Emotions have an evolutionary function, too (Darwin 1872; Plutchik 1962, 1980). They are coping mechanisms that increase our chances of survival when faced with emergency events in the environment. Emotions prepare the organism, by, for example, increasing the heart rate, to perform more efficiently actions such as running that can enhance the individual's ability to survive (Rolls 1990). Anger is a case in point. As Izard points out, 'anger mobilizes energy for action, induces a sense of vigor and self-confidence, and thereby makes individuals more capable of defending themselves' (Izard 1991, p. 243). In addition, '[e]motions serve as signals that prioritise particular goals. Thus fear (or anxiety) prioritizes safety. It stops the current action, makes ready a response repertoire of wary vigilance and avoidance, and devotes attention almost exclusively to issues of danger' (Oatley and Nundy 1996, p. 268). There is no more powerful motivation to take care of the self and seek security than fear, argues Izard (1991). Fear causes us to stop and think about the risks and dangers in the environment, hence, it is not only adaptive, but also essential to well-being and happiness.

Finally, emotions serve social functions. Zajonc (1980) believes that affect is 'the major currency in which social intercourse is transacted' (Zajonc 1980, p. 153), while de Rivera (1984) claims that emotions develop as a result of their adaptive function

in relationships. In a similar vein, Rolls (1990) argues that communicating emotional states enhances the stability of social groups and facilitates social bonding, by, for example, reducing fighting and promoting attachment relationships. Kagan has proposed that emotions form the bases for whatever moral standards are universal. In his view, many of the virtues celebrated help to control unpleasant emotions, for example 'the capacity for empathy with the plight of another lies at the root of ethical demands for justice and the control of aggression' (Kagan 1979, p. 69). Armon-Jones has come to a similar conclusion. Echoing Cooley (1902/1964), who argued that many of our fears are actually social fears, she points out that certain fears are 'instrumental in sustaining social values' (Armon-Jones 1986b, p. 63). This point has also been made by Cornelius (1996), who notes that children quickly learn to fear naturally occurring dangers, but most of them also acquire fears of forgetting to do their homework or interacting with morally suspect individuals. Such fears, argues Cornelius, keep children out of harm's way, but also in their place. Similarly, Izard points out that, nowadays, fear is not simply of physical objects and injury. One is also afraid of losing those she loves, or her job, and '[e]ven more frightening can be the threat of loss of esteem and love, including self-esteem and inner-directed affection' (Izard 1991, p. 303). Fear then helps us take appropriate action to avoid these dangers. Shame, guilt, and embarrassment can also be seen as emotions that regulate social behaviour and help maintain social norms. 'To the extent that the experience of such emotions is aversive for the individual, it serves the purposes of punishing him or her for the transgression and of signalling to others that the breach is recognised by the individual, who thereby affirms his or her commitment to the standard that has been transgressed. The experience of emotion can therefore be seen

to serve the function of preserving the moral order of society', argues Manstead (1991, pp. 357-8).

2.5 Affective Development

Broadly speaking, there are two views on affective development: the nurture view and the nature view. The former holds that emotions are not innate or pre-programmed to any great extent, but rather develop gradually, as a result of cognitive sophistication and social interaction. According to the latter, emotions are part of our biological make up and as such they either appear at birth or emerge unaided at pre-determined points in infancy and childhood. The nurture view is espoused by many theorists including Lewis, who argues that emotional development is a function of maturation, socialisation and cognitive development (Lewis 1993), and Averill, who believes that emotional development involves the acquisition of the social norms and rules that provide emotion with its meaning (Averill 1984). The nature view is held mainly by the proponents of the evolutionary tradition, such as Izard, who claims that emotions 'are pre-programmed on a biological clock and [...] their time of emergence is largely a function of the maturation of their underlying neural substrates and of the substrates of the cognitive and motor functions that subserve the motivational component of these emotions'. Izard acknowledges that 'even a biological clock can be speeded up, slowed down, or rendered defective by trauma, deprivation, and many less dramatic circumstances', yet he believes that 'under reasonably normal circumstances, all the emotions emerge on schedule, and on emergence, each one is prepared to respond to a limited set of incentive events without any conditioning or learning experience' (Izard 1984, pp. 28-9).

2.5.1 Models of Affective Development

Many theorists believe that emotions gradually become differentiated either from an initial state of generalised excitation or from two states, a positive and a negative. This view began with Bridges's (1932) classic study of affective development in babies. After observing 62 infants in the Montreal Foundling and Baby Hospital, Bridges found that in the first two years of life emotions develop in six stages. First, there is general agitation or excitement, which is the only emotion identifiable at birth. Then, by three months, the initial excitement becomes differentiated into distress and delight. By six months a further differentiation has taken place, that of distress into anger, disgust, and fear, and by the time of their first birthday babies can also experience elation and affection. By eighteen months the first signs of jealousy have appeared, and, finally, by twenty four months the emotion of joy has emerged. Although her observations suggest that in the first two years of life affective development can be assigned, at least partly, to maturation, Bridges notes that '[e]motional behavior and development are very much determined by particular events and experiences and the routine of living' (Bridges 1932, p. 341). As the child grows older, opportunities for learning increase, and consequently it becomes harder to determine how much, if any, later emotional differentiation can be attributed to maturation (Hilgard et al. 1979).

An updated and extended version of Bridges's model has been put forward by Lewis (1993). Lewis believes that at birth children are able to experience and express distress and pleasure, but also interest. By three months, joy, sadness, and disgust become identifiable, and somewhere between two and four months anger emerges. Surprise also appears in the first six months of life, and between seven and eight

months fearfulness arises. Lewis notes that the emotions that emerge in the first eight or nine months of life are those called primary or basic by theorists such as Izard (1978) or Tomkins (1962). He also points out that cognitive processes, limited though they may be, play a significant part in the emergence of these early emotional states. A new class of emotions including embarrassment, empathy, and envy, the so called 'self conscious' emotions, appear sometime in the second half year of life, following the emergence of consciousness, or objective self awareness. Then, at around two years of age, when children have become capable of evaluating their behaviour against some standard, another set of emotions, the 'self conscious *evaluative* emotions' including pride, shame, and guilt arise. According to Lewis, emotional development is, to a large extent, completed by the age of three. There is space for elaboration and expansion thereafter, yet the basic structures needed for this have already been formed in the first three years of life.

A third model of affective development has been proposed by Saarni (1988). Saarni believes that developmental change occurs through assimilation and accommodation, and argues that earlier development is integrated within subsequent developmental processes. In her view, the first four months of life are characterised by the 'biology of affective experience'. The very first emotion-related expressive behaviours displayed by the infant are reflexively activated, yet soon these reactions become coordinated into simple emotional states which are triggered off by increasingly specific objects and events. As the infant grows she develops self-awareness, and, as a result of that, she becomes conscious of her emotional reactions. By the end of the first year of life the range and type of emotions the infant can experience have considerably increased, and so has her ability to encode their meaning and appreciate

their impact. Between one and two the symbolic schemes that support the understanding of past and future develop, and, consequently, young children can store emotion-related memories, and anticipate emotion-eliciting events. At the same time, as a result of their exposure to and participation in social interaction, children's appreciation of the antecedents and consequences of emotion expands, and starts to influence their behaviour. Saarni points out that, as years go by and their cognitive development proceeds, children become increasingly knowledgeable and highly skilful at dealing with their emotions, and they actively try to understand the psychological and behavioural reactions of others as these impinge on and are influenced by the children's own affective experiences and responses.

2.5.2 Research into Affective Development

Research into the emotional life of children has offered some interesting insights into the way affective development proceeds in the first eight years of life. From a very young age children use their developing understanding of emotions to guide their behaviour. A case in point is their use of social referencing in contexts of uncertainty: when faced with an ambiguous situation, children tend to search the face of the caregiver for emotional information that will help them make sense of what is going on, and decide what action to take. The ability to use social referencing effectively is already well established at twelve months (Sorce et al. 1985). By the age of three, children have considerable insights into their emotional states, use affective terms quite frequently in their talk, and can discuss the cause of emotions in a variety of contexts (Bretherton and Beeghly 1982; Dunn et al. 1987). Three-year-olds are also able to 'read' other people's feelings, and can identify the situations that give rise to different emotions (Borke 1971). At approximately the same age, children start to

understand the mediating role of desires and beliefs in the experience of emotions such as happiness and surprise, namely they become aware that being happy is a function of the match between what one wants and what one gets, while being surprised is the result of a mismatch between what one believes to be the case and what actually is the case (Hadwin and Perner 1991; Wellman and Banerjee 1991). Somewhere between three and four children start using the display rules of minimisation and substitution, that is they suppress an affective reaction they would prefer to hide, and put on an expression associated with an emotion that is more appropriate in the particular social context (Cole 1986). By the age of four children start realising that external expressions of emotion may not coincide with internal emotional experiences, i.e. sometimes there is a discrepancy between apparent and felt emotion (Harris et al. 1986). Four-year-olds are also sufficiently aware that most affective reactions are the result of social interaction, and are quite capable of selecting appropriate strategies to ameliorate negative affect in peers. These strategies are mainly physical (e.g. hugging the child) for sadness and distress, and mostly material (e.g. giving something to the child) for anger (Fabes et al. 1988).

By the age of five children have become quite skilful at identifying the causes and consequences of basic emotions such as happiness, anger, and sadness (Russell 1990), and at around six they start to realise that it is possible to control their feelings, although the regulation strategies they are likely to use at this stage are very basic, for instance they may try to change the situation that provoked the unwanted emotion, or their responses to it (Harris et al. 1981). Six-year-olds seem to be quite aware that they might need to hide a felt emotion in order to maintain self-esteem, avoid further trouble or worse consequences, and spare other people's feelings

(Saarni 1979). Furthermore, they are likely to simulate emotion they do not really feel so that they can get attention, make someone feel sorry for them, and get help. However, children think it is acceptable to show how they really feel when their emotions are very intense, when they are sick or injured, when they are with parents or friends, and when unusual misfortunes have occurred (Saarni 1989). At around six children also realise that they can control the psychological impact of stressful events by manipulating their affect, for example they may try to think happy thoughts in order to distract themselves from the pain involved in a medical situation (Band Brotman and Weisz 1988). Between six and seven, children's emotion attributions become less outcome-oriented and more morally oriented. Six-year-olds start judging emotional states in relation to moral standards, and realise that getting what you want does not necessarily make you happy when a moral transgression has been committed in the process (Nunner-Winkler and Sodian 1988). Finally, between seven and eight children become increasingly aware that a given event may provoke two different and potentially conflicting emotions (Harter and Buddin 1987), and by the age of eight they are impressively sophisticated in their understanding of the emotional concepts of pride and shame (Harter and Whitesell 1989), know that they can alter the way they feel by changing the direction of their thoughts (Harris and Lipian 1989), and display an increasing capacity for empathic engagement with others' affective experiences (Strayer 1989).

2.5.3 Affective Socialisation

One of the conclusions research into emotional development has led to is that children quickly learn to recognise, understand, and interpret their emotions and the emotions of others, as a result of their participation in social interaction (e.g.

Malatesta and Haviland 1982; Saarni 1989; Sorce et al. 1985). Their affective development is shaped by the values, attitudes, and behaviours of the social group they are raised in, and determined by the emotional experiences they are exposed to. Cultural norms and social learning affect the experience and expression of emotion in significant ways. Many emotional behaviours such as crying or laughing may be biologically determined, yet the choice of time and place to engage in them is influenced by learning. We may not have to learn how to feel angry, but we learn what to get angry about, and how to express our anger. From a very young age, through their interaction with socialising others, children learn the rules and guidelines that apply to the experience and expression of emotion in their culture. The way they feel and express their feelings is the result of socialisation, which, by definition, occurs within relationships (Saarni 1999). It is through socialisation that socially constructed meanings for emotions vis-à-vis situations are shared with and passed on to the younger members of each culture (Lindesmith et al. 1999). Relationships with parents, siblings, other kin, peers, teachers, and extra familial caregivers are probably the most common relational patterns within which children learn how cultural norms and social variables such as status, intimacy, gender, and age influence the experience and communication of emotion (Saarni 1999). Parke (1994) has put forward a tripartite view of emotion socialisation. According to this model, parents socialise emotion in their children by casually exposing them to social interaction, by direct teaching and coaching, and by providing them with appropriate opportunities to experience and talk about emotion. Brenner and Salovey (1997) argue that teachers socialise emotion in the same ways. Saarni (1999) notes that parents also model emotional behaviour that children subsequently imitate, and reinforce their children's emotional performance, while children tend to internalise

their parents' feelings and behaviours through the unconscious processes of identification.

Saarni believes that one of the key aims of socialisation is the promotion of emotional competence, which she defines as the demonstration of resilience and self-efficacy in emotionally arousing encounters. According to Saarni, an emotionally competent individual possesses the following skills: awareness of her emotional states; ability to discern others' emotions based on situational and expressive cues; effective use of the vocabulary of emotion and expression terms commonly used in her culture; capacity for empathic and sympathetic involvement in others' emotional experiences; understanding that inner emotional experience does not necessarily coincide with outer expression; ability for adaptive coping with negative affect; awareness that relationships are influenced by the degree of emotional immediacy and reciprocity displayed by each partner; and capacity for emotional balance, which entails acceptance of one's affective experience, and living in accord with her personal theory of emotion. Saarni believes that it is through interaction, mostly with parents but also with siblings, peers, and others, that children acquire these skills, and become socialised into their culture's emotion-related beliefs, values, attitudes, and expectations. However, in her view, socialisation is a two way process: rather than being passive recipients of their parents', siblings', or peers' messages, children participate in their own socialisation through the influence their actions and reactions exert on others' behaviour. Furthermore, children's developmental level greatly affects what they acquire, imitate, or identify with, and how effectively reinforcement functions. This point echoes Elkind (1979), who argued that cognitive immaturity restricts children's capacity to understand the implications of certain emotional

situations in the same way adults do, as is the case with events evoking grief or remorse, the appreciation of which requires cognitive abilities that are not available until late childhood. Harris (1989) has also concluded that affective understanding, and consequently emotional competence, develops in conjunction with cognitive sophistication. It would then appear that affective development is inextricably linked with cognitive growth, yet, as will be shown next, it is also part of a larger process that includes personal, social, and moral development.

2.6 Affective Development vis-à-vis Personal, Social, and Moral Development

2.6.1 Affective Development and Personal Development

There is a close relationship between affective development and personal development (Saarni 1999). Personal development is concerned with the evolution of the self, a concept used to refer to the qualities and characteristics that define a person both as the subject of experience *and* as the object of knowledge (Miell 1995). Emotional experience is not possible until the self has come into existence. Without a conscious awareness that it is the self that is having the sensations and making the evaluations that constitute a particular emotion, affective experience is inconceivable. On the other hand, the development of self seems to be strongly influenced by emotional development. Denzin (1984) notes that, in many significant ways, persons are the emotions they feel. In his view, because emotions are with us at all times, contextualised and interwoven through our thoughts and actions, they reveal the self to itself in ways that pure reflection and thinking cannot. '[T]o understand and reflect on how this being called human is, and how *it becomes what it is*', Denzin argues, 'it is necessary to understand how emotionality as a form of consciousness is lived, experienced, articulated, and felt by persons' (Denzin 1984, pp. 278-9, italics his).

The relationship between emotional and personal development is reciprocal rather than unidirectional. On the one hand affective development is dependent on the development of self, but on the other emotional experience exerts a powerful influence on personal development. As we saw earlier in this chapter, one of the main functions of emotion is to motivate, organise, and sustain cognition and action. Emotions make a major impact on the way we think and act, and, consequently, on our personality. Izard (1993) argues that the repeated experience of the same emotion tends to organise thoughts and behaviours in similar ways each time, and recurring patterns of emotion, cognition, and action sequences lead to the development of a characteristic way of responding, i.e. a personality trait. He also notes that personality development is influenced by individual differences in emotion activation thresholds and in the intensity with which particular emotions are experienced. Fischer et al. (1990) point out that these effects are discernible in phenomena as diverse as facial expressions, attachment patterns, and personality disorders, and add that many personality constructs are closely related to specific emotions, for example depression to sadness, anxiety to fear, and security to happiness. It appears that emotions can have considerable effects on personality, yet the reverse is also possible, that is personality can impinge on affective development by predisposing the individual to feel and express emotion in certain ways. The conclusion therefore should be that there is an interdependence between emotional development and personal development, and, consequently, advances in one area are bound to have important ramifications for the other.

2.6.2 Affective Development and Social Development

Many authors have emphasised the importance of social interaction as the background against which all emotional experiences should be examined (e.g. Armon-Jones 1986b; Denzin 1984; Harre 1986). Emotions are social processes and as such they are embedded in relationships. It is in the company of others that the self comes to understand what it means to feel happy, sad, or angry, when and in what ways to express emotion, how to manage affective experience. Lindesmith et al. (1999) point out that emotional terms and labels are interactional words. They also note that we can never have a completely private emotion, nor can we have an emotion that is not felt in the real or imagined presence of others. This point has also been made by Strongman, who argues that, '[f]or the most part, the stimuli for emotional reactions come from other people and emotion occurs in the company of others. Even if emotions are generated by memories these are often of other people or of the impact they have had on us' (Strongman 1996, p. 144). Strongman also claims that '[o]ur emotional expressions provide stimuli to other people who respond by observing, judging, classifying and sometimes giving an "answering" expression' (Strongman 1996, p. 144).

Emotions do not occur in a social vacuum, neither does affective development proceed separately from social development. Emotional experience involves the self reflecting, even momentarily, on what she feels. Reflection is an individual process, yet our capacity to reflect is dependent on putting ourselves in another's position and viewing the situation from that person's perspective. Perhaps more than any other emotion, guilt, shame, embarrassment, and pride require the subject to take the role of some real or imaginary other, or the generalised other (Mead 1934), and consider

the situation from their point of view. Izard (1991) argues that shame sensitises us to the opinions and feelings of others, thus fostering the development of social skills, while guilt contributes to the promotion of social responsibility and the development of a conscience. Empathy, the arousal in oneself of the emotion one observes in another or the emotion one would feel in another's situation (Shott 1979), also calls for role taking. Finally, display rules, the culturally provided rules that define what is considered appropriate regarding the experience and expression of emotion in different social contexts (Ekman and Friesen 1969a, 1969b, 1975), also require an other-centred or relationship-oriented perspective, given that the subject must consider how the display of a felt emotion will affect the relationship at hand (Hubbard and Coie 1994). It would then appear that affective development and social development have a complementary, interactive relationship. Each is dependent upon and intimately intertwined with the other, and neither can be fully understood on its own.

2.6.3 Affective Development and Moral Development

Lastly, several emotion theorists have drawn attention to the intimate connection between morality and emotions. Bedford (1986) has pointed out that emotion words form part of the vocabulary of appraisal and criticism, and many of them belong to the specific language of moral criticism. 'There is an overlap between the lists of emotions and the lists of virtues and vices that are given by philosophers', Bedford concluded (Bedford 1986, p. 24). Kagan (1979) has proposed that emotions form the bases for whatever moral standards are universal, while Armon-Jones notes that 'even the alleged "natural" emotion "fear" is conceptually related to morally significant objects' (Armon-Jones 1985 p. 10). Following Aristotle (384-322

BC/1941), Averill (1982), and Sabini and Silver (1982), argue that quite often anger is more than a mere reaction to frustration: it is an agitation caused by violation of moral standards, a response to what was appraised as unfair or immoral. Some people call this type of anger 'righteous indignation' (Izard 1991). Saarni (1999) draws attention to the moral implications of guilt and pride. Guilt is experienced over a moral transgression, such as violation of fairness, loss of self control, disregard for obligations, and callousness toward those who deserve sympathy, she argues. In contrast, we feel pride when we meet a challenging moral standard, when we fulfil a moral expectation despite the difficulties we might have faced in the process. Finally, Shott (1979) has pointed out that guilt, but also shame and embarrassment, check and punish deviant behaviour, thus facilitating social control and motivating moral conduct. It follows then that affective experience is clearly related to an individual's moral sense, in that moral conduct is very often motivated by the desire to experience pleasant and/or avoid unpleasant emotion. Morality is also implicated in the way we check what we feel in a given situation against the rules that define what is appropriate under the circumstances, and in the attempts we make to repair the damage we caused by misbehaving, so that we can be seen again, by ourselves and others, as morally adequate.

2.7 In Conclusion

The aim of this chapter was not to offer a comprehensive account of emotion but to place the study in context. As its topic is primary school's contribution to the affective development of children, it was deemed necessary to consider, albeit briefly, what affect is, how it functions, how it develops, and how it impacts on the personal, social, and moral dimensions of experience before the work schools do in

this area is described in later chapters. By way of linking the two discussions a brief review is provided next of a number of publications that examine the implications for classroom practice of some of the issues presented here.

CHAPTER 3: AFFECT AND EDUCATION

3.1 Introduction

As we saw in the previous chapter, emotions are complex and powerful structures that organise cognition and action, communicate intentions and desires, prepare the individual to deal with the demands of the environment, and help maintain social order. Emotions arise in infancy, yet their development continues throughout the life span, and is contingent upon the social context one lives in. As has been noted, it is through the process of emotion socialisation that the younger members of a culture come to understand the nature and functions of emotion, and learn how to effectively manage their affective experiences. Arguably, next to the family the school is the most important socialisation agent, it is therefore essential that it complements the former in promoting children's affective growth through the provision of opportunities for them to further develop the skills they need in order to become emotionally balanced, content, and well-adjusted.

The key aim of emotion socialisation is the promotion of affective competence, i.e. the ability to tackle emotions constructively across contexts and situations. Saarni (1999) argues that growing up in a 'good enough' home environment should be sufficient for the acquisition of the basic skills that make up emotional competence. Unfortunately, however, a large number of children grow up in emotionally impoverished environments, and consequently their emotion socialisation and affective development do not proceed smoothly. Many of these children's emotional skills are underdeveloped, while others have picked up maladaptive emotional practices from those around them. Unless these children are given the opportunity to unlearn their inappropriate emotional habits and learn how to express and manage

their emotions in a more constructive manner, they will continue to behave in emotionally incompetent ways, and this will have a negative impact not only on their own outcomes, but also on the lives of those they come in contact with.

It follows then that beyond its purely development-enhancing contribution school has a lot more to offer in this area. If the home environment has failed to equip children with the basic affective skills they need in order to deal effectively with the emotion-inducing situations in their lives, school should remedy this situation by providing opportunities for these skills to be acquired. We saw in Chapter 1 that children who find it difficult to handle their emotions and the emotions of others are very likely to develop social problems which tend to interfere with their progress in and beyond school. It could be argued that one of the tasks of school is to help every child to succeed. Since emotionally competent children seem to have more chances of success, schools might find it beneficial to provide all students with opportunities to acquire sound affective skills. A further reason why schools should take up this task is that children who lack these skills tend to experience and cause problems that interfere with the learning process and negatively affect the educational possibilities of everybody around them (e.g. Campbell and Ewing 1990; Webster-Stratton and Lindsay 1999). It is therefore important that schools take children's emotions seriously and help them acquire the knowledge, understanding and skills they need in order to deal with them in a constructive way, as this can improve both student outcomes and the quality of life in the school.

One could argue that the above are almost self-evident facts. Consequently, she would expect to find numerous publications encouraging schools to tend to the

affective development of their students, and offering practical suggestions on how they can go about this task. As we saw in the previous chapter, the literature on emotion is voluminous. One would imagine that part of this literature deals with the educational implications of the phenomenon, surprisingly however, at least in the two countries studied here, the educational literatures of which were examined for the purposes of this study, this is hardly the case. In England only seven publications were found that are devoted exclusively to the investigation of this topic, while in Greece, despite an extensive search, it has been impossible to identify any work that could be of relevance here.

3.2 The Education of the Emotions

3.2.1 MacMurray

In this country, one of the first references to the relationship between emotion and education can be found in MacMurray's 'Reason and Emotion' (1935). This book contains a short article, reprinted from the June 1932 issue of 'The New Era', which is entitled 'Education of the Emotions', and offers some very interesting insights into the subject. MacMurray starts by noting that, although there is an increasing recognition in educational circles of the need to 'train' the emotions, there is no corresponding understanding of the nature of the task, consequently most efforts in this field are met with failure. According to MacMurray 'the training of the emotions is a disciplining of the instinctive reactions of the human animal' (MacMurray 1935, p. 68), yet he is critical of 'the discipline of authority', which aims at repressing those emotions that are considered improper, and fostering tendencies that are 'laudable

and good' (p. 69). The affective education¹ MacMurray is in favour of encourages children to feel for themselves, to develop their 'emotional gifts and graces', and to discover 'the value of life' through the free exercise of their emotional capacities (p. 69). However, these views should not be taken to suggest that MacMurray advocates letting children indulge in unrestrained, 'raw' feeling. For him, educated emotions are rational emotions, that is they are accompanied by thoughts that enable the subject to make sense of the stimulus situation, and appreciate the meaning of the experience for the self and others. MacMurray warns that the affective education of children should not be entrusted to teachers 'whose emotional life is of a low grade or poorly developed', as this would be as bad as putting their intellectual education in the care of teachers who are 'unintelligent and stupid' (p. 70). He also asserts that one of the key aims of affective education should be the development of children's sensibility, that is their ability to experience and appreciate the world through their senses. One way of achieving this is through the cultivation of their artistic capacities, not in the way this was normally done in the schools of his time, 'through the training of the mind in the analysis and understanding of the artistry of others', but through 'a training in perception and expression' (p. 74). MacMurray argues that ignoring the need to educate children's emotions is 'to fail completely in the primary business of education' (p. 75). The training of the intellect to the exclusion of affect might provide students with the means to a good life, but does not equip them with the skills necessary to live this life. Furthermore, this practice leads to a loss of personal wholeness. MacMurray sees emotion as the unifying factor in life, and

¹ The term 'affective education' does not appear in McMurray's work and is rarely used in the rest of the publications that are examined in this section, however, as the activity these authors refer to comes very close to what is called affective education here the term is used interchangeably with the terms 'education of the affect', 'education of the emotions' or 'emotional education' (which are these writers' preferred terms) so as to avoid constant repetition of them, and in order to highlight the common ground between these works.

believes that it is through affective experience that the unity of personality is realised and maintained. He is disappointed that the society he lives in is biased towards the intellect, but believes that the power of education will redress the balance. MacMurray's work contains some stimulating thoughts on the potential of affective education to liberate the human kind from the 'iron control' of reason (p. 39). However, it raises more questions than it answers, and the relative simplicity with which it deals with some of the issues involved in the topic is likely to frustrate the informed reader.

3.2.2 Phillips

Soon after MacMurray expressed his views on affective education, a book was published that dealt with the same subject. 'The Education of the Emotions Through Sentiment Development' was written by Margaret Phillips, and came out in 1937. Phillips starts her book by pointing to the close relationship between emotional development and behaviour, and argues that it is only through effective emotion management that adequate control of conduct can be achieved. She believes that the key to emotion management is education, but notes that, although many seem to share this view, 'there is a striking contrast between the fluency with which emotional education is advocated and the vague, scanty, or tentative nature of the practical prescriptions offered to this end' (Phillips 1937, p. 14). The aim of her study was to remedy this discrepancy by clarifying the nature of the 'educated emotion', and examining the laws that govern its formation. In Phillips's view, educated emotions are those organised in sentiments, which, borrowing from Garnett (1931), she describes as acquired and relatively permanent attitudes of the mind toward people or objects. Her enquiry set out to trace the stages of sentiment

development, consider the forces that shape it, and identify the aspects of it that are amenable to education. To achieve this, Phillips collected and analysed the written histories of developed sentiments of 275 subjects between twenty and sixty years of age. Her study offered some valuable insights into the process of sentiment development, yet, in much the same way as those she criticised, Phillips failed to explore in any depth the role of education in this process. Except for some vague references to the positive impact on sentiment development of the study of literature and history, the benefits of providing a stimulating and varied environment, and the necessity to remove all obstacles that keep energy locked in infantile interests, the book contains very little in terms of concrete suggestions as to what schools and teachers can and should do in order to educate their students' emotions. Furthermore, while she comments on the meagreness in her material of reference to the influence of the school, particularly the primary school, on the sentiment development of her respondents, apart from a brief comment on the size of classes and the inadequate standards of staffing, building, and equipment, Phillips does not consider the reasons why schools fail to offer their students affective education of any consequence, and she does not suggest ways of changing this state of affairs either. Phillips's work is a fascinating account of how people become interested in and attached to persons, objects, and ideas, of the influences that shape their choices, and of the conditions that favour or inhibit this process, but, sadly, despite the expectations its title raises, the study contains very little that could be of relevance to contemporary schools and teachers, and, in all probability, did not have much to offer to the schools and teachers of her time either.

3.2.3 Bantock

Rather surprisingly, the topic did not feature again in the English educational literature till the late 1960s, when Bantock's book 'Education, Culture and the Emotions' (1967) marked a revival of interest in it. Bantock argues that although the general consensus is that the function of education is to make children think, it is equally necessary to teach children how to feel, for feelings are 'as important a way of taking the world, as apprehensive of aspects of reality, as are our cognitions' (Bantock 1967, p. 79). Bantock believes that we can teach children how to feel at least as successfully as we can teach them how to think, and points out that feeling and thinking are more closely connected than people assume. He distinguishes between two broad attitudes to emotion: the first sees it as a disorder, an irrational force in need of 'purging away' (p. 84), while the second takes it to have a positive value and fulfil important functions. In his opinion, this corresponds to two different approaches to affective education: one aims at creating an equilibrium by discharge, and advocates the use of therapeutic means where necessary, while the other works towards a 'reintegration at a higher, more "refined" level where emotion will have a positive role to play, as a positive means of apprehending the world and therefore conducive to right conduct' (p. 86). Bantock objects to the psychoanalytically oriented view, popular in his time, which claims that 'many children are unable to control their emotional immaturities by the ordinary accepted means within the conventional world of work and play and without the need to summon the depth psychologist' (p. 63), and disagrees with those who wish to blur the distinction between schools and mental hygiene clinics. 'To allow teachers, whose concern is with the normal world and who have neither the benefits of a medical education nor of a training analysis, to dabble in the pathological conflicts, conscious or

unconscious, of their pupils would seem to me entirely reprehensible' he asserts (p. 15-6). Bantock believes that affective education should focus on the healthy, the ethically desirable states of feeling, and encourage emotional refinement, discipline and restraint. For him educating the affect entails students learning how to manage their emotional expression, as this can help them contain their emotions. He gives the example of somebody who is angry but is encouraged to express it in terms of 'please be quiet' rather than 'shut up'. In his view, this helps the subject curb her anger. Bantock also points out that the intellect plays an important part in affective education: in many cases to educate an emotion means to alter the cognitions associated with it as well as change the way of dealing with the object or situation that generates it. Furthermore, he argues that one of the most effective methods of educating the affect is by example: he urges teachers to model for their students the emotional behaviour they want them to display. He also believes that emotions come to be refined through the growing capacity for articulation through language which education promotes, and through the opportunities school provides for engagement with myth, literature, and the arts. Bantock believes that the curriculum is too intellectualised, and asserts that 'there is a good case to be made for scrapping the present syllabus [...] and concentrating on a curriculum in which a concern for the affective would have pride of place (p. 16). However, this powerful account of the education of the emotions is seriously flawed by the suggestion that affective education might be better suited for 'the bottom forty per cent' (p. 16). Bantock seems to be missing the point that affective education can benefit all students, not only the less able, consequently, his interesting ideas notwithstanding, he is likely to alienate those who believe that this kind of learning should be offered across the ability range.

3.2.4 Peters

Three years later another important publication dealing with the same topic. Peters's 'The Education of the Emotions', came out. Peters's account of emotion is deeply influenced by Arnold's (1960) views on the subject (see Chapter 2). Like her, he believes that the most prominent feature of emotion is appraisal, and argues that it is because of this feature that emotions are amenable to education. In Peters's view, appraisals are connected either with passivity, which can have a distorting and disrupting impact on judgement and behaviour, or with action, in which case they function as motives. He argues that a key task of affective education is to control passivity by connecting the various appraisals with appropriate courses of action. In this way students who tend to get overwhelmed by their emotions can learn 'to act in an appropriate way' every time they become emotional (Peters 1970, p. 200). Another task of affective education, according to Peters, is to develop in students the capacity to base their conduct and appraisals on well-grounded beliefs. This involves 'converting what natural curiosity children have into a concern for truth, and getting them to discipline themselves to submit what they think to public tests' (p. 197). Borrowing from Freud, Peters has introduced the concept of re-education to refer to how educators can deal with emotions based on false appraisals stemming from unconscious beliefs that have undergone some sort of 'irrelevant generalisation' (p. 198). Re-education entails getting students to understand the reasons why they feel the way they do, and acknowledge the sources of their irrationalities. Another point Peters makes is that it is futile to tell people how to feel or that they should not feel in this or that way, since certain feelings cannot be avoided, particularly those with a 'solid biological basis', such as fear or anger (p. 195). What education can do is offer insights into how emotions operate, raise awareness with regard to the objects and

situations that generate them, and increase understanding of what is considered appropriate and inappropriate in different emotional contexts. Peters also notes that the frequent experience of some emotions and the complete absence of others can have a powerful impact on a person's life. It is therefore important that affective education provides students with opportunities to engage with a wide range of emotions, so that their emotional horizons are broadened, and their affective development can proceed smoothly. A related point is that some emotions presuppose the existence of certain conceptual structures and/or a capacity to feel other emotions, like for example pride, which requires that the subject has a concept of self, or guilt, which is usually experienced in conjunction with fear. Peters believes that affective education should encourage students to explore complex emotional experiences such as the above, and points out that literature is a good means for doing so. Another task of affective education is to help students gain insights into their own and others' emotions, and to promote sincerity. For Peters, honesty and sincerity are 'cardinal virtues' (p. 199), and since education is concerned with the development of knowledge and understanding, and the pursuit of truth, students should be encouraged to reveal their thoughts and feelings to each other. Peters believes that the education of the emotions is primarily a moral matter. He points out that most affective states are also deemed to be virtues and vices, since 'they are consonant with, or conflict with fundamental moral principles such as respect for persons and the consideration of people's interests' (pp. 194-5), and adds that emotions such as shame, guilt, or remorse, are conceptually connected with general moral notions. Peters' views on affective education provide valuable stimulation, and a sound framework within which practical work in the area can be located, yet, as he notes himself, given that they are not supported by empirical

evidence, his suggestions are hunches and speculations rather than well-established facts. It is therefore appropriate that he ends his account with a plea for research so that greater understanding can be achieved in this 'very important area of education' (p. 202).

3.2.5 Wilson

In 1971, John Wilson put forward an equally interesting but somewhat different account of affective education. Wilson agrees with Peters that affective education entails helping students become more reasonable in the sphere of the emotions, and that this process has important moral implications, but he actually sees the activity as part of moral education, which he defines as 'education about what a person ought overridingly to *do*, and about what he ought to *feel*' (Wilson 1971, p. 162, italics his). Wilson believes that many subjects and topics, including sex, health, and social education, as well as several of the organisational features of the school, can contribute to moral education, and, consequently, to the education of the emotions, but he is particularly interested in the contribution to affective education of religious education (henceforth RE). He argues that the larger and more important part of RE falls within the sphere of the education of the emotions, therefore most of affective education can take place under the heading of RE. He acknowledges that '[t]he conjunction of religious belief with the emotions may seem strange to some, or mistaken to others' (p. 14), but believes that religion serves as an arena in which a wide range of emotions can be dealt with in one way or another. He points to the fact that most modern religions are concerned with a variety of human emotions, and notes that religious practices such as confession and self-examination, or the study of parables are very effective means of teaching awareness of feelings. Wilson believes

that there are two distinct areas that affective education must cover: the area of the cognitive beliefs that underlie emotion, and the area of emotional expression. In his view, it is important for teachers to ensure that their students have a cognitive grasp of emotion words and concepts, ability to identify theirs and others' emotions, and knowledge of 'hard' facts related to what is considered dangerous, advantageous, etc. in this sphere. He also advocates the development of affective skills and aptitudes, the encouragement of 'linguistic expression', and the teaching of 'techniques of self-control' (Wilson 1971, p. 118). Like Peters, Wilson notes that sometimes students come to school with false emotion-related beliefs, unconscious if not conscious, which they need to be educated out of. They may have mis-learned certain things in the area of the emotions, in a way in which they would be unlikely to have mis-learned anything in the spheres of mathematics or Latin. In this case, teachers need to provide opportunities for students to unlearn or correct their false beliefs, and then help them acquire true ones. Despite his insistence on the intimate connection between the education of the affect and RE, Wilson acknowledges that affective education cannot be delivered exclusively in RE lessons, religious assemblies, or whatever else might go on in a school under the official title of RE. Students' affective development can be promoted in many other contexts, too, including the teaching of other subjects, the organisation of the school, the day-to-day contact with teachers, and so forth. Wilson believes that the prime aim of affective education is to get students 'to understand their existing outlook, and the (often unconscious) reasons behind it, so that their emotions are no longer *compulsively* directed in the way they are' (p. 170, italics his). He sees the establishment of relationships of trust and closeness, in which students feel comfortable to open up, as essential for this sort of education to flourish, but, at the same time, suggests that teachers maintain some

distance and adopt an attitude of detached concern in their affective teaching. As for the modes of delivery of affective education, Wilson believes that group discussions, as well as literature, drama, dance, music, films, videos, and TV are most likely to be effective. Like Peters, he closes his interesting account of affective education with a call for empirical research that will investigate in depth the issues he has touched on in his work. He does, however, argue that, although philosophers have often been criticised for lack of concern with the empirical world, the converse accusation, i.e. that social scientists need to be aware of conceptual problems and willing to accept the help of philosophers in solving them, could be substantiated at least as easily. It is therefore essential that empirical research in the area is accompanied by efforts to promote conceptual clarity and deeper understanding of the theoretical issues involved in the topic. A major strength of Wilson's work is the balance he strikes between theory and practice; this renders his book a useful resource for both scholars and practitioners. However, his insistence that affective education is part of moral education and RE, rather than an independent activity that happens to be closely related to both, is somewhat out of place in an increasingly secular society.

3.2.6 Yarlott

Not long after Wilson's account of the relationship between education and the emotions was published, another book devoted to the exploration of this topic came out (Yarlott 1972). Yarlott's work focuses on the aspects of children's emotional experience that are amenable to educational influence, examines some of the methods used to educate the emotions, and looks critically at the theoretical propositions that underlie schools' efforts in this area. Yarlott begins his account by noting that affective education is surrounded by so much confusion, and has been associated

with so many different aims and procedures that teachers are understandably perplexed about its nature and purpose. He believes that this uncertainty has been caused by a variety of reasons including the fact that teacher training seldom includes effective instruction on the development of children's emotional life; the lack of agreement among scholars on the nature and meaning of emotion; the dearth of conclusive and reliable evidence on how emotional development proceeds beyond infancy; the difficulties surrounding the identification and measurement of emotion; and the limitations of current explanations of the relationship between the physical and the mental components of emotional experience. In the face of differing and often conflicting viewpoints, Yarlott attempts to bring together the existing knowledge regarding those aspects of emotional development that are of special interest to teachers, in the hope that he could offer some valuable insights into the processes that facilitate or hinder the education of the affect. In his view the central task of affective education should be encouraging students to reflect on their feelings and dispositions. Yarlott believes that '[t]he teacher's aim in dealing with intransigent attitudes and prejudices is always that their possessor should, by comparing these for himself against the attitudes of others, modify or relinquish them voluntarily, not be coerced into jettisoning them' (pp. 88-9). He argues that teachers have one advantage at least over parents in that they can provide 'a fresh context, freed from the emotional associations of the home, in which new attitudes can emerge and take shape' (p. 89). He also notes that the success or otherwise of any effort to educate the affect is largely dependent on the teachers' ability to identify and appropriately respond to children's emotional signals. He encourages teachers to value emotion for the information it provides about students and their needs, yet recognises that teachers cannot be expected 'to discriminate at one and the same time

the fleeting, distinctively different, emotional signals emanating simultaneously from thirty or more children, who differ widely in their past psychic experience, in their levels of development, and in the extent to which they have internalised emotional restraints' (p. 129). However, he believes that teachers' emotional sensitivity can be improved, for it does not depend so much on intuition or distinctive personality features, as on perceptual and cognitive factors, which can be developed by systematic observation of real-life situations, and study of audio-visual recordings of children's behaviour. Yarlott notes that it is normally the humanities that are used as the major vehicle for educating the affect, yet argues that science and the practical subjects can also make a valuable contribution to the emotional development of students, consequently they 'should be recognised not (as at present) as Cinderella subjects standing on the periphery of the affective field, but as subjects capable of playing a central part in the education of emotion' (pp. 74-5). Yarlott concludes his work with a critical examination of two of the most popular versions of affective education of his time. Like Bantock (1967), he objects to the view that affective education should serve as an 'outlet' for unwanted emotion, on the grounds that focusing on the undesirable emotion and ignoring the dispositions, values and attitudes which are prompting it results in merely relieving the symptoms rather than tackling the problem. In his opinion, it is clarification rather than release of emotion that affective education should be chiefly concerned with. For this reason he also objects to the view (and here he disagrees with Bantock) that the central task of affective education is to mould and refine children's emotions through the civilising experience of 'great' literature and folk culture, so that they can withstand 'the allegedly bad effects of commercialised popular culture' (p. 183). This notion, which stems from the assumption that 'the present educational system and culture are "sick"

and incapable of promoting genuine feeling' (p. 178). Yarlott sees as pessimistic and 'backward-looking in its yearnings for a sentimentalized, pre-industrial primitivism' (p. 179). He does not believe that an intensive course in literature or English folk culture could ever play more than a secondary role in meeting the emotional needs of children, and notes that there is no evidence for the effectiveness of such methods and procedures anyway. Yarlott's book contains a clear rationale for the need to educate the affect as well as a wealth of ideas on how schools and teachers can organise their work in this area. However, the theoretical framework on which he based his position is somewhat dated: his book was published in 1972 and the sources he drew on for his two theoretical chapters 'What is emotion' pp. 15-33 and 'The roots of emotion' pp. 34-63 are from the 1940s, 1950s, and 1960s. As we saw in Chapter 2, later developments such as social constructivism (which post-date Yarlott's work) have made a major contribution to our understanding of affective experience, it is therefore important that the theoretical premises of this publication are treated as a starting point rather than a complete account of emotion and emotional development.

3.2.7 Dunlop

In a stimulating book published twelve years later Dunlop (1984) picked up and developed further Yarlott's view that the principal aim of the education of the emotions should be the promotion of emotional development. Dunlop argues that 'the *ends*' of this development 'are somehow present "in germ", or "implicitly", or "potentially", at the very beginning' (Dunlop 1984, p. 87, italics his), yet stresses that emotional development does not occur automatically, and cannot be left to the individuals themselves. It requires the help and guidance of others, and an

appropriate environment in which to unfold, it is, therefore, a process to which education can make a major contribution. Affective education can assist emotional development by helping young people make sense of their developing emotions, by directing impulses and feelings towards appropriate objects, by preventing emotional outbursts, and, most importantly, by encouraging children to take responsibility for themselves, and to actively manage their emotional lives ‘as befits responsible persons’ (p. 88). Dunlop lists a number of tasks that should be undertaken in the course of affective education. These include changing the beliefs that accompany emotion when these are false or irrational; refining feeling; channelling affectivity into socially acceptable forms; containing feelings that might otherwise be socially disruptive or dangerous to the subject; promoting individuality, precision and accuracy of expression; discouraging inauthentic, superficial and cliché-ridden responses; encouraging the emergence of a feeling of community based on shared experiences; fostering the formation of sentiments; and promoting emotional autonomy, self-development, and self-management. A wide range of factors can help or hinder the education of the emotions, according to Dunlop. First, it is important that teachers are emotionally educated themselves, and that their feelings are fully integrated with their thoughts and desires. Teachers must not be “emotional misers”, constantly inhibiting their *own* expressions of feeling’ (p. 111, italics his), but emotionally generous, for affective development (which Dunlop sees as the foundation of intellectual and executive development) ‘cannot take place properly in the face of hostility or indifference’ (p. 111). Then the atmosphere of the school ‘must be such as to awaken a cheerful mood in the child, to give him a “morning” sense of future possibilities opening up, of life as full of promise’ (p. 111). The curriculum and aims of the school constitute another important factor. Children

should receive a 'balanced' curriculum, yet 'no amount of balance between mere subjects will be of much use if the teachers all teach their subjects [...] as purely "objective", intellectual, or technical disciplines' (p.112), focusing exclusively on efficiency, and glorifying conceptual knowledge. Dunlop sees it as vital that feeling is given its proper place in the school curriculum, but notes that subjects differ widely in the scope they offer for the education of the affect, hence some, including the arts and literature, are more suitable for the delivery of affective content than others. Equally important, in Dunlop's view, is that schools and teachers always take into account their students' developmental level when they plan for their education. He argues against exposing children too early to horrors such as "realistic" and harrowing tales of bereavement and family break up' (p. 114), as this can result in either blunting and cauterising their emotions, or in 'a sentimental wallowing in feeling that has no appropriate practical outcome' (p. 114). Dunlop brings his work to a close with the rather pessimistic remark that '[w]hether or not we try to produce a sense of hope in children, the world at large (with its television, unemployment, rampancy of the instrumental attitude and decline of community and family) will tend to cancel out our puny efforts' (p. 115, italics his). However, he advises teachers not to let these conditions dishearten them, but look for the hopeful signs in the world around them, capitalise on the good aspects of modern life, and carry on without being too much affected by what they hear on the television and radio, or read in the papers. Dunlop's work offers a series of imaginative suggestions which schools and teachers that are keen to improve their provision in the area of affective education will find useful, however it suffers from the same limitation as that of Yarlott's, i.e. the sources on which he relied for his two theoretical chapters 'General survey of the affective sphere' pp. 31-56 and 'The place of feeling in the human

economy and its significance for human life' pp. 57-86 are dated. His book came out about the time as the proponents of social constructivism started publicising their positions, yet no reference is made to their work, which indicates that, in all probability, Dunlop was unaware of the new knowledge these theorists contributed to what was already known about affect. It is therefore important that his book is read alongside these new developments in order for its contribution to our understanding of the topic to be of any real value today.

To my knowledge, Dunlop's work is the last book published in England² that deals explicitly with the relationship between education and the emotions, and argues that, as students' progress and behaviour are largely determined by how they feel, it is in the best interest of schools and teachers to ensure that this aspect of their students' experience receives adequate attention. That no book was found after this point with the words 'emotion' and 'education' in its title does not mean that the topic has been abandoned, or that educators stopped acknowledging the necessity to address this issue. What actually happened was that from around the mid-1970s onwards the concern for students' feelings and emotions in this country has gradually been incorporated in the discourse of pastoral care and personal and social education (henceforth PSE), to which we now turn.

² As already mentioned it has not been possible to identify any parallel works in Greece, however, as will be seen in the next chapter, in recent years there has been a growing concern for the affective development of students which is primarily expressed through publications engaging with environmental, health, cultural, and inter-cultural education, activities that are typical examples of the kind of affective education that takes place in Greece at the moment.

3.3 Pastoral Care

Although the origins of pastoral care can be traced back to the nineteenth century and to the concern with students' moral well-being and general welfare that permeated the organisation and curriculum of the public and elementary schools of the time (Lang 1984), the term was seldom used before the 1960s, when it became associated with the guidance systems through which the newly-founded comprehensives attempted to help students deal with the stresses in their personal and academic lives. The first publications on pastoral care described it as a concern for 'the total welfare of the pupil' (Marland 1974, pp. 8-9), 'an educative process aimed at the social and emotional sides of the child's personality' (Haigh 1975 p. 2), 'an element of the teaching process which centres around [...] the forces in [the student's] environment which either facilitate or impede the development of intellectual and social skills, and foster or retard emotional stability' (Hamblin 1978, p. xv). These texts were essentially concerned with the 'technique' of pastoral care (Lang 1983), and their main purpose was to advocate good pastoral practice, as this was understood by the authors, most of whom were practitioners drawing on their own personal experience. Yet, as Ribbins and Best (1985) have pointed out, such works tended to blur the distinction between what actually happened in schools and the idealised good practice to which the authors aspired, and much of what they passed for knowledge had not been subjected to 'the public tests of truth which distinguish between what is *known* from what is merely *believed*' (Ribbins and Best 1985, p. 15, italics theirs). Through these publications a 'conventional wisdom' (Best et al. 1977) emerged, which presented pastoral care as an activity concerned exclusively with the care, development, and personal needs of students, and an expression of the 'altruistic

commitment of teachers and schools to the welfare of their charges' (Best et al. 1983, p. 12).

This version of pastoral care was challenged in the late 1970s, and the discourse of 'technique' was supplemented by that of 'critique' (Lang 1983). Alternative readings of the phenomenon were attempted, and thorough investigations into its origins, aims, and nature were carried out. A different picture of pastoral care emerged, one that showed it often to be experienced as 'a nuisance, a "crashing bore", an impossible, impractical, and largely unnecessary diversion from the real jobs of teaching' (Best et al. 1977, p. 130), and 'little more than messing about in the murky twilight zone of social workers' (Clemett and Pearce 1986, p. 2). It was also found that pastoral care was primarily concerned with administration, discipline, and punishment, and that the structures through which it was delivered had more to do with the career prospects of the pastoral teachers than with the care of students (Best et al. 1983; Hargreaves 1980). Obvious explanations of the emergence and growth of pastoral care, which presented it as one way of setting students free from worry and the 'antipathetic influences in school and outside' (Haigh 1975, p. 3), an attempt to cater for the personal, social, and emotional needs of students 'in a context of larger and more complex schools, smaller and more mobile families, and an accelerating rate of economic and social change' (Craft 1980, p. 38), and a tool for helping students develop vital life skills and the capacity to 'work through their ideas and feelings towards greater self-understanding, self-confidence and some measure of self-fulfilment' (Hughes 1980, p. 30), were questioned, and alternative explanations were proposed. These saw pastoral care as mainly an administrative device designed to solve some of the problems caused by the reorganisation of secondary education in

the 1960s and 1970s: the increased size and diversity of the new schools, the threatened career interests of the displaced secondary modern staff, the growing number of students who were forced to remain in education as a result of the raising of the school leaving age to sixteen in 1972 (Best et al. 1977; Hargreaves 1980; Lang 1977). It has also been suggested that by operating in mixed ability tutor groups and emphasising uniqueness and equality pastoral care provided the means whereby 'the integrative egalitarianism of the comprehensive spirit' (Power 1996, p. 19) could be reconciled with the streaming of students for subject teaching, and the preservation of 'the exclusive and hierarchical nature of the academic tradition' (Power 1996, p. 29) which comprehensives took over from grammar schools.

Still, while exposing its dubious origins, confused aims, and mediocre practice, the critics acknowledged that pastoral care has real potential and value. Informed by years of rigorous 'critique' (Lang 1983), grounded in the theoretical propositions of symbolic interactionism and social psychology, and underpinned by research, a model has been developed, suggesting that effective pastoral provision should be organised along three dimensions: reaction, which refers to the teachers' response to students' personal, social, and emotional problems; prevention, which encompasses the schools' efforts to equip students with the coping skills necessary to handle the 'critical incidents' in their school careers before these become crises; and development, which involves providing activities designed to stimulate in students personal and social growth, and to enhance the quality of their lives both inside and outside school (Best 1995). Moreover, a list of key pastoral tasks has been identified, including pastoral casework, which aims to offer individual students guidance on personal, educational, and vocational matters, and support when they are faced with

problems and difficulties; the provision of a pastoral curriculum, which refers collectively to a range of themes and topics focusing explicitly on issues of personal and social significance that schools normally cover at a particular time set aside especially for this purpose; pastoral management, which focuses on the organisation of the pastoral provision, its staffing, and its relationship with outside agencies; and behaviour management, which involves ensuring that student behaviour in and out of the classroom meets the set standards (Best 1995).

Partly as a result of the foundation of the National Association of Pastoral Care in Education (NAPCE) in 1982, and the publication of its journal, which serves as a platform for informed debate on the nature and potential of pastoral care, and due to the fact that several pastoral teachers attended professional development courses in the institutions where many of the critics of pastoral care were based, from around the mid-1980s, the face of pastoral provision started to change. Schools came to realise that anticipating difficulties and equipping students with problem-solving and decision-making skills is much more effective than administering 'emotional first-aid' (Hamblin 1978, p. 1), and in response to this a shift of emphasis took place from reaction to prevention, and from individual casework to taught courses delivering the pastoral curriculum. At first these courses took place in the tutor periods and were taught by the form tutors, yet gradually they merged with timetabled subjects such as personal, social, moral, health, or careers education, and, although tutorial schemes like the 'Active Tutorial Work' (Baldwin and Wells 1979) are still in operation

today, for the most part the themes and topics that make up the pastoral curriculum have now been incorporated in an activity widely known as PSE³

3.4 PSE

At this point it is interesting to take a brief look at how PSE evolved and became a feature of secondary education. Its origins can be traced back to the years following the 1944 Education Act, when the establishment of the secondary modern school and the recognition that the traditional curriculum was not suitable for all students made it possible or even necessary to offer a number of non-examinable courses that drew on subjects such as history and geography, bore on contemporary experience, and were often presented in an integrated topic-centred form (Brown 1990; Lee 1980). These courses, which tended to be subsumed under the title 'social studies' and were mainly targeted for the less able, gradually fell into disrepute and had almost disappeared by the late 1950s, due to the pressures on schools, even secondary moderns, for specialisation and external examination successes (Lee 1980). However, the Newsom Report's emphasis on the personal and social development of students, and call for courses in civics, current affairs, modern history, and preparation for adult life (CACE 1963), in conjunction with the spread of comprehensive schooling and the raising of the school-leaving age in 1972, brought the question of curriculum relevance back to the fore.

³ A point that needs clarifying at this juncture concerns the use throughout this work of the term 'PSE' rather than 'PSHE and citizenship', the term used in the revised National Curriculum (DfEE and QCA 1999) to refer to an extended version of PSE. This is due to the fact that the new title was not in use during the school year 1998-9, when the research described later on was carried out, and also because it is still considered a novelty and will probably take some time before schools and teachers become used to it. Since this work was written during the transition period, and looked back at the evolution, expansion, and practice of the activity over the last thirty years, the use of PSE throughout was deemed more appropriate than that of PSHE and citizenship, except when a specific reference to the new development was made.

The concern for the personal needs and social adjustment of the 'less academic' students gave rise to attempts to find new subjects suitable for them. In some cases it was still social studies but increasingly it was an assortment of topics including health, careers, lifeskills, etc. (Brown 1990). At the same time a major curriculum exercise took place under the acronym ROSLA (which stands for 'raising of the school-leaving age') and activities such as car maintenance and community service came to seem appropriate (Brown 1990), while initiatives such as the Humanities Curriculum Project (Schools Council/Nuffield Humanities Project 1970), which aimed to help students develop a critical understanding of social situations and human acts, the Schools Council's project 'Moral Education 13-16' (McPhail 1974), which focused on the affective rather than the cognitive aspects of morality, and the Health Education Council's project 'Living Well' (McPhail 1977), which placed particular emphasis on personal relationships and self-image, brought into the classroom and made acceptable curriculum material a wide range of personal, social, and moral issues. Some of these initiatives were little more than 'desperate attempts to cobble together relevant topics to keep alienated students quiet' (Lee 1980, p. 24), yet others were offered across the ability range and represented a serious effort on the part of the school to make a worthwhile contribution to the personal and social development of each and every student. Then, in 1982 the Schools Council's paper 'Personal and Social Education in Secondary Schools' (David 1982) came out, and its publication marked the beginning of a new era for the area. It was in this document that, essentially for the first time, the learning experiences referred to so far were brought together under the single heading PSE, a comprehensive definition of the subject and a statement of its aims were offered, and the relevance of the activity for *all* students was emphasised. It is around this time that the potential and

value of the pastoral curriculum became widely recognised, and with the newly-founded PSE offering an appropriate medium for its delivery, the formation of a close (albeit not always clear, see Watkins 1985) relationship between pastoral care and PSE followed.

3.5 The Official Discourse

The value of these developments was soon recognised by several LEAs, who offered schools support and guidelines on how to improve the provision they made for students' personal and social development (e.g. Gloucestershire Education Authority 1971; Lancashire Education Authority 1972), and it was not long before the area received the endorsement of the Department of Education, too (at least on paper). In 'A View of the Curriculum' (DES 1980) schools were encouraged 'to secure for all pupils opportunities for learning particularly likely to contribute to personal and social development', and it was pointed out that the 'study of personal relationships, moral education, health education, community studies and community service all provide one range of contexts in which such development may be furthered' (DES 1980, p. 18). A year later a report on the desirability and feasibility of monitoring students' development in this area produced by the Assessment and Performance Unit on behalf of the Education Department came out (APU 1981). This publication contained a very interesting analysis of personal and social development, but concluded that the design of a national assessment programme was inadvisable, due to the sensitive and controversial nature of certain aspects of the topic. The need to promote students' personal and social development was also acknowledged in 'The Curriculum from 5 to 16' (HMI 1985), which argued that schools should offer students a variety of learning experiences, and plenty of opportunities to acquire

knowledge, concepts, skills, and attitudes of personal, social, moral, and spiritual nature. A booklet published as part of the 'Education Observed' series two years later stated clearly that '[a] key feature of good practice in fostering good behaviour is a coherent policy for the personal and social development of pupils' (HMI 1987, p. 13), while an HMI survey of PSE in 1988 concluded that 'there are grounds for expecting PSE courses to make an increasingly valuable contribution within the pattern of a school's whole curriculum' (HMI 1988, p. 22).

The Education Reform Act 1988 required that schools should promote the spiritual, moral, social, and cultural, development of students (DES 1988), and in 1989 the first official guidance on the practice of PSE was published (HMI 1989). Much to the disappointment of the proponents of PSE (e.g. Davie 1996), the National Curriculum, which was introduced with the Education Reform Act 1988, did not include PSE in the subjects schools were legally bound to teach, yet in a booklet published a year later it was categorically stated that the National Curriculum is not a complete curriculum, therefore it needs to be complemented by learning experiences such as PSE (DES 1989). In 1990 'The Whole Curriculum' (NCC 1990a) reiterated the official concern for students' personal and social development, and a preference for cross-curricular delivery of PSE was expressed. Guidance on how to cover a number of cross-curricular themes was published (NCC 1990b, 1990c, 1990d, 1990e, 1990f), and schools were encouraged to include them in the curriculum. Unfortunately, due to schools feeling overloaded with the National Curriculum material they had to cover, the cross-curricular themes were largely ignored, and after the slimming down of the National Curriculum in 1993 they almost disappeared (Watkins 1995). However, this does not mean that the official interest in the area dried out. A major

move forward had already taken place with the 1992 Education (Schools) Act (DFE 1992), which required that school inspections include an assessment of students' spiritual, moral, social, and cultural development. Two papers published shortly afterwards aimed to guide schools' efforts in the area: 'Spiritual and Moral Development: A Discussion Paper' came out in 1993 (NCC 1993) and was republished in 1995 due to popular demand (SCAA 1995), and 'Spiritual, Moral, Social, and Cultural Development' came out in 1994 (OFSTED 1994). Neither document actually suggested that student development in these areas is best promoted through PSE, yet schools seemed to think that the activity makes a very appropriate vehicle for such work. Hence, while in the 1980s PSE operated as a low-priority and largely unchallenged feature of a relatively small number of secondary schools, due to the contribution it was believed to make to students' spiritual, moral, social, and cultural development (and to a good inspection report), in the 1990s PSE achieved greater prominence, spread widely, and became a distinct feature of most schools' curriculum.

A number of writers have argued that the official interest in the area is pure rhetoric, as it has not been accompanied by legislative and financial support or increased training opportunities (e.g. Hargreaves et al. 1988). This may have been the case in the 1980s, yet the situation seems to have changed in the 1990s. The inclusion of the evaluation and report on students' spiritual, moral, social, and cultural development in school inspections, the publication of the revised National Curriculum (DfEE and QCA 1999), which, for the first time, includes a detailed framework for the provision in the area, the launching of the National Healthy Schools Standard (DfEE 1999a) to support and complement this new framework, and the issuing of the latest sex

education guidance (DfEE 2000), which stresses the importance of relationships and emotional well-being, have all been major developments confirming that the official support the area receives at present is much more substantial than what it was in the 1980s. Some see the fact that PSE (now called PSHE, Personal, Social, and *Health* Education) did not become mandatory with the revision of the National Curriculum as indication that the activity is still regarded as low priority by the Education Department, yet, as one of the participants in this study remarked, the literacy and numeracy strategies are also non-statutory, still the vast majority of schools take them very seriously; it is highly likely that PSHE will eventually acquire similar status. Whether this will be the case or whether the new initiatives will have the fate of the cross-curricular themes, i.e. they will be adopted initially only to be dropped later on due to lack of time, resources, staff expertise, etc., remains to be seen, meanwhile it should not be forgotten that the education students receive in this area is much wider than what is offered to them in the timetabled PSE or PSHE sessions. As White (1989, p. 1) has pointed out '[e]ven where schools do not have personal and social education programmes, they will influence their students' development through their ethos, through the casual conversation of teachers with their students and through the content of the curriculum and the way it is taught. In an important sense, therefore, PSE has always been, and will always be, with us'. Personal and social education is much more than a slot in the timetable: it is a powerful force that cuts across subject boundaries, operates both inside and outside the classroom, and permeates all facets of school life.

3.6 Concluding Thoughts

This chapter started with a review of a number of publications that focus exclusively on the relationship between education and the emotions, and proceeded to trace the evolution in England of pastoral care and PSE, two of the most obvious manifestations of affective education in this country. As pastoral care and PSE developed in secondary schools first, and spread in the primary phase later, it was considered necessary to look at how they became a distinct feature of secondary education before their emergence in the primary school is discussed in the first part of the next chapter. The intention of the above review was by no means to provide a comprehensive account of everything that has ever been written in this country that is of relevance to the topic of the present work. Rather, the purpose was to bring together two important bodies of work, the literature on the education of the emotions and that on pastoral care and PSE, which, to my mind, complement each other, and together offer some very valuable insights into the ways whereby what this study calls affective education has been conceptualised and practised in this country over the years.

CHAPTER 4: AFFECT AND PRIMARY EDUCATION

4.1 Introduction

We saw in the previous chapter that in this country there exist two literatures that are of relevance to the topic of the present study. The first investigates the relationship between education and the emotions, and has done so mainly from a theoretical perspective. The activity this literature is concerned with coincides with what is referred to as 'affective education' in this work, yet despite the wealth of practical ideas and useful suggestions it contains, the affective education it advocates is a theoretical construct which has not been practised in schools in any major way. We saw, however, that this does not mean that English schools have not been mindful of the fact that students have emotional as well as intellectual and physical needs. Teachers have always been concerned with more than the intellectual development and academic performance of students (Lang 1984; Power 1996), and, as the second literature examined in the previous chapter shows, from the early 1970s onwards this concern has been institutionalised in what is widely known as pastoral care and PSE. In the previous chapter we saw how these two activities, which are the most obvious manifestations of affective education in this country, became a distinct feature of secondary education. It is time now to discuss their emergence and expansion in the primary phase before we consider what counts as affective education in the Greek primary school.

4.2 The Evolution of Personal and Social Education in the English Primary School

As already mentioned, the roots of pastoral care can be traced back to the public school's system of houses, housemasters, and tutorial time, but also to the elementary

school's concern for the well-being and behaviour of students (Lang 1984). While the impact of the public school pastoral care system is not relevant to the present discussion, given that the organisational structures this tradition contributed to the pastoral care of the 1960s and 1970s were never used in the primary sector (Best 1998), it is interesting to examine the influence of the elementary school upon what is now known as pastoral care and PSE in the primary phase.

4.2.1 The Concept of the Caring School

In its early stages, the formalised system of universal education concentrated on social control through 'repressive discipline, nationalist ritual and moral instruction' (Jones 1983, p 23). The main purpose of mass schooling was to supply a docile albeit basically educated workforce to serve the needs of industry and commerce, and the care of children was left to the family, humanitarian endeavour, and the Poor Law (Baron 1965). However, the turn of the last century marked a shift in the outlook on elementary education, as humanistic insights started gradually to penetrate the education system. A national sense of responsibility for children's welfare developed as a result, and the Education Acts 1906 and 1907 laid the foundations of welfare services such as the School Medical Service, which was designed to develop and maintain the general well-being of students (Baron 1965). These measures made the school a base for the welfare of children and thus the concept of the school as a caring institution came into being.

Alongside the direct influence of school-based social welfare, several other factors have had an impact upon the development of the idea of the school that cares for its students and is concerned with their developing personality as well as their academic

progress. One such factor was the preoccupation of early curricula with the inculcation of good manners and appropriate habits. As Power points out, in the old days the formation of character was the chief goal of education for ‘both the pauper and the young aristocrat’ (Power 1996, p. 19). The classics provided a sound moral framework for the public school student, while more overt instruction was considered appropriate for those attending the elementary school. Particular emphasis was placed on ‘the moulding of behaviour and decent forms [...] the tempering of affections [...] [and] the quickening and exciting of observations and practical judgement’ (Sir Henry Wotton, quoted in Board of Education 1937, p 8). The means whereby these aims could be achieved were first and foremost the personality and skill of teachers, and second appropriate teaching materials. In the view of a headmistress of the time, a teacher should feel ‘the full responsibility of being put in a position where, by the way in which she teaches French, or mathematics, she can help or hinder the spiritual growth of each of her pupils’ (Soulsby and Dove 1898, quoted in Digby and Searby 1981, p. 229). In a similar vein, the ‘Code of Regulations for Public Elementary Schools’ argued that ‘though their opportunities are but brief, the teachers can yet do much to lay the foundations of conduct. They can endeavour, by example and influence [...] to implant in the children habits of industry, self-control, and courageous perseverance in the face of difficulties; they can teach them to reverence what is noble, to be ready for self-sacrifice, and to strive their utmost after purity and truth; they can foster a strong sense of duty and instil in them that consideration and respect for others which must be the foundation of unselfishness and the true basis of all good manners’ (Board of Education 1904, quoted in Board of Education 1937, pp. 10-11). As for the teaching materials, even arithmetic was used as a vehicle for character formation:

Forty pence are three and fourpence.

Learn to read while you are young.

Fifty pence are four and twopence.

Never use a lying tongue.

[...] Eighty pence are six and eightpence,

Mind what you are taught at school.

Ninety pence are seven and sixpence,

Never call your brother a fool.

Hundred pence are eight and fourpence,

Never learn to cheat or swear.

Hundred and ten pence are nine and twopence,

With bad companions take no share.

(The Archer Alphabet n.d., quoted in Digby and Searby 1981).

Another important influence on the development of the concept of the caring school was the infant school tradition. Infant education evolved and developed alongside industrialisation in response to the need to give the younger children the care and social training their working mothers could not provide (Baron 1965). In a way, infant schools protected the very young from the 'rigours of industrialism' (Blyth 1965, p 36). The schooling of the younger children continued throughout the nineteenth century and by the beginning of the twentieth century infant education had become a distinct phase of the educational system. Infant schools were more concerned with the physical and social development of children than with formal instruction, mainly because of the young age of the students but also due to the fact that the training of infant teachers was separate from that of other teachers and

somewhat more open to the Frobelian view of education as facilitation of the natural growth of children, and the 'progressivist' suggestion that schools should be concerned with the development of the whole person, both very popular at the time (Blyth 1965, 1988). The influence of these ideas gradually extended beyond infant schools into the education of the older children, and by the time of the Hadow Report (Board of Education 1931) it was widely acknowledged that '[i]n addition to the ordinary instruction in the various branches of the primary school course, there are other highly important aspects of education for which provision should be made. Every opportunity should be taken, whether in the ordinary lessons or by means of short talks, to inculcate good manners, courtesy and consideration for others, and to develop in the children self-reliance, self-control, thrift, punctuality, kindness to animals and fair play' (Board of Education 1931, p. 92).

4.2.2 The Influence of the Social Sciences and Changing Social Conditions

Advances in the discipline of psychology and the social sciences in general, and the changes in the philosophy underpinning the training of primary teachers they gave rise to have also had an effect on the development of the idea that schools have responsibility for children's welfare and obligation to cater for their personal and social needs (Blyth 1965; Selleck 1972). From around the 1930s, the study of child development and its by-product, child-centred pedagogy, became a valid and legitimate part of the preparation of primary school teachers, and it was gradually recognised that students with personal and social difficulties are unlikely to achieve maximum benefit from their education, it is therefore important that the school's role is extended beyond that of instruction and character formation to include guidance and support on personal and social matters. Furthermore, from around the 1950s the

teacher training institutions started including in their programmes of study the consideration of the implications for educational theory and practice of a growing body of sociological research which provided evidence for the impact of environmental factors on the socio-emotional development of children, and suggested that caring schools and teachers can buffer students against negative outcomes (Cunningham 1988). It would therefore appear that the increasing interest of teachers in the welfare and personal and social development of children owes much both to the institutions of teacher education that emphasised the contribution schools can make to the developing personality of students, and to the new discoveries in the fields of psychology and sociology that gave scientific support to this idea and made advanced knowledge in the area of child development readily available to teachers.

The post war years saw a substantial increase in the interest in the general well-being and all-round development of children. This is to a large extent explained by the changing social climate of the time and the growth of an egalitarian ideology which had a considerable impact on educational thought and practice (Cunningham 1988).

A product of the steady economic development of the period, this thinking emphasised 'wholeness', self-awareness, openness to experience, and self-fulfilment.

A passionate search for meaning and personal identity, confidence that the individual flourishes when she feels valued, respected and secure, and a firm belief in the power of education to foster in students a sense of belonging, to enhance their self-esteem, and to facilitate the realisation of their full potential may also be seen as manifestations of this philosophy. Another characteristic of this period has been the rapid rate of social reorganisation, which was both the cause and the effect of

changes in environmental conditions, family structures, work patterns, social attitudes, and lifestyles. All these developments have had a substantial impact on children's emotional life and social functioning, and serious repercussions on their behaviour and progress. The subsequent increase in the demands made upon teachers by students requiring emotional support and guidance led to the realisation that attending to the affective needs of students is not only an important but also necessary part of schooling. This realisation was encapsulated in the Plowden Report, which stated that '[o]ne obvious purpose [of primary education] is to fit children for the society into which they will grow up [...]. It will certainly be one marked by rapid and far reaching economic and social change [...]. For such a society, children, and the adults they will become, will need above all to be adaptable and capable of adjusting to their changing environment [...] able to live with their fellows, appreciating and respecting their differences, understanding and sympathising with their feelings [...] [and] well balanced, with neither emotions nor intellect giving ground to each other' (CACE 1967 p. 185). According to the report, it is the job of schools and teachers to prepare children to meet both at present and in the future the challenges they will inevitably face, and to help them become able to live in, contribute to, and look critically at the society to which they belong.

One consequence of the increasing recognition that children's personal, social, and emotional needs warrant as much attention as their cognitive and physical needs, was the launch in the 1970s of a wide programme of enquiry, research, and development designed to provide schools and teachers with the materials and expertise necessary for their work in this area. Prominent among the various projects that were set up as part of this programme were those that bore the signature of the Schools Council.

Studies like those of Ashton et al. (1975), which surveyed the aims of primary education, and Ungeod-Thomas (1978), which provided a unique insight into the moral world of children, teaching materials that dealt with issues of personal and social relevance (e.g. Williams 1974; Schools Council 1977), as well as more general publications such as the 'Primary Practice' (Schools Council 1983), which considered the different areas of experience that make up the primary curriculum, emphasised the importance of promoting children's personal and social development, and suggested effective ways of providing for it. This work might not have enjoyed the popularity of the Schools Council's secondary projects, still, it stimulated a fair amount of thinking and discussion, supported schools' efforts in the area, and paved the way for the emergence of PSE as a valid and legitimate aspect of the primary curriculum.

4.2.3 The Emergence and Expansion of PSE

PSE as a distinct feature of the curriculum first appeared in the primary school in the mid-1980s. Up to that point the concern for students' emotional well-being, developing personality, and social functioning was not formalised in anything beyond dealing with problems as and when they occurred, and taking advantage of opportunities that arose throughout the school day to emphasise and illustrate the behaviours, values, and attitudes children were expected to adopt. The pastoral care system that developed in the secondary sector in the 1960s and 1970s was never used in the primary schools, as the problems this aimed to solve (the difficulty to make effective provision for discipline and student welfare in the large comprehensives, and the threatened career prospects of the displaced secondary modern staff, see Best et al. 1983; Hargreaves 1980) did not affect the primary sector. The dominant view

was that primary schools did not need elaborate pastoral care structures, as their small size coupled with the fact that primary teachers spend most if not all of their time during a year with the same class meant that all children were known at least to one teacher and their pastoral care was shared between the staff. As Pring (1988) notes, it was seen as self-evident that a concern for the welfare and development of students should be at the centre of primary education, and most teachers claimed that they were indeed engaged in pursuing what they saw as an integral part of their role. Yet, as he went on to argue, 'therein lies the problem, for what is seen to be self-evidently true, or what is seen to be obviously worth pursuing, rarely receives the critical examination and scrutiny that perhaps it requires [...]. Thus, unfortunately, anything might be acceptable under such bland and unhelpful titles as "helping children to realise their potential" or "facilitating growth" or "encouraging personal autonomy"' (Pring 1988, p. 39).

There was an 'amiable contentment' (David and Charlton 1987, p. v) in most primary schools, an assumption that matters in this area 'were already in hand and required no thought or review' (Lang 1988, p. 88), a tendency to believe that the personal, social, and emotional needs of students were satisfactorily met through the school's caring ethos, the teachers' genuine interest in their charges, and the incidental discussion of relevant issues in class or in assembly. Lang (1988) argued that these notions constituted a 'conventional wisdom' similar to that found by Best et al. (1980) in relation to pastoral care in the secondary school, and used the term 'pastoral incantation' to refer to the frequent repetition of warm, reassuring statements, such as 'this is a very caring school', which provided a sense of security for schools and teachers, and, at least at a subconscious level, insulated them from the need to act

(Lang 1988). His research illustrated that this rhetoric had little to do with reality, i.e. what primary teachers said and believed about their work in this area diverged considerably from what they actually did, and his conclusion was that it can be extremely difficult to get primary teachers to think about their contribution to children's emotional well-being and development in anything beyond a superficial level.

Yet, in the mid-1980s the situation gradually started to change. As noted in the previous chapter, by this time secondary schools had come to realise that pastoral care is more effective when it is proactive and developmental rather than reactive and crisis-oriented, and as a result increasing emphasis was placed on providing a pastoral curriculum, which at the time was conveniently merging with the newly-founded PSE, an activity that, as we saw, had evolved from the social studies of the 1950s, the innovative curriculum projects of the 1960s and 1970s, and the incidental teaching of an assortment of topics and themes including health, careers, lifeskills, etc. As PSE developed and gathered momentum many LEAs, independent organisations, and national agencies started running courses on the subject, and offered opportunities for teachers working in this area to be involved in training, the production of guidelines, and the development of appropriate teaching materials. On several occasions interested primary teachers were invited to participate in these activities, and on returning to their schools they introduced the subject to their colleagues and argued for the need to review and develop their practice in the area. Sedgwick's experience is typical of how several primary school teachers came to be involved in this type of work: 'In 1987 [...] an adviser [...] wondered if I would join a group of advisers, teachers and headteachers writing guidelines for Personal and

Social Education. It may seem shameful now for me to admit that I'd never heard of PSE. This was to be one of those odd, breakneck periods of learning, where one moves from ignorance, through recognition, to an evangelical commitment, inside a matter of months' (Sedgwick 1994, p.4). At the same time PSE was spreading by word of mouth: 'I had heard about Personal and Social Education from a friend who works in a secondary school and wondered why it was that so much energy should be invested in this area with adolescents while the whole subject was unheard of in the primary sector' (Galloway 1989, p. 5). Gradually more and more primary teachers and schools came to recognise that students' personal and social development is too important to be left to chance, and subsequently many included PSE in their curriculum plan, developed appropriate programmes of study, and set up projects and activities to supplement whatever learning they felt they incidentally provided in this area.

4.2.4 The Official Position

It was in 'Personal and Social Education from 5 to 16' (DES 1989) that it was first acknowledged at an official level that PSE has a place in the primary school. The document noted that primary teachers tended to rely on 'incidental happenings' to promote students' personal and social development, but warned that '[a]n insufficiently considered use of everyday experiences can result in a haphazard approach where in practice moral and social issues are considered only occasionally, and in relation mainly to crises or misdemeanours' (DES 1989, p. 5). The document stated that '[w]hatever particular timetabling and teaching arrangements are adopted a major task of schools is to include in the work of all young people a comprehensive and progressive sequence of experiences that will foster their personal and social

development' (DES 1989, p. 7), but argued that '[i]t is not appropriate for primary schools to mount timetabled courses specifically concerned with personal and social education' as the issues that fall under the remit of the activity 'can be dealt with more effectively in the context of class teaching and of the everyday life of the school' (DES 1989, p. 9). This view was reiterated in the 'Framework for the Primary Curriculum' (NCC 1989), which stated that PSE 'should be woven throughout the life and work of the school, in every area of the curriculum and be addressed by every teacher', and suggested that schools should examine their current policies to ensure that their approach to PSE is consistent and based on 'a common *school* viewpoint' (NCC 1989, p. 4, italics theirs). The guidance offered in these and other official documents prompted quite a few schools to start developing this area, and enabled others to continue and extend the work they were already doing as a result of their involvement in training and curriculum development initiatives organised on a local or national level mainly for the secondary sector. The first PSE policies made their appearance in primary schools in the early 1990s, and it was not long before the activity had become an established feature of the curriculum of several primary schools. Although most of these schools followed the official line for cross-curricular delivery of PSE, some decided to timetable the activity too, on the basis that it was necessary to set aside some time each week to deal with those PSE issues that could not fit in the National Curriculum subjects, RE, or assembly. Commercial packages such as the TACADE 'Skills for the Primary School Child' (Moon 1990), as well as locally developed materials became the core of these separate PSE courses, and activities such as circle time (Bliss et al. 1995; Mosley 1993, 1996) provided an appropriate framework for structured class discussion of a wide range of relevant issues. The inclusion of the assessment of students' spiritual,

moral, social, and cultural development in OFSTED inspections prompted primary schools to put even more effort in the area, and gradually but steadily PSE achieved greater prominence and recognition. By the mid-1990s it had become an integral part of the curriculum of a significant number of primary schools, and its early days as an incidental by-product of the educational process seemed to be a thing of the past (John Lloyd, Adviser, Birmingham LEA, personal communication 7-4-1999; Sandra Shipton, PSE adviser, Coventry LEA, personal communication 4-5-1999).

In summary, the emergence in the English primary school of PSE represents the institutionalisation of schools' and teachers' concern for their students' general well-being, and personal and social development. As shown above, the origins of PSE in the primary sector can be traced back to the social welfare role of the elementary school, the importance early curricula assigned to the formation of character and the promotion of good behaviour, the infant school tradition, the development of the social sciences and the incorporation of their study in teacher education, the egalitarian philosophy and social changes of the 1950s and 1960s, and the Schools Council's primary projects of the 1970s. The appearance of PSE as a distinct feature of the primary curriculum in the mid-1980s was a response to the increasing recognition that students' personal and social development cannot be satisfactorily promoted through the naturally arising opportunities for addressing relevant issues and the school ethos alone, as was believed up to that point. By the end of the 1980s the ad hoc provision in this area had given way to a more coherent and structured approach, and the conventional wisdom had been replaced by a discourse that emphasised planning, continuation, consistency, and co-ordination. It would appear that the situation regarding PSE in the primary school has improved significantly in

the last decade, however, it has to be pointed out that this conclusion is based on anecdotal rather than empirical evidence. Surprisingly, despite the attention that has been directed towards the area in recent years, PSE in the primary phase remains a research area where the claims of schools and teachers have not been sufficiently exposed to empirical testing. Consequently, we do not know for certain whether things have actually changed since Lang (1988) found that very little of what took place in the classrooms he visited could count as a positive contribution to students' personal and social development, or whether the current PSE discourse is just another form of 'incantation' that covers up complacency, adhocism, and poor practice. The study that was conducted as part of the present work provides some answers to these questions, however, given the comparative nature of this investigation, before we look at the findings, we will consider how the issues discussed above have been dealt with in the Greek primary school.

4.3 The Place of Affect in Greek Primary Education

4.3.1 A Brief History of Greek Primary Education

4.3.1a Early Years

The national system of education was established in Greece in the mid-1830s. Prior to that Greece was occupied by the Turks for 400 years, and consequently there was no Greek state or government to provide education. As the Greek Orthodox church had been granted some religious and political privileges by the Turks, it was under its auspices that a rudimentary education system operated (Evangelopoulos 1998a). Children were educated in church schools or at home, if their parents could afford a private tutor. The responsibility for the establishment, management, and curriculum of schools lay with the Patriarch, while the monitoring of their operation was done by

the local authorities. Through the education it provided, the church tried to preserve the Byzantine culture, which had been interrupted in 1453 when the Byzantine Empire came under the rule of the Turks. It is therefore no surprise that the curriculum of this period (from the 1450s to the 1820s) was characterised by a fixation on classical antiquity on the one hand and Christianity on the other. The majority of primary teachers were priests or monks, religious texts were used for reading, and the development of a national identity and religious consciousness was the ultimate goal, albeit a hidden one, as explicit reference to it could cause friction with the Turks, and result in the church losing its right to provide education (Evangelopoulos 1998a). As for the language taught during this period, it was the language of ecclesiastic books and official documents, a form of Ancient Greek which was considerably different from the language students heard and used outside school, and consequently very difficult for them to learn. Juggling with two languages led to confusion and frustration, and many Greek scholars argued for the use of the spoken language at least in the primary school. However the opposite argument, that it was through the Ancient Greek language that the Greek civilisation and culture would be kept alive, prevailed until 1911 when a compromise was reached and a cross between Ancient and spoken Greek called 'pure' Greek became the official language, and, consequently, the language taught in schools (Hatzistefanidis 1990).

At the start of the nineteenth century the Greeks rebelled against the Turks, and in 1821 Greece was declared an independent state. While the first constitution (1822) did not contain much on education, the second (1823) placed education under the auspices of the state, and required that schools use the 'allilodidaktiki' method, a

monitorial system in which instruction passes from the teacher through the monitors to the students, very similar to the Lancasterian system (Evangelopoulos 1998a). State-funded education was established in Greece in 1834 with Law 6/1834. This law did not contain a statement of aims, but in a number of circulars that the Ministry of National Education and Religious Affairs sent to the local authorities and schools shortly afterwards it was stated that the main goal of education was the intellectual and moral development of children (Evangelopoulos 1998a). As one of the reading books of the time put it 'schools are not for learning letters only; they are also places where students are trained to be virtuous and well-ordered, [...] to desire and do what is good, beneficial, and fair, and to abhor what is bad and harmful both for the self and others' (Anonymous 1839, cited in Makrinioti 1986, p. 41). Much like the church schools before them, the new state schools were grim and dismal places: the discipline was harsh, the classes too large, the books incomprehensible, and the language used for instruction (Ancient Greek) extremely difficult for students to learn (Evangelopoulos 1998a). As this extract from another reading book shows, even play was regulated: 'Sensible children are always engaged in constructive and beneficial activities, hence they play little and only in order to exercise their bodies' (Homatianou 1839, cited in Makrinioti 1986, p. 189). Although the law stated that attendance between five and twelve was compulsory, the majority of children attended school for a maximum of three years and then went on to work with their parents or become apprentices, 'happy that they did not have to endure the teacher's punishment and ridicule any longer' (Tzoumeleas and Panagopoulou 1933, cited in Evangelopoulos 1998a, p. 109).

In the first fifty years of its operation the newly-founded education system encountered many problems. The monitorial system was held responsible for most of them, and consequently in 1880 it was replaced by a new method based on whole class teaching, and underpinned by the theories of J. F. Herbart (Hatzistefanidis 1990). A circular of the same year stated for the first time that in addition to the pursuance of moral, religious, and national aims, schools had responsibility to equip children with practical skills, and prepare them for adult life (Evangelopoulos 1998a; Hatzistefanidis 1990). This view was reiterated in 1895, when a new law specified that the chief task of the primary school was to provide moral and religious education, and to help children acquire the knowledge and skills they would need in later life (Evangelopoulos 1998a).

4.3.1b The Twentieth Century

The abolition of the monitorial system coupled with the reorganisation of the training of teachers and the government's increasing financial support resulted in a considerable improvement in the education provided. However, the language issue remained unresolved and was a constant point of conflict amongst scholars, politicians, and the general public. At the start of the last century the different views crystallised in two positions which competed against each other throughout the twentieth century. On the one hand was the conservative view that the main task of education is the preservation of the Ancient Greek and Byzantine cultures through the 'pure' Greek language, classical texts, religious principles, and traditional values. On the other hand was the progressive argument that schools should look to the future, be open to life, and cater for the emotional well-being and developing personality of students in addition to imparting knowledge (Hatzistefanidis 1990;

Kalantzis 1985). The conservatives dominated the educational scene for most of the twentieth century. There was, however, a brief period when the progressives managed to influence educational policy and leave their mark on educational practice. This occurred in 1917 when, acting upon the recommendations of leading progressives Glinos, Delmouzos, and Triantafillidis, the Veniselos temporary government passed a law replacing in the primary school 'pure' Greek with 'demotic', the spoken language (Evangelopoulos 1998b). A series of new reading books reflecting this change were written in the next couple of years. These books were free of religious, moral, and nationalistic overtones, emphasised fairness, hard work, critical thinking, resourcefulness, co-operation, and solidarity, and aimed to promote the overall development of children (Hatzistefanidis 1990; Frangoudaki 1979; Frangoudaki 1986). Unfortunately, a change in government in 1920 summoned the end of this short-lived reform. The language of the primary school was changed back to 'pure' Greek, and the reading books that had been written in the 'demotic' were banned after being severely criticised for containing 'no praise for any virtue or moral principle [...] and no word on the national and religious ideals school has a duty to promote' (Hatzidakis 1920, cited in Frangoudaki 1986 p. 44). Although the language issue was partly resolved seven years later, when law 3438/1927 permitted the use of the 'demotic' language in the primary school, with parallel teaching of 'pure' Greek in the last two years, the counter-reform that followed the political change in 1920 marked a return to the pre-1917 situation, a situation characterised by a preoccupation with morality and religion on the one hand and the classical past on the other (Evangelopoulos 1998b; Dimaras 1998). The next thirty years were particularly difficult for Greece, as it went through the defeat of the Greek army in Asia Minor in 1922, two dictatorships (1926 and 1936-40), the German occupation

(1940-4), a civil war (1945-9), general political unrest, and a serious decline in economic activity. Under the circumstances it is hardly surprising that education was largely neglected, and it was not until the early 1950s that it became again the focus of attention (Hatzistefanidis 1990; Dimaras 1998).

The period 1950-75 was a period of regeneration for the country, and the restructuring of the education system was seen as essential to the revival of the Greek democracy. As in the past, schools of this period were expected to promote moral and religious aims, however, at this particular historical moment, education was also seen as an investment, as the nation's only way to economic recovery and spiritual rebirth. The dominant view of the time was that 'if we want to survive as a nation, and enjoy the status which our glorious past entitles us to, it is necessary to radically reform our education system' (Exarhopoulos 1953/1998, p. 227). In 1957 a committee was formed to enquire into the state of education and to consider what measures were required for the improvement of the situation. The committee concluded that there was an urgent need to reform the organisation and curriculum of schools in order to reflect the new circumstances, and serve the changed needs of Greek society (Dimaras 1998). However, while a number of changes were made in the secondary and tertiary sectors in the next seven years, the situation in primary schools remained largely unchanged and any plans to improve the quality of the education they provided fell through as Greece suffered yet another dictatorship in 1967 (Flouris 1997; Hatzistefanidis 1990). One of the first acts of the dictators was to ban the teaching of citizenship education, which had only been introduced in secondary schools in 1961, and had just started spreading in the primary phase. The time freed in this way schools were instructed to spend relaying to the students the

meaning and aims of the new political regime, which its architects referred to as ‘the revolution’ (Minister of Education and Religious Affairs 1967/1998, p. 292). More than ever before, during the seven years of the dictatorial regime education was used as a mechanism for the promotion of a nationalistic ideology and traditional Christian values, a means of brain-washing the masses and preserving the status-quo (Hronis 1993). When the dictatorship collapsed in 1974, the widespread concern over the state of the education system and the mounting pressure for a radical reform led to a number of changes including the return of citizenship education in secondary schools and its formal introduction in the primary sector. However, the majority of the changes brought about at this point concerned the curriculum and organisation of the secondary school, on the basis that improved secondary education can lead to economic prosperity (Bouzakis 1999). The call to reorganise the primary phase in line with the changed social conditions was once again ignored, yet it intensified during the next few years and it was finally heard in 1982, when the biggest reform since the establishment of state-funded education began.

4.3.1c The 1982 Reform

The reform, which started in 1982 and was completed in 1985, brought about radical changes in primary education. A new statement of aims was issued, which, for the first time, specified that education must be informed by contemporary educational, social, and economic principles in order to ‘effectively promote the intellectual, spiritual, and physical development of students, so that, regardless of gender and social origin, they can become well-rounded persons and lead fulfilling lives’ (Law 1566/1985, Article 1). This statement represented a considerable break from the preoccupation with religion, morality, and the glorious classical past of previous

periods, and marked the beginning of a new era for primary education. The school programme was reorganised and the curriculum was reformulated to incorporate the prevailing social ideas of the time, and to reflect the latest developments in the field of psychology and the social sciences in general (Hatzistefanidis 1990). New subjects including the study of the environment and modern languages were introduced, and several existing subjects such as history, geography, and citizenship education were dramatically transformed. A new series of textbooks were sent to schools by the Ministry of National Education and Religious Affairs, and new teaching methods including group work, role-play, and the use of multimedia were recommended. Attention was drawn to the importance of establishing and maintaining good relationships between teachers and students, and the beneficial impact of a positive school climate on the development, well-being, and performance of students was emphasised (Evangelopoulos 1998b; Hatzistefanidis 1990). The institution of the school council, which had been introduced in 1976, was given greater prominence, and schools were instructed to let their students play a more active role in the educational process (Balaskas 1997). The changes that took place in this period were partly due to the fact that Greece had just become a full member of the European Union in 1981, so there was pressure from that direction for a reorganisation of the education system in line with EU directives (Bouzakis 1999). As the reform of the secondary phase, which had started in the early 1960s, was more or less complete by the beginning of the 1980s, it was time to restructure the primary sector, too. As a result primary education became more effective, more relevant to students, and more attuned to the needs of contemporary society (Bouzakis 1999; Evangelopoulos 1998b).

In the years following the reform primary education became more open to new ideas. One interesting development has been the engagement of a large number of primary schools in environmental education. Internationally, environmental education came into being following the United Nations Congress on the Human Environment in Stockholm in 1972 (Souchon 1991). In 1977, amongst growing concerns about the state of the environment, an interdisciplinary working party was formed in Greece to plan the introduction of the activity in the Greek education system, and shortly afterwards the first pioneering environmental education projects were set up in both primary and secondary schools (Flogaitis and Alexopoulou 1991). The majority of the early projects adopted a purely ecological approach and focused mainly on nature conservation, yet in the next few years the activity was broadened to incorporate a concern for the social environment and the individual's place in it (Kostopoulos 1989; Mamakis 2000). Environmental education spread rapidly throughout the country in the 1980s and 1990s. This expansion has been facilitated by the fact that, since 1984, at the beginning of every school year the Ministry of National Education and Religious Affairs sends to all schools a circular encouraging work in the area. The appointment of the first environmental education advisers in 1990 offered additional support and recognition of the importance of the activity.

Another area that has recently been developed in Greece, as a result of the growing awareness of the need to be proactive rather than reactive, is health education. Several European countries including England have been running health education projects since the early 1970s, yet it was not until 1992, when the World Health Organisation (WHO), the European Commission, and the Council of Europe founded the European Network of Health Promoting Schools, that Greece became properly

involved in this area (Sokou 1995). Several primary schools have become part of the network, and a number of projects have been set up and carried out across the country. The Ministry of National Education and Religious Affairs has expressed its support for health education through the publication and distribution in schools of a series of leaflets dealing with health-related issues, and by instructing teachers to promote healthy attitudes through their work within and beyond the classroom (e.g. Ministry of National Education and Religious Affairs 1997). Given its recent introduction in Greek schools, health education is not as widespread as environmental education, however it is gradually becoming a reality in the Greek primary school (Sokou 1995). Work in other areas such as cultural education, which involves the development of students' awareness and appreciation of the cultural traditions of Greece and beyond (Alivizatou et al. 1996), and inter-cultural education, which aims to promote respect for the worth and dignity of all people, and understanding of the interdependence of races, nations, and cultures (Dragonas and Frangoudaki 1996; Androusou 1996), has also been undertaken lately, mostly as a response to the rapid increase in recent years of the number of immigrants that live in Greece. The further development of these initiatives is largely dependent on the removal of a number of obstacles, including time pressures, limited resources, and inadequate training, however, interest in them is growing fast, and their full incorporation into the education system seems to be a matter of time (Bagakis 2001; Papakonstantinou 1997).

4.3.2 Affect and Greek Primary Education: A Closer Look

At first glance it may appear that not much of what is happening in the Greek primary school is geared towards the promotion of the affective development of

students, yet there are enough parallels between the initiatives outlined in the last section and the work that takes place under the label 'PSE' in this country to justify a comparison between the two education systems in this area. However, before we embark on this comparison it might be useful to take another look at the history of Greek primary education, this time focusing exclusively on the attitudes of each period towards the emotions, to see if we can identify any affective themes running through.

Even the most cursory look¹ at the official documents issued between 1834, the year of the establishment of the Greek education system, and 1880 reveals that the purpose of education in general and primary education in particular was to produce good Christians and loyal citizens (e.g. Circular 6/18 February 1834; Circular 31 December 1836; Circular 12 August 1857). In 1880 one more aim was added: the equipment of students with the skills necessary for the world of work, so, in addition to the promotion of piety, virtue, and patriotism schools were now required to inculcate good work habits, too (Evangelopoulos 1998a; Hatzistefanidis 1990). There is no reference to the emotions of students in the official documents of this period, and no provision was made for them in schools, yet the education scene was

¹ Copies of all official documents issued from 1821 (the year Greece was declared an independent state) to this day are kept in the library of the Greek Parliament and are available to the general public for study purposes. A librarian helped me locate all the education documents, and it was possible to photocopy those that were of relevance to the study. 37 documents were photocopied cover to cover (their length varied from 3 to 58 pages with an average length of 21 pages). In addition, I photocopied selectively from another 146 documents (leaving out sections that were considered to be of no interest to this work). No copyright restrictions apply to these documents as they are not available to buy in stores, therefore I was able to photocopy everything I considered relevant. Pages 101-116 of the thesis are drawing on this material and also on evidence contained in a comprehensive history of the Greek education system (Evangelopoulos 1998a, 1998b) and an annotated collection of educational documents from 1821 to 1967 (Dimaras 1998, 1999).

dominated by one emotion: fear. From a very young age students learnt to fear God, who struck with vengeance upon the wrongdoer, but also teachers, who punished hard every mistake (Makrinioti 1986). The reading books of the time contained many stories aiming to reinforce this feeling. The following extract is a case in point: 'As much as God loves good and sensible children, he hates bad and obstreperous ones. When prophet Elisseos was walking towards the town of Ritheel, some rude children who were gathered outside the town hurled insults at him and shouted "Go on baldy". In order to make an example of these children the prophet cursed them and immediately two fierce bears came out of the woods and ate them up. This goes to show you how much God hates misbehaving children' (Anonymous 1840, cited in Makrinioti 1986, p. 105). It was fear that kept the students well-ordered, and gloom that prevailed in schools and classrooms. As one of the leading educators of the time put it, 'merriment is absent even from school trips, and, unwittingly, you are reminded of funerals when you see students outdoors [...] joy and happiness have been chased out of schools' (Papasotiriou 1902/1998, p. 35).

'Joy and happiness' briefly returned during the short-lived reform of 1917-20. Influenced by the theories of Dewey, Kerschensteiner, Gaudig, and Claparede, those involved in the reform advocated the cultivation of respect and trust instead of fear, the establishment of warm relationships between teachers and students, the creation of a positive school climate, and the promotion of the overall development of students, including the affective dimension (Hatzistefanidis 1990; Xochellis 1989). The writings of the architects of the reform contain several references to the impact of emotions on the behaviour and performance of students, which is not surprising given that many of them were familiar with the theories of Freud and interested in

child psychoanalysis (Kalantzis 1985). They did not advocate that schools should become mental hygiene clinics: they did, however, advise teachers to pay close attention to the emotional behaviour of their students, as this could reveal a lot about their inner states and needs (Kalantzis 1985). Due to its brevity, the reform did not have any real impact on schools, it did, however, prompt many a teacher to reconsider their attitudes and practices, as well as question the philosophy underpinning the education system (Evangelopoulos 1998b).

With the counter-reform of 1920 primary schools went back to offering an education dominated by a nationalistic ideology, based on religious principles, and underpinned by traditional values. Once again schooling became a site for the promotion of the moral and intellectual development of students, and for the inculcation of loyalty, industry, and thrift. Physical development was also given some attention, but there was no engagement with the affect other than using fear, guilt, and shame to regulate students' behaviour. As a thorough search of public libraries and available archives² revealed, the educational literature of the time did not engage with the emotions

² The search took place in the National Greek Library (education section), which holds everything that has been published in Greece since 1821, and the libraries and archives of the primary education departments of the universities of Athens and Thessaloniki (Thessaloniki is the second biggest city in Greece). Keyword searches were performed using the electronic catalogues of these institutions. In the National Greek Library and the archives of the two education departments the index cards were also consulted as some material has not been catalogued electronically yet. The keywords used were 'affect', 'emotion', 'feeling', 'affective', and 'emotional'. As the educational journals are not available electronically, the table of contents at the beginning or end of each volume of four key journals (Educational Review, Greek Education, Pedagogy, and Educational Issues - all in Greek) were examined for article titles containing any of the above words. When my search in each place was completed and the few publications I managed to locate were either from the 1917-20 or from the post-1975 periods, I consulted the librarian (subject librarian in the National Greek Library) in case she knew of any relevant material that I somehow failed to locate. They all stated that they knew of no such material, and assured me

either. Apart from the advocates of the 1917-20 reform, who continued to argue that the affective development of students should not be left to chance, it seems that no other writer gave much thought to the relationship between education and the emotions. The situation in primary schools did not change much in the next sixty two years. The reorganisation of the education system in the early 1960s and mid-1970s focused almost exclusively on the secondary and tertiary phases; the changes in the primary sector were minimal and inconsequential. However, since the mid-1970s, there has been a considerable change in the way the subject of the emotions is treated in the educational literature. Gradually, the topic started attracting attention, and as the years passed more and more references to it were made in books and articles (e.g. Flouris et al. 1981; Goudeli 1975), although, as mentioned in the previous chapter, it has not been possible to find any publications that focus *exclusively* on this issue.

By 1982 the need to take students' emotions into consideration, both at policy and classroom level, was widely recognised, and the reform that started the same year had no option but to address the issue. Several affective goals were included in the new curriculum guidelines for the primary school (Ministry of National Education and Religious Affairs 1987), and many statements concerning the school climate, the relationships between teachers and students, and the new teaching methods contained explicit references to the affect (Law 1566/1985). A concern for students' emotions features prominently in all the latest developments, too. Environmental education places a considerable emphasis on the emotions involved in one's interaction with both the natural and the social environment, a big part of health education is concerned with emotional well-being, cultural education draws attention to the

that it is highly unlikely that smaller, local libraries would hold anything that could

relationship between affect and creativity, and inter-cultural education encourages students to be considerate of the feelings of others (see Bagakis 2000, 2001). It might come as a surprise that, in a Mediterranean and consequently high in affectivity country like Greece (see Hofstede 1980), it took so long for affect to eventually find its place in the school curriculum, yet this is mainly due to the fact that up to 1982 education operated in accordance with the classical and Christian traditions, both of which tend to see emotion as undesirable, counter-productive, and inferior to reason (e.g. Clement of Alexandria c.150-215/1991; Plato c.427-348 BC/1892). As the 1982 reform moved education away from these traditions, a different attitude towards the affect emerged. Informed by the contemporary thinking on the subject, this attitude advocated giving adequate attention to the affective experiences of students, encouraging the expression as well as the management of emotion, and recognising the close link that exists between feeling, thinking, and acting. So, on closer inspection, it appears that, at least on paper, from 1982 onwards much of what is happening in the Greek primary school concerns the emotions. However, as the area has not become the focus of research yet, there is no evidence that the affective aims that abound in the curriculum guidelines and official documents of the last twenty years have actually been translated into practice in schools and classrooms (Kondoyianni et al. 1998). The study conducted as part of this thesis is an initial attempt to provide such evidence; hopefully more research will follow to extend even further our understanding of this interesting yet neglected area.

4.4 Affective Education in the Primary Schools of England and Greece: Is There a Basis for Comparison?

It follows from the above that there are many similarities as well as differences between England and Greece in the area of affective education in the primary phase. If we look at the situation before the early to mid-1980s, it is the differences that prevail. As we saw, while from the turn of the twentieth century onwards English primary schools have always combined the transmission of knowledge and acquisition of skills with a concern for the emotional well-being and developing personality of students, up to 1982 Greek primary education has focused exclusively on moral and intellectual development. While English primary teachers have been encouraged to see themselves as carers, Greek teachers were required to instruct, discipline, and moralise. While the purpose of English primary education has been the promotion of rounded personalities, Greek primary education has been concerned with the production of devout Christians, well-ordered citizens, and productive workers. Yet, one look at how the situation in each country has developed over the last twenty years reveals many similarities. In England, it became widely recognised that the personal and social development of students is too important to be left to chance, and consequently the concept of PSE emerged to refer to all the planned learning opportunities primary schools started providing in this area. In Greece, with the 1982 reform, the role of the teacher was broadened to include a responsibility for the overall development of students, an interest in them as persons, and a concern for their emotions. Also, the reform paved the way for the development of several new initiatives such as environmental, health, cultural, and inter-cultural education, which offer the means whereby many affective aims can be achieved. Finally, in both countries, the official documents and curriculum guidelines of the last twenty years

contain a plethora of references to students' affective experiences and to how these can be enriched in school. Consequently, it appears that there is enough common ground for a meaningful comparison of the affective education efforts of the two countries to take place. It is to this comparison we will now turn.

CHAPTER 5: RESEARCH DESIGN AND METHODS

5.1 Ontological, Epistemological, and Methodological Considerations

Huberman and Miles (1998) argue that '[i]t is healthy medicine for researchers to make their preferences clear' (p. 181). By this they mean that it is important to know what ontological, epistemological, and methodological assumptions guide an inquiry. Ontology is the study of being. It is concerned with the nature of reality, and with how the world is perceived and understood. As Cohen et al. (2000) have put it, ontology provides answers to the following questions: 'is social reality external to individuals - imposing itself on their consciousness from without - or is it the product of individual consciousness? Is reality of an objective nature, or the result of individual cognition? Is it a given "out there" in the world or is it created by one's own mind?' (pp. 5-6). Epistemology is concerned with knowledge. Epistemological questions have to do with 'what can count as knowledge, what can be known, and what criteria such knowledge must satisfy in order to be called knowledge rather than beliefs' (Blaikie 2000, p. 8). Methodology refers to the process of acquiring knowledge. It has been described as 'a broad yet complex array of ideas, concepts, frameworks and theories which surround the use of various methods or techniques employed to generate data on the social world' (Hitchcock and Hughes 1995, p. 20).

The ontological, epistemological, and methodological assumptions that underpin the present study are those of critical realism as developed by Roy Bhaskar (1978, 1989). Ontologically, this paradigm holds that reality exists, yet it can never be fully understood as it acts independently of our thoughts about and interpretations of it. Things exist regardless of whether they are known or not, however, our descriptions of them are only 'fallible attempts to capture in words [their] real essences' (Bhaskar

1978, p. 211). As Outhwaite (1987) has put it '[e]ven the best possible explanations [...] are in no sense ultimate' (p. 33). Consequently, there is no absolute truth to be discovered, as positivists would have us believe. All knowledge is provisional, and all claims are open to the possibility of refutation in light of new evidence, yet, this does not mean that 'anything goes' either, as relativists might argue. There are rational grounds for preferring one belief to another, and the task of the researcher is to provide adequate evidence to facilitate this choice. Epistemologically, critical realism recognises the problem of reactivity, i.e. that it is impossible for the human inquirer not to exert some impact on the phenomenon being studied. To overcome this limitation a modified dualist approach is adopted. In positivism, the subject-object dualism assumes that investigators are capable of studying a phenomenon without influencing or being influenced by it. Critical realism has abandoned this stance as impossible to maintain, yet objectivity remains a 'regulatory ideal' (Guba 1990, p. 21). Although researchers can only partially achieve this objectivity, they can come close to it by striving to be as neutral as possible while at the same time acknowledging that they enter the field with a number of preconceived notions. In addition, they should ensure that their accounts are consistent with the existing scholarly tradition in the area and offer their conclusions for critical review by their peers (Guba 1990). Finally, with regard to methodology, critical realism encourages critical multiplism (Cook 1985), which can be described as a form of elaborated triangulation (Denzin 1978). Since objectivity can never be entirely attained, relying on many different data sources, investigators, theories, and methods makes it less likely that distorted interpretations will be made (Guba 1990). Furthermore, a critical realist methodology involves doing inquiry in more natural settings; collecting more contextual information; reintroducing discovery into the research process; taking into

consideration the meanings the studied individuals and/or groups ascribe to their actions; and increasingly employing qualitative techniques (Guba 1990; Guba and Lincoln 1994).

5.2 Conceptual Framework

A conceptual framework serves as a map of the area to be studied: it presents the key constructs, variables, and dimensions to be investigated, and speculates as to the relationships among them (Miles and Huberman 1994). The following propositions make up the conceptual framework of the present study:

- Affective education can make a valuable contribution to the affective development of students.
- Over and above its developmental-enhancing potential, affective education is proactive (i.e. it equips students with coping skills in anticipation of problems and their emotional consequences) and reactive (i.e. it supports students through the emotional crises they might be experiencing).
- Although a considerable amount of affective education is implicit and incidental any one school day provides several opportunities for planned affective learning to take place. The formal curriculum (including subjects that are deemed to be affect-free such as maths) is one of the most important channels for the delivery of such learning. Other contexts where explicit affective education can take place include specialist courses such as PSE, extracurricular activities, and the ethos of the school.
- The effectiveness of affective education is largely determined by the perceptions, beliefs and attitudes of those who develop and implement it. How those involved in these processes view affect, affective development, and affective education is

bound to influence not only the kind of affective programme they will compile but also the commitment they will display in delivering it.

5.3 Research Questions

The purpose of the study was to look at the conceptualisation, delivery, and monitoring of affective education in the primary schools of England and Greece. As it was not possible to fit in the space of a thesis an exhaustive review of the situation, it was only one aspect, teachers' attitudes towards and practice of the activity that was explored. The following research questions guided the investigation:

1. How do English and Greek primary school teachers' personal views on emotion influence their attitudes towards and practice of affective education?
2. What affective aims, if any, do primary schools in England and Greece promote through their work?
3. What is the content of the affective education that is provided in the primary schools of each country?
4. What are the channels whereby affective education takes place, and what teaching techniques are used in its delivery?
5. What are the expected outcomes in this area, and how is it ensured that they are achieved?
6. How, if at all, do the particular circumstances of a school influence its affective provision?
7. What, if any, are the differences in the way affective education is conceptualised and practised in England and Greece?

5.4 General Design Issues

5.4.1 The Rationale for Doing Cross-National Research

The topic was explored from a comparative perspective, on the premise that if we look at educational processes across national, cultural, and linguistic boundaries we can gain a clearer insight into the ways in which they operate (Crossley and Broadfoot 1992; Kelly and Altbach 1986). Several arguments have been developed over the years in defence of the comparative approach to the study of education. Mallinson (1975) urged educators to become familiar with what is being done in other countries, and systematically examine other cultures and the education systems that operate in these cultures in order to discover similarities and differences, the causes behind them, and ‘why variant solutions have been attempted (and with what result) to problems that are common to all’ (p. 10). Only in this way, he argued, will we be properly fitted to study and understand our own systems, and to plan intelligently for the future which ‘is going to be one where we are thrown into ever closer contact with other peoples and other cultures’ (p. 11). In a similar vein, Noah (1984) has noted that ‘comparative education can help us understand better our own past, locate ourselves more exactly in the present, and discern a little more clearly what our educational future may be’ (p. 551). According to him, ‘[k]nowledge of what is being proposed and tried in cognate situations abroad is indispensable for reasoned judgment about what we need to do at home’ (p. 522). Noah also argued that the comparative approach can help enlarge the framework within which we view educational processes by challenging us ‘to refine our theories and test their validity against the reality of different societies’ (p. 558). Comparative research enables us ‘to better understand the nature of the relationships between education and the broader social, political and economic sectors of society’, and it is a powerful tool for

promoting 'international understanding, co-operation and goodwill' (Crossley and Broadfoot 1992, p. 106). Finally, the comparative study of education can be very useful in showing what is possible by examining alternatives to provision at home, and by allowing us to see various practices and procedures in a very wide context (Phillips 1999).

It was for all these reasons that the decision was taken to explore affective education from a comparative perspective. England and Greece were selected for comparison on the basis that the similarities in current developments in the area of affective education in both countries provide enough common ground for a meaningful comparison to be made, whereas the differences in the two education systems and the social contexts within which these systems are located form an interesting background against which intriguing contrasts can be attempted. As already indicated this is by no means an exhaustive comparison of affective education in these two countries. This is a large and complex task that was impossible to fit within the confines of a thesis. Rather some perspectives are offered which are hoped to provide valuable insights into the universal nature of the area, and to be of interest and relevance to educators in both countries and beyond.

5.4.2 The Rationale for Conducting a Case Study

The selection of the data gathering techniques that are used in an inquiry is largely determined by the nature of the questions the research is seeking to answer. The decision to adopt a case study approach in this project arose out of the desire to look at affective education holistically within its natural setting, i.e. the school. A survey of teachers' perceptions of the phenomenon would have been suitable if the research

only sought to identify views and attitudes. However, the study was also concerned with the actual practice of affective education, and this rendered the use of a survey inappropriate on the grounds that, even if teachers described their efforts in this area in detail, there would be no means of checking the truthfulness of their claims. As Agnew and Pyke have put it, 'on a questionnaire we only have to move the pencil a few inches to shift our scores from being a bigot to being a humanitarian. We don't have to move our heavyweight behaviour at all' (Agnew and Pyke 1982, cited in Robson 1993, p. 191). A series of interviews might have been more revealing, as they tend to provide more complete information than can be available in written form (Anderson 1990), yet it would still be difficult to obtain an accurate portrayal of the practice of affective education as respondents might have been unwilling to share any information that could have put them or their school 'in a bad light'. The case study appeared to be the most suitable approach for this investigation as it is a 'comprehensive research strategy' (Yin 1994, p. 13) that can provide first hand information not only about what people think but also about what they actually do. Although it has been stereotyped as 'a weak sibling' among the social science methods (Yin 1994, p. xiii), due to the fact that many case study investigators have been 'sloppy and [have] allowed equivocal evidence or biased views to influence the direction of [their] findings and conclusions' (Yin 1994, p. 9), when conducted rigorously and systematically, the case study can provide an in-depth understanding of the phenomenon under investigation, expose the gap between rhetoric and reality, and delve below the surface of the official version of events, processes, or situations (Crossley and Vulliamy 1984).

Because cross-site comparisons tend to be more robust than the traditional single case study (Yin 1994), a multi-site design was adopted in this project, that is the research involved a close examination of the culture, climate, patterns of interaction, and dynamics in operation with regard to affective education in four primary schools, two in England and two in Greece. An attempt was made to capture a slice of the everyday life in each school through site visits, analysis of documents (such as prospectuses, policy statements, programme descriptions, schemes of work, etc.), examination of artefacts (e.g. displays, decorations, etc.), interviews with staff, and direct observation of classroom sessions and other activities relevant to the topic of the investigation. The case study drew on Yin's model, which deviates from the traditional ethnographic paradigm in that it advocates the formulation of specific questions before the empirical work commences (as opposed to entering the field with no hypotheses or theoretical assumptions), and recommends a condensed form of fieldwork (Yin 1993). Given that, with the exception of two studies that are now becoming dated (Best and Curran 1995¹; Lang 1988), no previous research was found focusing on this area, the study was necessarily exploratory and descriptive in nature (Merriam 1988; Yin 1994). Finally, a combined inductive-deductive approach (Cohen et al. 2000) was employed, namely the conceptual framework that guided the collection and analysis of the data was loose enough to allow for interaction with the findings in an ongoing process, and to accommodate a dynamic interplay between formulating hypotheses, collecting and analysing data, reflecting on the findings, revising the conceptual framework accordingly, and re-testing the (modified) theoretical propositions through the collection and analysis of more data.

¹ It should be noted that although Best and Curran's study was published in 1995, the research it reports was undertaken in 1991.

5.5 Data Gathering Procedures

Most case studies involve data collection from multiple sources of information using more than one research method. In the present study the data were collected through document review, interviews, and observations.

5.5.1 Document Review

In order to develop an understanding of the 'official version' of affective education in each primary school, a number of documents including the school prospectus, policy statements, programme descriptions, and schemes of work were collected and analysed. The documents provided a valuable insight into each school's official attitude towards and view on affective education, as well as rich information regarding the aims, content, preferred methods of delivery, and desired outcomes that make up each school's affective education programme.

5.5.2 Interviews

Interviewing can be a very powerful data gathering technique. Not only does it provide access to someone else's mind, and to things that cannot be observed directly (Merriam 1988), but it can also enable the interviewer to pick up the non-verbal messages being conveyed, and, 'in the case of interviews conducted on the respondent's turf, cues from the surroundings and context' (Anderson 1990, p. 222).

Depending on the degree of control the interviewer exercises over the interview situation, and the level of standardisation of the questions asked, interviews are divided into structured, semi-structured, and unstructured (Hitchcock and Hughes 1995; Merriam 1988). The semi-structured format appeared to be the most suitable

for the task in hand, as it allows respondents to express themselves at some length while offering enough shape to prevent 'aimless rambling' (Wragg 1982, p. 10). Most of the questions asked were open-ended in order to provide flexibility, avoid leading the respondents, and allow for unexpected or unanticipated answers which might be worth following up (Cohen et al. 2000). The interviews were conducted using a schedule (provided in Appendix 1) that had been compiled well before the fieldwork started, and had been modified during the pilot phase (described below). With the respondents' consent, all interviews were tape-recorded. The transcription took place soon after each interview was completed while memories of any relevant contextual information and non-verbal cues were still fresh (an extract from one transcript is also provided in Appendix 1). In each school I interviewed the Head, and the teachers of the three classes I planned to observe (Years 1, 3, and 6, selected to provide a variety of ages, affective needs, and levels of emotional development). In the first of the two English schools I interviewed the PSE co-ordinator, too. In the second the PSE (PSHE, to be exact) co-ordinator happened to be the Year 3 teacher, consequently no separate interview was necessary. As no equivalent role exists in Greece no additional interviews were needed in the two Greek schools either.

It has been argued that the quality of the data collected through an interview will depend on the relationship the interviewer builds with the respondent (Cohen et al. 2000; Hitchcock and Hughes 1995; Merriam 1988). A balance needs to be struck between rapport and neutrality, it is therefore important to convey interest, empathy, respect, and understanding while maintaining a certain amount of distance. In order to encourage maximum possible disclosure I tried to create an atmosphere of relaxed informality for the interviews, however, I was careful not to reveal my own views on

the issues discussed, or act in any way that might have implied approval or criticism of the interviewees' responses. It is recognised that despite these efforts respondents may have given me what they thought were the 'right' answers. That said, they did know that these interviews were only one phase of the research, and that their views could be checked against data collected from other sources, it is therefore more likely that responses were genuine and sincere rather than efforts to please or create a favourable impression about the interviewees and their school.

5.5.3 Observations

At the heart of most case studies lies evidence that has been gathered through observing the action that is generated by or related to the phenomenon under scrutiny (Cohen et al. 2000). A major strength of observation is its directness. Investigators do not ask people about their views, feelings, or attitudes, they watch what they do (Robson 1993). Because of this, observation is particularly appropriate when one wants to find out how the rhetoric is translated into practice, and whether there is any disparity between word and deed. The observational strategy that was employed in this study is located somewhere between the two poles of the participant - non participant continuum. Following Robson, who encourages the use of elements of both traditions, or even some hybrid which is both structured and participatory (Robson 1993), this study adopted the 'observer-as-participant' approach, that is the design involved loosely structured observations with minimal participation in the activities observed. The purpose for employing this strategy was to have as little impact as possible on the phenomenon being studied. Like King (1978) in his investigation of infants' schools, I usually sat at the back of the classroom, assembly hall, or playground, and avoided eye contact with students in order to discourage

them from treating me as a teacher-surrogate. On the whole, it seemed that my presence in their space did not make any difference to students, and I found that teachers, too, appeared to forget or at least ignore the fact that I was there as they went about their daily tasks.

As three out of the four Heads and most teachers felt uncomfortable with the idea of having classroom sessions, assemblies, and playground activities video-taped, my main means of recording the observations was taking notes using three loosely structured schedules, one for classrooms, one for assembly halls, and one for playgrounds (provided in Appendix 1). I was able to use a laptop computer throughout the observations, consequently I typed my notes straight into a text file which I developed and elaborated at the end of the day. In addition, I was given permission to tape-record most of the sessions I observed, and, although the quality of the sound is not very good in many of them, a basic cross-checking between notes and transcripts was possible. A final point that merits mention is that my observations were focused, that is although I made a note of every activity, incident, or event that took place while I was observing, I only recorded in detail what was relevant to the topic of the study.

5.6 Pilot

Before embarking on the research proper, a pilot study was carried out in two schools (one English and one Greek) that were broadly comparable in terms of size and organisation to the ones that participated in the actual study. Access to these schools was made easy by prior personal contacts. The pilot proved useful in a number of ways. First, it helped refine the initial research design and obtain a realistic estimate

of the amount of time needed for each stage of the investigation. Second, it allowed for preliminary cross-national comparisons to be made and indicated areas that would require special attention during the main study. Third, it identified ambiguities in some of the interview questions which led to modifications in the interview schedules. Finally, it ascertained that the term 'affective education' was not in use in the schools of either country, and that the closest to it was PSE in England, and environmental, health, cultural, and inter-cultural education in Greece. This helped broaden the focus of the inquiry and confirmed that these activities needed to be properly studied during the actual research.

5.7 Selection Process

Each pair of schools came from a single LEA in order to rule out the possibility that any differences between them were due to the fact that LEAs vary in the support they offer to the area. The main reason for choosing both the English and the Greek LEA was ease of access due to personal contacts. After the appropriate officials were briefed about the nature, aims, and design of the research, permission was granted to approach directly whichever schools I considered suitable. I then worked with my contacts in each LEA to compile a list of schools that were comparable in terms of size and organisation but contrasting in terms of catchment area. Getting access to different social and environmental settings was considered important, for it was speculated that the socio-economic background of the students would have a significant impact both on their affective needs, and the affective education they received. Differences between the organisation of primary education in the two countries had to be taken into consideration at this stage. By law, all Greek primary schools have mixed-ability single-age classes, unless they are too small to have

separate classes for each year, in which case two or more year groups work together, or too big, in which case there might be two classes in some or all years (however, the biggest a Greek primary school can get is to have twelve classes, two per year). Also, the Greek primary school programme is organised around subjects, rather than topic work, so, in order to be comparable, the English case study schools had to be organised by age, and teach subjects. However, there were characteristics that could not be matched, for instance, while English primary schools start at Reception, break for dinner at midday, and only rarely have specialist teachers work with students on a regular basis, Greek primary schools start at Year 1, offer specialist teaching in English from Year 4 onwards, have shorter but more frequent breaks, and finish work at 13.30 p.m. at the latest, consequently children might have snacks at school but not dinner. Still, every effort was made to find schools that were as comparable as possible. In summary, the criteria upon which the selection was based were the following:

- that the schools would be organised on an age basis, have a class per year from Year 1 to Year 6, and teach subjects rather than topics;
- that they would be illustrative of the range of schools within the LEA, and not obviously untypical in any way; and,
- that they would not be going through any major change such as inspection or reorganisation at the time of the research.

About a dozen schools in each country fulfilled all the above criteria. I approached two at a time, one from an affluent and one from an inner city catchment area. I wrote to them outlining the research and explaining what it would demand of the school, followed the letter up by phone call, and visited the ones that agreed to

consider participation to discuss the project in detail, clarify points, and answer questions concerning the procedures and their purposes. Some of the schools agreed to the research in principle but felt uncomfortable about the amount of time I proposed to spend with them. In others, the Head and certain teachers showed interest but the teachers of the classes I planned to observe expressed reservations. Yet others, while positive at first, withdrew later on because, despite my assurances of anonymity and confidentiality, some staff were not convinced that people in the LEA would not have access to the collected data. The whole process of negotiating access took over three months but in the end the four schools briefly described further on (also see Table 5A) agreed to take part in the study.

5.8 Ethical Issues

Smith (1990) argues that '[e]thics has to do with how one treats those individuals with whom one interacts and is involved [...]. At a commonsense level, caring, fairness, openness, and truth seem to be the important values undergirding the relationships and the activity of inquiring' (p. 260). Ethical issues were given due consideration throughout the present research. The project was described as clearly and as honestly as possible to the schools involved, and it was explained to them that they were free to withdraw consent and to discontinue participation at any time. Participants were promised anonymity and confidentiality, and were assured that their privacy would be respected and protected. Explicit authorisation was obtained before files were examined and documents were taken, pseudonyms were adopted for the LEAs, schools, and teachers, and all identifying information (real names, addresses, school logos, etc.) was removed from the documents analysed. Finally, participants were offered the opportunity to comment on interview transcripts.

summaries of their views, and descriptions of their work. On the whole, they seemed satisfied with the accuracy and fairness of my accounts; very few objections were expressed, and only minor amendments were necessary.

5.9 The Profile of the Case Study Schools

Blueberry Hill (Central England)

Blueberry Hill is situated in an affluent suburb, and serves a predominantly white, middle class community. There are 203 children on roll (97 girls and 106 boys) aged between 4 and 11. The students are divided into seven mixed ability classes, but work in groups for English, maths, and science; the average class size is 29. The staff consists of the Head, seven teachers, and four full time education assistants. The attendance rate is 96% with no unauthorised absence. 11.8% of the students are on the SEN register, and 3.4% are eligible for free meals. About a third of the students come from outside the school's catchment area at parental request, and there is a significant number of more able students on roll. Classrooms are big, and well-resourced, and there are two well-stocked libraries, one for each key stage, a spacious multi-purpose hall, a separate dining area, and two internal courtyards. Computers and printers are available in all classrooms, but there is also a separate computer room with fifteen computers. Outdoor provision includes a hard area, a large grass playing field, and a wide variety of play equipment.

Elmfield (Central England)

Elmfield is an inner-city 4 to 11 primary school serving a multicultural, low income area. A high percentage of the students come from disadvantaged backgrounds, and live in homes where English is not the first language. There are 197 students on roll

Table 5A

Profile of the Case Study Schools

<i>Name of School</i>	Blueberry Hill	Elmfield	Kamos	Messina
<i>Age Range</i>	4 to 11	4 to 11	5½ to 11½	5½ to 11½
<i>Catchment Area</i>	Predominantly white, middle class	Multi-cultural, low income	Prosperous	Socially & economically disadvantaged
<i>No of Students on Roll</i>	203 (97 girls, 106 boys)	197 (102 girls, 95 boys)	158 (82 girls, 76 boys)	162 (73 girls, 89 boys)
<i>Average Class Size</i>	29	28	26	27
<i>Staff</i>	Head 7 teachers 4 full time educational assistants	Head 7 teachers 3 full time educational assistants 4 full time & 3 part time language assistants	Head 6 teachers 1 specialist teacher (English - shared with another school but based on Kamos)	Head (with teaching responsibilities) 5 teachers 1 specialist teacher (English - shared with another school)
<i>Percentage of Students on SEN Register</i>	11.8%	29.4%	8.2%	34.5%
<i>Percentage of Students Eligible for Free Meals</i>	3.4%	33.5%	N/A	N/A

(102 girls and 95 boys), and the teaching staff consists of the Head, seven teachers, three full time education assistants, and six language assistants (four full time and two part time). Classes are organised by age, so there is one class per age group from Reception through to Year 6; the average class size is 28. Each class contains children from across the ability range, however, students are grouped for English, maths and science. 29.4% of the students are on the SEN register, and 33.5% are eligible for free school meals. At 92%, attendance is broadly average, and there is little unauthorised absence. Though not spacious, classrooms are adequate for the

number of students who use them. They are grouped around the central hall, which is used for indoor physical activities, assemblies, and drama, but also serves as a dining room. The school library is well-stocked, and there is a small computer suite with seven computers. Elmfield has strong links with the local community which uses the school premises as a basis for its activities.

Kamos (Central Greece)

Kamos is a 5½ to 11½ primary school situated at the heart of a small, prosperous, seaside town. A large percentage of the students attending Kamos come from families with a professional background. When compared with the national picture, the proportion of children relatively advantaged in socio-economic terms is quite high. The school has 158 students on roll (82 girls and 76 boys), and nine teaching staff including the Head, six class teachers, one SEN teacher, and one specialist teacher (for English) who is based in Kamos but also teaches in another school; the Head does not have teaching responsibilities. There are six mixed-ability classes in the school organised by age; the average class size is 26. 8.2% of the students are on the SEN register. Student attendance is very high, there is little unauthorised absence, and the majority of students are punctual so the school day and lessons start on time. Classrooms are large, light and airy, and the multi-purpose hall that accommodates a wide range of activities is spacious and well-maintained. There is a well-equipped room for science, a computer suite with fourteen computers, a well-stocked library, and two specialist rooms, one for English, the other for music. The school is situated in extensive grounds which include a garden, two playing fields, and a play area with a variety of equipment.

Messina (Central Greece)

Messina is a 5½ to 11½ primary school located in an area of considerable social and economic disadvantage close to the centre of a big industrial town. Levels of unemployment amongst the parents and guardians of the students are well above the regional and national average, and many children live in temporary accommodation. 23.4% of the students come from the gypsy settlement nearby, and another 9.8% are refugee children. There are 162 students on roll (73 girls and 89 boys), and eight teaching staff including the Head, who is also the Year 5 teacher, five class teachers, one SEN teacher, and one specialist teacher (for English) which Messina shares with a neighbouring school. The school is organised on an age group basis and all classes are mixed-ability. There is one class per year from Year 1 through to Year 6; the average class size is 27. 34.5% of the students have special education needs. There is a high turnover of students in Messina. At the time of the research only 29.6% of the Year 6 students had started their education in the same school. Attendance and punctuality are rather poor; in some classes the first session is delayed by up to 10 minutes due to the late arrival of certain students. Classrooms are rather small but adequately resourced, the library is well-maintained, and the central hall is suitable for a variety of activities including music, drama, dance, and PE. There are only three computers in the school, and as there was no extra classroom to turn into a computer suite, they have been put in the Year 6 classroom, and are mostly used by the Year 6 students, however, there are arrangements for the rest of the school to use them, too. Outdoor facilities are limited but efficiently used. The school has a good working relationship with a neighbouring school to share equipment and join together in activities.

5.10 The Programme and Timetable of the Research

Each school was visited twice in September 1998. These were exploratory visits aimed at getting to know the schools and their surroundings, establishing contact with the staff, and working out the schedule for the fieldwork. Elmfield was revisited in October for four half-days. These were still exploratory visits spent sitting in different classrooms, collecting documents for analysis, and chatting with several members of staff. In the first week of November the first round of interviews took place. Both the Head and the PSE co-ordinator were interviewed for approximately forty minutes each, and so were the teachers of the focus classes (these interviews lasted between forty-five minutes to an hour each). All interviews took place after school hours in the teachers' classrooms and, in the case of the Head, in her office. The rest of November was spent in the focus classes, one week in each class. During that time the operation of the school during assemblies and breaks was also studied closely, and informal discussions were held with the focus teachers. In January 1999, after a preliminary analysis of the collected data, a round of supplementary interviews lasting between one and one-and-a-half hours each were conducted with the Head, the PSE co-ordinator, and the three focus teachers. During these largely unstructured interviews participants were asked to comment on the transcripts of their first interviews, reconstructed discussions, and notes from the observations of their classes; all this material had been annotated with my reflections and follow up questions, and had been sent to participants well in advance of my visit.

The two Greek schools were revisited in mid-December 1998. Three full days were spent in Messina and two in Kampos. During this time various school documents were collected for analysis, and the first round of interviews took place. Interviews

were conducted with the Head and the teachers of the focus classes. The average interview length was forty minutes; all interviews were conducted after school hours. The two Heads were interviewed in their offices and the teachers were interviewed in their classrooms. Kampos was revisited in February and Messina in March 1999; on this occasion a whole week was spent in each focus class in each school, the operation of the school during assemblies and playtimes was observed, and informal discussions with the focus teachers took place. After a preliminary analysis of the findings, the schools were visited again at the end of June 1999 for a round of supplementary interviews. As before, these were conducted with the Head and the focus teachers, and lasted about an hour each. These unstructured interviews were spent discussing the interviewees' reactions to the annotated transcripts of their first interviews, reconstructed discussions, and notes from the observations of their classes.

The fieldwork in Blueberry Hill started at the beginning of May 1999. Two mornings and four afternoons were spent in the school in the first instance. During this time a series of interviews were conducted, and several school documents were collected for analysis. The Head was interviewed in his office for forty-five minutes, and the teachers of the three focus classes (one of whom was also the PSHE co-ordinator) were interviewed in their classrooms for approximately forty minutes each. All interviews took place after school hours. The last two weeks of May and the second week of June were spent in the focus classes, one week in each class. During this time the operation of the school during assemblies and breaks was also studied, and informal discussions with the focus teachers took place. After a preliminary analysis of the findings, Blueberry Hill was revisited in mid-July 1999 for a round of

supplementary interviews with the Head and the three focus teachers: these interviews were unstructured, lasted between forty five minutes and an hour each, and revolved around the annotated transcripts of the respondents' first interviews, reconstructed discussions, and notes from the observations of their classes.

An average of 62 hours were spent in direct classroom observation in each school. An average of 8 hours per school were spent reviewing documents such as planning files which could only be studied on site. Another 15 hours per school were spent examining documents such as prospectuses, policies, and schemes of work that I was allowed to take away with me. The operation of the schools during assemblies and playtimes was observed closely for 15 days per school. Finally, about 30 hours in total were spent interviewing, and another 36 in informal discussion with the staff.

5.11 Data Analysis

According to Miles and Huberman (1994) analysis involves 'selecting, focusing, simplifying, abstracting, and transforming the data that appear in written-up field notes or transcriptions' (p. 10). The analysis of the data collected for this study was an ongoing process that took place during as well as after the investigation. The main task was to organise the material into manageable units of meaning which would allow for comparisons to be made, relationships to be noted, and conclusions to be drawn. This was achieved by first attaching codes to the documents, interview transcripts, reconstructed discussions, and observation notes, then organising the coded data into topics and categories, and finally subsuming these under more general headings such as themes, concepts, and constructs. The transcription of interviews, reconstruction of informal discussions, and writing in full of observation

notes from each school took place in parallel with the visits. Attempts at coding were made as soon as the raw data had been typed up (or, in the case of documents, scanned) and stored in computer files. The coding scheme underwent several transformations as new codes were introduced, and old ones were revised.

Once the coding of the data was more or less complete, the coded material was read and re-read several times in order to identify themes, discern patterns, and discover relationships. Then, a process of cutting and pasting began. Using scissors, the printouts of the interviews, reconstructed discussions, and observations from each class were cut into pieces, each containing data bearing a specific code. The length of these pieces ranged from a couple of words to a couple of paragraphs, depending on how much elaboration was provided in the text. These pieces were then filed alphabetically according to their code. At the end of this process 12 sets of files were produced, one for each class/teacher. Each set comprised between 17 and 42 files, depending on how many different codes/ideas were contained in the original data. The school documents, the assembly hall and playground observations, and the interviews and reconstructed discussions with the Heads (and the PSE co-ordinator in Elmfield) were treated in the same way, so in total 21 sets of files were produced: one for each of the 12 teachers/classes, one for each Head, one for the PSE co-ordinator in Elmfield, and one for each school (containing the school documents plus the assembly hall and playground observations only at this stage).

These sets were kept separate for some time while I tried to make sense of each respondent's perspective. Then some grouping was attempted, i.e. files containing data bearing codes that had some conceptual relationship (e.g. 'confidence', 'feel

valued', 'believe in oneself') were put together to create a new file representing a topic or category (the three codes mentioned above were subsumed under 'self-esteem'). After that all sets from each school (the three class/teacher sets, the Head set (plus the PSE co-ordinator set in Elmfield), and the school documents plus assembly hall and playground observations set) were brought together and compared in an attempt to identify similarities, note differences, detect inconsistencies, and discover relationships within each school. At this stage the five (six for Elmfield) different sets of files from each school were reduced to one as all the files representing the same topic/category were put together to make up one big file. In this way, in the file entitled 'self-control' and colour-coded blue (for Blueberry Hill) one could find everything said, written, and observed about this issue in that particular school.

Once each of the four sets of files produced in this way had been studied in order for the perspective of each school to be identified, and after some more grouping had taken place, another merge occurred. This time the two sets of files from England were brought together, and the files bearing the same heading in each set were combined to produce one containing everything that was said, written and observed about the particular topic in the two English schools. The Greek files were treated in the same way, i.e. they were combined to make one set representing both schools. In this way, a file entitled 'empathy' and colour-coded yellow contained all the data referring to this topic in England, while a file with the same title but colour-coded purple contained all the data on empathy collected in Greece. Finally, after each of these two sets had been studied carefully and some more grouping had been performed, they were combined to produce one set of files representing both

countries. In this way, if you opened the file entitled 'learning environment' and colour-coded white you found everything said, written and observed about this topic across schools and countries. Although in the end I mostly worked from the final set of files, copies of all earlier versions were retained and consulted as needed. Every step of the analysis process was documented to ensure that the same procedures were followed at each merge, but also in order for other researchers to be able to replicate the study if they wish.

5.12 Validity and Reliability

Hitchcock and Hughes (1995) have argued that '[t]he key question for the qualitative researcher is how it is possible to obtain as authentic an account of school or classroom life as possible without forcing the data into a theory or avoiding the temptation of "hammering reality into shape"' (p. 97). One way of ensuring that the report of a qualitative study is true and accurate is by building into the research design as many validity and reliability checks as possible.

Validity can be defined as the extent to which a description accurately represents the phenomenon to which it refers (Hitchcock and Hughes 1995). A distinction is usually made between internal and external validity. According to Cohen et al. (2000) '[i]nternal validity seeks to demonstrate that the explanation of a particular event, issue or set of data which a piece of research provides can actually be sustained by the data' (p. 107). External validity is concerned with the generalisability of the findings. It refers to the degree to which the conclusions of a study are transferable to other contexts, cases, or situations (Miles and Huberman 1994). Ward Schofield (1990) has argued that 'generalizability in the sense of producing laws that apply

universally is not a useful standard or goal for qualitative research' (p. 208). Rather, qualitative researchers should be thinking in terms of 'the "fit" between the situation studied and others to which one might be interested in applying the concepts and conclusions of that study' (p. 226).

There are a number of measures one can take in order to enhance the validity of an investigation. These include using multiple sources of evidence, employing more than one method of gathering data, comparing accounts from the same respondent across situations, studying the same phenomenon in different settings, having participants examine drafts, and inviting peers to review the data and the conclusions drawn from them. All of these strategies were employed in the present study. First, there was triangulation (Denzin 1978), that is the phenomenon was examined from various angles (documents, participants' perceptions, classroom reality), using three different methods of data collection (document review, interviews, and observations), in more than one setting (two countries, four schools, twelve classrooms). Second, participants were asked to comment on my interpretations of their views and activities, and check the accuracy of my accounts against their own perceptions of the phenomenon being studied and their involvement in it. Finally, a colleague offered critical feedback throughout the investigation, and commented on findings and conclusions as they emerged.

Reliability refers to the extent to which repetition of the study would yield the same results (Merriam 1988). It concerns the accuracy and precision of data gathering and processing techniques, and the replicability of the research by other investigators under similar circumstances. The reliability of a study can be strengthened by

controlling as much as possible the effect the researcher has on the phenomenon she investigates, by ensuring that all data collection and analysis procedures are carefully considered and well-defined, and by providing all the necessary information regarding the collection and analysis of the data so that other researchers can check the accuracy of the conclusions, and replicate the study. Every effort was made to increase the reliability of the present investigation. Inevitably, I entered the field with preconceived notions, assumptions, and expectations, however, I took great care not to allow these to influence the phenomenon being studied. I adopted a neutral stance in all my encounters, did not make my own views on affective education known to my informants, and tried hard to avoid asking 'leading' questions. In addition, throughout the analysis process I was careful to let the data 'speak for itself' rather than use it to confirm my beliefs. I considered alternative explanations, looked for contradictory evidence, and was open to peer criticism of my findings. In order to establish that consistent coding was taking place, I regularly re-coded material already coded (using an un-coded copy), and compared the two versions. I also asked a colleague to code some of the data, comment on the coding scheme, and suggest changes where necessary. Finally, so that other investigators can review the procedures followed during the fieldwork, and examine the evidence on which conclusions are based, a case study protocol and database (Yin 1994, 1998) were assembled. The case study protocol is intended to guide the researcher in carrying out the investigation, and is considered one of the most important tactics for enhancing the quality of case study research (Yin 1994, 1998). The protocol of the present study contains a summary of the objectives of the investigation; the research questions; a description of how the cases were selected; information on how access was gained; and details regarding the field procedures. The case study database is a formal way of

organising the evidence and exists independently of the case study report, like survey databases exist independently of survey reports (Yin 1998). The database of this study includes copies of the letter and research outline that were sent to the schools that were approached for participation in the project; descriptions, maps, and layouts of the four case study schools; the field diary; the raw data (documents, tapes, field notes); the processed data (scanned documents, interview transcripts, reconstructed discussions, and elaborated observation notes); the coded data (all the above with codes attached); the coding scheme; the reconstructed data (the coded data as transformed during the cut-and-paste phase); a list of the themes, concepts, and constructs around which the reconstruction of the data was organised; and a list of the conclusion-drawing procedures.

It is acknowledged that, despite these efforts, the generalisability of the findings of this investigation is limited, and no widely applicable conclusions can be drawn based on them. This is because case studies, even multi-site ones, can only capture so much and '[f]or everything that is noticed a multitude of other things go unseen, for everything that is written down a multitude of other things are forgotten' (Ball 1984, p. 78). Besides, as Best et al. (1983) have pointed out '[n]o piece of research can ever be totally satisfactory. However many interviews one conducts or episodes one observes the next one may always have been the one in which the great leap forward would appear' (p. 298). That said, 'limited knowledge and tentative conclusions are better than no knowledge at all' (Bereday 1977, cited in Garrido 1987, p. 36). It is hoped that despite their limitations the findings of the present inquiry offer some valuable insights into the current practice of affective education in the primary

school, and provide a useful starting point for further research in this relatively unexplored area.

CHAPTER 6: AFFECTIVE EDUCATION IN PRACTICE: PERCEPTIONS

OF EMOTION, AIMS, AND CONTENT

6.1 Folk Theories of Emotion

It has been argued that the way we perceive affect in ourselves and in others is mediated by our naive or folk theories of emotion (Saarni 1999). These are cultural beliefs about what affect is and how it functions, which we acquire as we mature and are socialised within a particular culture or sub-culture. Saarni (1999) describes four folk theories of emotion that seem to be quite widespread in the Western world today. She calls the first the 'volcano theory'; according to it, emotions need to be vented, otherwise they build up and cause the person who experiences them to explode. She refers to the second as the 'tidal wave theory'; this is based on the belief that losing control of one's feelings results in them escalating and overwhelming the person. Then she talks about the 'out of sight, out of mind theory', which advocates distancing ourselves from our emotions on the basis that if we do not think about them they will go away. Finally, there is the 'Vulcan theory', named after the character from the Star Trek television series. According to it, emotions are irrational processes that get in the way of thinking and problem solving. What these theories seem to have in common is that they view affect as a dangerous, disruptive force that needs to be managed otherwise it can get out of hand and cause great disturbance and intractable turmoil. Emotional management can take the form of regulated expression, as in the 'volcano' and 'tidal wave' theories, or suppression, as in the 'out of sight, out of mind' and 'Vulcan' theories. Interestingly, these two forms of controlling emotion are incompatible with each other, i.e. the suppression advocated by the 'out of sight, out of mind' and 'Vulcan' theories will, according to the 'volcano' and 'tidal wave' theories, lead emotion to explode and overwhelm the

person who is experiencing it. It would then appear that there are two distinct positions on emotion in Western culture. The first, which has its roots in the work of Aristotle (384-322 BC/1997), sees emotion as potentially destructive but holds that it can be controlled by providing outlets for it to be expressed in small, regular doses. According to the second, which can be traced back to the philosophy of Plato (c.427-348 BC/1892) and the theology of Clement of Alexandria (c.150-215/1991), ideally, emotion should be eradicated; failing that it should be suppressed so as not to get in the way of clear thinking.

Working from the assumption that teachers' definitions of affect are bound to impinge on the way they deal with the emotions of their students, and on their perceptions of and attitudes towards affective development and education I thought it would be interesting to investigate the case study teachers' views on the nature and function of emotion. What I found was that, on the whole, these teachers' beliefs about affect are mediated by the folk theories discussed above, or variations thereof.

6.1.1 The 'Safety Valve' Approach

In both Greek schools the dominant view on affect is that it needs to be vented at regular intervals otherwise it gets in the way of students' progress and the smooth operation of the school. This notion is in line with Saarni's (1999) 'volcano theory', however, it seems that in Greece it is the 'pressure cooker' metaphor that best conveys the prevalent thinking on this issue. 'Emotion is part and parcel of human nature' argues Mrs Sotiriou, the Head of Messina. 'Pretending that it does not exist, [or] that it does not affect students' behaviour in and out of class would be a big mistake. That said, giving it free reign and letting it take over, which it will do if no

boundaries are set, is an even bigger mistake'. According to Mrs Sotiriou children's lives are full of intense emotion, both positive and negative. 'Think of the child that fell out with her best friend, the child that did exceptionally well in this or that test and can't wait to tell her parents, the child that gets all flushed and bothered because she can't do the work you've set, the child that is going through a difficult time at home. [...] You don't need to be a psychologist to notice that emotion can overwhelm children, that it can play havoc with their mind. [...] What can you, as a teacher, do? Admittedly, you can't make the emotion go away, you can however provide an appropriate outlet for it. Give children opportunities to let off steam and they are less likely to become hysterical or spend the day sulking in the corner'.

Mrs Sotiriou believes that affect produces energy which needs to be released, otherwise it builds up and increases in intensity till it becomes uncontrollable. In her opinion, physical activity is the most effective way of releasing emotion. This view, which echoes Freud's 'safety valve' theory (Freud 1926/1959), although Mrs Sotiriou seems to be unaware of this connection, is shared by many in Messina. While I was observing the Year 6 class, one student who was finding it very difficult to settle because, I was later informed, of his parents' recent separation, was sent off to help Year 1 with their art lesson. On another occasion, when a student who had been involved in a fight during the break seemed too upset to concentrate on his work, he was sent to the playground to join Year 4 in their PE lesson. 'Doing something physical helps them cool off and takes their mind off their troubles' argues Mr Petrakis, the Year 6 teacher. 'It's not a miracle cure, it doesn't always work, you have to make sure that you vary the activity, otherwise you get students acting up just because they want to go down and play basketball rather than do their work, and you must be careful not to send away the same child too often, or there

will be gaps in their learning. Yet, on the whole it is effective [and] worth the effort you put into making the necessary arrangements'. Apart from helping younger children with their art or PE, other 'cooling off' tasks I saw assigned to students in Messina include tidying up the library, sharpening pencils, watering plants, cleaning up cupboards, and re-arranging the furniture in the central hall. Mrs Vrettou, the Year 1 teacher, sends her students off to the 'art corner', which is situated at the far end of her classroom and equipped with stacks of old newspapers and magazines, and heaps of plasticine and clay. 'I prefer to keep them in the classroom unless they are completely out of control' she says. 'I send them to the corner to cut out letters or numbers we've been learning and ask them to make a collage. Working with plasticine or clay is even better, [as] they can take their anger or frustration out on it. They can pinch and squeeze as much as they like but nobody gets hurt'. The 'safety valve' approach is quite popular in Messina and seems to be working well. Only Mr Kapsis, the Year 3 teacher, is sceptical about its merits. 'I can see how sending a child down to play ball or tidy up a room can help clear his head and stops him from having an outburst in the middle of the lesson, but I have my reservations about how effective this approach is in the long run. [...] Wouldn't it be better to make children aware that they have some control over how they feel, that they can talk themselves out of emotions they find difficult to deal with, that there are alternatives to letting it all hang out or bottling it up?' he wonders. It appears that Mr Kapsis's beliefs are mediated by a different, a more cognitive folk theory of emotion, one that echoes the thoughts of Arnold (1960, 1970) and Lazarus (1982, 1984, 1991), and is based on the assumption that emotion is primarily a mental process controlled by the mind. This approach will be considered in more detail in a later section.

In Kampos, too, the importance of providing outlets for students' pent up emotions is widely recognised. Yet, while the main purpose of the 'cooling off' assignments in Messina appears to be 'the restoration of children's emotional equilibrium' (Mrs Sotiriou, Head), in Kampos they have a slightly different agenda. 'We are a high-achieving school and we try hard to stay this way' points out Mr Karydis, the Head of Kampos. 'Anything that can impede students' progress is dealt with as soon as it comes to our attention. If a child is being difficult it is not only his own learning he jeopardises, it is the learning of the whole class. I can't have teachers spending valuable time sorting out arguments or getting to the bottom of why a child is too excited to get on with her work. I usually have unsettled students sent straight to me. [...] Depending on their state I might talk to them first, in order to find out what is bothering them and see if there is anything I can do to help. If they are too upset there is no point in trying to talk things through. I just give them something to do, there is always plenty of work for students to do in my office'. Mr Karydis has also set up a 'cooling off zone' in an alcove just outside his office. This consists of a desk and shelves full of books, puzzles, and art materials that keep students occupied when it is not convenient or appropriate to have them in the office, for instance when he has a visitor, or needs to make a confidential phone call. He feels most students can be trusted to work there unsupervised, yet if he thinks a child might not be able to cope without adult supervision he sends her up to the SEN room where she can work for Miss Livani, the SEN teacher. Mrs Makris, the Year 6 teacher, and Mr Rotas, the Year 3 teacher, often send students directly to Miss Livani. 'When Christos [Karydis, the Head] is out or too busy, or when I feel the student might not react well to being sent to the Head, I send her to the SEN room. There is always cutting, sticking, colouring and sorting [of teaching materials] to be done in there, and Maria [Livani,

the SEN teacher] can really do with the help' says Mr Rotas. Mrs Makris, the Year 6 teacher, finds that sending emotional students to the SEN room is sometimes more effective than sending them to the Head. This is because 'they find the environment less threatening. There are always other children there and although they are not allowed to engage with them they find their presence reassuring' she explains. Mrs Makris is a great believer in giving unsettled students manual work to do or errands to run, but like Mr Kapsis of Messina she thinks there are limitations to this approach. As will be seen further on, she, too, believes that affect is mediated by cognition, and takes every opportunity to teach her students how to use their cognitive skills to manage their emotions. Miss Patrino, the Year 1 teacher, is another advocate of the cognitive approach, however, she finds it very difficult to put it in practice with her students as, in her opinion, they are 'far too young to make the connection'. Consequently, it is manual work for Year 1, too, mostly colouring pictures, assembling puzzles, preparing materials for displays, and tidying up.

It appears that both Greek schools find that the 'safety valve' approach, i.e. providing opportunities for students to 'let off steam' through physical activity, is a very effective way of managing intense or undesirable emotion. Whether it is painting, playing ball, running an errand, or cutting out pictures, 'cooling off' tasks help students calm down and stop them from engaging in behaviour that is likely to disrupt the lesson and spoil everybody's learning. On a few occasions I saw the 'safety valve' approach being used in the English case study schools, too, however, both Elmfield and Blueberry Hill seem to favour a different approach to affect regulation, one that is broadly based on the 'out of sight, out of mind' folk theory of emotion (Saarni 1999).

6.1.2 Encouraging Detachment Through Distraction

Several teachers in Elmfield and Blueberry Hill are of the opinion that the best way to deal with overwhelming emotion is detachment. Unlike their Greek colleagues, most English teachers in this study do not seem concerned that unexpressed emotion may build up and cause an outburst. Rather, they believe that if emotion is not vented, sooner or later 'it will evaporate' (Mr Roberts, Head of Blueberry Hill), and for this reason they put their efforts into creating distractions that aim to stop students from indulging in unhealthy emotional behaviour. Emotions, particularly strong ones, are treated as impulses. Self-control is a highly regarded quality and every opportunity is taken to reiterate its importance. On several occasions during the study children in both schools were encouraged to walk away from potentially explosive situations, 'count to ten' before saying or doing anything when overwhelmed by anger, take deep breaths and try to calm down when anxious, worried, or disappointed. 'We feel children should be able to pick up the signs that indicate that they are becoming angry, frustrated, overexcited, etc., and deal with their emotions before these escalate' says Mrs Smith, the Head of Elmfield. 'We believe that children should learn these skills at home, yet a significant proportion come to school totally inept in this area [so] we have no option but to do something about it, otherwise we have to suffer consequences such as lashing out, sulking, or going off task that can be detrimental not only to the progress of the child involved, but also to the whole class'.

A similar view is expressed by Miss Phillips, the Year 3 teacher and PSHE co-ordinator in Blueberry Hill. 'We need to help children get in touch with their emotions' she argues. 'It is our duty to help them understand how different situations

make them feel and what they can do in order to stop themselves from being carried away'. In her opinion, distraction is the best way of stopping emotion from escalating as well as reducing its intensity. On two different occasions during the study she advised her class to avoid stressful confrontations by leaving the scene and going to a place where they can calm down, while on another occasion I heard her telling a group of students to go and play with a boy who had just joined them because he seemed to be missing his old school and needed 'cheering up'. She also sent children to work at another table or with another class when they could not settle in their usual place, and changed or simplified the tasks of students who became overpowered by frustration at not being able to complete them. Mrs Taylor, the Year 6 teacher in Blueberry Hill, employs similar tactics. She seems to be particularly concerned about the emotion that interferes with the students getting on with their work. 'Quite often they get stuck not because they don't have the ability or skill required to do the task [but because] they lack confidence, interest, or motivation. Sometimes a few encouraging words and a reminder of the strategies that can help them with the work are enough to get them going, other times a change of environment is necessary' she remarks.

Mrs Palmer, the Year 1 teacher in Elmfield, expresses similar concerns. 'The way children feel about themselves and their abilities influences their performance' she argues. 'No matter how much time I spend explaining how they should approach a task, if I don't convince them that they can do it I'm getting nowhere. [...] Anxiety and worry leads to loss of focus, which gives rise to frustration, embarrassment and shame. You have to break the chain, deflect attention away from the negative emotion, and help them regain control'. Like Miss Phillips and Mrs Taylor, during

the study Mrs Palmer tried to calm her students by talking to them, sending them to work in a different place, and giving them something else to do when necessary. The use of distraction tactics was found to be widespread in Blueberry Hill and Elmfield, however, in both schools a fair amount of effort is also put in helping students manage their emotions through the use of cognitive strategies and positive self-talk.

6.1.3 Promoting Cognitive Regulation of Emotion

As we saw, most teachers in this study favour the use of external emotion management techniques. In the Greek schools the majority believe that the best way to deal with undesirable emotion is releasing it through physical activity. On the other hand, most English teachers try to avoid the disruption caused by the unregulated expression of affect by distracting students' attention from the emotion and its source. It could be argued that there is not much variation between the two approaches, as the 'cooling off' tasks assigned by the Greek teachers are fairly similar to the distraction strategies employed by their English counterparts, yet the essential difference lies in the assumptions that underpin each approach, i.e. in Greece they feel that the surplus energy generated by unexpressed emotion will inevitably cause some sort of an explosion while in England they believe that if one takes her mind off how she feels the emotion will go away. However, as already indicated, a small group made up of teachers from both countries have different views on this subject and showed a preference for a more internal approach. These teachers believe that it is not always possible for children to avoid emotionally demanding situations, neither is it always convenient for teachers to provide tension-release activities and distractions, consequently it is better to try and develop children's capacity to deal with emotion directly, and maximise their goodness of fit

with conditions as they are. 'Students are disturbed not by events but by the views they take of them' argues Mr Kapsis, the Year 3 teacher in Messina, drawing attention to the fact that the same event can generate different emotions in different students, while the same student might experience it differently at different points in time. 'More often than not children cannot change an event, they can, however, change the way they think about it' concludes Mr Kapsis. According to him it is one's self-talk that generates emotion, so he tries to help his students identify the negative self-talk that is responsible for their anger, unhappiness, or frustration and substitute it with positive self-talk. 'I tell them to repeat to themselves a mantra, a simple phrase like "I can handle this", or "it's not worth getting upset over this" to help them stay calm' he says. On one occasion during the observations, Mr Kapsis asked his class to tell themselves 'I won't get stressed because I can do it' before a maths test, while on another occasion he urged a student who confessed that he was dreading the dentist's appointment he had that afternoon to keep thinking 'it will all be over soon'.

Mrs Makris, the Year 6 teacher in Kampos, also believes that people's emotions and actions are influenced by their thoughts. She is particularly concerned about the unhappiness, low self esteem and lack of motivation of some of her students, and tries to get them to use their 'thinking power' to change the way they feel. During the study, as a follow up to a story about an unhappy boy, Mrs Makris asked her students to make two lists that they can look at when they are 'feeling low' or when they think they have 'messed up'. In the first list, under the heading 'Nice things I know about me' children put down qualities and attitudes they liked in themselves, while in the second list, under 'Things I can do' they wrote about their skills. When they finished

Mrs Makris told them to re-visit these lists regularly, as what they wrote there would make them feel good about themselves. A similar idea is behind Miss Mallick's (Year 6, Elmfield) 'praise diary'. In this children jot down anything nice other children as well as adults say about them. Mrs Mallick encourages her students to leaf through the diary every time they are in a bad mood to remind themselves of their achievements and good qualities. In her experience, this has a 'lifting up' effect, and is 'a good antidote to feelings of doom and gloom'. Mrs Mallick also believes that children who are experiencing negative affect can be significantly relieved just by being provided with space to think about what is happening to them, and verbalise their feelings. In her opinion, this 'clears their emotional vision [and] helps them gain some perspective'. Mrs Steele, the Year 1 teacher in Blueberry Hill, is of the same view. She recognises that it is very difficult to think clearly in emotionally demanding situations, yet expects her students to 'use their words, not their fists' when they get angry, and encourages them to try and explain what caused them to feel the way they do rather than shout and kick things. In this way, she hopes she helps them replace physical and verbal aggression with more emotionally literate ways of expressing anger and frustration. Mrs Steele has installed a traffic light in her class. The idea is that when students become upset, frustrated, unhappy, or overexcited, they can use this to focus their thinking. The red light signals that they must stop and try to calm down, the orange light indicates that they need to think about what caused them to feel the way they do, and consider how they can deal with it in a constructive manner, and the green light means that they can go ahead and take appropriate action to resolve the problem. Mrs Makris, the Year 6 teacher in Kampos, uses a similar device to help her students conduct some 'constructive emotional thinking'. In a prominent position on a wall in her classroom she has put a

poster depicting an evidently angry boy surrounded by bubbles with questions including ‘why am I upset?’, ‘what do I feel like doing?’ ‘what will the consequences of my actions be?’ ‘how can I express my feelings without causing trouble?’, and ‘who can I talk to about how I feel?’. On several occasions during the observations Mrs Makris referred upset students to the poster, and asked them to take a moment to answer the questions on it in their heads. One student was even asked to write his answers down. By the time he finished he looked a lot calmer and, as Mrs Makris told me afterwards, had thought of a constructive solution to his problem.

To sum up, three approaches to the expression and management of student affect were identified in this study. The first involves releasing it through physical activity, the second involves distracting students from it and its source, and the third involves regulation through the use of cognitive strategies. Each approach is informed by a different folk theory of emotion, and underpinned by a different set of cultural beliefs about affect and its operation. Admittedly, the participating teachers do not think of their dealings with children’s emotions in terms of theories or structured approaches, however, as the above shows, they do have clear views on the subject, and the affective education they provide is inevitably influenced by them.

6.2 Affective Aims

Although none of the participating schools actually uses the term ‘affective education’, all four claim to be promoting a number of affective aims through their work. In the two English schools these aims are set out in the prospectus and in a number of policies including the PSE/PSHE and behaviour policies. Mr Roberts, the Head of Blueberry Hill, explains how these documents have come about in his

school: 'They were developed through a process of consultation between teaching and non-teaching staff. Everybody had an input, so these are not just my ideas'. Mrs Smith, the Head of Elmfield, describes a similar process. 'We asked ourselves what sort of needs do children have, what sort of values do we want to promote as a school, what sort of environment is conducive to the overall development of our students? [...] We invited all members of staff to respond to these questions [and then] went through the answers looking for common threads around which the school's philosophy could be built. We worked our way through several drafts, and got feedback from the health education advisory teacher and the behavioural support unit before the final statement [of aims] was agreed. This is regularly reviewed, and adaptations are made in line with the ever changing needs of children and society'. In Greece, schools are not required to have a prospectus, and their policies come directly from the central government. The affective aims that are included in these documents are broad and meant to apply throughout the country, however, as Mrs Sotiriou, the Head of Messina, points out 'each region has its own idiosyncratic features, and it is necessary to take these into consideration when you are thinking about aims. And of course each school's population is different and this, too, has a bearing on what you make your priority. For example, because our students come from such diverse backgrounds, we strive to create an environment where everybody feels valued irrespective of race, culture, ethnicity, class, religion, gender or ability. This is our number one aim, but I don't think it is a high priority in schools with a more homogenous student population, although I think it should, because in our increasingly multicultural and multiethnic society it is important to learn to understand and respect the differences between people'. Mr Karydis, the Head of Kampos, also agrees that a centrally imposed statement of aims is too general and

indiscriminate, he does, however, believe that it makes a good starting point for 'each individual teacher to think about what should underscore all his educational endeavours'.

Given that in both countries education is defined in terms of spiritual, moral, social, and cultural development as well as cognitive advancement (DES 1988; Law 1566/1985), it is not surprising to find striking similarities in the affective aims of the four case study schools. These aims, gleaned from the school documentation and the interviews with the staff, and broadly organised into five categories, are outlined below.

6.2.1 Fostering Positive Self-Esteem

Enhancing students' self-esteem is an important aim in all four schools. 'We want our children to develop positive attitudes, enthusiasm, and confidence in themselves and their abilities' reads the beginning of the Blueberry Hill prospectus, while the PSHE policy in the same school states that '[g]reat value is placed on instilling positive self-esteem in the children, each of whom is regarded as an individual with separate and distinct needs and abilities'. For Mrs Phillips, the Year 3 teacher and PSHE co-ordinator in Blueberry Hill, high self-esteem is essential for effective learning to take place. 'Students do their best when they feel welcome and valued' she argues. 'We try hard to make them feel good about themselves and to help them develop confidence and a sense of self-worth'. This point is reiterated by Mr Roberts, the Head of the school. 'We believe that a confident child will become a competent learner, and for this reason we encourage our students to think positively about themselves and take pride in their achievements' he says. Mrs Smith, the Head of

Elmfield, expresses a similar view. 'Learning is risky', she argues, adding that children who are afraid to take risks find it difficult to commit to learning. 'Children who are insecure tend to hold back' she maintains, '[but] when they feel good about themselves they are not scared to go and do things, they don't think "Oh, I can't do that because I am not as good as them"'. They are willing to have a go because they've got the confidence to deal with failure and getting it wrong'. Mrs Smith adds that, in her opinion, high self-esteem can help children better enjoy their childhood, too. 'The years of childhood are very fleeting indeed, and so many children don't seem to have a happy childhood for a variety of reasons including feelings of worthlessness and inadequacy' she remarks. 'I think that school is there not only to teach children to read and write but also to enable them to enjoy their childhood to the full by making them feel valued, worthy, and confident in themselves'. The importance of the relationship between positive self-esteem and good academic progress is recognised in Greece, too. Several references to it are made in the curriculum guidelines for the primary school (Ministry of National Education and Religious Affairs 1987), and in the interviews with the staff of the two Greek schools that participated in this study. 'We believe that when students feel good about themselves they produce good work, so we do everything in our power to increase their self-confidence, and to develop in them positive attitudes towards themselves and their education' says Mr Karydis, the Head of Kampos, while Mrs Sotiriou, the Head of Messina, argues that good self-esteem can help children 'get ahead in school and then in life'. Mrs Sotiriou adds that, in her experience, high self-esteem also enables students 'to pull themselves up every time they stumble. [...] Many of our students come into school each week after eventful, even chaotic weekends' she

points out. 'In order to be able to handle what life throws their way these kids need to believe in themselves and their abilities'.

6.2.2 Developing Empathy

Significant importance is also placed upon the development of empathy. Quoting the curriculum guidelines for the primary school (Ministry of National Education and Religious Affairs 1987), Mr Karydis, the Head of Kampos, says that it is central to their work as primary teachers to foster in students sensitivity to others' feelings, and a willingness to support those who need their help. 'We aim to develop caring and considerate children who can take the point of view of another person, try to understand how she feels, and respond in an appropriate way' adds Miss Patrino, the Year 1 teacher. Similarly, in Messina they claim that they are 'committed to developing in our children a caring nature and empathic responsiveness to other people's needs' (Mrs Vrettou, Year 1 teacher). A major concern in a multicultural school like Messina is that students will develop an understanding of how children who come from a background different to their own think and feel. 'We make every effort to encourage our students to mix with, and try to understand each other regardless of gender, ability, religion, or race' claims Mrs Sotiriou, the Head. In Elmfield, too, they strive 'to help our students empathise with each other, see things from another's point of view, show concern and care, and respect each other's colour of skin, appearance, physical and intellectual abilities, culture, religious beliefs, and individual talents' (PSE policy). As for Blueberry Hill, Mr Roberts, the Head, argues that 'it is important to foster empathy, compassion and prosocial behaviours such as helping, sharing and caring [because] these are the key to getting on with others and forming successful relationships'. Mrs Phillips, the Year 3 teacher and PSHE co-

ordinator, is concerned that '[c]hildren with underdeveloped or absent empathy skills find it difficult to relate well to the other children and make friends, [and] are more likely to become bullies. [...] For this reason, it is important to help all our students develop an appreciation of one another's feelings and needs, and a willingness to put themselves in other people's shoes and see things from their perspective'. To that end teachers in Blueberry Hill 'constantly remind children that they need to think of others, not just of themselves, and that they should try to understand how others feel and how certain events might affect a person and his or her actions' (PSHE policy).

6.2.3 Encouraging Self-Awareness

Growth in self-awareness is another key aim in the four case study schools. The Elmfield prospectus states that '[t]eaching and non-teaching staff strive to help all of our children to learn about themselves so that they can make the most of their abilities, develop their talents to the full, become self-motivated, and be better prepared to meet the challenges of growing up'. Mrs Khan, the PSE co-ordinator, adds that '[s]tudents are encouraged to reflect on their experiences, to become aware of their needs, beliefs, attitudes, strengths and weaknesses, and to understand the reasons for feeling and behaving as they do'. Similarly, in Blueberry Hill they aim 'to give children the skills and information they need to discover more about themselves as individuals, and to understand how they are similar and also different to other people' (PSHE policy). This is achieved by 'providing children with opportunities to explore their attitudes, beliefs, and values, [and by] encouraging them to reflect on and learn from their experiences' (Mrs Steele, Year 1 teacher). The 1985 Education Act in Greece requires that schools should help children find their identity and develop a conscience (Law 1566/1985), while the curriculum guidelines

for the primary school state that students should be encouraged to explore their personal likes, dislikes, and interests, become aware of their abilities and what they are good at, appreciate the difference between needs and wants, and understand how they are growing and changing' (Ministry of National Education and Religious Affairs 1987). 'How the concept of self develops is the school's responsibility as well as the parents'' argues Mrs Makris, the Year 6 teacher of Kampos, adding that in her class children are encouraged to make better sense of themselves through a socratic-type self-examination which entails pondering on the question 'who am I?', and trying to see oneself through other people's eyes. Mrs Sotiriou, the Head of Messina, also believes that school should help students develop as individuals. 'With appropriate guidance all children can come to understand who they are, why they act the way they do, and how they affect and are affected by others' she argues.

6.2.4 Promoting Self-Discipline

Self-discipline is another quality that is highly valued in the schools participating in this study. 'We have a commitment to good discipline and expect all our students to develop a sense of responsibility for their behaviour' states the Blueberry Hill prospectus, while the behaviour policy in Elmfield asserts that '[t]he school aims for all children to develop the capacity to manage their actions, thoughts, and feelings effectively across a variety of contexts and situations'. 'Children with limited control over their actions are disruptive to the other children and to the learning process' argues Mr Karydis, the Head of Kampos, adding that self-control skills such as the ability to handle stress, calm oneself down when upset, delay gratification, and express emotion in adaptive ways are tantamount not only to successful learning but also to effective problem-solving and decision-making, and to forming satisfactory

relationships. As for Messina, Mrs Sotiriou, the Head, claims that all teachers in her school strive to create a place where children can learn how to manage their behaviour and cope with stressful events. 'We believe that education is about a lot more than just success in Greek and maths' she argues. 'While it is vital that children achieve high standards in these subjects, it is equally important that they become independent, self-reliant, responsible for their actions, and mindful of the impact of their behaviour on others'.

6.2.5 Creating a Positive School Climate

Finally, central to the affective aims of the four case study schools is the creation of a positive learning environment. The PSE policy in Elmfield states that '[w]e strive to sustain a caring, purposeful, and well-ordered environment within which children feel happy, secure, and confident'. One way of achieving this aim is by establishing good working relationships: 'Our school ethos is based upon committed teamwork involving teachers, non-teaching staff, governors, and parents. We all work very well together, sharing values and a common sense of purpose [and] hope that by our own examples of behaviour towards each other as adults we help develop in each child a sense of community and a desire to work together for the common good' (Elmfield prospectus). Teamwork is important in Blueberry Hill, too. The school prospectus states that '[s]taff and governors work together as a team to ensure that the right climate is provided in which children can thrive. We aim to create a calm, safe, and secure environment which is conducive to teaching and learning, and we hope to make any time spent here enjoyable and worthwhile'. Echoing this statement Mrs Phillips, the Year 3 teacher and PSHE co-ordinator, claims that '[a]ll children are precious to us and are welcomed into our community with care, love and tolerance.

We treat them with respect, courtesy and kindness, and we want them to enjoy their time here and talk about their school life enthusiastically'. In Greece, the 1985 Education Law draws attention to the link between a positive environment and effective learning, and highlights the significance for the creation of such an environment of mutual respect between teachers and students, and good relationships within classrooms and schools (Law 1566/1985). Mrs Sotiriou, the Head of Messina, points out that another important condition for a positive climate is shared values. 'We are giving a great deal of thought to the values that we are trying to promote' she claims. 'As a school community we believe that our ethos should be built on a foundation of shared values such as honesty, responsibility, tolerance, caring, and respect. We provide endless opportunities for our students to explore these values thereby developing knowledge, skills, and attitudes which enable them to become reflective learners and responsible, considerate, and self-confident human beings'. Finally, in Kampos the definition of a positive climate revolves around issues of participation, order, and high expectations: 'We strive to enhance the climate of our school by encouraging our students to see themselves as having an important part to play both in the life of the school and their education' asserts Mrs Makris, the Year 6 teacher, while Mr Karydis, the Head points out that '[i]n our school there exists a family atmosphere, an atmosphere of warmth, trust and friendliness where firmness is mixed with encouragement and challenge and high standards are set for each and every student'. He also adds that 'we try to create and maintain a task-oriented, well-organised environment that helps children focus on their learning, produce good work, [and] develop positive attitudes towards their education.

To sum up, the affective aims of the four case study schools are very similar, and include the promotion of positive self-esteem, which is believed to enable children to learn more effectively and to live fuller and more rewarding lives; the development of empathy, which is considered important for the establishment and maintenance of fulfilling relationships; the expansion of self-awareness, which is thought to help children make the most of their abilities, skills, and talents; the encouragement of self-discipline, which is deemed necessary for the effective management of actions, thoughts, and feelings; and the creation of a caring and relaxed yet orderly learning environment, which is believed to help students feel happy, secure, and positive towards their education. These aims are laid down in the school prospectuses and policies in England, and in the 1985 Education Law and the curriculum guidelines for the primary school in Greece, and are endorsed by the vast majority of the teachers I spoke to. Although the degree of importance each teacher attaches to these aims varies, only Mr Woods, the Year 3 teacher in Elmfield, actually argued against their promotion through and/or alongside subject teaching, on the premise that school should confine itself to the provision of academic learning and leave the rest to the family and trained professionals such as the educational psychologist (more on Mr Woods' opinions on and attitudes towards affective education is provided in the next chapter). Does the fact that he was the only one to take such a view on this issue mean that all the other teachers in this study actively promote these aims through their teaching, i.e. that their deeds match their words? The answer to this question is presented in the next chapter, however, before we turn to it let us take a look at the content of the affective education provided in these four schools.

6.3 The Content of Affective Education

It would be difficult to find a learning experience that does not have an impact, big or small, on the affective development of students. Any experience that involves appreciations, beliefs, values, and attitudes, and influences how children see themselves, their relationships, and the world around them is laden with affective meaning and has affective implications. For this reason it is impossible to contain the affective learning that takes place in school in the courses or programmes an increasing number of primary schools provide in order to promote the personal, social, moral, spiritual, and cultural development of their students and prepare them 'for the opportunities, responsibilities and experiences of adult life' (DES 1988, Section 1, Paragraph 2). While a significant part of the affective curriculum is delivered in this way, a considerable amount of affective education takes place through the rest of the subjects, through the school ethos, and, as we saw in the first part of this chapter, through the way teachers respond to and manage children's emotions. It is important that schools are aware of this, and make sure that the affective learning they offer through the specialist courses or programmes they provide is reinforced rather than contradicted by the affective messages students receive through the rest of the curriculum and the school climate.

The degree of awareness of the implications of the above for the planning of the curriculum and the organisation of school life varies between the four schools that took part in this study. Still, across all four it is recognised that affective education is much more than the course or programme they have dedicated to the exploration of personal, social, moral, spiritual, and cultural issues. In all four schools teachers talked of how the topics covered in these are linked with relevant aspects of the rest

of the curriculum, and how students are encouraged to practise both inside and outside the classroom the skills and attitudes they learn as part of their 'formal' affective education. An account of their efforts in this area follows but before we turn to this let us first establish what constitutes the content of the affective curriculum in these schools.

The topics that make up the affective curriculum in the four case study schools can be divided into three broad categories, the first of which is concerned with the self, the second with interpersonal relationships, and the third with the wider world.

6.3.1 Topics Relating to the Self

As we saw in Chapter 2, there is a close relationship between personal and affective development, therefore it is not surprising to find that a large part of personal education is also affective education. All four schools in this study strive to help their students develop as persons, i.e. become self-aware, self-confident, self-disciplined, and self-reliant. Many topics aiming to promote these qualities have affective content, including growing and changing; understanding emotions and their relationship with thoughts and actions; effective management of emotions; emotional well-being; emotional effects of the use and abuse of substances such as tobacco, alcohol, and drugs; dealing with conflicting emotions; and sources of help with problems of an emotional nature.

6.3.2 Topics Relating to Interpersonal Relationships

Chapter 2 also looked at the intimate connection between social and affective development. Emotions are social processes and as such they are best understood in

the context of interpersonal relationships. In all four case study schools it is recognised that relationships with peers and adults are of fundamental importance not only for the social but also for the affective development of children, therefore plenty of opportunity is provided for them to consider the value of being part of different groups such as the family and the school; learn how to cope with loss, separation and grief; think about their responsibilities to parents, siblings, friends, teachers, and fellow students; understand what it takes to establish and maintain mutually rewarding friendships; recognise the need to share, take turns, and co-operate in work and play; learn how to deal with conflict within relationships; understand how their choices and behaviour affect others; recognise the need to make compromises to reach consensus; find alternatives to aggression and violence; acquire skills to deal assertively with teasing and bullying; learn how to be assertive in the face of unwanted influence and pressure; recognise emotion in others from their facial expression, tone of voice, and body language; explore feelings such as love, jealousy, and anger in the context of relationships; and learn how to give and receive praise and criticism.

6.3.3 Topics Relating to the Wider World

Many topics aiming to help students understand the rapidly changing social world they live in, and develop the skills and confidence that will enable them to participate in it in a personally fulfilling and socially responsible way are laden with affective meaning. In the four schools participating in this study these topics include learning about the local community and developing a sense of social responsibility; appreciating the impact of human activity on the environment, both social and natural; considering the concept of fairness and justice through the school rules and

sanctions; understanding why behaviour codes are necessary; appreciating the contribution that cultural diversity makes to society; developing appropriate attitudes to race, gender, special needs, and age; recognising the effects of prejudice, stereotyping, and discrimination, and developing techniques to challenge them assertively; and understanding how media messages affect attitudes.

There was greater uniformity in content coverage than was anticipated given the differences between the four schools. This uniformity, which can be attributed to the universality of the issues that are dealt with in affective education, was also extended to the ways whereby affective education is delivered, the discussion of which follows in the next chapter.

CHAPTER 7: THE ORGANISATION AND DELIVERY OF AFFECTIVE EDUCATION

7.1 Modes of Delivery of Affective Education

There are a number of avenues the four case study schools use for the delivery of the affective education they provide for their students. These can be organised under four headings: specialist courses, programmes, and activities; formal subjects; the school ethos; and special events.

7.1.1 Specialist Courses, Programmes, and Activities

7.1.1a Personal and Social Education (PSE)

In Elmfield a large number of issues pertaining to the affective development of students are dealt with in PSE. Every Monday afternoon all classes have a timetabled PSE session lasting half an hour in key stage 1 and forty-five minutes in key stage 2. The school uses the 'Skills for the Primary School Child' (Moon 1990) as a framework for their work in this area, and supplements this with a wide range of materials including many created by the teachers themselves. The scheme of work for each class provides a week-by-week outline that includes the aims and objectives of the course, the concepts to be explored, the activities to be undertaken, and the resources available (in order to provide an illustration of the work the school does in this area the outline of the PSE session I observed in Year 6 is provided in Appendix 2). Continuity and progression are maintained by operating a spiral curriculum, that is key aspects are revisited and explored in more depth each year thus building on what was learnt the previous year and leading onto the next. An interesting aspect of the PSE programme in Elmfield is the work the school does in the area of values. 'We agreed on a list of basic values and we focus on each of them for a week at a

time' explains Mrs Khan, the PSE co-ordinator. 'These values are referred to during assembly and at other appropriate times during the day. [...] The value of the week is defined in each classroom through group discussion, and represented through posters, notices, pictures, and age-appropriate literature. [...] Teachers help students identify life examples of the value in action, and stickers are given out to children who are "caught" practising it'. The focal value for the week I did the fieldwork in Elmfield was helpfulness. Other values the school had already reflected on or were planning to introduce in the near future include caring; confidence; consideration; fairness; friendliness; gratitude; honesty; kindness; loyalty; respect; responsibility; reverence; self-discipline; tolerance; trustworthiness; and truthfulness.

7.1.1b Personal, Social, and Health Education (PSHE)

Although a number of health issues are addressed as part of the PSE programme in Elmfield there is no distinct health component in their course. Conversely, in Blueberry Hill health receives particular attention, so much so that the programme they provide to address issues relating to the self, interpersonal relationships, and the wider world is called *PSHE*. Like PSE in Elmfield, this course, too, has a dedicated time slot, and operates across the school for forty-five minutes every Thursday afternoon. In Blueberry Hill, they take a somewhat all-encompassing view on health, that is they see it as having an emotional and mental as well as physical component. They also believe that health has massive implications for the personal and social development of an individual, and feel that health promotion work should operate alongside any work exploring issues of personal and social nature (Mr Roberts, Head). The course is organised around the 'Health for Life' scheme (Health Education Authority 1989), which covers most of the issues they wish to address,

and provides lesson plans, appropriate activities, and helpful ideas for extension work (a list of the topics covered in Year 3 is provided in Appendix 2 as an example of the type of PSHE work the school does). Like in Elmfield, in Blueberry Hill, too, topics are covered in increasing complexity through the seven years. 'We recognise that all these issues need to be revisited and expanded as the child matures and gains in experience' says Miss Phillips, the PSHE co-ordinator and Year 3 teacher. One of the highlights of the course is the visit of the 'Life Caravan'. Miss Phillips explains that 'this is literally a van that goes round to schools and they do programmes on keeping safe, drugs, the body, and so on. [...] They've got lots of materials, and equipment, and children become so engaged when they are in there they have to be dragged out in the end'. In Blueberry Hill, they have developed a number of initiatives that encourage students to adopt a healthy lifestyle. Teachers talked enthusiastically about a health promotion week which took place the previous year. The event, featuring sporting activities, fitness testing, massage, relaxation exercises, assertiveness workshops, self-defence classes, and a range of healthy food and bodycare giveaways provided by local and national sponsors, was highly successful and has led to many more initiatives. These include sending a petition to local MPs to stop tobacco advertising, agreeing to ban sweets and chewing gum from the school premises, installing a fruit juice vending machine, offering a free piece of fruit with every canteen meal, and setting up a student-operated health information point and a regularly updated 'Health Matters' noticeboard. There were plans to repeat the event during the year of the research, too.

7.1.1c Sex Education

Central to the PSE/PSHE programme in both Blueberry Hill and Elmfield is a sex education component. 'Children should be informed as they approach puberty about body changes and the changes in emotions that puberty brings' argues Miss Phillips, the PSHE co-ordinator and Year 3 teacher in Blueberry Hill. In her opinion, the best people to answer children's questions on such personal subjects are parents, however, 'many parents find this a difficult task, and the information children receive from parents varies widely. According to Miss Phillips, sexual ignorance is likely to cause a lot of unhappiness as a child grows older; sex education can prevent this and also challenge unhealthy attitudes to sex that may have arisen as a result of gleaning half truths from peers and the media. In Elmfield, sex education is taught in the context of loving and caring relationships, and special emphasis is placed on the feelings of partners and the responsibilities of parenthood (Mrs Khan, PSE Co-ordinator). 'Most of us would prefer children of primary age to remain unaware of many aspects of sexual behaviour, such as sexually transmitted diseases, child abuse, homosexuality, abortion, etc.' points out Mrs Smith, the Head. 'It is likely however that questions on these subjects will be raised by the children themselves some of whom will have heard about these issues from the media or older brothers or sisters. [...] We believe that it is important that we answer these questions in a way that informs children without causing unnecessary alarm. When sensitive issues are raised by individual children, teachers are instructed to exercise their professional discretion and if unsure how to respond they are advised to consult Saj [Khan, the PSE co-ordinator] or me first'.

7.1.1d Circle Time

In Blueberry Hill and Elmfield, many affective education issues are also addressed in circle time. Circle time is a structured activity which involves students and teacher sitting in a circle and spending twenty to thirty minutes exploring issues of personal and social significance (for more details see Bliss et al. 1995; Mosley 1993, 1996). It usually starts with a warm up, which aims to unite the class, break down tensions and encourage group participation, continues with 'rounds', in which everyone takes a turn to state their view on the selected topic, moves on to a deeper discussion of the issue in question, and finishes off with time for reflection. In order to ensure that no person dominates the activity and that all contributions are valued and respected, a number of ground rules are in operation during circle time: no put downs, no interruptions, listen carefully, and maintain good eye contact with the person who speaks. In Blueberry Hill circle time is part of the PSHE programme while in Elmfield it has its own time slot and operates separately from PSE. Mrs Steele, the Year 1 teacher in Blueberry Hill argues that circle time is particularly useful in discussing classroom relationships, resolving conflict, and involving children in decision making. In Elmfield, too, they believe that circle time enables children to have more say in aspects of school life, and to address problems and difficulties in the class in a non-threatening way (Mrs Mallick, Year 6). In order to encourage children to bring up for discussion issues that are relevant to them, in Years 3 and 6 in Elmfield there is a suggestion box by the teacher's desk for students to put in their ideas. In Year 1, where children are not capable of expressing their thoughts in writing yet, Mrs Palmer encourages them to talk to her about any issues they would like to raise. 'We want our children to feel that their contributions are worthy of an audience and that any concerns they have will be addressed seriously and

sympathetically' says Mrs Khan, the PSE co-ordinator. During the observations a particularly interesting circle time session took place in Year 1 in Elmfield. The aim was to help students become more aware of how what they say and do affects others. After two short warm up activities Mrs Palmer told the children that sometimes people are 'prickly like hedgehogs', that is they hurt each other with their words or actions. Then she invited the students to discuss in pairs two ways in which it is possible to 'be a hedgehog' in school. This was followed by each member of the pair sharing one example with the circle. A toy hedgehog was used as a speaking object, and children started their contributions with 'I can be a hedgehog by...'. After that Mrs Palmer talked to the students about how people can be like cushions to others, i.e. provide comfort and support. Again children worked in pairs to think of how it is possible to 'be a cushion' in school, and then each member of the pair gave one example using a small cushion as a speaking object and starting with 'I can be a cushion by...'. In the end, Mrs Palmer summarised the students' views and brought the activity to a close with a round of 'Simon says'.

7.1.1e Environmental Education

There is no specialist course aiming to promote the personal/social and ultimately affective development of students in the Greek primary school, and no activity resembling circle time operates in it either. As was mentioned in Chapter 4, the 1990s have seen the introduction of a number of initiatives, including environmental, health, cultural, and inter-cultural education, that bear many similarities to PSE/PSHE in this country, however, as yet none of these has been allocated a slot in the timetable. Rather, they are integrated in the formal subjects and operate across the curriculum. In Kampos it is environmental education that has been given the most

attention, time, and resources. Most of the affective work of the school takes place in the context of an environmental programme that was mounted a few years before this study. The programme is overseen by the 'Green Committee', which consists of one representative from each class and the Year 4 teacher. Every September the 'Green Committee' invites students and staff to share their thoughts on how their immediate environment can be improved. Then, during assemblies, children are asked to make a pledge to 'do their bit'. Adults are also encouraged to put suggestions forward. These pledges are written on paper leaves and placed on a promise tree. The 'Green Committee' collates all these responses and, based on them, they draw a code which is presented to the whole school, parents, and representatives from the local community in a special assembly. 'We want to emphasise to everyone that although there is little one person alone can do to solve the world's problems, we can all make small but significant changes to our environment. We can all "think global act local"' points out Mr Karydis. Other activities that have taken place in the school as part of the environmental programme include the establishment of a regular litter patrol, the placement of energy saving stickers over taps and lights to act as reminders of the need to use resources wisely, the setting up of a small recycling project, visits to a nearby nature reserve, and participation in a local reforestation initiative. According to Mr Karydis, the programme makes a valuable contribution to the affective development of the students in Kampos by raising their awareness of the relationship between human beings and the environment, and by generating in them interest in, respect for, and caring attitudes towards their surroundings.

7.1.1f Inter-cultural Education

Because of its multicultural composition it is inter-cultural education that has been developed in Messina. The inter-cultural programme of the school comprises a wide range of activities including the development of a special calendar which has entries for all the holidays and festivals that are celebrated in the countries students come from, and a food tasting morning when students bring to school a dish that is traditional in their country of origin. Of particular relevance to the topic of this study is the school's 'travel buddy' project, which involves virtual friendships between the Year 3 children and students from a primary school in Tarragona, Spain. Messina is a member of an international network of schools who are interested in promoting communication amongst children from different parts of the world. This is achieved through the 'travel buddy' project, which entails one or more classes from two member schools in different countries sending each other a soft toy for a visit. The 'buddy', who comes with a journal for her adventures to be recorded, spends a couple of days in the home of each child in the host class. After she has been with all the children in that class, she is sent back to the school she came from. Meanwhile, the children involved in the exchange check out what their buddy is doing and get to know each other via e-mail. Since 1995 every Year 3 in Messina has been sending off and receiving a buddy. The year of the research they sent off a toy dolphin called Manolis. Manolis went to Spain in November, in a packet also containing information about the school, pictures of the town, a calendar, and some baklava. Soon after Manolis arrived in Spain, Year 3 in Messina received their visitor, a teddy bear called Julio, and some gifts from the children in Tarragona. At the time of the fieldwork Julio was still spending time with the children in Messina while Manolis was getting ready to return to Greece. Mr Kapsis, the class teacher, told me that his

students had become very good friends with the Spanish children, and were planning to carry on writing to each other even after the buddies went back home. The project is given a very high profile in Messina. The news of the visitor buddy's arrival and departure are announced in assembly, and Year 3 children are given time at the end of the project to talk to the rest of the school about their new friends and what they have learnt. As for the extra work that is required for the smooth running of this operation, Mr Kapsis says it is all worth it as the project enables his class to become more competent in ICT, Geography, and English (which is taught in Messina as a foreign language), but also helps them develop a whole range of affective skills.

As the regulations pertaining to the structure of the school week in Greece do not as yet permit the allocation to either environmental or inter-cultural education of a slot in the timetable, both activities are currently treated as cross-curricular themes and have been integrated in the formal curriculum. Given that in England, too, aspects of several of the topics explored in the specialist courses discussed above also form part of the subjects of the National Curriculum and religious education (RE), it is important to look at how the main curriculum of the four schools that participated in this study supports and enhances the affective development of students.

7.1.2 Formal Subjects

7.1.2a Religious Education (RE)

The RE curriculum in Blueberry Hill is taken from the LEA's agreed syllabus. Although there is a preponderance of the Christian religion, the basic principles of the Sikh faith, Judaism, Islam, and the Hindu religion are also taught. RE in Blueberry Hill contributes to the affective development of the children attending the

school by 'help[ing] them, through the reading of parables, the discussion of different religious practices, [and] the exploration of concepts such as guilt, pity, envy, or forgiveness, to think about the important place that spirituality has in human life, to exercise their imagination and power of reflection, and to appreciate the impact emotions have on people and their actions' (Mrs Taylor, Year 6). In Elmfield, too, RE is provided in accordance with the LEA's agreed syllabus, and although Christian-based, it covers all the main world religions. RE has been given a high priority in Elmfield, with most lessons taken in the morning, as the school believes that this is when students are most receptive (Mrs Smith, Head). As part of the course, children are given time to share their experiences, their own approach to their deity, and their celebrations, and to consider the implications of living in a diverse, multi-faith society. Illustrative of this is the lesson on signs and symbols I observed in Year 3 during the fieldwork. The class looked at a rosary and heard how it is used to pray and think about times in Jesus's life which were joyful and sorrowful. Students were then invited to talk about special objects in their own religion. After that, they were asked to think about happy and sad times in their own lives, and to draw pictures to represent these. In the end, students looked at each other's pictures and talked about their happy and sad experiences.

In Greece, where RE covers the Orthodox Christian faith only, the subject has an almost exclusively religious focus. That said, there are still plenty of opportunities for affective learning to take place. For example, in a lesson I observed in Year 3 in Messina, after reading a story dealing with the birth of Isaac to Abraham and Sarah, and entitled 'A gift to the family', teacher and students spent the rest of the session discussing the issues surrounding the arrival of a new baby in the family, and

exploring the feelings that accompany such an event. Similarly, in Year 6 in Kampos, in a lesson focusing on how Saint Moses of Ethiopia who used to steal, fight, and terrorise his community had a change of heart and became a kind, considerate person after spending some time in the company of people who showed him unconditional love, compassion, and empathic understanding, the teacher got his students to consider how they could make this approach (combating aggression in others with love and understanding) work in this day and age, too.

Students' affective development can also be promoted through the act of collective worship which schools in both countries have a statutory obligation to provide. This usually takes place during the school assembly. Assemblies are a key feature in the life of all four schools that took part in this study. In both Blueberry Hill and Elmfield they consist of prayers, storytelling, and singing, while moments of quiet reflection, at times assisted by a lit candle and music, are also incorporated in them 'to help students relax, focus their thoughts, and prepare for their next activity' (Miss Phillips, PSHE co-ordinator and Year 3 teacher in Blueberry Hill). In both schools there is a daily theme-based assembly with each day having a different style and pattern. In a typical week, assemblies in Elmfield are organised as follows: On Mondays there is a whole school meeting, usually led by the Head, consisting of prayers and a story featuring the value of the week. On Tuesday there is a key stage assembly led by the key stage co-ordinator or one of the other teachers and elaborating on the weekly theme. On Wednesday 'niggle n' natter' assemblies led by the class teacher are held in the classrooms. In these issues specific to each class are aired, and problems are discussed. On Thursday there is a whole school assembly led by each class in turn. In these students make a presentation to the rest of the school of

work they have been doing or a topical issue. On Friday it is 'celebration of achievement' assembly, during which a small number of children from each class who have made particularly good progress in their work and/or behaviour receive a certificate of merit by the Head. Assemblies in Blueberry Hill follow a similar pattern. As mentioned earlier, the assembly theme during the week of the fieldwork in Elmfield was helpfulness. Topics addressed in assembly in Blueberry Hill while I was there include fear and courage, rash judgements, second chances, and accepting people as they are.

Assemblies in the Greek primary school are whole school meetings which take place in the morning, before the start of the first session, and consist of a prayer said by a student, and an address by the Head or a senior teacher, who uses this opportunity to talk about a topical issue, put across the values of the school, remind students of the behaviour code, praise a class or individual students for notable achievements, and read out important announcements, usually concerning impending visits by a variety of guests, news of the school sports teams and choir, and other relevant information. At the time of the fieldwork in Messina the conflict in the Balkans escalated and several thousands were forced to leave their homes and seek refuge in neighbouring countries including Greece. Mrs Sotiriou, the Head, talked about this whole tragic episode in two of the assemblies I observed. She felt she had to address the issue, she explained to me, not only because 'it is important that children take time to consider the plight of others' but also because 'showing interest and compassion is the least we can do for those of our students who, being refugees themselves, are quite disturbed by the news'. In Kampos in one of the assemblies I observed, after praising a Year 5 student for handing in a wallet he found while walking home the previous

day, Mr Karydis, the Head, said a few words about the importance of being honest. On another occasion during the fieldwork, using the Aesop fable of the cold wind and the warm sun, Mr Karydis talked to the students about how gentle persuasion can be much more effective than brute force.

7.1.2b English/Greek

Stories and poetry in English (in Blueberry Hill and Elmfield) and Greek (in Kampos and Messina) provide students with endless opportunities to gain valuable insights into their own culture and that of others, to understand why people think, feel, and act as they do, to develop empathy and compassion, and to exercise their imagination. Writing and oral work enable them to express their thoughts and feelings, explore their beliefs, values, and attitudes, and deal with a whole range of personal, social, and moral issues. In one of the literacy sessions I observed in Year 1 in Blueberry Hill, a story about a boy who did not allow the other children to play with his cardboard house only to find himself left out of their games was used by the teacher to explore the concept of exclusion. She got the class to think about the feelings exclusion evokes and the reasons why people might be left out, and made them promise to try and include everyone, take turns in games, and share their toys with each other. Another good example of how literacy can contribute to the affective development of students was a session I observed in Year 1 in Elmfield. Through the story of Bernard, a little boy who tries in vain to tell his parents that there is a monster in the garden, the teacher got the class to talk about their fears, and also about how they feel when they are not being listened to. Then Mrs Steele said: ‘We don’t want our classroom to be a “Not Now, Bernard” classroom, do we? What word or phrase could we use when we want to tell each other something but the other

person is not listening?'. After a lively brainstorming session, the class agreed on the expression 'I need a Bernard moment'. In Greece, too, several of the literacy sessions I observed offered opportunities for affective learning to take place. For example, in Year 6 in Kampos students explored a range of feelings evoked by bereavement through the study of a poem about a mother mourning the loss of her soldier son, while Year 3 in Messina discussed the theme of trust through the story of Bob the dog and his master.

7.1.2c Maths

At first it might not be obvious how maths can contribute to the affective development of students, given that its content tends to be 'affect-free' (Beane 1990), however, the subject can evoke in children strong feelings of excitement at the challenge mathematical problems present, personal satisfaction at successfully completing a task, interest in finding out which of several different approaches can lead to the right answer, but also anxiety at not being able to do the work set, and embarrassment at getting it wrong. The way teachers deal with these emotions can have a significant impact not only on students' affective development, but also on their motivation, their attitudes towards the subject, and consequently on their progress in it. We saw in Chapter 6 how before a maths test in Year 3 in Messina, Mr Kapsis, the class teacher, suggested to his students that they repeated to themselves 'I won't get stressed because I can do it' so that they would approach the work confidently and with a positive frame of mind. Other teachers in this study are also aware that affect can enhance but also impede children's capacity to deal with mathematical problems. On several occasions during the observations of maths sessions Mrs Taylor, the Year 6 teacher in Blueberry Hill, and Mrs Makris, the Year

6 teacher in Kampos, used praise and encouragement to get anxious or demotivated students to get on with their work, while Mrs Palmer, the Year 1 teacher in Elmfield, tried to generate interest in the tasks she was setting by talking about them in an excited voice, and by providing amusing stories as a background to them.

7.1.2d Science

Science contributes to the affective development of students through the opportunities it provides for them to learn about their body and how to take care of it, become curious and excited about the world around them, understand the implications for mankind of natural phenomena, recognise the need to treat all living things with respect, and understand the importance of caring for the environment. Science in Kampos has a very strong environmental focus, with the Head taking a leading role in developing this. ‘Concern for the environment is firmly embedded in our philosophy and aims’ remarks Mr Karydis. ‘Children are encouraged to look to the future and reflect on what the needs of their children and grandchildren might be’. The subject provides the main avenue for the delivery of the school’s environmental education programme, and offers many opportunities for affective learning to take place, for instance during the fieldwork, while learning about the uses and abuses of nuclear power, Year 6 students took time to consider some of the ethical issues involved in technological progress. In Messina, science is used as a context for dealing with a number of health as well as environmental issues. This work has many affective implications, for example in one of the science lessons I observed in Year 3 there, while looking at how they can maintain a healthy body, the class discussed the importance of exercise for their emotional well-being as well as physical fitness. In Blueberry Hill and Elmfield, too, they find that science offers

plenty of opportunities for environmental and health-related work, but they also use the subject to address sex education issues, for example, during the fieldwork, as part of the unit 'ourselves and animals', Year 1 in Elmfield talked about the babies of different animals, whether they hatch from an egg or grow inside the female, and how long they take to be born.

7.1.2e Geography

A considerable amount of affective education takes place through Geography. In studying different localities students develop an interest in the world as a home for mankind to live in, and an understanding of how environments differ and how people differ in what they find pleasant or unpleasant in them. In addition, the study of their own locality and its place in the wider world helps children develop an interest in their own surroundings, responsibility to maintain and improve them, and a sense of belonging. An example of how affective issues can be addressed through geography is the lesson that took place in Year 3 in Blueberry Hill during the observations. As part of a unit on the weather Miss Phillips got her class to think about the effect different weather conditions have on our mood. Students talked about how they feel when it is hot, cloudy, rainy, etc., and whether they prefer the sunny or the shady side of the school. Then they discussed what they can do to feel better when the weather is not so good, for example read a nice story by the fire.

7.1.2f History

History, too, offers many opportunities for affective learning. The study of the life of past generations provides students with opportunities to see things from perspectives other than their own, understand the reasons why people do things and why events

happen, and think about the qualities of distinguished men, women, and children, and how these enabled them to achieve whatever it is that we remember them by. Illustrative of the type of affective education that can take place through a history lesson is the session I observed in Year 6 in Elmfield. In looking at the lives of rich and poor people in Tudor times children learnt about the concept of basic needs, the difference between 'need' and 'want', and the effect of lifestyle on one's personality and behaviour.

7.1.2g ICT

In ICT students can express thoughts and feelings in word files, communicate with people all over the world via e-mail, and research the internet for information relevant to their interests. Through these activities they become more self-aware, more mindful of the fact that they are members of a global community, and more confident in themselves and their abilities. A good example of the way ICT can contribute to the affective development of children is the 'friendship web' in Blueberry Hill. A student-teacher who was doing her teaching practice in the school showed Year 6 how to make webpages and publish them on the internet. The students decided to make a 'friendship web'. Each child wrote about themselves, their skills, likes and dislikes, hobbies, interests, and aspirations, and also the names of some friends from the same class. The name of each friend was then turned into a hyperlink that took you to her page when you clicked on it. In this way, every child's page was linked to others thus creating a 'web of friends'. The project was completed before my fieldwork in the school began, still I was able to check the pages out as they were placed on the International Children's Website to be seen by children all over the world. According to Mrs Taylor, the class teacher, not only did this project

fill students with excitement and pride in what they achieved, it also gave them the opportunity to find out more about other children in the class, consequently it helped build bonds and strengthen relationships.

7.1.2h Art and Music

Art and music provide endless opportunities for the promotion of students' affective development. The appreciation of different works of art makes them more aware of the impact colour, shape, and texture have on our mood, while the exploration of sound and silence exercises their imagination, and makes them more sensitive to the feelings each state evokes. In creating and performing they experience personal satisfaction and consequently gain confidence and self-esteem, while in collaborating with others they learn to recognise the importance of each individual contribution for the success of a project. A study of Picasso's 'weeping woman' in Year 6 in Blueberry Hill is illustrative of how art can enhance students' understanding of affective experience. Students discussed possible reasons for the woman's sadness, and thought about the emotions the artist himself might have felt while working on this particular piece. Then, they chose an emotion and drew a picture to represent it. In the end, they swapped pictures with a partner and tried to guess the emotion the other had chosen to represent. Similarly, in a music lesson in Year 1 in Messina students listened to extracts from Vivaldi's 'Four Seasons' and thought about the differences in mood between them. Then, they talked about the four seasons and the emotions they associate with each, for example excitement with summer because of the sun and the holidays.

7.1.2i Physical Education (PE)

PE is another important channel for the delivery of affective education. The subject helps students understand the impact of exercise on their health and emotional well-being, and become aware of the way their body is used to express emotion. Games present children with opportunities to experience excitement, determination, and joy but also frustration and disappointment, and provide a context in which to reflect on the necessity of rules and of controlling aggression while playing with others. In the PE sessions I observed during the fieldwork great emphasis was placed on co-operation and team work, while students were constantly reminded that both success and defeat should be handled with dignity. Illustrative of this is the way Mr Kapsis, the Year 3 teacher in Messina, consoled his class after they lost a game of basketball to the Year 3 class of a neighbouring school. He praised them for the way they played and said that effort is as important as a positive result. After that he got them to chant 'we are good but can be better' and asked each player to reflect on how he could improve his performance. He finished with a short team-building exercise and students were then sent off to change in a good mood. Another interesting example of how PE can contribute to the affective development of students was a PE session I observed in Elmfield. In this Mrs Palmer, the Year 1 teacher, got her class to use their bodies to express a number of emotions including anger, fear, sadness, and joy, and then showed them how to achieve total relaxation. In the end she got them to quickly switch from one mode to the other, for example she said 'angry', prompting the children to tense their bodies to show anger, and a few seconds later she said 'calm', to make them relax their muscles. By the end of the session students had become very good at responding accurately to the different prompts, and quite skilful at relaxing their bodies.

7.1.2j Design and Technology (D&T)

Several affective aims can also be promoted through Design and Technology. Producing their own objects makes students more aware of their skills and abilities, and boosts their confidence and self-esteem. Also, the accuracy and precision most D&T tasks require help children become more self-disciplined and focused, while the need to work with others on certain projects provides them with opportunities to appreciate the importance of team work and practise their social skills. In one of the D&T sessions I observed during the fieldwork (Year 6, Blueberry Hill) students designed playground apparatus for the key stage 1 children. Part of the session was spent trying to think what would be interesting as well as suitable and safe for younger children. In this way students became more aware of the needs of others and of how they can meet them.

7.1.2k Social and Political Education

Citizenship education, which in this country was introduced in primary schools with the revised National Curriculum in 1999, has been taught in Years 5 and 6 in the Greek primary school since 1976. In 1984 the title of the subject changed to 'social and political education', and its scope was broadened to include the study of a number of affect-related topics such as the value of interpersonal relationships, the characteristics of different social groups, the interdependence between nations, and the need for peace and understanding on earth. During the fieldwork Year 6 in Kampos looked at the implications of natural disasters such as floods and earthquakes for a community. They talked about the emotional as well as physical needs of the sufferers, and came up with several ideas regarding the kind of support individuals, charitable organisations, the church, and the state could offer them. The

session I observed in Year 6 in Messina also provided opportunities for affective learning although I felt that Mr Petrakis did not take full advantage of them. Students read the letter of Kostas, who was writing about his experiences during a trip to Africa. At one point little Kostas talks about how surprised he was to find that the people who live in the countries he visited are not at all different to himself and the people of his community in what makes them happy and sad, their need for spiritual experiences, and the affection they show to those close to them. After discussing the letter students were asked to think about and write down the similarities and differences they have noticed between themselves and people from other cultures.

7.1.3 The School Ethos

7.1.3a Code of Conduct

As we saw in Chapter 6 two of the affective aims of the case study schools are the promotion of self-discipline and the creation of a positive school climate. One way of achieving these goals is through the operation of a simple, clear, and concise behaviour code which everybody in the school community is aware of and abides by. Blueberry Hill's approach to behaviour is based on 'assertive discipline', which, according to Miss Phillips, the PSHE co-ordinator and Year 3 teacher, is 'a positive approach involving classroom, playground, and dining hall behaviour plans, which the children are taught every September. [...] Good behaviour is praised and recognised. Children who behave inappropriately are recorded and take responsibility for their actions by accepting a known consequence' (Miss Phillips). The school's code of conduct is displayed in every classroom and common area in Blueberry Hill, and students are referred to it constantly. 'We believe that a disciplined child is a secure child and are confident that if these rules are followed, the children will leave

the school with a strong sense of values and a sound grounding in social etiquette for later life' argues Mr Roberts, the Head.

Similarly, in Elmfield they believe that 'good behaviour is essential if children are to make the most of all the opportunities we offer [and] once established, it is likely to last for a lifetime' (Mrs Khan, PSE co-ordinator). The code of conduct in Elmfield has been developed in consultation with the students, as part of the school's PSE programme. 'We emphasise, in all aspects of school life, five golden rules' says Mrs Smith, the Head. 'These are: value yourself; value and respect others; exercise self-control; use reason rather than violence; and take care of the school and each other'. In addition, there are some practical, common sense rules including 'no child shall call another child by name that intends to hurt or is offensive' and 'children should not fight but should take their grievances to an adult' (behaviour policy). All rules appear on the 'Elmfield passport', which is given out to every child at the beginning of the school year and serves as a tangible record of good behaviour in school. Children are awarded a 'good behaviour sticker' every time they are exceptionally good and the sticker is attached to their passport. Students also have individual behaviour targets which are re-negotiated according to need, usually half-termly. In Elmfield they recognise that children's behaviour usually reflects that of adults. For this reason teaching and non-teaching staff in the school try to set a good example by treating children with fairness, courtesy and respect (Mrs Smith, Head).

In Messina, too, they acknowledge the importance of modelling, and want children 'to behave to each other in the way they see adults conduct their relationships' (Mrs Sotiriou, Head). They also stress to children that they should treat each person as

they themselves want to be treated, help others and appreciate their efforts, and 'be pleased that we are all different and that we can show our talents in a variety of ways' (Mrs Vrettou, Year 1). No swearing in any way or using abusive language or insulting gestures is tolerated in the school, and assertiveness training is provided to give children the ability to say no to any unwanted behaviour directed towards them. Rules are only one side of Messina's discipline policy. On the other side there is the emphasis placed on good behaviour as well as effort to improve, which are rewarded via verbal praise, and in the form of smiles from the teachers, 'happy face' stickers, congratulatory notes from the Head, and public recognition in assembly. 'We make every effort to praise, encourage and reward anything that helps children to learn and play well together including taking turns, sharing, kindness, good manners, tolerance, respect for others, confidence, independence, enthusiasm, effort, as well as high standards of achievement' says Mrs Sotiriou.

In Kampos they believe that it is essential for all teachers, children and parents to know what types of behaviour are unacceptable and what will happen to the children if they do misbehave. 'We do not accept anything that stops children learning and causes hurt or offence to others, including fighting, swearing, name calling, and bullying. We do not expect children to do any of these things in retaliation either' says Mr Karydis, the Head. Students are given a procedure for avoiding trouble. 'They all know when trouble is brewing and they are told to either tell a teacher that someone is upsetting them or simply to get as far away from the trouble as they can. If they have done the latter and the trouble follows them, then they must tell a teacher. [...] They must not retaliate with violence if someone hits or kicks them, but

must seek help' explains Mrs Makris the Year 6 teacher, adding that '[n]ot to hit back is a sign of intelligence and common sense rather than cowardice'.

7.1.3b Bullying Policy

Another important condition for the creation and maintenance of a positive learning environment is the elimination of any bullying that might be taking place in the school. Bullying can be defined as deliberately hurtful, repetitive behaviour, in which a student has some type of hold over another, and where the child being bullied finds it difficult to defend herself. There are three main types of bullying: physical, e.g. hitting, kicking, and taking belongings; verbal, including name-calling, insults, and racist remarks; and psychological, such as spreading rumours about others and excluding them from social groups (DFE 1994). Bullying can give rise to a whole range of emotions not only in victims and witnesses but also in perpetrators themselves, consequently, schools' ways of dealing with it and the feelings it evokes are bound to influence the affective development of their students.

In Elmfield, bullying is discussed in classrooms, as part of PSE, and also in a special assembly early in the Autumn term. At the heart of this is a performance by Year 6 students who re-enact a bullying situation and invite the rest of the school to comment on it. Mrs Mallick, the Year 6 teacher, explains that this helps children recognise what bullying is, understand what it feels like to be bullied, and realise that they must speak up not only when they themselves are victimised but also if they are aware that somebody is making another child's life a misery. According to Mrs Smith, the Head, underpinning the school's work on bullying is the idea that those who bully have little or no understanding of and respect for the feelings of others,

while those who are bullied have low self-esteem, cannot assert themselves, and find it difficult to form and maintain friendships. For this reason, Elmfield puts a lot of effort in teaching empathy and relationship skills, and provides plenty of opportunities for students to become more confident and feel better about themselves. In Blueberry Hill, over and above discussing bullying in PSHE, a group of Year 5 and 6 students have been trained to deal with conflict and relationship problems in the playground in a fair and sensible way. According to Miss Phillips, the PSHE co-ordinator and Year 3 teacher, the scheme is very effective and students from the school have been involved in anti-bullying training courses for students from other schools. Similarly, in Kampos two 'children's superintendents' from each class look out during playtimes for any behaviour that could constitute bullying. They are authorised to intervene, if they feel that they can handle the situation, otherwise they report it to the teacher on duty. A 'bully watch' operates in Messina, too, but they also have a 'new friend' system there. Concerned that the differences in the backgrounds of their students might give rise to racial bullying, some years ago the teachers in Messina started pairing each newcomer with a Year 6 student, who shows her 'new friend' around, and checks that she is OK during breaks. According to the Head, this scheme enables Year 6 students to put themselves into the newcomers' shoes and imagine how they might feel. In addition they experience caring and being responsible for the well-being of another child, and, when their 'new friend' comes from a different background to theirs, they also gain valuable insights into another culture.

7.1.3c Opportunities to Take Initiative and Exercise Responsibility

Providing opportunities to take initiative and exercise responsibility also contributes to a positive school ethos and ultimately to the affective development of students.

When they are actively involved in the running of their school children become more committed, more confident in themselves and their abilities, and more motivated. In all four case study schools students have classroom responsibilities including setting up and clearing away equipment, watering the plants, acting as monitors, etc. In addition, children are encouraged to gain public recognition for their skills and talents by taking part in concerts, plays, tournaments, exhibitions, and so on. In Blueberry Hill, older students are also trusted with school responsibilities, for example during the fieldwork Year 6 students took it in turns to be on duty in the school office during lunchtime, and work in the library and the computer area. In Elmfield, too, older students are given extra responsibilities, for example they are trusted to show younger children how to operate difficult equipment, and help them with their reading through the 'reading partners' scheme. According to Mrs Smith, the Head, such activities make students more aware of the needs of others, and help them become more caring, considerate, and dependable.

Another way of giving students responsibility and involving them in the running of the school is by setting up a school council. Out of the four case study schools only Blueberry Hill did not have a school council at the time of the research, but Mr Roberts, the Head, said that they were toying with the idea of starting one the following year. In the two Greek schools the council meets once a month and discusses issues raised by both students and staff. Each class has two representatives who are elected by the students in the class and serve for one school year. According

to Mrs Sotiriou, the Head of Messina, '[t]he purpose of the school council is to provide all children with a forum to raise issues and concerns about school matters, to improve communication and involvement within the school, and to give students a practical education in democratic procedures'. Similarly, Mr Karydis, the Head of Kampos believes that through this institution 'children become more aware of the need to understand others' perspectives, to negotiate, to compromise, and to reach consensus, [and] develop skills that enable them do all these things'. In Elmfield, too, they have a school council that meets on a regular basis, usually every fortnight, to discuss concerns, problems, questions, and suggestions brought up by the children. Each class has chosen a student to represent them at the council for a year. After each council meeting the class representatives report back to their class on any points that are of particular interest to them, while a general report is given to all students in a whole school assembly.

7.1.4 Special Events

Finally, a considerable amount of affective learning takes place through a number of special events such as trips and extracurricular activities that schools organise. In Blueberry Hill, many artists, authors, musicians, and sports trainers are brought into school to broaden the children's horizons and help them acquire new skills. Summer schools take place for a number of year groups and many children are members of after school clubs. In addition, every class goes on at least one visit per term to places that offer a wide range of social, cultural, and spiritual experiences, and every May Year 6 go on an activity-based residential trip. The school also organises charity fund-raising activities and a summer fair. In Elmfield, too, they make extensive use of contributions from adults and agencies outside the school, while after school

clubs, events to raise money for charity, fairs, trips, and residential experiences are regular features of school life. The two Greek schools do not offer such a variety of extracurricular activities, still they organise day trips and charity fund-raising events, and run special projects such as the 'Arts Day' in Messina, which was part of the school's inter-cultural education programme and involved a local artist working with the students to decorate the front wall of the school with a mural entitled 'Peace and Understanding', or the 'Walk and Talk Week' in Kampos, which was part of the school's environmental education programme and involved encouraging carers to leave the car at home and walk to school with their children during a special focus week and thereafter. The purpose of the former was to encourage children to think about the need for different nations and societies to appreciate each other and get along, while the latter aimed to change habits to prevent pollution in the environment as well as create opportunities for more communication between students and their carers. According to Mr Karydis, the Head of Kampos, all these activities are not only very popular with the children but also highly beneficial as they provide them with opportunities to support and co-operate with their peers, think about their needs and feelings and those of others, exercise responsibility and self-control, take pride in their achievements, and become more aware of the world around them. Consequently, they make a significant contribution to the affective development of students and reinforce the affective learning that takes place through the main curriculum and the school ethos.

7.2 Teaching Methods

If an affective education programme is to help students become more self-aware, more capable of dealing with emotional situations, more confident in themselves and

their abilities, and more mindful of the needs and feelings of others, the teaching methods used to deliver it are as important as its content. Although a considerable amount of affective learning can take place through direct instruction, other, more interactive approaches might be more appropriate where affective education is concerned. In the four case study schools the affective curriculum is delivered through a combination of class discussion, independent and group work, drama, and artwork. Most class discussions I observed were preceded by a story and on two occasions by a video. Many were lively and engaged most students, however in some instances a small group of children dominated them and the rest of the class did not get a chance to share their thoughts. Some teachers were mindful of this and took measures to ensure that the quieter students were given the opportunity to express their views, for example Mrs Mallick, the Year 6 teacher in Elmfield, has introduced a mail service with a mail box by her desk that enables students to write their thoughts to her. She says that this system has proven to be very effective, and she gets about a dozen notes each week, all of which she acknowledges either with a short written reply or verbally. Circle time is another way of ensuring that each and every child is given a chance to speak. In the circle time sessions I observed during the fieldwork a 'speaking object' was passed around the circle and only the person holding it was allowed to talk. This ensured that every child was given time to express herself and that every contribution was heard. Very few children chose to 'pass' and even students that would not normally speak in class had something to say.

As part of their affective education programme students in the case study schools also did independent and group work. In many cases during the fieldwork they were

asked to reflect on affective issues raised in class and also on their experiences both within and beyond the school, and use writing or art to express their thoughts and feelings. On one occasion Year 1 in Messina painted pictures to show how they thought the characters involved in a story about a little boy who got lost in a department store felt at different points in time. Similarly, Year 6 students in Blueberry Hill were asked to imagine that they were one of the characters in the story of a family that went through divorce and reconstruction after the father moved in with his new partner and her children, and to write how they felt about the new arrangement. Taking this one step further Mrs Palmer, the Year 1 teacher in Elmfield, invites her students to role-play situations described in stories. She even has a cupboard full of costumes, masks, and a wide range of accessories which help them become the character they pretend to be. During my time in her class I observed a role-play between the different animals in Noah's ark in RE, and a re-enactment of the story of the tortoise and the hare in a PSE lesson on perseverance. Students were dressed up on both occasions and seemed to have taken their role very seriously. According to Mrs Palmer, role play gives students the opportunity to empathise with persons of different points of view, rehearse demanding situations they might encounter in real life, and develop skills of co-operation, negotiation, and assertiveness. During the fieldwork, role-play of relevance to the issues discussed here also took place in Year 6 in the same school, in Year 3 in Blueberry Hill, and in Year 6 in Kampos.

To sum up, there are many similarities in the organisation and delivery of affective education in the schools that participated in this study. All four promote their affective aims through learning that takes place across the formal and informal

curriculum and is reinforced by the school ethos. As for the methods used for the delivery of this learning, they include stories and videos followed by class discussions, writing activities, artwork, and drama. On the whole, the work the teachers of these four schools do seems to support the affective aims they claim to endorse, however, the issue that needs addressing now is whether this consistency and the work itself lead to positive outcomes for both students and schools. The discussion of this issue takes place in the next chapter, however, before moving on to it let us take a look at how, if at all, factors such as culture and socio-economic conditions and variables such as gender, age, number of years in the profession, and number of years in the particular educational institution impinge on each school's affective work and on the way the teachers that took part in this study perceive and practise affective education.

7.3 Differences Between Countries, Schools, and Teachers

So far, one of the most important findings of this investigation is that, despite the differences between the English and Greek education systems and the pathways the development of affective education has followed in each country (delineated in Chapters 3 and 4), there are striking similarities in the affective education provided in the four case study schools. This could be due to the fact that the vast majority of the issues addressed in this area have universal currency and tend not to be culture-specific. This explanation is supported by Lang's (1995) finding that affective education is an area of common concern across countries and education systems, both in Europe and beyond: consequently, it could be seen as an international phenomenon. Of course, as we saw in Chapter 2, some have argued that affect is essentially a social construction and as such it is shaped by cultural expectations and

influenced by the social environment. It was therefore expected to find some cultural effects on the affective work of these four schools. Sure enough, as we saw in Chapter 6, there were cultural differences in the way teachers conceptualise emotion. The majority of the Greek teachers that took part in the study see emotion as a potentially destructive force that needs to be vented regularly so that it will not cause the person who experiences it to explode. On the other hand, most of their English counterparts believe that if emotion is not vented, it will simply disappear. Still, although these beliefs largely determine the emotion management approach favoured in each country (providing opportunities for students to ‘let off steam’ through physical activity in Greece, and creating distractions aiming to make them ‘forget’ how they feel in England) in practice the ‘cooling off’ tasks assigned in the four schools are not that different, consequently, even in an area that is mediated by culture as this one is, the variation is not as wide as one might expect.

Another noteworthy difference between the two countries is that the two English schools provide a considerable proportion of their affective education through a timetabled course (PSHE in Blueberry Hill, PSE in Elmfield) of which no equivalent exists in Greece (although there is hope that environmental, health, cultural and inter-cultural education, which share a lot of common ground with PSE/PSHE and are currently treated as cross-curricular themes, will soon be allocated a slot in the timetable). Also, as will be seen in the next chapter, some variation exists in the assessment and evaluation of affective education. Although all four schools would benefit from developing a more coherent monitoring system, the efforts of the English schools in this area are much more efficient than those of their Greek counterparts. This is likely to be due to the fact that there is more demand for written

reports and detailed records in this country than there is in Greece. Finally, it seems likely that the inclusion of a framework for PSHE and citizenship education in the new English National Curriculum will boost the profile of affective education and help raise standards in the area. No such development has taken place in Greece yet, so for the time being one can conclude that affective education in England is moving forward at a more rapid pace than in Greece.

When culture is taken out of the equation, the most important difference between schools concerns the rationale behind the provision of affective education. Two distinct positions emerged. In Elmfield and Messina it seems that the main reason for providing learning in this area is because it fosters in students empathy and understanding of the needs and feelings of others, consequently it helps unite the school and build a sense of community. In Blueberry Hill and Kampos they believe that affective education is necessary because, by helping students manage their emotional experiences more effectively, it minimises disruptive behaviour and maximises the time spent on task. This finding is not surprising as, by the staff's admission, in Blueberry Hill and Kampos the main focus is on achieving the highest possible academic standards, while in Elmfield and Messina, because of their multicultural composition, they give priority to equipping students with the skills they need to understand and get along with each other.

As far as the teachers that took part in this study are concerned, the main finding is that in all four schools most teachers' attitudes towards affective education are positive. The vast majority are interested in and supportive of the area, while a few are enthusiastic about and highly committed to it (see table 7A for the full picture).

TABLE 7A
Teachers' profile and attitudes towards affective education

	POSITION	NUMBER OF YEARS IN THE SCHOOL	NUMBER OF YEARS IN THE PROFESSION	AGE	ATTITUDES TOWARDS AFFECTIVE EDUCATION
BLUBERRY HILL					
Mr Roberts	Head	6	17	41	Interested
Mrs Steele	Year 1 teacher	1	4	28	Interested
Miss Phillips	Year 3 teacher and PSHE co-ordinator	12	15	37	Enthusiastic
Mrs Taylor	Year 6 teacher	3	9	35	Interested
ELMFIELD					
Mrs Smith	Head	15	20	43	Enthusiastic
Mrs Palmer	Year 1 teacher	8	8	34	Enthusiastic
Mr Woods	Year 3 teacher	2	6	31	Sceptical
Miss Mallick	Year 6 teacher	20	22	45	Enthusiastic
Mrs Khan	PSE co-ordinator	4	13	38	Interested
KAMPOS					
Mr Karydis	Head	9	23	48	Interested
Miss Patrinoi	Year 1 teacher	3	5	33	Interested
Mr Rotas	Year 3 teacher	5	9	37	Sceptical
Mrs Makris	Year 6 teacher	1	3	29	Interested
MESSINA					
Mrs Sotiriou	Head	21	28	52	Enthusiastic
Mrs Vrettou	Year 1 teacher	4	6	35	Interested
Mr Kapsis	Year 3 teacher	4	11	39	Interested
Mr Petrakis	Year 6 teacher	3	15	43	Sceptical

This is because affective education is believed to have a beneficial impact both on students and the learning environment. Only three teachers see things differently. Mr Woods (Year 3, Elmfield) thinks that affective education is just another title for his school's PSE course, and sees it as a somewhat unnecessary addition to the curriculum rather than an integral part of the educational enterprise. Mr Woods defines his role as a teacher almost exclusively in academic terms, i.e. he sees himself as an instructor who has neither the time nor the skills to also be 'an amateur social worker' (his words). Although he does not resist his school's work in this area he does not actively support it either. He confessed to me that he is uncomfortable with certain processes and materials that are too 'touchy-feely' for his liking, and admitted that occasionally he uses his PSE time for extension work in literacy or numeracy, as he believes this to be more beneficial for his students. He also thinks that circle time is only useful for 'sorting out squabbles' and was the only teacher I observed that led it from his chair while the students sat on the carpet (the other teachers that I saw doing circle time either sat on the carpet with the children or, where chairs were used to make the circle, on the same type of chair as them). As for Mr Petrakis (Year 6 Messina) and Mr Rotas (Year 3 Kampos), they, too, are sceptical about the idea of affective education, mainly because they believe that affective skills, attitudes, and behaviours are caught, not taught. They openly expressed their disagreement with what they see as 'effectively instructing students how to feel' (Mr Rotas), and argued that teachers provide affective education simply through the way they treat the children, relate to their problems, and deal with their emotional outbursts, consequently there is no need for an affective curriculum. The fact that none of these three teachers is female might be an indication that male teachers take a narrower view on affective education, however, future research needs to pursue this

further, as the number of teachers participating in this study is too small to allow for any definite conclusions to be drawn on this matter. In any case, it should be noted that as these teachers are only a small minority their attitudes and actions do not appear to have any major impact on the affective provision of their schools. Yet, it is reasonable to assume that in schools where these views are shared by several members of the staff the situation with regard to affective education is likely to be very different to the one described in this study.

Although an attempt was made to establish the effects on these teachers' attitudes towards affective education of variables such as gender, age, number of years in the profession, and number of years in the particular school, no patterns of any significance emerged. As mentioned above, there is an indication that male teachers might have a more restricted view of affective education than their female counterparts, still the evidence pointing to this direction is by no means conclusive as the number of teachers that took part in the study is small and for every male teacher that was sceptical about or even resistant to affective education there was another one who believed in its value and potential. A close examination of Table 7A reveals that the only other factor that could have some influence on the way these teachers view and practise affective education is the number of years they have spent in the school where they were teaching during the research. All five ardent advocates of the area have spent most of their teaching careers in the schools they were attached to at the time of the study. It is plausible that their commitment to affective education is due to the fact that, over the years, they have had the opportunity to take part in developing the structures and procedures that have made the area what it is now, and because of that they may harbour feelings of 'ownership' towards it. It is also likely

that, by being in the school for so long, they have actually seen students' behaviour and attitudes change from year to year as a result of the affective learning they receive, consequently they are convinced of the value and potential of affective education. Both these explanations seem reasonable, however, given the small number of teachers that took part in this study, they are only provisional and need to be followed up by further research.

Because of the way the classroom observations were recorded (see an extract from the classroom observation schedule in Appendix 1) it was possible to calculate the amount of time each teacher spent providing explicit affective education each day I was in her class. Several interesting points emerged from these calculations. When the total amounts for the whole week each teacher was observed are compared (see Table 7B), Miss Phillips has the highest score, with Mrs Mallick following closely, and Mrs Palmer coming third. Not surprisingly, given the discussion in the section above, Mr Rotas has the lowest score, with Mr Petrakis coming second, and Mr Woods third from last. When the total amounts of all three participant teachers in each school are added up and averaged (see Table 7C), it is Elmfield that has the highest score, with Messina coming second, Blueberry Hill third, and Kampos last. It is not surprising that Elmfield came first, as on top of the affective learning provided through the formal curriculum they also spend over an hour per class per week on PSE and circle time. What is surprising is that Blueberry Hill did not come second, although they spend forty-five minutes per class per week on PSHE. Despite not having an equivalent course, in Messina they manage to teach a more extensive affective curriculum. Still, when the scores of the two schools in each country are added up the figure representing the two English schools is higher than the one

Table 7B

**Amount of Time Teachers Spent Providing
Explicit Affective Learning During the Focus Week**

<i>Name of Teacher</i>	<i>Position</i>	<i>Total Amount of Time Spent Teaching his/her Class During the Focus Week</i>	<i>Total Amount of Time Spent Providing Explicit Affective Learning</i>	<i>Proportion of the Week Spent Providing Explicit Affective Learning</i>
<i>Miss Phillips</i>	Year 3 teacher and PSHE co-ordinator, Blueberry Hill	23 hours	5 hrs & 30 mins	23.9%
<i>Miss Mallick</i>	Year 6 teacher, Elmfield	22 hours & 30 mins	5 hrs & 15 mins	23.5%
<i>Mrs Palmer</i>	Year 1 teacher, Elmfield	21 hours & 15 mins	4 hrs & 50 mins	22.7%
<i>Mrs Vrettou</i>	Year 1 teacher, Messina	18 hrs & 45 mins	4 hrs & 10 mins	22.2%
<i>Mr Kapsis</i>	Year 3 teacher, Messina	18 hrs & 45 mins	4 hrs & 5 mins	21.7%
<i>Mrs Taylor</i>	Year 6 teacher, Blueberry Hill	23 hours	3 hrs & 30 mins	15.2%
<i>Mrs Makris</i>	Year 6 teacher, Kampos	20 hrs & 15 mins*	3 hrs	14.8%
<i>Miss Patrino</i>	Year 1 teacher, Kampos	18 hrs & 45 mins	2 hrs & 10 mins	11.5%
<i>Mrs Steele</i>	Year 1 teacher, Blueberry Hill	22 hours & 10 mins	1 hr & 45 mins	7.9%
<i>Mr Woods</i>	Year 3 teacher, Elmfield	21 hours & 40 mins	1 hr & 20 mins	6.1%
<i>Mr Petrakis</i>	Year 6 teacher, Messina	20 hrs & 15 mins*	1 hr & 10 mins	5.8%
<i>Mr Rotas</i>	Year 3 teacher, Kampos	18 hrs & 45 mins	42 mins	3.7%

* Year 6 students in Kampos and Messina are in class for an extra 2 hours and 15 minutes but not with their class teacher as during this time they study English with a specialist teacher. This time was not added here as the English teachers working in these two schools did not wish to participate in the study.

representing the two Greek schools (see Table 7D), although the difference between the two is not that great. Looking at these results one might conclude that Miss Phillips is the most affective teacher, Elmfield the most affective school, and England more affective than Greece. Yet, before any such conclusions are drawn, it

Table 7C

**Amount of Time Schools Spent Providing
Explicit Affective Learning During the Focus Weeks**

<i>Name of School</i>	<i>Total Amount of Teaching Time in School During the Three Focus Weeks*</i>	<i>Total Amount of Time Spent Providing Explicit Affective Learning</i>	<i>Proportion of the Three Weeks Spent Providing Explicit Affective Learning</i>
<i>Elmfield</i>	68 hrs & 10 mins	11 hrs & 25 mins	17.5%
<i>Messina</i>	57 hrs & 45 mins	9 hrs & 25 mins**	16.2%
<i>Blueberry Hill</i>	65 hrs & 15 mins	10 hrs & 15 mins	15.8%
<i>Kampos</i>	57 hrs & 45 mins	5 hrs & 52 mins	10.2%

* Excluding the English sessions in Kampos and Messina

** The actual time spent providing explicit affective learning in Messina is less than in Blueberry Hill, however, as the second column shows, the total amount of teaching time there is also less. This is why when the times are averaged in column four Messina scores higher than Blueberry Hill.

Table 7D

**Amount of Time Spent Providing
Explicit Affective Learning in Each Country During the Focus Weeks**

<i>Country</i>	<i>Total Amount of Teaching Time I Observed in This Country During the Six Focus Weeks*</i>	<i>Total Amount of Time Spent Providing Explicit Affective Learning</i>	<i>Proportion of the Six Weeks Spent Providing Explicit Affective Learning</i>
<i>England</i>	133 hrs & 25 mins	21 hrs & 40 mins	16.2%
<i>Greece</i>	115 hrs & 30 mins	15 hrs & 17 mins	13.2%

* Excluding the English sessions in Kampos and Messina

should be remembered that the times on which these calculations are based concern just one week out of the forty that make up the school year. It is likely that a teacher who scored high the week I spent in her class would score much lower the following week due to having to work with different themes and topics. Besides, for every teacher I observed there was another teacher in the same school whose work I did not see, and also the Heads were not included in this analysis as none of the four spent any time teaching the focus classes during the observations. In addition, what was actually calculated concerns the content of each lesson. Although the perceived mood of the teacher and her affective reactions to students were also noted, it was not possible to reduce these to a number which could be added to the scores, consequently they are not reflected in the results. Finally, these figures only refer to what went on in class. However, as we saw earlier, a considerable amount of the affective education provided in these four schools takes place outside the confines of the classroom, in the assembly hall and the playground. Still, as the structure of the activities that take place in these spaces is different to what is going on in the classroom, the observation notes are not comparable across settings and only those taken in class were amenable to this type of analysis. For all these reasons, the figures presented in Tables 7B, 7C, and 7D should only be seen as indicative of the amount of affective education that goes on in these schools and any conclusions based on them are only tentative and in need of confirmation through further research.

CHAPTER 8: OUTCOMES, AREAS FOR IMPROVEMENT, AND OPPORTUNITIES FOR DEVELOPMENT

8.1 Outcomes

8.1.1 Assessment

It has been argued that '[a]ny kind of development that is important to promote is important enough to be assessed in some broad sense of that term' (Pring 1985, p. 139). Assessment is the process of determining the degree of progress students have made in relation to a particular educational aim or set of aims. The assessment of affective education entails checking students' understanding of the nature and function of emotions, their ability to effectively deal with their feelings and those of others, and the extent to which they have developed self-awareness, self-confidence, and self-reliance. It also involves establishing whether students have become better at managing their behaviour, more considerate of the needs and feelings of others, and more aware of the implications for one's emotional well-being of a wide range of social, moral, cultural, and spiritual issues. Given that it helps teachers find out what students have learnt, and identify areas that might need reinforcement, the assessment of affective education is very important, yet it has not been an easy task to perform. In the 1960s a group of American psychologists interested in achievement testing drew attention to the fact that, compared to the numerous efforts to measure cognitive development, there had been no systematic effort to collect evidence of growth in the affective domain (Kratwohl et al. 1964). In order to fill this gap they tried to classify what they deemed to be the desired outcomes of affective education, and devise a system that would enable teachers to check the extent to which these were achieved by their students. Admittedly, they found the affective domain difficult to structure, and were not very satisfied with the result of their efforts.

Despite attracting quite a lot of attention, their assessment tool has been of limited use to teachers and schools, and the thinking it stimulated did not lead to the construction of a better version. Some years later, the Assessment and Performance Unit (APU), which was attached to the Education Department of this country, attempted to develop methods of assessing and monitoring children's achievement in personal and social development, which, as we saw in Chapter 2, is closely related to affective development. They, too, found it difficult to devise an effective tool to assess the learning schools provide with a view to promoting this area, and quickly abandoned the task. The reason for this decision was that the sphere they were trying to monitor is, in their opinion, sensitive and controversial, and assessing children's performance in it 'might well be regarded as an undesirable encroachment upon privacy and the rights of the individual' (APU 1981, p. i).

There are several difficulties in measuring students' progress in affective education. These include the lack of valid and effective appraisal instruments, the fact that many changes are slow to appear and some might only become visible later on in life, and the question of whether it is ever possible to distinguish the effect of the learning provided at school from the influence of the social environment. Does this mean that assessment is impossible? Several authors writing about the monitoring of pastoral care and PSE, two of the most obvious manifestations of affective education in this country, have argued that there are ways to do this (e.g. James 1995; Pring 1985). To start with, certain aspects can be tested using conventional assessment procedures. For example, it is possible to check students' knowledge of affect-related facts, their understanding of affective concepts, and their grasp of affect-laden issues through oral and written tests. Second, students' acquisition of affective skills can be assessed

through the observation of their performance in simulated and, where possible, in real-life situations, and finally, changes in interests, values, and attitudes can be established by inviting students to express their views on an affective topic orally or in writing. It follows then that, although the outcomes of affective education are much broader than what can be measured through an examination, it is still possible as well as necessary to appraise the extent to which students have grown in the desired ways as a result of the affective learning they have experienced.

In the four schools that participated in this study the assessment of affective education is mostly informal. The majority of the teachers I interviewed are very sceptical about the feasibility and desirability of measuring students' progress in this area. Mr Karydis, the Head of Kampos, believes that since affective education is concerned mainly with feelings, values, and attitudes it is inappropriate to assess it. 'Who are we to say what is "right" and what is "wrong" in this sphere?' he argues. Another reason why most teachers in this study feel that affective education should not be assessed is that over and above the planned learning opportunities schools provide in order to promote affective growth 'there are so many other influences affecting the students including the personality of the teacher, the peer group, the media, and, most importantly, the family environment' (Mrs Vrettou, Year 1, Messina). In addition, as Mrs Taylor, the Year 6 teacher in Blueberry Hill, puts it, '[s]omething that has a strong effect on one student may leave another totally unaffected. [...] Can we "pass" the first and "fail" the second on the basis of that?'. Mrs Taylor also makes the point that 'knowing and doing do not always go together. [...] Giving the correct answers in a test does not necessarily mean actually doing what is right'.

In all four case study schools advances in children's knowledge and understanding of the affective issues addressed through the formal curriculum are checked using the procedures they have in place for the assessment of the different subjects. These include question and answer sessions, written tests, and a number of more informal methods such as quizzes, word searches, and games. Similar approaches are used to monitor students' progress in PSE in Elmfield and PSHE in Blueberry Hill. When it comes to assessing other aspects of affective education, such as attitudes and behaviour, emotion management, relationship and empathy skills, or personal and social awareness, in Kampos and Messina the dominant view is that it is enough for the teacher to see and make a mental note of changes as they occur. However, the two English schools rely on more specific checks.

In Blueberry Hill at the end of each year class teachers fill in a 'behaviour checklist' for each of their students. This is divided into six sections, four of which are very relevant to affective education: self-worth, self-discipline, emotional control, and peer relationships (for more detail see Appendix 3). This is effectively an assessment of students' behaviour over the past year which is filed and handed over to the teacher who will work with the children the following year so that she is aware of their strengths and weaknesses. A summary of the completed checklist also appears on the students' end of year progress report. Over in Elmfield students' affective attitudes and behaviour are mainly monitored through the 'personal goal setting and action planning' system, which involves the class teacher negotiating with each student appropriate targets and strategies to reach them. A printout of the resulting contract is given to the child, and a note of it is made in a special book kept by the teacher. Targets are normally set at the beginning and reviewed at the end of each

half-term. Some of the targets children in the classes I observed were working towards include 'I will try not to lose my temper when I get upset', 'I will stop picking on other children and calling them names', and 'I will do my best not to get into trouble at playtime'. During the review part of this process teachers assess the progress each child has made, and by keeping a note of the result they have a record of their students' successes and failures which they can use to plan future learning. Another way of monitoring children's accomplishments in the area of affective education is reviewing their 'records of achievement' (ROA). These are files containing evidence of success outside the formal curriculum, which students compile in collaboration with their teachers and family. Both Blueberry Hill and Elmfield keep records of their students' achievements. Although these are mainly for the children and their families, they also provide a means whereby teachers can review student progress in areas that are not formally assessed, consequently they constitute a valuable tool for the assessment of affective education.

To sum up, none of the four schools that took part in this study monitors students' affective outcomes using elaborate assessment procedures. The acquisition of knowledge and understanding of the affective issues discussed as part of the main curriculum and specialist courses is checked by a combination of formal and informal methods including tests, questionnaires, and quizzes, while progress related to affective attitudes and behaviour is assessed during the review stage of schemes such as the 'personal goal setting and action planning' system and the 'records of achievement'. We will now turn to a discussion of the methods these schools use for the evaluation of the affective education they provide for their students.

8.1.2 Evaluation

Evaluation is the process of judging the effectiveness of a learning experience, that is establishing whether it leads to the achievement of the specified aims, and produces the desired changes in students. The evaluation of affective education involves monitoring the affective curriculum, both formal and informal, in order to determine the impact it has on the affective development of students. One difficulty with this is that it usually takes quite some time for the influence of any affective learning to show, which can be somewhat disappointing in the short term. Elias et al. (1997) make this point in relation to social and emotional learning (SEL), a recent development in the USA that has many similarities to what is referred to as affective education in this study. They provide evidence showing that the longer a SEL programme is implemented at a particular setting, the stronger its impact appears to get. This, they explain, is because teacher delivery tends to be relatively superficial until the second and third year, when teachers really make a programme their own. It could actually take up to ten years for the effects to show, but people get frustrated by this as they want to see change immediately. Talking about PSE and pastoral care, James (1995) has also argued that non-academic outcomes are difficult to establish, and suggested that the most realistic approach to evaluation may be to focus upon the learning experiences schools provide, and to judge the quality of these. This involves gathering data about the relevant curriculum materials and classroom processes, and devising techniques for evaluating them.

All four schools that took part in this study claim that their affective education is producing positive results, however, these claims are based on the perceptions of the teachers rather than on hard evidence obtained through careful and systematic

monitoring of their affective provision. That said, some form of evaluation takes place in each school. In Blueberry Hill and Elmfield this is part of the end of year review, during which teachers complete evaluation sheets on PSE/PSHE, sex education, circle time, and the behaviour management system (see an example in Appendix 3), thus providing a considerable amount of information that can be used to evaluate affective education as a whole. 'Basically, we look at what we have been doing, why we have been doing it, whether we have been doing it well, and how we can do it better next year' explains Miss Phillips, the Year 3 teacher and PSHE co-ordinator in Blueberry Hill. In the two Greek schools evaluation of affective education mainly entails the teachers sharing with each other their opinions about the effectiveness of the different activities they have been trying and their students' responses to them. Examples of what was particularly successful and what did not work well are given, and suggestions about how provision can be improved are put forward. These exchanges are mostly informal and take place during breaks and free periods, however, as Mrs Sotiriou, the Head of Messina, points out, there are usually opportunities for a more structured discussion of how things in this area are going at the staff meeting that takes place at the end of each term.

In all four case study schools the evaluation of affective education is mostly based on the teachers' observations and professional judgements, however, the importance of involving students in the evaluation process is also recognised. Still, in the two Greek schools and Blueberry Hill no formal arrangements have been made for this to happen. Students are often invited to say whether they enjoyed certain activities and what changes they would like to see in the area but no record is kept of their responses, consequently it is the teachers' impressions of what students think rather

than the students' views per se that inform the evaluation process. In Elmfield they are more systematic when it comes to soliciting the students' opinions on the quality of the affective learning the school provides. Besides inviting them to say what they think in informal chats, they provide opportunities for more structured discussions through which they collect feedback on all the different aspects of their affective provision.

Another valuable source of information about the effectiveness of the affective learning the two English schools provide is their inspection report. Blueberry Hill was inspected three years prior to the study. The inspectors found students to be well-behaved, courteous, and respectful, and commended the school on its PSHE programme. Elmfield was inspected the year before the fieldwork. The report states that the school makes a good provision for students' personal and social development, and that a strong moral code underpins all its work. It also says that the students exhibit tolerance and understanding of each other's feelings, values and beliefs, and that the school provides a good example of a harmonious community. As there is no formal school inspection system in Greece, all the information concerning the impact of the affective education in Kampos and Messina comes from the teachers themselves. The advisors who visit the schools regularly tend to comment on the behaviour and attitudes of the children, yet no written account of any remarks made about the students of the two case study schools was available at the time of the fieldwork.

Although my stay in the four schools was too short for my impressions of the effectiveness of their affective provision to carry any real weight, I will end this

discussion with a few comments on the behaviour and attitudes of the students, as I believe these to be a good indicator of the impact of affective education. In Blueberry Hill, students seemed calm, settled, and well-adjusted. They related well to each other and to adults, and showed through their actions that they knew what constitutes good behaviour. I did observe some isolated lapses of conduct, both in the classrooms and in the playground, but these were handled firmly by the teachers and other adults. In Elmfield, students appeared to have good rapport with the staff and seemed confident in their care. General behaviour around the school was good, and the few minor incidents of arguing and name-calling I observed did not indicate racial disharmony and were resolved before turning into full scale fights. Students worked well in mixed-race groups, and gave and accepted help, praise, and criticism from their classmates without any obvious embarrassment. Their behaviour in PSE and circle time was mostly good and the large majority participated with interest and a good level of sustained concentration. They seemed to pay attention to each other's contributions and there was little calling out and few interruptions. In Kampos, too, most students showed a good understanding of the school rules and the boundaries of acceptable behaviour. There were many opportunities for collaborative work during the school day and students mixed and worked well together, despite some bickering and the odd flare-up. As for Messina, most students behaved sensibly, shared resources amicably, took turns, helped each other, and worked well in group situations. There was some boisterous behaviour during breaks but this was rarely malicious. On the whole, all four schools were calm places and student attitudes indicated that measures to promote discipline, good behaviour, and a positive ethos were effective and brought about the intended outcomes.

It is recognised that one cannot really judge the effectiveness of affective education without careful assessment of the affective outcomes of students and systematic evaluation of the provision a school makes in this area, a task that could not be undertaken during this study due to time and space limitations. However, the impression I got from spending three weeks in each school is that all four achieve many of the affective aims they claim to promote. Of course in such short time it was difficult to establish whether students' self-esteem, self-awareness, and empathy had increased since work in each aspect of affective education started, and also it was impossible to untangle the effect of the affective provision from all the other influences that shape children's affective development. Yet, the good behaviour and positive attitudes I observed indicate that affective education has a positive impact on the students of these four schools and produces at least some desirable outcomes. That said, there is still plenty of room for improvement.

8.2 Areas for Improvement

8.2.1 Planning and Co-ordination

My experience in the four schools that took part in this study suggests that the effectiveness of affective education is largely dependent upon good planning and co-ordination. The fact that the persons who are responsible for these in the four case study schools seem to be well qualified for their role, and committed to the development of the area has, to my mind, a lot to do with their positive affective outcomes. In Blueberry Hill and Elmfield it is the PSE/PSHE co-ordinators that plan and co-ordinate their schools' affective provision. In Greece, where schools do not have subject co-ordinators, the management of affective education rests mainly with the Heads. Both Mr Karydis, the Head of Kampos, and Mrs Sotiriou, the Head of

Messina, have devoted considerable time and effort to creating opportunities for affective learning in their schools, and seem quite keen to develop the area further. On the whole, the planning and co-ordination of affective education is fairly good in all four schools, yet there is still scope for improvement. One aspect that could benefit from more careful planning is the organisation of the affective curriculum. In Blueberry Hill and Elmfield details of this are included in the schemes of work for PSE/PSHE, RE, and the National Curriculum subjects. One weakness of these, particularly the ones they use in Blueberry Hill, is that they tend to show what students will do rather than what they are expected to learn, and to focus on content rather than on methods and processes. Also, although they do contain cross-curricular links, these are underdeveloped and not every opportunity to reinforce affective learning is utilised. In Greece, the schemes of work for the formal curriculum come directly from the Ministry of Education. Affective education is integrated into many of the topics that make up each subject, yet it is usually left to individual teachers to decide how to approach these in terms of time allocation, methods, resources, and links with other areas of learning. Although prescription can be restrictive, this area could benefit from more detail as most teachers do not have the time or expertise to devise appropriate activities and develop relevant materials.

Another area that could benefit from more efficient management is classroom practice. None of the four case study schools has made arrangements for the person who plans and co-ordinates affective education to monitor its delivery through classroom observations. Yet, this could be very useful, not only because it would give co-ordinators the opportunity to provide feedback and support to their colleagues, but also because it would help them see for themselves what does and

does not work, and how students of different ages respond to the activities and materials used. Another way of monitoring classroom practice in this area is by inviting teachers to share their experiences, and talk about the strong and weak points of the programme they are delivering. In all four schools there are opportunities for this to happen, either as part of general review meetings or in ad hoc situations. However, it might be more effective if regular meetings were organised that focused exclusively on affective education, and those managing the area noted all the comments made by their colleagues and used them to inform future planning. On a related issue, as we saw above, none of the four case study schools has in place systematic assessment and evaluation procedures for affective education. Those involved in the planning and co-ordination of this area of learning should take the lead in developing these and helping their colleagues use them.

A final point regarding the management of affective education concerns the need to keep abreast of new ideas and developments in the area. While the two Greek Heads seemed to have a good understanding of recent national and local initiatives of relevance to their affective work (for instance both were following closely the heated debate on the potential benefits of introducing sex and relationships education in the curriculum that was taking place in certain educational circles and the media during the year of the research), the PSE/PSHE co-ordinators in the two English schools did not seem to know much about some very relevant developments that were occurring in this country at the time of the fieldwork, e.g. the 'PASSPORT' project (see below), and the work of the advisory group on PSHE (DfEE 1999b). Yet, it is important that those who plan and co-ordinate affective education keep up to date

with new information and ideas, as these can be used to enrich their school's affective programme and consequently improve their affective provision.

8.2.2 Resources

Resource provision for affective education varies in the four case study schools. In Elmfield, it is fairly good: there is a variety of books, leaflets, slides, photographs, posters, cassettes, and videotapes that enable the affective curriculum to be taught successfully, yet some of these are in need of an update. In Blueberry Hill, resources are plentiful but not easily accessible to all teachers, as Miss Phillips, the PSHE co-ordinator, likes to keep them in her classroom. In the two Greek schools they have a 'mix n' match' approach to resource provision (Mrs Makris, Year 6 teacher in Kampos), and mostly use 'home made stuff' (Mrs Vrettou, Year 1 teacher in Messina). In all four schools there is an over-dependence on worksheets, and where materials are produced by the teachers themselves, this is done on an individual basis and ad hoc fashion. All four schools would benefit from a thorough audit and more careful organisation and use of their affective education resources. Books and visual aids need to be updated regularly and teachers should have easy access to them. 'Home made' materials ought to be indexed and filed in order to avoid unnecessary duplication and make them available to all teachers. Also, resources should be checked often to ensure that they are in good working condition, and schools should try to stock as many different types as possible, as variety keeps students stimulated and interested in the topics discussed. Finally, it might be a good idea for teachers to use fewer worksheets as, in my experience, students quickly get bored with them and consequently switch off.

8.2.3 Training

Training is very important for affective education as it can increase teachers' confidence in dealing with the area, and consequently improve the quality of teaching. Still, the majority of the teachers that took part in this study have received no relevant training. Only the PSE/PSHE co-ordinators in the two English schools and the Heads in the two Greek schools have attended seminars related to affective education, invariably organised by the LEA. Mrs Sotiriou, the Head of Messina, has subsequently used staff meetings to share with her colleagues the knowledge and skills she acquired, but other than that the teachers in this study could not recall undergoing any appropriate training. Affective education was not part of the initial instruction these teachers received either, it is therefore not surprising that the majority feel ill-prepared to deal with some of the issues involved in this area and the strong affect that goes with them. It is essential that teachers receive adequate training for this important aspect of their work, and it is the teacher training institutions, the Education Department, and the LEAs that should provide it, however, until this happens, it might be a good idea for teachers to be on the lookout for training opportunities offered by other relevant organisations, and also to look for guidance in relevant books and seek the advice of colleagues who might be better qualified than themselves in this area.

8.2.4 Working with Parents, Governors, and the Wider Community

In order for affective education to produce positive results it is essential that parents not only approve of but also reinforce the learning their children receive in this area. If parents think that affective education is not important or necessary and that the time spent on it is wasted, then the affective work of the school is undermined, and

its effect on students is not as strong as it could be. The majority of the teachers in this study feel that, on the whole, the parents of their students are positively inclined towards their school's affective education. Still, only a few show an active interest in it or have expressed a wish to become involved in its delivery. 'Many said our health week was great and that we should do it again but very few responded to our call for help to organise it' remarked Mr Roberts, the Head of Blueberry Hill, while Mrs Khan, the PSE co-ordinator in Elmfield, pointed out that 'it's always the same two, three parents that want to know what we do [in this area] and offer to help in any way they can. [...] I wish there was a way to get them all involved'. All four schools try to keep parents informed about the work they are doing in this area through informal chats as well as more structured discussions and formal consultations, and by publishing items related to it in their newsletters. However, it would be beneficial to create more opportunities for parents to learn about and become involved in the affective work of the school. For instance, special notice boards or home-school diaries could be used as means whereby regular updates of what is going on in the area are provided. Another way of involving parents is by asking them to give feedback on various aspects of the school's affective provision through evaluation forms or satisfaction questionnaires. Also, parents should be encouraged to discuss with teachers their children's affective development, and any events that are likely to have a significant impact on it such as divorce, bereavement, birth of a sibling, etc. Another way of developing a partnership with parents is by inviting them to meetings where the content of affective education is discussed, the resources used are laid out for inspection, and suggestions on how they can complement and support what their children learn at school are offered. Finally, parents should be given the opportunity

to become involved in developing the school's affective policy, and in the monitoring and review of its affective provision.

Working with parents is essential for affective education to flourish, however, equally important is that governors are also well-informed about the work the school does in this area and assist teachers in their efforts to promote the affective development of students. The four case study schools appear to have good relationships with their governors, who, according to the Heads and the teachers I interviewed, are generally satisfied with the affective education provided. However, in all four schools they wished that governors were more supportive of their work, and willing to allocate more funds to develop it further. For instance, Mrs Roberts, the Head of Blueberry Hill, made the following statement: 'I get the feeling they don't see much value in anything that is not directly related to the National Curriculum. [...] When we were discussing the finances of our health week a couple stopped short of asking "what's the point?" [...] They were very reluctant to spend any money on it. "If you must do it you have to find sponsors" was the message we got'. In a similar vein Mrs Sotiriou, the Head of Messina said this: 'When I talk to them about these things [i.e. the school's affective work] I want their eyes to light up, I want them to say "yeah, let's do that" or "how can we help?" [...] It's quite frustrating actually watching them glance at their watches, wondering how much longer I'll spend on this or that issue, questioning the need for doing certain things'. One way of enlisting the governors' support is by having a named governor take responsibility for the area, and liaise between teachers and the governing body on its behalf. Also, like parents, governors need to have detailed information about the school's affective work, and should be invited to take part in the development of

affective policy and practice, and in the review and evaluation of the learning that takes place in this area. Finally, it is particularly important that staff, governors, and parents spend enough time discussing the general direction of the school, and reach a consensus with regard to the aims and values they wish to promote, as these form the foundation of affective education. As for enlisting the support of the wider community, all four case study schools have some links with local agencies, business, and industry who offer assistance in various forms, for instance employees from a local bank act as mentors to students with emotional and/or behavioural difficulties in Messina, while several local shops sponsored Blueberry Hill's 'health promotion week'. It would be a good idea to further expand existing partnerships and also develop new ones as these can be the source of additional affective learning for students.

8.3 Opportunities for Development

8.3.1 PSHE and Citizenship Framework

The affective education of the two English schools operates within the context of the 1988 Education Act which requires that schools promote the spiritual, moral, and cultural development of students, and prepare them for the opportunities and responsibilities of adult life. It is also a response to the requirement that OFSTED inspect schools' provision in this area, and that schools develop policies that demonstrate their commitment to the care and guidance of children. Both Mr Roberts, the Head of Blueberry Hill, and Mrs Smith, the Head of Elmfield, admitted that it was mainly these developments that prompted them to systematise their affective provision. However, they expressed dissatisfaction at the way the Department for Education and Employment (now Department for Education and

Skills) was treating the area. In their opinion, the messages they had been sending out were contradictory. On the one hand they acknowledged the importance of this type of work by including its assessment in the OFSTED inspection, yet on the other they offered no practical support or detailed guidance to help schools develop their provision. However, at the time of the fieldwork, this was changing. In response to concerns that, on the whole, standards in this area were not very high, and with the date for the revision of the National Curriculum approaching, the Department for Education and Employment initiated a national debate aiming to generate thinking on how to effect improvement. Several committees including the National Forum for Values in Education and the Community, the National Advisory Group on PSHE, and the Advisory Group on Education for Citizenship and the Teaching of Democracy in Schools were set up to look at different aspects of the issue. The work of these committees resulted in the publication of a number of reports offering recommendations on how to improve provision and raise standards in this area (e.g. DfEE 1999b; QCA 1998). Eventually, it was decided to develop a framework for PSHE and citizenship (QCA 2000) to be taught alongside the revised National Curriculum from September 2000. The framework includes several affective aims that schools should endeavour to achieve through their provision in this area, for instance it talks about developing in students confidence and responsibility, helping them to establish and maintain good relationships, and teaching them to respect the differences between people. The guidance contained in this framework may still be non-statutory, however it is an improvement on previous efforts to advise schools on how to develop this area. As the framework came out after the fieldwork in Blueberry Hill and Elmfield had finished I do not know what the teachers in these schools think about it, and how helpful they have found it. Still, to my mind, this is a

very important development that will raise the status of affective education, and help it become an integral part of the English school curriculum.

8.3.2 National Healthy School Standard

Another development that has the potential to raise the profile and improve the quality of affective education in England is the National Healthy School Standard (DfEE 1999a). This was launched in October 1999 following a pilot project at eight sites, one in each NHS region. It offers schools support and encouragement in developing and improving programmes that aim to promote students' health and emotional well-being, and provides a means whereby they can review the work they have been doing in this area against nationally agreed criteria. Many affective themes are included in the National Healthy School Standard, it is therefore expected that the scheme, in conjunction with the framework for PSHE and citizenship, will help schools integrate their affective education initiatives in a more coherent programme thus enabling them to better meet the affective needs of their students.

8.3.3 PASSPORT

PASSPORT stands for 'personal and social development in schools, progression, organisation, rigour, training', and is the outcome of a project that was commissioned in 1997 by the Calouste Gulbenkian Foundation, with support from the DfEE, and piloted extensively in 1998. The purpose of the project was to identify the skills, knowledge, understanding, values, and attitudes that constitute students' basic entitlement to personal and social development, and offer teachers a comprehensive and coherent framework for developing them (Lees and Plant 2000). PASSPORT brought together the common elements of several national initiatives aiming to help

schools in their efforts to promote different aspects of students' affective development, and built on good practice in schools, and guidance from LEAs, health authorities, and several organisations with an interest in this area. The resulting document is a useful complement to the framework for PSHE and citizenship and the DfEE guidance on the National Healthy School Standard, and can be of great value to schools and teachers that wish to develop a more coherent and systematic approach to affective education.

8.3.4 Scope for Development in Greece

As mentioned in Chapter 4, recent years have seen the introduction in the Greek primary school of a number of initiatives that make a significant contribution to the affective development of students. These include environmental, health, cultural and inter-cultural education. As we saw in the previous chapter, some interesting environmental work is taking place in Kampos, while Messina has developed a remarkable inter-cultural education programme. Although the Ministry of Education is supportive of the work primary schools are doing in these areas, so far they have not agreed to include them in the formal curriculum or even allocate to them a slot in the timetable. This, in conjunction with limited resources and insufficient training, has meant that these areas are not as developed as they could be. However, as more and more schools become interested in them and pressure to raise their status is mounting, they could soon become a prominent feature of the Greek primary school thus offering more opportunities for affective learning to take place.

CHAPTER 9: CONCLUSIONS

The focus of this study has been on the contribution primary education makes to the affective development of students. Using the term 'affective education' to describe all the planned learning experiences provided for this purpose and the processes that support them, an investigation was conducted across two countries (England and Greece) and four schools (two in each country). This investigation comprised four stages. First, the psychology of affect was reviewed, in order to establish exactly what affective development is, and how it is related to personal, social, and moral development, the promotion of which has been on the primary school's agenda for quite some time. This was followed by the examination of a number of publications that draw attention to the necessity to equip students with the knowledge, understanding, and skills they need in order to make sense of and effectively manage their emotional experiences. After that, the evolution and practice of pastoral care and PSE in England and environmental, health, cultural and inter-cultural education in Greece were considered, through the relevant literature, as these are believed to be the most obvious manifestations of affective education in these two countries. Finally, the affective provision of four primary schools was scrutinised, in order to establish how affective education is conceptualised, delivered, and monitored in schools today. The rationale behind this investigation (described in detail in Chapter 1) was that affective education is an important yet under-researched feature of primary school life. More information about it can lead to the identification and dissemination of good work but also pinpoint ineffectual practices and draw attention to aspects that would benefit from further development, consequently it can help to raise standards and improve teaching and learning in the area.

In this chapter the main findings of the study, already discussed in Chapters 6, 7, and 8, are brought together, some tentative conclusions are attempted, and the need for more research into this important yet unexplored area of primary education is reiterated.

9.1 Perceptions of Emotion

The first question that was addressed during this investigation¹ was ‘how do English and Greek primary school teachers’ personal views on emotion influence their attitudes towards and practice of affective education?’ As we saw in Chapter 6, three different perspectives on emotion and its management were identified. The majority of the Greek teachers that took part in the study believe that unexpressed emotion builds up and leads to emotional outbursts. For this reason they feel it is important to provide students on an ‘emotional high’ with opportunities to release the surplus energy their emotions generate through physical activity. This could be described as the ‘safety valve’ approach to the expression and management of affect, and resembles Saarni’s (1999) ‘volcano’ folk theory of emotion. On the other hand, the majority of the English teachers I spoke to seem to work from Saarni’s (1999) ‘out of mind, out of sight’ folk theory: they believe that when students are overwhelmed by their feelings the best thing to do is to provide for them distractions which will hopefully take their mind off what is bothering them. Still, a small group made up of teachers from both countries favour a different approach, one that draws on the theories of Arnold (1960, 1970) and Lazarus (1982, 1984, 1991), and involves the use of cognitive strategies for the regulation of emotion. Through the examples that were provided in Chapter 6 it was demonstrated that these teachers’ beliefs about

¹ For a full list of all the research questions see Chapter 5, section 5.3.

emotion and its operation impinge on the affective education they provide by informing the affective messages they send out directly, through what they say to their students about emotion and its regulation, or indirectly, through the way they deal with students' feelings when these become 'too much'.

9.2 Affective Aims

The second research question concerned the affective aims of the four case study schools. As we saw in Chapter 6 these include the encouragement of high self-esteem, which is thought to help students learn better and live more rewarding lives; the development of empathy, which is deemed essential for the establishment and maintenance of meaningful relationships; the advancement of self-awareness, which is believed to help students understand themselves better; the promotion of self-discipline, which is thought to be necessary for the effective management of actions, thoughts, and feelings; and the creation of a positive school and classroom climate, which is believed to help students feel secure and confident in their abilities. These aims, which are spelt out in the school prospectuses and policies in England, and in the 1985 Education Law and the curriculum guidelines for the primary school in Greece, are endorsed by the vast majority of the case study teachers and, as we saw in Chapter 7, are actively promoted through the teaching and learning that takes place in the four schools.

9.3 The Content of Affective Education

The third research question asked about the content of the affective education provided in the four case study schools. In Chapter 6 we saw that the topics that make up these schools' affective curriculum can be organised into three broad

categories. The first is concerned with the self and comprises topics that aim to promote in students self-awareness, self-confidence, self-discipline, and self-reliance. Typical topics in this category include understanding emotions and their relationship with thoughts and actions; effective management of emotions; emotional well-being; and sources of help with problems of an emotional nature. The second category is concerned with interpersonal relationships and includes topics such as recognising the value of being part of different groups such as the family and school; thinking about one's responsibilities to parents, siblings, friends, teachers, and fellow students; understanding what it takes to establish and maintain fulfilling friendships; understand how one's choices and behaviour affect others; recognising emotion in others from their facial expression, tone of voice, and body language; exploring feelings such as love, jealousy, and anger in the context of relationships; and learning how to cope with loss, separation and grief. Finally, the third category comprises topics relating to the wider world including learning about the local community and developing a sense of social responsibility; appreciating the impact of human activity on the environment, both social and natural; understanding why behaviour codes are necessary; and developing appropriate attitudes to race, gender, special needs, and age. As mentioned in Chapter 6 there was greater uniformity in content coverage than was anticipated given the differences between the four schools. This uniformity was attributed to the universal nature of the issues that are dealt with in affective education.

9.4 Modes of Delivery and Teaching Techniques

The next question concerned the avenues whereby affective education is delivered in the four case study schools, and also the teaching techniques that are used in its

delivery. In Chapter 7 we saw that the modes of delivery used in these schools can be organised under four headings: specialist courses, programmes, and activities; formal subjects; the school ethos; and special events. The specialist courses, programmes, and activities include PSE in Elmfield, PSHE in Blueberry Hill, sex education and circle time in both English schools, environmental education in Kampos, and intercultural education in Messina. The formal subjects include the National Curriculum plus RE. The school ethos subsumes each school's code of conduct, bullying policy, and the opportunities provided for students to take initiative and exercise responsibility. Finally, examples of special events that make a valuable contribution to the affective development of students are the health promotion week in Blueberry Hill, the 'Walk and Talk Week' in Kampos, and the 'Arts Day' in Messina. As for the teaching methods used to deliver the affective education provided in the four schools, as we saw in Chapter 7, these include traditional techniques such as direct instruction, as well as more interactive approaches such as class discussion, group work, drama, and artwork.

9.5 Affective Outcomes

Another question that was addressed during the investigation had to do with the outcomes of the affective education provided in the four case study schools. As we saw in Chapter 8 all four schools claim that their affective education is producing positive results, however, these claims are based more on the teachers' impressions of the progress of their students and less on elaborate, formal procedures. This is particularly so in the two Greek schools. The difficulties that were cited as the reason why no systematic monitoring of affective education takes place include the lack of effective appraisal instruments, the fact that many of the changes that affective

education is supposed to bring about are slow to appear and some might only become visible later on in life, and the question of whether it is ever possible to distinguish the effect of the learning provided at school from the influence of the social environment. Still, some monitoring takes place through the 'behaviour checklist' in Blueberry Hill, the 'personal goal setting and action planning' system in Elmfield, and the 'records of achievement' (ROA) in both English schools. Also, valuable information regarding the effectiveness of the affective education provided in Blueberry Hill and Elmfield is contained in their OFSTED reports, and in the evaluation sheets on PSE/PSHE, sex education, circle time, and the behaviour management system the teachers fill in at the end of each school year. A final point regarding the outcomes of the affective education provided in these four schools is that after I spent three weeks in each I got the impression that all four achieve many of the affective aims they claim to promote. Of course in such short time it was impossible to perform a systematic assessment of the affective outcomes of students or a comprehensive evaluation of the provision each school makes in this area, yet, the good behaviour and positive attitudes of the students I observed indicate that the affective education provided in these four schools produces at least some desirable outcomes.

9.6 The Impact of the Local Social Environment on the Affective Provision of the Four Case Study Schools

Another research question asked about the influence of the particular circumstances of each school on its affective provision. As we saw in Chapter 7 there are striking similarities in the way the four case study schools have organised and are delivering their affective education, however, one important difference was discerned, which

showed that the socio-economic background of students has a significant effect if not on affective education per se at least on the rationale behind it. In Elmfield and Messina, which serve multicultural, low income areas, the main reason for providing affective learning is because, according to the teachers I spoke to, it fosters in students empathy and understanding of the needs and feelings of others. consequently it helps unite the school and build a sense of community. In Blueberry Hill and Kampos, the students of which come from privileged backgrounds, they believe that affective education is necessary because, by helping students manage their emotional experiences more effectively, it minimises disruptive behaviour and maximises the time spent on task. It would appear that, when it comes to affective education, differences in local circumstances mean different emphases and viewpoints: in Elmfield and Messina, because of their multicultural composition, priority is given to equipping students with the skills they need to understand and get along with each other, while in Blueberry Hill and Kampos, where there is more homogeneity, the main focus is on using affective education to support achievement.

9.7 Differences between the Two Countries

The last research question concerned the differences in the way affective education is conceptualised and practised in England and Greece. As we saw in Chapter 7, despite the differences between the two education systems and the pathways the development of affective education has followed in each country, striking similarities were found in the affective work of the four case study schools. This could be attributed to the fact that the vast majority of the issues addressed in this area are universal rather than culture-specific. As Lang (1995) has shown, affective education is an international phenomenon and manifestations of it have been identified in a

large number of countries and education systems, both in Europe and beyond. Of course, as we saw in Chapter 2, it has been argued that affect is mediated by cultural expectations and the social environment. For this reason it was expected to find some cultural effects on the affective education provided in each country. Indeed, as we saw in Chapter 6, there were cultural differences in the way teachers view emotion. The majority of the Greek teachers that participated in the study believe that emotion is a potentially destructive force that needs to be vented regularly otherwise it will cause the person who experiences it to explode. On the other hand, most of the English teachers I spoke to believe that if emotion is not vented, it will simply disappear. Still, although these beliefs have a significant impact on the emotion management approach favoured in each country (providing students with opportunities to 'let off steam' through physical activity in Greece, and creating distractions that aim to take their mind off their troubles in England) in actual fact the 'cooling off' tasks assigned in the four schools are not that different. It follows then that, even in an area that is bound up with culture as this one is, the differences are not as prominent as one might expect. Another important difference between the two countries (gleaned from the discussion in Chapter 7) is that the two English schools deliver a large proportion of their affective education through a timetabled course (PSHE in Blueberry Hill, PSE in Elmfield) of which no equivalent exists in Greece (although it is hoped that environmental, health, cultural and inter-cultural education, which have many similarities with PSE/PSHE and are currently treated as cross-curricular themes, will soon be allocated a slot in the timetable). Also, as we saw in the first part of Chapter 8, some variation exists in the assessment and evaluation of affective education. Although all four schools would benefit from developing a more elaborate monitoring system, the two English schools are doing much better in this

area than the Greek ones. Finally, as discussed in the second part of Chapter 8, there are reasons to believe that the inclusion of a framework for PSHE and citizenship education in the new English National Curriculum will raise the status of affective education and help improve standards in the area. No such development has taken place in Greece yet, so for the time being one might conclude that affective education in England is progressing at a faster pace than in Greece.

9.8 Planned or Incidental?

Let us now move from specific research questions to more general issues. In Chapter 7 we saw that in all four case study schools there are several opportunities for affective learning to take place during any one day. However, it is worth asking how much of this learning is explicit, planned, and intentional. The answer to this (gleaned from the discussion in Chapter 7) is ‘a considerable proportion’. All four schools have made specific arrangements for students to receive affective education through special courses (e.g. PSE in Elmfield) or programmes (e.g. environmental education in Kampos) as well as the formal curriculum. A large number of the lessons I observed (and discussed in Chapter 7) provided opportunities for students to consider the nature and function of emotions, understand how others feel, and learn how to manage their affective experiences. Although in some cases it was just a five- or ten-minute activity rather than the whole lesson that was affect-related, the fact is that there was an explicit affective focus in many of the sessions I observed, which the teacher had intentionally put in. Children’s affective development and emotional well-being are also given due consideration when school policy is formulated, for instance the code of conduct in all four schools specifically states that students should respect the feelings of others and refrain from saying or doing things that

could upset them. Of course not all affective learning that takes place in school can be planned. Children learn a lot by imitation and through the way teachers respond to emotion-eliciting events when caught unawares. Although the majority of the teachers I observed seemed mindful of that, some found it difficult to model appropriate emotional behaviour at all times. On a few occasions certain teachers got visibly upset with their students' misbehaviour and/or lack of attention, lost their temper, and vented their frustration by shouting at them. Understandably, teachers are human and cannot be expected to always be calm and composed, yet it is important that there is consistency between the affective messages that are relayed through the curriculum and the policies of the school, and those that students pick up from their interaction with the staff.

9.9 Reactive or Proactive/Developmental?

Another valid question is whether the affective education provided in these four schools is mainly crisis-related or aims to help students acquire the knowledge, understanding and skills needed to effectively manage their affective experiences and enhance their emotional well-being, in other words whether it is primarily reactive or proactive/developmental (Best and Curran 1995). There is quite a fair amount of reactive affective work going on in the four case study schools. As we saw in Chapter 6 teachers are quick to pick up the signs indicating that one or more of their students are overwhelmed by their emotions, and, depending on their folk theory of emotion, i.e. what they personally believe to be the most effective way of dealing with emotionally demanding situations, they either arrange for them to do something that will help release the tension, or provide distractions aiming to take their mind off the problem and its emotional consequences, or get them to use their cognitive skills

to change the way they feel. However, most of the affective work I observed was actually of the proactive/developmental kind. As we saw in Chapter 7 in all four schools they provide a wide range of learning experiences aiming to make a positive contribution to the affective development of children. These include lessons with an explicit affective focus, activities designed to promote students' self-esteem, empathy, self-awareness and self-discipline (e.g. circle time), and structures operating in anticipation of problems and their emotional consequences (e.g. bully watch).

9.10 Shared Vision

Another question worth addressing concerns the impact of the Heads on the affective efforts of the four case study schools. A significant finding of this investigation is that the success of affective education appears to be largely dependent upon the support and commitment of the Head. Their own responses and, most importantly, what the teachers I spoke to said about them indicate that the Heads of the four case study schools have played a crucial role in establishing the area, determining its status, and creating a climate in which it can grow and develop. 'I don't know where we would be without her encouragement and support [...] she's the driving force behind everything we do' said Mrs Khan, the PSE co-ordinator of Elmfield about Mrs Smith, the Head of the school, while Mrs Vrettou, the Year 1 teacher in Messina, described Mrs Sotiriou, the Head of the school, as somebody with 'a dream and a vision', a person with 'a passion for a cause [affective education] that is larger than we are'. The impression I got from talking to people, attending assemblies, even just walking around the school is that it is the Heads that have given these schools their affective direction and have made things happen. At the same time, my

understanding is that all four have taken care to avoid an autocratic style of management by regularly consulting with the staff and taking their views and suggestions seriously. Several teachers mentioned these consultations in their interviews. 'He values our views [and] keeps an open mind' said Mrs Taylor, the Year 6 teacher in Blueberry Hill, about Mr Roberts the Head of the school, while Mrs Makris, the Year 6 teacher of Kampos, said that what she likes about Mr Karydis, the Head of the school, is that he invites everybody to make a contribution because 'he sees each teacher as having a reservoir of knowledge and experience from which everybody can benefit'. It would appear that Heads are instrumental in the success of the affective provision of their school, however the involvement of the staff is important too. The findings of this study indicate that affective education is more effective when based on consensus, shared values, and collectively produced policies and statements of aims. Unless teachers participate in the decision making process and their voices are heard, as seems to be the case in the schools that took part in this study², they are unlikely to give affective education their full backing or commit themselves to it.

9.11 Areas for Improvement

When compared with the model of good practice gleaned from the publications reviewed in the first part of Chapter 3, on the whole, the affective provision of the four case study schools could be described as good. Teachers are aware of the impact students' emotions have on their social and academic outcomes and on the school and classroom climate, and for that reason they have included a number of affective aims in their mission statements. Several learning experiences are offered in order to

² See for example in Chapter 6 section 6.2 how the affective policies of Blueberry

achieve these aims, and care has been taken to create an environment that reinforces rather than contradicts the affective messages relayed in class. If the attitudes and behaviour of the children, as I experienced them during the fieldwork, are anything to go by, the efforts these schools have put in this area are producing positive results. However, other than my own impressions and the teachers' perceptions of success, there is no evidence of the effectiveness of the affective education of these schools. This is because none of the four has a detailed and comprehensive assessment and evaluation system in place. This fact withstanding, as we saw in Chapter 8, some monitoring already takes place in the schools visited. Processes such as the records of achievement or the 'personal goal setting and action planning' system offer a considerable amount of information regarding the progress of students as well as the effectiveness of affective education. Still, there is a lot of room for improvement. All four schools could benefit from developing more accurate and systematic strategies to monitor their affective work, and a more coherent and comprehensive approach to assessment and record keeping. The affective provision of these schools could also be strengthened by devoting more time and attention to some other aspects besides assessment and evaluation. These include planning and co-ordination, resource provision, training, involvement of parents and governors, and links with the local community.

9.12 Final Points

The findings of this study indicate that the dearth of reliable information on affective education in the primary school does not mean lack of provision. On the contrary. Although primary teachers seem to lack a formal vocabulary in which to delineate

their work in this area, the present research found ample evidence that they strive to meet the emotional needs of their students, and to make a positive contribution to their affective development.

The main conclusion to be drawn is that although a considerable amount of affective learning takes place through lessons with explicit affective focus, affective education is more than just an area of the curriculum. It lies at the heart of the educational process and permeates all aspects of primary school life. For this reason it requires a co-ordinated approach that brings together all the different elements and ensures that the affective learning students receive in one context is supported rather than contradicted by what they experience elsewhere in the school. Specific affective initiatives including special courses, programmes, events, or activities are important but insufficient on their own. Unless the affective messages relayed in them are reinforced by the rest of the curriculum and the ethos of the school, they are unlikely to have much of an impact on students.

At a time of growing awareness of the powerful influence students' affective development has both on their own outcomes and on the learning environment, affective education is in a very favourable position in terms of future development. The findings of this research suggest that teachers increasingly recognise its importance and make an effort to integrate it into all aspects of school life, including the curriculum, extracurricular activities, and the organisational culture. Still, much remains to be done if affective education is to become firmly established as a permanent and worthwhile feature of the primary school. In this country, one way forward seems to be the launching of initiatives such as the framework for PSHE and

citizenship education, the National Healthy School Standard, and the PASSPORT (discussed in Chapter 8). It is believed that these developments will not only help raise the status of affective education but also support schools and teachers in their efforts to develop high quality work in this area and successfully carry out the important task of producing well-rounded, emotionally balanced individuals.

In bringing this work to a close, it is important to stress that, as indicated in Chapter 5, the case study schools were not selected because they were known in advance to be examples of good practice. It is, however, likely that they only agreed to take part in this investigation because they were interested in the area, consequently, the affective education portrayed here might not be typical or representative of the affective work other primary schools do. This caveat withstanding, it is hoped that the study offers some interesting insights into the conceptualisation and practice of affective education in the primary phase, and provides a helpful framework and a useful starting point for further investigations in this largely unexplored field. It is also worth repeating that, as stated in Chapter 5, this study is essentially exploratory and should be seen as only a partial attempt to map the work schools are currently doing in the area of affective education. Consequently, the findings presented here offer no more than an initial understanding of the phenomenon, and must stand alone since, to my knowledge, no other studies have been conducted, either in England or in Greece, along the lines described here to compare and contrast the present one with. The closest to this work is Lang's (1988) research into the conceptualisation and practice of PSE in the primary schools of seven LEAs across England, and Best and Curran's (1995) case study of the provision of pastoral care in one English junior school (no parallel work was found in Greece). The main finding of the former was

that there is considerable divergence between the rhetoric and the reality of provision in this area. This was not confirmed in the present study which, as we have already seen, found that, at least throughout the fieldwork, the teachers observed actually did what they claimed to be doing during the interviews. As for Best and Curran's work, it concluded that in the school concerned the provision of pastoral care was 'incidental and individual rather than purposive and institutional' (Best and Curran 1995, p. 25), in other words it was 'wholly contingent upon the accidental fact that [the school] was staffed by caring and humane people' (Best and Curran 1995, p. 25). Although it is likely that the affective education of the four schools that took part in the current study is strongly influenced by the personality of the teachers that work in them, the number of relevant policies, structures, processes, and procedures that were found to operate in these schools (delineated in Chapters 6, 7, and 8) suggest that their affective provision is the result of organised effort rather than the by-product of the sensitivity of a few teachers. One explanation for the difference between the impression of affective education created by these two investigations and the situation actually experienced in the schools visited in the course of this inquiry is that these two studies were conducted before the introduction of the 1992 Education Act (which requires inspectors to report on schools' provision for the spiritual, moral, social, and cultural development of students) and the launch of a public debate concerning the impact of the area on the academic and social outcomes of students (for details see NCC 1993; OFSTED 1994; Talbot and Tate 1997), developments which prompted many a primary school to re-think and re-organise their affective provision³. In the years that have passed since these two studies were conducted affective education has taken many steps forward. For instance, it is very doubtful

³ As already mentioned, although Best and Curran's study was published in 1995, the

that one would find today many primary schools without a PSE policy or co-ordinator, as was the case in Greyclouds, the school featuring in Best and Curran's research. The situation with regard to affective education has changed a lot in the last decade and the present work is testimony to this change.

Of course it is acknowledged that the study of only four schools does not allow for any major statements or generalisations to be made. Further research is needed to validate and extend the present findings, and to focus on aspects of the topic that it was not possible to explore here, due to time and space constraints. Yet, despite its limited scale and scope, the study sends out an optimistic message: it shows that there are schools and teachers out there that are aware of the powerful impact emotions have on cognition and behaviour, and try really hard to make a positive contribution to the affective development of the children that have been entrusted to their care.

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APPENDIX 1

Interview Schedule for Teachers

1. Personal details: gender, age, number of years in the profession, number of years in particular school.
2. In your experience, do children's emotions have an impact on their progress?
3. In your experience, do children's emotions have an impact on their behaviour?
4. What do you normally do when a student in your class seems overwhelmed by and/or preoccupied with her feelings?
5. What is your understanding of the term 'affective development'?
6. Do you think you have a part to play in promoting the affective development of your students?
7. Does your school's statement of aims include any affective aims?
8. What affective aims do you personally see as worth pursuing?
9. How do you as a teacher promote these aims?
10. What is your understanding of the term 'affective education'?
11. Do you have any affective education policies in your school?
12. How have they come about?
13. What would you say is the content of affective education in your school?
14. How is this content delivered?
15. What teaching methods do you use for its delivery?
16. Do you monitor student progress in this area?
17. Do you think it is necessary/appropriate/feasible to do so?
18. How do you evaluate the affective work you have done?
19. How do you evaluate the affective provision of the school as a whole?
20. Do you know how students feel about the affective education you offer them? If yes, how do you know?
21. Do you know how parents feel about the affective education their children receive? If yes, how do you know?
22. Do you know how governors feel about the affective education provided in the school? If yes, how do you know?
23. Do you feel there are enough resources to support the work you do in this area?
24. If you could have more resources what would you wish for?
25. Have you received any training in this area?
26. Do you feel you need any/more training in this area?
27. Have you received any support from the local community for the work you are doing in this area? If yes, what kind of support?
28. Are you aware of any local/national initiatives that are of relevance to the affective work you do?
29. What do you think are the strong points of your school's affective provision?
30. Are you aware of any weaknesses?
31. What improvements, if any, would you like to see in the work your school does in this area?
32. In a continuum that has 'ardent advocate' in one end and 'reluctant conscript' in the other where would you place yourself in relation to affective education?
33. Is there anything else you would like to say about the affective work you do and/or affective education in general?

Interview Schedule for Heads

1. Personal details: gender, age, number of years in the profession, number of years in particular school.
2. In your experience, do children's emotions have an impact on their progress?
3. In your experience, do children's emotions have an impact on their behaviour?
4. What do teachers in the school normally do when a student in their class seems overwhelmed by and/or preoccupied with her feelings? Do you get involved? If yes, how?
5. What is your understanding of the term 'affective development'?
6. Do you think the school has a part to play in promoting the affective development of students?
7. Does your school's statement of aims include any affective aims?
8. What affective aims do you personally see as worth pursuing?
9. How does the school promote these aims?
10. What is your understanding of the term 'affective education'?
11. Do you have any affective education policies in your school?
12. How have they come about?
13. What would you say is the content of affective education in your school?
14. How is this content delivered?
15. What teaching methods are used for its delivery?
16. Do you monitor student progress in this area?
17. Do you think it is necessary/appropriate/feasible to do so?
18. How do you evaluate the affective work that is done in each classroom?
19. How do you evaluate the affective provision of the school as a whole?
20. Do you know how students feel about the affective education the school offers them? If yes, how do you know?
21. Do you know how parents feel about the affective education their children receive? If yes, how do you know?
22. Do you know how governors feel about the affective education provided in the school? If yes, how do you know?
23. Do you feel there are enough resources to support the school's affective work?
24. Do you think there is a need for more resources? If yes, what kind?
25. Have you received any training in this area?
26. To your knowledge, have the other teachers in the school received any training?
27. Do you feel there is a need for (more) training in this area?
28. Has the school received any support from the local community for the work it is doing in this area? If yes, what kind of support?
29. Are you aware of any local/national initiatives that are of relevance to the affective work of the school?
30. What do you think are the strong points of your school's affective provision?
31. Are you aware of any weaknesses?
32. What improvements, if any, would you like to see in the work the school does in this area?
33. In a continuum that has 'ardent advocate' in one end and 'reluctant conscript' in the other where would you place yourself in relation to affective education?
34. Is there anything else you would like to say about the affective work you do and/or affective education in general?

Extract from the interview with Mrs Smith, Head of Elmfield

The extract starts with question 2 (see interview schedule on previous page), right after Mrs Smith's personal details have been recorded.

Transcription Conventions

- ! An exclamation mark was put at the end of an utterance that was considered to have exclamatory intention.
- ? An question mark in the answer indicates that the respondent asked a question, either a real or a rhetoric one.
- bold** Bold fonts were used for utterances that were given particular emphasis by the respondent.
- ... Three dots indicate a relatively short pause. Two or more sequences of dots indicate longer pauses.
- A hyphen indicates that the utterance is incomplete or that the respondent started afresh in the middle of a sentence.
- () An empty parenthesis indicates inaudible utterances.
- (word) Words in parentheses are possible hearings of utterances that were not clear.
- (()) Double parentheses contain contextual information and/or my comments rather than the respondent's real or projected words.
- [word] Brackets contain words not actually said by the respondent at that point but which were inserted to clarify meaning.

KV

(Kanella Vasileiou) *I'd like to start by asking whether, in your experience, children's emotions have an impact on their progress?*

Mrs Smith Oh they **do**, of course they do! ((sounds very excited)) In my experience, and I am sure most teachers will agree, when children experience strong emotions, positive or negative, they find it difficult to concentrate. As a result their work suffers - whatever it is that's come over them gets in the way of their learning... and when their learning is disrupted their progress is affected (), these two go together, don't they?

KV *What about their behaviour, would you say that how children feel has an impact on their behaviour?*

Mrs Smith I'd have to say **yes** to this one too! Especially with feelings of anger and frustration - the child loses control and lashes out, he gets physical and might end up hurting himself and others...

KV *Do you think it is a 'boy thing' then?*

Mrs Smith Gosh **no**! I didn't mean to (say) it's **only** boys that are like this! When they get cross girls throw wobblies too, sometimes, but with girls it's more - they sulk or turn on the waterworks ((she laughs)), they tend to express themselves (differently)...

KV *What do teachers in the school normally do when a student in their class seems overwhelmed by and/or preoccupied with her feelings?*

Mrs Smith It depends really... They might have a quiet word, try to get to the bottom of it, (see) if they can find out what's going on... If the child won't tell them but is visibly distressed they'll try to help him (calm) down...

- KV** *How do they do that?*
- Mrs Smith** Oh, various things... They could give him something to do, say a puzzle, or if another child in his group has upset him - they might have said something mean about him or ruined (his work) - they'll send him to work with another group, or in another class. They give them errands to run, things that'll take their mind off their worries...
- KV** *Do you get involved?*
- Mrs Smith** Sometimes, yes, kids end up in my office, we've discussed this in staff meetings and I've said **by all means**, send them to me if you feel you are getting nowhere, I'll talk to them () they can always sit in a corner and read a book or draw a picture, see there ((she points to a noticeboard in her office with children's drawings pinned on it)) all these were done by children who have been here because they were too upset to sit in class... Some of them are brilliant... I've taken a few home... They make them for me, see there are dedications at the back ((she shows me the back of a drawing which has 'i luv yu misis smith' written on it)). We feel - it's not only **me**, we've discussed this and most teachers agree - a change of scene is all they need most of the time, something to take their mind off what is bothering them.
- KV** *Let's turn to a more general question now, what is your understanding of the term 'affective development'?*
- Mrs Smith** You mean emotional development, don't you? ((I nod in agreement)) My understanding of this (would be)... .. I suppose... being in touch with your feelings... knowing what sets you off and trying to avoid as much as you can situations that throw you off balance - being able to control yourself is important too, I'm thinking of the take deep breaths, count to ten, think happy approach... understanding how others feel is also part of it, isn't it, as is being able to (open up), to talk about how you feel, but also to **listen** when somebody else wants to share their feelings... I think that's about it really... ((she smiles)) that's all I can think of... at the moment anyway...
- KV** *Do you think the school has a part to play in promoting the affective development of students?*
- Mrs Smith** Oh **definitely!** ((she smiles)) I know some might say this is not our (job), it's the family that should be doing this (), our job is to teach literacy and numeracy, but the way these kids feel and how they express themselves has a bearing on their education, I said before... when they are upset they can't concentrate, they won't do their best, they won't use their skills, so you have to do something, don't you?
- KV** *Does your school's statement of aims include any affective aims?*
- Mrs Smith** You've seen our prospectus haven't you? ((I nod in agreement)) and our policies ((I nod again)) well, it's all there really, stuff on how we do our **best** to help our children feel valued and special, believe in their abilities, know who they are inside and out- their good bits and bad bits - it was your Socrates, wasn't it, who said know thyself. we think this is **very** important, also we want them to (care) about others and respect them regardless of colour of skin or religion () - we want them to mix well together, value and learn from each other, understand the need for co-operation, [and] appreciate what it means to be a member of a multi-cultural society.

- KV** *What affective aims do you personally see as worth pursuing?*
- Mrs Smith** What I already said... but the **most** important, in my opinion is making them feel good about themselves... building their confidence... Learning is risky... Children who are afraid to take risks find it difficult to commit to learning. Children who are insecure tend to hold back [but] when they feel good about themselves they are not scared to go and do things, they don't think 'Oh, I can't do that because I am not as good as them'. They are willing to have a go because they've got the confidence to deal with failure and getting it wrong. Also, I think that feeling good about themselves helps children better enjoy their childhood. The years of childhood are very fleeting indeed, and so many children don't seem to have a happy childhood for a variety of reasons including feelings of worthlessness and inadequacy... I think that school is there not only to teach children to read and write but also to enable them to enjoy their childhood to the full by making them feel valued, worthy, and confident in themselves.
- KV** *How does the school promote these aims?*
- Mrs Smith** Through **everything** we do really, through PSE, circle time, RE and assembly, through the National Curriculum, through extra-curricular activities, but also through the way we treat the children and each other, through our beliefs, our values, [and] our attitudes...
- KV** *What is your understanding of the term 'affective education'?*
- Mrs Smith** It's PSE and circle time, and RE, and assembly, but also literacy, and science, and humanities, it's **all** the experiences we provide looking to help children get in touch with their feelings, understand themselves and others better, learn how to deal with conflict without yelling or throwing objects at each other, stop hurting others' feelings - I suppose... you can say affective education is **everything** we do that helps them develop all those skills that will enable them to relate better to each other, achieve some balance inside [and] live fulfilling lives both now **and** in the future.
- KV** *Do you have any affective education policies in your school?*
- Mrs Smith** **Obviously** we don't have anything called 'affective education policy' (but) you'll find a lot of stuff that is relevant in our PSE, sex education, and behaviour policies. For example, our behaviour policy says that one of our aims is to help children develop the skills they need to ~~manage~~ their actions, thoughts, and **feelings** effectively in different contexts and situations. Our PSE and sex education policies contain **loads** of stuff, too, I'm sure you've noticed... ((she smiles))
- KV** *How have these policies come about?*
- Mrs Smith** It's been a long process... We asked ourselves what sort of needs do children have, what sort of values do we want to (promote) as a school, what sort of environment is conducive to the overall development of our students? Saj [the PSE co-ordinator] and I started this, it must have been 1993, 1994 I don't remember the exact year, it was just after the whole inspection thing had started... We invited all members of staff to respond to these questions [and then] went through the answers looking for common threads around which the school's philosophy could be built....

Assembly Observation Sheet No.....

Date:.....

School:.....

1. Assembly started at.....

and finished at.....

2. It was held at.....

and led by.....

3. Perceived mood of leader:

4. Any other teacher(s) involved?

5. Any other adult(s) involved?

6. Assembly attended by:.....

7. Any visitors attending?.....

8. Main theme:.....
addressed through:.....

9. Other themes/topics explored:.....

10. Did students participate in any way?

11. What was their behaviour throughout the activity?

12. What was the emotional tone of the activity?

13. Comments:.....

Playtime Observation Sheet No.....

Date:.....

School:.....

1. Setting.....

2. Teacher on duty.....

3. Playtime started at.....

and finished at.....

4. Perceived mood of teacher on duty:

5. Any other teacher(s) present?

6. Any other adult(s) present?

7. General ambience:.....

8. Sort description of activities students engaged in:.....

9. General behaviour of students:.....

10. Any particularly helpful behaviour?.....

Was it commended by the teacher on duty/other adult?.....

11. Any particularly challenging behaviour?.....

(If applicable) How was it dealt by the teacher on duty?.....

Any other adult involved?.....

Any follow up?.....

12. Comments:.....

Extract from the classroom observation schedule

Classroom Observation Sheet No.....

Date: _____ **School:** _____ **Year Group:** _____
Class Teacher: _____ **Other adults in the classroom:** _____

<i>Time</i>	<i>Subject</i>	<i>Activity/Task With Explicit Affective Focus</i>	<i>How Was It Received By Students?</i>	<i>Materials/ Resources Used</i>	<i>Perceived Teacher Mood</i>	<i>Comments</i>
09.00-09.10						
09.10-09.20						
09.20-09.30						
09.30-09.40						
09.40-09.50						
09.50-10.00						
10.00-10.10						
10.10-10.20						
10.20-10.30						

APPENDIX 2

Extract from the PSHE programme in Blueberry Hill

Overview of topics to be covered

Year 3

1 MYSELF

- My body: shape, size, colour, similarities/differences with others...
- What do I eat, what do I like to eat? Who gives me food?
- How do I look after myself: safety, exercise, sleep, rest, play, work. What happens to my body and mind during these?
- The beginning of life: me, animals, plants
- Growth in people, animals, plants
- Getting older, getting old
- Emotions: what makes me feel good about myself?
- What can I do when I am frightened, bullied, upset, scared...
- What makes me uneasy? Who can I tell?
- When have I felt too excited to sleep or eat?
- What makes some of my special days special: good experiences, surprises...
- How does it feel when: I've done something new or difficult, have helped someone, mastered a problem, enjoyed something...
- What are my happiest, funniest, saddest... memories?
- Where do I feel happy and safe?

2 RELATIONSHIPS

- What are the feelings we share? happiness, sadness, fear, anger...
- What do we all do: love, quarrel, lose friends, work, get tired, grow older...
- What is it like to be like others? What is it like to be different?
- Who are my special people? How do they show me?
- What do I do to make people: happy, sad, angry, worried...
- What is a friend? Who are my special friends? How do I make friends?
- What do people need to do in order to stay friends?
- How does it feel when friendships are broken?
- How does it feel when special friends change: lost, die...
Who can help me to understand?
- What makes hurts better? How can I make people feel better?
- What makes school special? What makes our classroom special?
- How do we keep it looking and feeling good? What spoils it?
- What is the difference between 'accidentally' and 'on purpose'?

3 COMMUNITY AND ENVIRONMENT

- What do I think makes a place healthy and pleasant to be in?
- Where do I live? Who else lives there?
- How are people different?
- What places are special to different people?
- What can we do to keep their places happy for them?
- Where do people meet: streets, shops, pubs, church, clubs...

- Who keeps safe the places that I go to? Where can I go on my own?
- What special occasions do I go to: meetings, parades, fetes, celebrations...
- What can I do to help the people who have few or no special times?
- What makes some places special: quiet places, crowded places, places for being alone...
- What do I think makes places safe or dangerous?

4 HEALTH

- How can I keep myself healthy?
- Who looks after me, my health and safety? How do I trust these people?
- Who keeps food clean and safe?
- What dangerous things can I see, reach and touch?
- What are safe places for dangerous things: medicine cabinets, cupboards, handbags, shops, sheds...
- What goes into my body? How do they get there? Who puts them there?
- How do different things: feel, smell, taste... as they go into the body?
- Where do they go when they enter the body: mouth, nose, skin...
- What kinds of drugs help us get well?
- What should I do when people tell me to take, taste, or try dangerous stuff?
How can I say 'No!'?
- Why do I have injections? How do I feel when I have them?
- How do I feel when I am ill? What can I do? What can't I do?
- How do I feel when I am getting better? How do I feel when I am well?
- How do I feel when I am at the doctor's or dentist's?
- Where do medicines come from? Where do we keep them?
- Which people need to take drugs to stay healthy?
What do I need to know about them?
- What are some dangerous objects and places?
- What causes accidents: in the home, school, street...
- What can I do to prevent accidents?

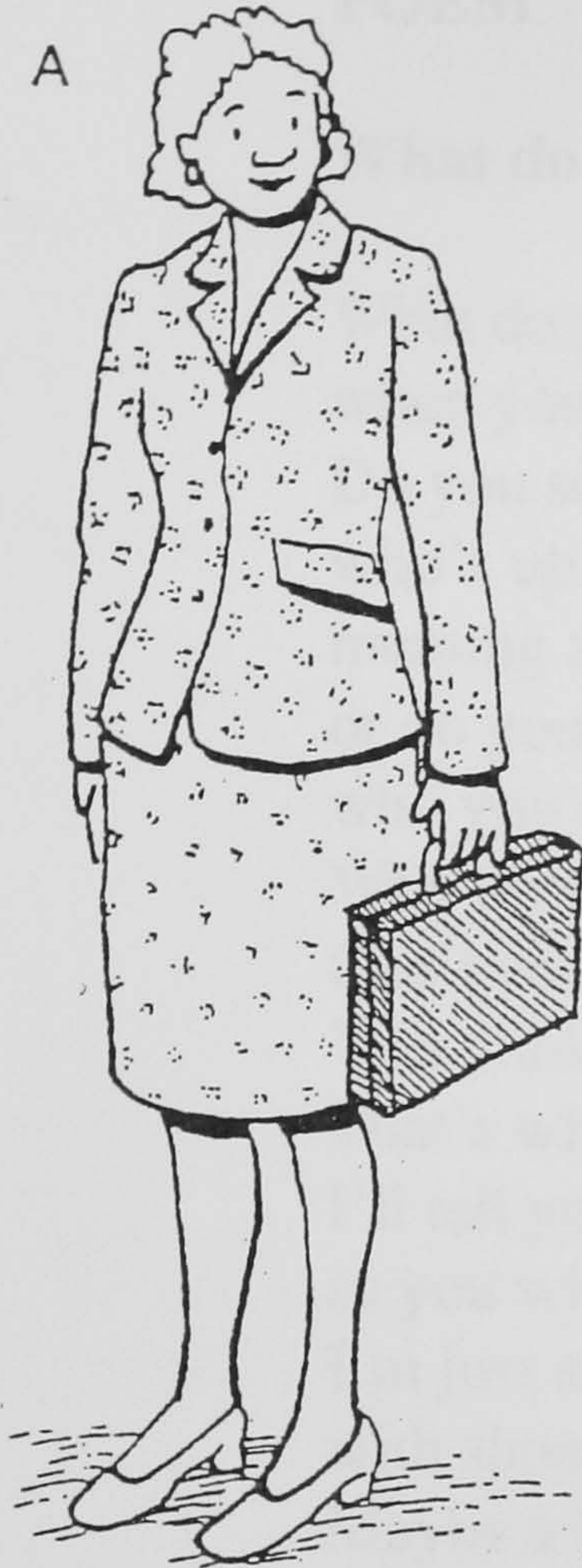
First impressions

In your group, brainstorm words to describe these people.

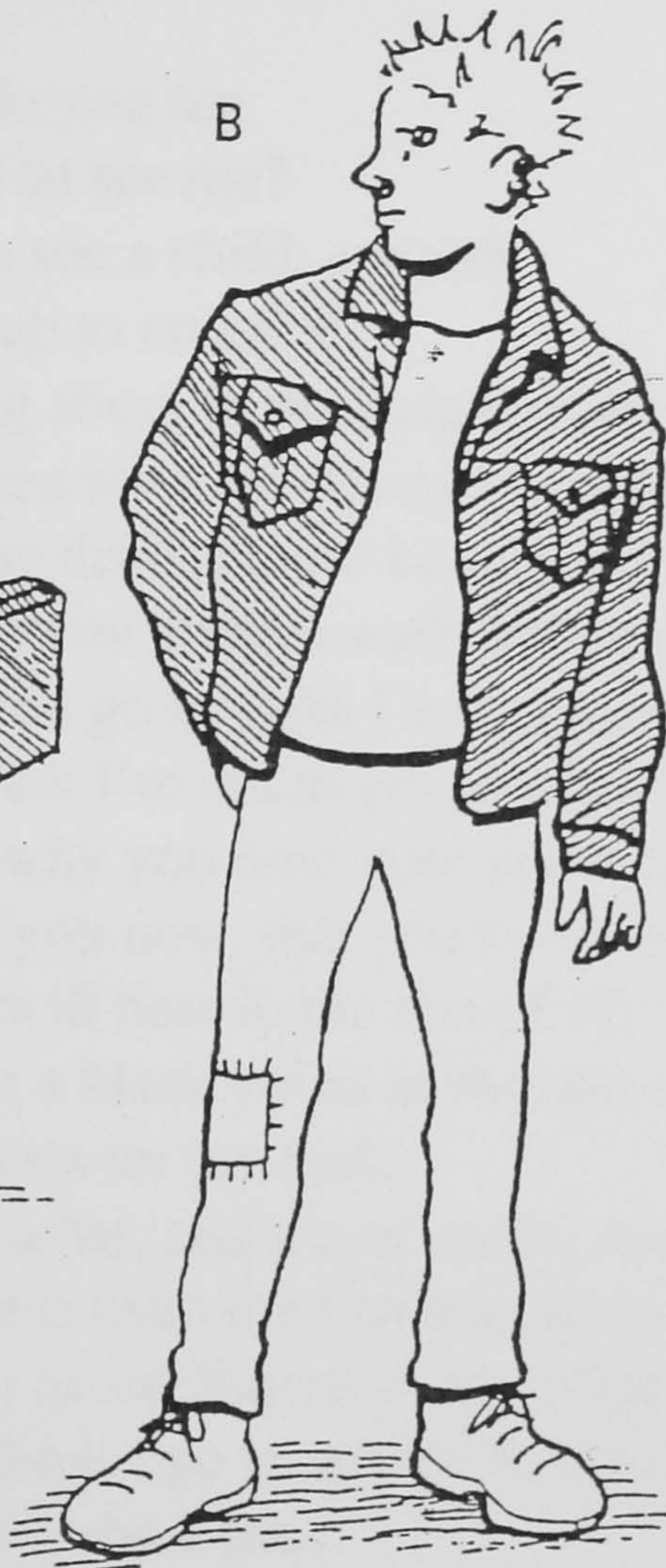
Think about their appearance, their job and their views and feelings.

One person in your group should record your ideas.

A



B



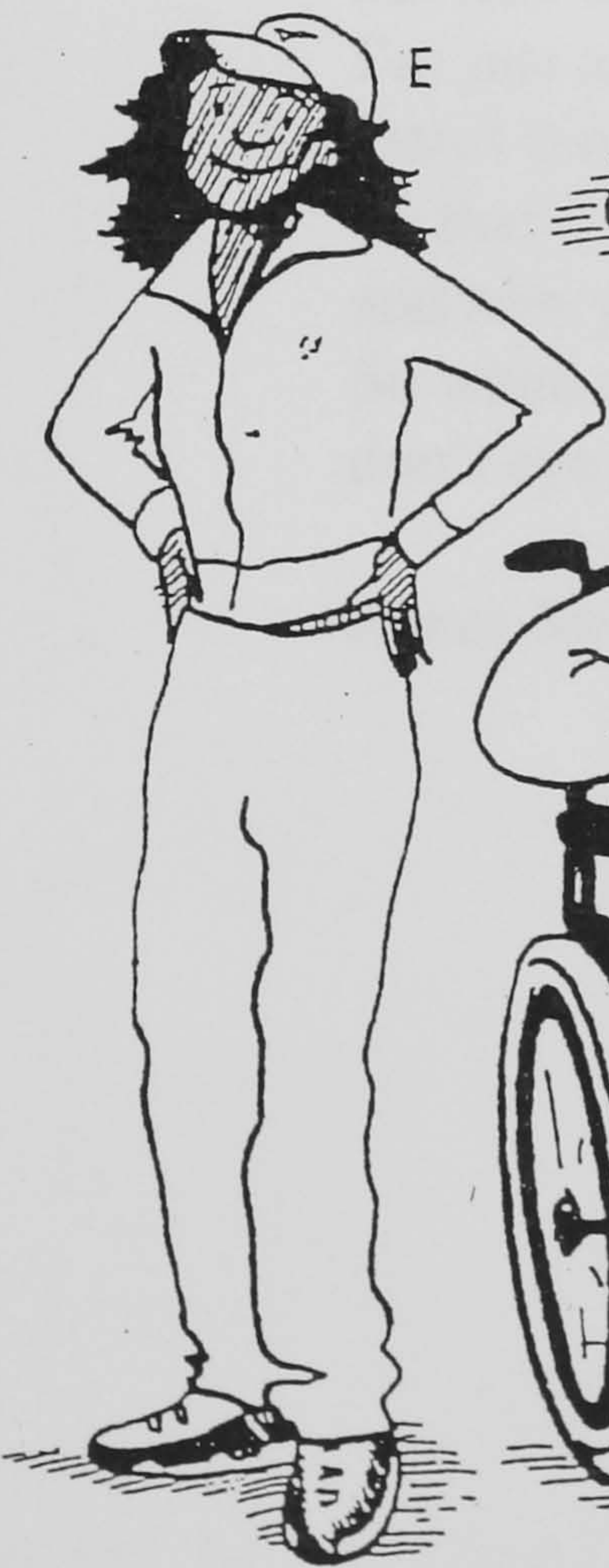
C



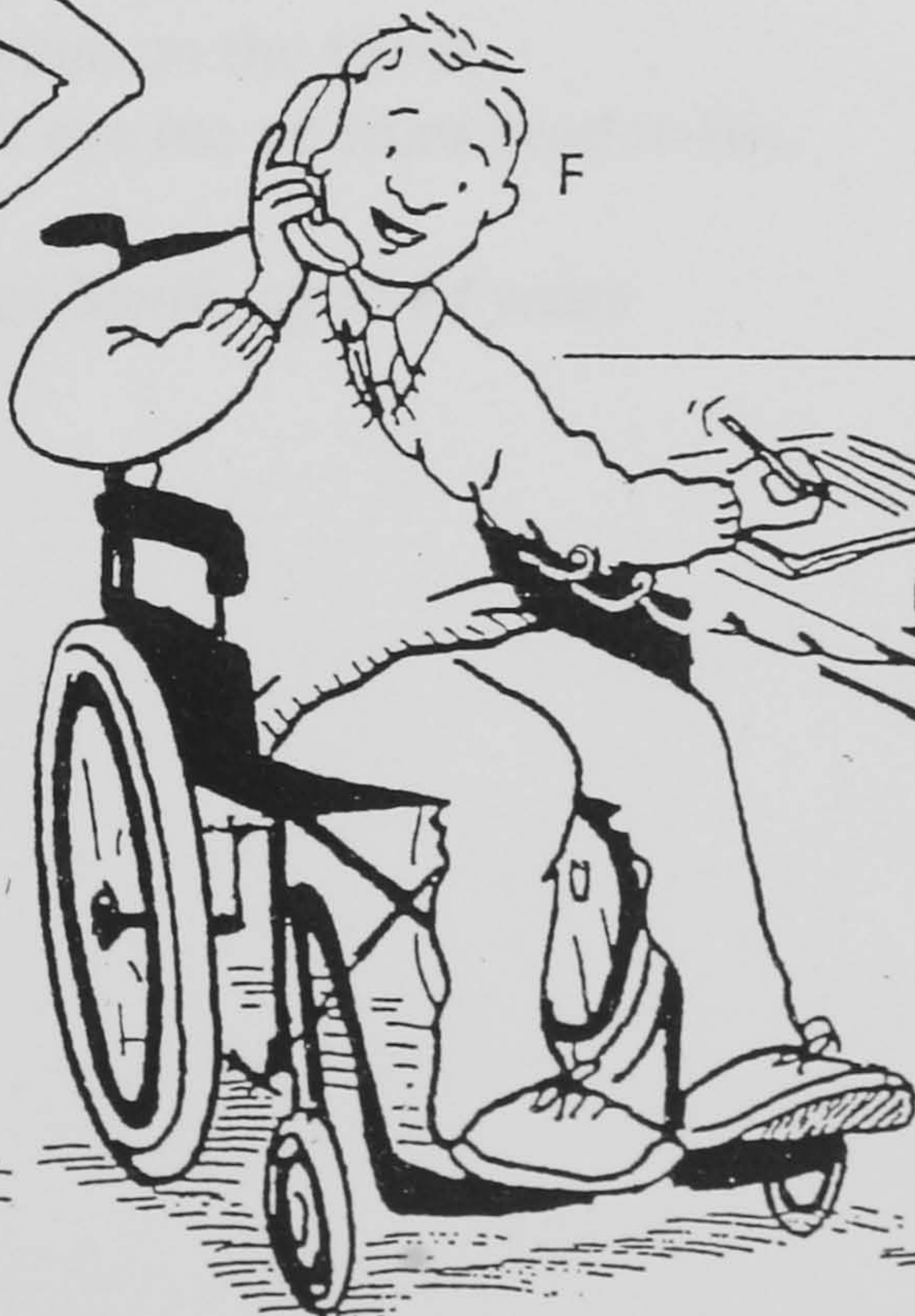
D



E



F



G



H



POEM

What do you see when looking at me?

What do you see
when you see me?
Do you see a child, a youth
who's up to no good
messing about in the neighbourhood,
or do you see a black boy or robber
who you think should be stopped by a copper?
Why do you always walk and stare?
Can't you go by, like I'm not even there?
You think I'm out to get you, but you don't understand.
That's why you hold your purse tight in your hand
I'll tell you now, that you're all wrong,
as you will hear in the rest of this song.
I'm just a black youth in the street
with shoes on my feet,
Maybe a hat, and a coat on my back
but take it from me I'm not out to attack.
I'm just as intelligent as any other child.
Don't think I go to school and start to run wild.
So that's who I am,
and now you know.
So when on the street,
don't eye me up from head to toe.

James Smith, aged 14 years

APPENDIX 3

Extract from the behaviour checklist used in Blueberry Hill

BEHAVIOUR CHECKLIST

Name of student.....

Name of person completing the form.....

Date.....

<i>SELF-WORTH</i>						
	<i>Description of Behaviour</i>	<i>Never</i>			<i>Always</i>	
1	Is confident in social situations					
2	Positive about self					
3	Aware of own strengths					
4	Accepts peer criticism					
5	Accepts teacher criticism					
6	Accepts peer praise					
7	Accepts teacher praise					
8	Shows pride in achievements					
<i>SELF-DISCIPLINE</i>						
	<i>Description of Behaviour</i>	<i>Never</i>			<i>Always</i>	
1	Accepts responsibility for own behaviour					
2	Anticipates consequences of behaviour					
3	Accepts consequences of behaviour					
4	Carries out agreed commitments/contracts					
5	Copes with less structured situations					
6	Exhibits interest/motivation					
<i>EMOTIONAL CONTROL</i>						
	<i>Description of Behaviour</i>	<i>Never</i>			<i>Always</i>	
1	Expresses feelings appropriately					
2	Copes with social frustration					
3	Can delay gratification					
4	Can control anger					
5	Handles peer disputes appropriately					
6	Remains calm in stressful situations					
<i>PEER RELATIONSHIPS</i>						
	<i>Description of Behaviour</i>	<i>Never</i>			<i>Always</i>	
1	Liked by peers					
2	Trusts peers					
3	Helps peers					
4	Willing to share					
5	Co-operates with peers in task situation					
6	Co-operates with peers in play situation					
7	Considers feelings of peers					
8	Considers effect of behaviour on peers					

PSE PROGRAMME

Teacher Evaluation Form

Name:

Year group:

1. How successful was the programme overall?
2. Which topics were particularly relevant to your students?
3. Which topics were not relevant to or appropriate for your students?
4. Did you feel the length of time spent on each topic was right?
5. Which activities were:

 most successful?

 least successful?
6. Have some aspects of the programme worked better than others? If yes, which and why?
7. Have you identified any gaps in the current programme?
8. Would you like to see any changes?
9. Do you feel there are enough resources to support the programme?
10. Any comments made by your students?
11. Any comments of your own.

Thank you!