

חסד אמת שפלות אהבה גבורה נקיות טהרה רחמנות סבלנות
רגישות צדקה זריזות צניעות קדושה ישוב הדעת הכנעה יראה
תמימות חנינה רדיפת שלום ישרות רחבות הלב עניויות



עבודת החינוך וההדרכה:

חנוך לתקון המדות: החובה, הגישה, דרכים ועצות

Social – Emotional Learning

ח"י מנחם אב, תשפ"ב

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By

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עבודת התנוך וההדרכה

בלשון הרמב"ם: הלכות דעות

- Generally we are speaking of the area which the RaMBaM calls דעות others have called מדות, character traits, dispositions etc.
- Often this is thought of as "*just*" an aspect of **בין אדם לחבירו**, i.e. **the inter-personal**, and that is certainly an important component of this area.
- But in truth, at the very basic level, it pertains very much (also) to a person's **intra-personal** makeup, **בין אדם לעצמו**, the individual's knowing himself, understanding himself, and being at peace with himself.
 - **This is actually a prerequisite for understanding others.**
- It also includes a person's ability to think, and evaluate situations and to make clear and correct decisions.
- And above all, is a prerequisite and foundation for that which we refer to as **קדושה**.

Midos דעות

We **wish** our children had good midos, and we bemoan the bad **midos** that are often displayed in society.

We **talk** about it.

We **learn** about it – 15 minute mussar seder.

We **exhort** students to work on their **midos**.

Sometimes we tell them **WHAT** midos they should attain.

But we rarely tell them **WHY**.

And we almost always forget to tell them **HOW** to attain the midos.

- **Most importantly: we fail to make it the focus of our עבודת החינוך!!!**
- But, Midos cannot be taught **אגב אורחא – on the fly**
 - Midos cannot be taught in only a **RE**active way.
 - To teach Midos we must become **PRO**active.
- **We must teach the WHAT**, and also the **WHY**, but above all - the **HOW**

We need a systematic and enduring approach.

Any subject we want to teach requires that we tell our students...

- **WHY** we need to learn this subject.
- **WHAT** we need to learn in the subject
 - The curriculum: *scope and sequence*
 - List of Long term **GOALS** and short term **OBJECTIVES**
- We need to understand **HOW** to best teach and learn the subject.
 - i.e. What Prerequisite knowledge, what abilities & skills are required
- We need to know **HOW** to **MASTER** the subject -
 - By what kinds of Exercises
 - By what kinds of Practice
- We need to be aware of **DETRACTORS**:
 - Lack of **will** or **aptitude** for the subject on the part of **students**.
 - Lack of **belief** or excitement for the subject on the part of **teachers**.
 - Lack of **value** for the subject by family, friends, community.
- **And we need to work to remove those detractors.**

THIS IS NO LESS TRUE for the subject called MIDOS



Responsibility: for Midos.



קונטרס החינוך וההדרכה

נרשמה בפקודת אדמו"ר רש"ב ע"י אדמו"ר מהרי"ץ

In the work of teaching

The teacher's occupation
Is with intellectual matters.

Not so in the work of guidance and direction

For the most part the educator
is involved with unsavory issues,
and especially at the beginning of a
child's training as the Posuk says
He is born as a wild ass.
With natural animalistic inclinations
To be attracted to materialistic pleasures
and to that which attracts the eye.

בעבודת ההוראה

הרי התעסקות המורה
הוא בענינים שכליים:

לא כן

בעבודת החינוך וההדרכה

הנה, על הרוב,
הרי עיקר התעסקותו
של המחנך והמדריך
הוא בעניני ניבול וכיעור,
ובפרט בהתחלת החינוך וההדרכה
דע"ר פרא אדם יולד
— בטבעיות ורגילות בהמיות,
להיות נמשך אחר הטוב החומרי
ואחרי הנחמד למראה עיניו.



קונטרס החינוך וההדרכה

נרשמה בפקודת אדמו"ר רש"ב ע"י אדמו"ר מהרי"ץ



The work of teaching, which also carries great responsibility, is nevertheless not at all as tremendous a responsibility as the work of guidance and Direction...

In the work of Guidance and Direction the responsibility is very great for if one hasn't improved things he must perforce have made them worse

עבודת ההוראה בלימוד עם היותה גם היא רבת האחריות, אבל איננה כלל כאחריותה של העבודה בחינוך והדרכה..... בעבודת החינוך וההדרכה שאחריותו גדולה מאד דאם אינו מתקן הרי בהכרח שיקלקל.

But WHAT are Midos?

- Sometimes a concept or idea is so widespread that it is taken for granted and ignored. It is left unexamined.
- It is taken as such a **תוטשפ** that nobody stops to think about it, to define it, to break it down into manageable pieces!
- **BUT, We MUST think about it:**
- We need to ask ourselves.....
 - **What is the current state of affairs?**
 - Is it OK as is? Or not?
 - What have we been doing that's right?
 - What has worked? What has not worked?
 - What could we/should we be doing better?
- Most basically, we need to ask:

IS IT PART OF OUR CURRICULUM?



It is imperative to make an accounting, not to twist our calculations and slant them in any direction, and we have been especially warned regarding deception caused by a need to cover one's errors due to self-interest, and much advice has been given on how to defend against such errors.

And in regard to work in the area of Chinuch – sound advice is to assess the outcomes of this chinuch (approach) and to learn from this assessment, and come to know what improvement is needed in what has been done until the present, WHAT NEEDS to be DISCONTINUED or IMPROVED AND INCREASED.

מוכרחת עריכת השבון...

שלא לעוות החשבון ולהטותו לאיזה צד שיהיה, ובפרט הוזהרנו על האונאה הבאה על ידי שעל פשעים תכסה אהבת עצמו. וכמה דרכים ועצות נאמרו איך להשמר בטעויות אלו.

ובהנוגע לעבודה בשטח החינוך – העצה היעוצה היא לבחון התוצאות באופן חינוך זה וללמוד מבחינה זו ולדעת את הצריך תיקון באופן החינוך שעד עתה הצריך שלילה או שיפור והוספה.....

Most basically, we need to ask: **IS IT PART OF OUR CURRICULUM?**

Rebbe Chaim Volozhiner ZaTZaL

שו"ת חוט המשולש סימן ח

Regarding the Agunah of Vilna, in which case your esteemed Torah personage leans towards taking a stringent position.

**This is BECAUSE
THE RESPONSIBILITY
IS NOT YOURS.**

And I too, like you did not pay attention to the reasons to permit before the yoke of Decision-making was thrust upon me.

בענין העגונה דווילנא ...

שכבוד תורתו

נוטה אל החומרא

מחמת שאין הדבר

מוטל עליו,

ואף אני כמוהו לא

פניתי אל צדדי היתרים

העולים מתוך הענין

טרם הועלה עלי עול ההוראה.

Rebbe Chaim Volozhiner ZaTZaL

שו"ת חוט המשולש סימן ח

But now that due to our many sins our district has become devoid of wise-men and the yoke of Halachik decisions for the entire district has been placed on my shoulders such that in no way will they permit anything without the agreement of my small mind, I made a reckoning with my Creator and saw it as my obligation to gather strength and to be diligent about finding solutions for *Agunot*. May Hashem save me from error....

והן עתה שבעוה"ר בסביבותינו
נתייתם הדור מחכמים
והעלו על צוארי
עול ההוראה מכל הסביבה,
שאינם מתירים בשום אופן בלתי
הסכמת דעתי הקלה,
וחשבתי עם קוני
וראיתי חובה לעצמי
להתחזק בכל כחי
ולשקוד על תקנת עגונות,
והשי"ת יצילני משגיאות....

“Necessity is the mother of Invention.”

Mechanchim and Mosdos HaChinuch get

COLD FEET:

- Isn't It all predetermined?
- Isn't it all Socially influenced and controlled?
- Teaching "manners" is not teaching קדושה!
- Beyond exhortations: How do you teach midos?
- It's useless, a no-win battle!

COLD FEET: Isn't It all predetermined?

- Is not
 - Temperament genetically determined?
 - Intelligence genetically predetermined?
 - The state of the נשמה decreed by Hashem at birth?
- Is it not too late?
 - by the time the child reaches school ?

רמב"ם יד החזקה הלכות דעות פרק א הל' ב

Pertaining to tendencies in general,

- there are such tendencies which a man **acquires at his birth**, in keeping with the nature of his body;
- and there are particular tendencies to which a particular person is **by nature prepared to acquire them** more aptly than other tendencies;
- there are among them such which **do not come naturally** to a person at his birth,
 - but which **he learns from others**,
 - or by leaning towards them **as a result of a thought** invented by his heart,
 - or by **having heard that this particular tendency is good** for him and proper to follow it, and he did follow it until it was set in his heart.

וכל הדעות

- יש מהן דעות שהן לאדם מתחלת ברייתו לפי טבע גופו
- ויש מהן דעות שטבעו של אדם זה מכוון ועתיד לקבל אותם במהרה יותר משאר הדעות
- ויש מהן שאינן לאדם מתחלת ברייתו
 - אלא למד אותם מאחרים
 - או שנפנה להן מעצמו לפי מחשבה שעלתה בלבו
 - או ששמע שזו הדעה טובה לו ובה ראוי לילך, והנהיג עצמו בה עד שנקבעה בלבו:

BUT IT IS NOT SO:
Believe in your ability to make changes:

i.e. Develop a **Growth** Mindset

From **Learned Helplessness** to **Learned Optimism**

- Seligson, Peterson et al and Carol Dweck were involved for years in research on **Learned Helplessness**.
- This led naturally to researching **Learned Optimism**.
- Carol Dweck, one of the leading researcher in MOTIVATION speaks of “MINDSETS” as underlying motivation.
- A MINDSET is “a belief one has about oneself and one’s basic qualities.”
- Dweck speaks of two different kinds of MINDSET:
– **FIXED** and **GROWTH**

FIXED MINDSET

Entity Theory of Intelligence/abilities:

Qualities such as intelligence, creativity, and talent, are **predetermined**, and finite, fixed traits.

You have what you have, and lack what you lack!

growth Mindset?

Incremental Theory of Intelligence/abilities:

Intelligence is *malleable*.

Basic abilities can be developed through hard work and dedication.

Innate abilities are only a starting point.

Success is the fruit of effort, learning and persistence.

רמב"ם הלכות תשובה פרק ה'

A person should not entertain the thesis held by the fools among the gentiles and the majority of the undeveloped among Israel, that at the time of a man's creation, The Holy One, blessed be He, decrees whether he will be

- **righteous or wicked.**

This is not so!

Each person is fit to be

- righteous like Moses, our teacher,

- or wicked, like Jeroboam.

[Similarly,] he may be

- **wise or foolish,**

- **merciful or cruel,**

- **miserly or generous,**

And so too all other dispositions.

אל יעבור במחשבתך

דבר זה

שאומרים טפשי אומה"ע

ורוב גולמי בני ישראל

שהקב"ה גוזר על האדם

מתחלת ברייתו

להיות צדיק או רשע

אין הדבר כן

אלא כל אדם ראוי לו להיות

– צדיק כמשה רבינו

או רשע כירבעם

– או חכם או סכל

– או רחמן או אכזרי

– או כילי או שוע

וכן שאר כל הדעות

מסכת נדה – פרק כל היד – ט"ז ע"ב

Reb Chanina bar Pappa expounded:

The angel appointed to oversee the conception of new embryos is named Lailah, This angel takes the kernel from which the child will be conceived and sets it before the Holy One, Blessed is He, and says before Him, **Master of the Universe, This kernel, what is its destiny?**

Will the person who develops from it be

- **mighty or weak?**
- **intelligent or stupid?**
- **wealthy or poor?**

The Gemoro notes, But the Angel does not mention that the child is destined to be **wicked or righteous**,

This accords with R' Chanina who stated

Everything is in the hands of Heaven

–except for the fear of Heaven

דדריש ר' חנינא בר פפא
אותו מלאך הממונה על ההריון
לילה שמו
ונוטל טפה
ומעמידה לפני הקדוש ברוך הוא
ואומר לפניו
רבנו של עולם
טפה זו מה תהא עליה
– גבור או חלש
– חכם או טיפש
– עשיר או עני
ואילו **רשע או צדיק** לא קאמר
כדר' חנינא
דא"ר חנינא
הכל בידי שמים חוץ מיראת שמים

הגהות מיימונית על רמב"ם הלכות תשובה פרק ה'

This is puzzling

For it is explicitly stated

in Perek Kol HaYad

that the Angel who is appointed to

watch over pregnancies whose name is

Lailah takes the seed and so on and so

forth until

- **Strong or weak**

- **Foolish or intelligent**

Thus it explicitly implies that this too is

“in the hands of heaven”?

How then can the RaMBaM state that

this is in the hands of each person?

תימה

דבפירוש אמר

בפרק כל היד

שמלאך הממונה על

ההריון לילה שמו

נוטל את הטיפה וכו'

עד גבור או חלש

או טיפש או חכם כו'

הרי בפירוש משמע

שגם דבר זה בידי שמים!?

תלמוד בבלי מסכת נדה דף סט/ב - ע/ב

The Rabbis taught in a Baraisa:

The men of Alexandria asked R' Yehoshua ben Chananya twelve things.

Three of them were matters of wisdom (halacha)

Three matters of Aggadah,

Three matters of foolishness, and

Three matters of proper conduct.

- **What should a man do to become wise**
- **What should a man do to become wealthy**
- **What should a man do to have sons.**

תנו רבנן

שנים עשר דברים

שאלו אנשי אלכסנדריא

את רבי יהושע בן חנינא

ג' דברי חכמה,

ג' דברי הגדה

ג' דברי בורות,

ג' דברי דרך ארץ

[מה יעשה אדם ויחכם

מה יעשה אדם ויתעשר

מה יעשה אדם ויהיו לו בנים זכרים]

תלמוד בבלי מסכת נדה דף סט/ב

What should a man do to become a scholar (wise)?

He told them: **He should spend more time studying (in a Yeshiva) and spend less time engaged in Business.**

They challenged him saying:

But many have done so and yet this has not helped them?!

Reb Yehoshua responded:

They should plead for mercy from the one to whom wisdom belongs, as it says:

FOR HASHEM GRANTS WISDOM;

FROM HIS MOUTH COME KNOWLEDGE AND UNDERSTANDING.

The Gemoro comments:

If the attainment of wisdom depends on prayer what is R' Yehoshua teaching us by saying he should spend more time studying?

He is teaching us that one without the other will not suffice.

שלשה דברי דרך ארץ

מה יעשה אדם ויחכם

אמר להן

ירבה בישיבה וימעט בסחורה

אמרו

הרבה עשו כן ולא הועיל להם

אלא

יבקשו רחמים ממי שהחכמה שלו

שנאמר

כי ה' יתן חכמה

מפיו דעת ותבונה

מאי קא משמע לן

דהא בלא הא

לא סגיא

מהרש"א חידושי אגדות מסכת נדה (סט ע"ב)

And these three things mentioned here in Perek Kol haYad are said to be “under the edict” that the angel appointed over conception says , **“what will this seed be, intelligent or foolish, wealthy or poor,”**

and we also generally say; “children, life, and sustenance do not depend on one’s merits but rather on one’s mazal”

(and if so how could they ask and how could he answer that it depends on effort and prayer??)

ואלו הג' דברים דנקט הכא
אמרינן בפ' כל היד
שהם תחת הגזירה
שמלאך הממונה על ההריון אומר
– טפה זו מה תהא עליה
– חכם או טפש
– עשיר או עני
ואמרינן נמי בעלמא
חיי בני ומזוני
לאו בזכותא תליא מלתא
אלא במזלא

מהרש"א חידושי אגדות מסכת נדה (סט ע"ב)

But what they said here is:

**What can a person do to become wise,
in other words;**

**to change the edict that had been
proclaimed about him to be stupid,**

and to this he answered

"he should increase in his learning"

- **for with effort and great involvement**
- **and with heavenly help**

through prayer and merits

**it is possible to change this
edict,**

as he concludes:

one without the other is insufficient,

and so too regarding having children it is possible to change the edict with effort and with Heavenly help, as he concludes.

אבל אמרו הכא ,

מה יעשה אדם ויחכם

לשנות הגזירה שנגזרה עליו

להיות טפש

ואמר **פירכה בישיבה** כו' ,

כי

-בהשתדלות ועסק גדול

-ע"י סיוע דשמיא בתפלה ובזכויות

אפשר לשנות הגזירה

כדמסיק

דהא בלא הא לא סגי

וכן הוא הענין בעושר ובבנים

שאפשר לשנות הגזירה

-בהשתדלות

-עם סיועתא דשמיא

כדמסיק:

COLD FEET: Isn't It all socially influenced?

- It's the homes.
- It's the communities.
- It's the general culture, the media.
- You can't fight city hall!!

וּמִלִּיתֶם אֶת עַרְלֹת לְבַבְכֶם וְעָרְפְּכֶם לֹא תִקְשׁוּ עוֹד
(דברים י', ט"ז)

רמב"ן

וּמִלִּיתֶם אֶת עַרְלֹת לְבַבְכֶם
שִׁיחִיה לְבַבְכֶם פְּתוּחָה
לְדַעַת הָאֱמֶת.....

RaMBaN

And you shall remove the
stoppage over your hearts:
So your hearts will be open
to know Truth.

And you will no longer stiffen
your necks:

You should not be like your parents,
a generation that strayed and rebelled,

For they lived with the Egyptians
and learned from their deeds

And had difficulty leaving their ways .

Thus they made the (Golden) Calf...

And He called them

a “**Stiff necked nation**”.

וְעָרְפְּכֶם לֹא תִקְשׁוּ עוֹד,
שֶׁלֹּא תִהְיוּ כְּאֲבוֹתֵיכֶם
דוֹר סוֹרֵר וּמוֹרֵה,
שִׁישְׁבוּ עִם הַמִּצְרִיִּים
וַיִּלְמְדוּ מֵעֲשִׂיהֶם,
וְהֵם קָשִׁים לְעִזּוֹב דְּרָכָם,
כְּמוֹ שֶׁעָשׂוּ אֶת הָעֵגֶל
וְקָרָא שֵׁם (שְׁמוֹת ל ב ט)
עִם קָשִׁי עָרְף,

רמב"ם יד החזקה הלכות דעות פרק ו

- It is a natural tendency of man to be influenced in his ideas and conduct by his fellows and associates, and to follow the usage of the people of his state.
- Because thereof, it is necessary for man to be in the company of the righteous, and to sit near the wise, in order to learn from their conduct,
- and to distance himself from the evil-doers who follow the path of darkness, in order not to learn from their conduct;

• דרך ברייתו של אדם להיות נמשך בדעותיו ובמעשיו אחר ריעיו וחביריו נוהג כמנהג אנשי מדינתו

• לפיכך צריך אדם להתחבר לצדיקים ולישב אצל החכמים תמיד כדי שילמוד ממעשיהם

• ויתרחק מן הרשעים ההולכים בחשך כדי שלא ילמוד ממעשיהם

Igros Moshe Yore Deah 3, 71 אגרות משה יורה דעה ג סי' ע"א

And this too,
teachers should watch over,
And teach students
how to behave
**and to speak to them about
the shame of the gluttonous**
**And praising the niceness of
good deeds**
which is an eternal pleasure

וגם על זה צריכים המורים
להשגיח
וללמד להתלמידים
איך להתנהג
ולדבר עמהם
בגנות בעלי התאווה
ובשבח הנאה
ממעשים טובים
שהוא הנאה עולמית

COLD FEET: Teaching “manners” is not teaching קדושה!

- Manners are external, they do not reflect or lead to קדושה.
- Neither in parents minds.
- Nor in children’s minds.
- Nor in the minds of teachers and Rabbeyim.

BUT IT IS NOT SO!!!

Tikun Hamidos IS קדושה

And it CAN be done.

The REAL FUNDAMENTAL **WHY**

רמב"ם יד החזקה הלכות דעות פרק א הל' ו'

In explaining this commandment the sages taught thus:

- Even as He is called gracious, you be gracious;
- even as He is called merciful, you be merciful;
- even as He is called holy, you be holy.

In this way the prophets attributed to G-d all such terms as:

long-suffering, abundant in beneficence, just and right, perfect, mighty and powerful and others like these,

to proclaim that they are good and straight paths,

and that man is obligated to lead himself in them,

and to be like unto Him in proportion to his power.

כך למדו בפירוש מצוה זו

- מה הוא נקרא חנון
אף אתה היה חנון

- מה הוא נקרא רחום
אף אתה היה רחום

- מה הוא נקרא קדוש
אף אתה היה קדוש

ועל דרך זו קראו הנביאים לאל
בכל אותן הכנוייין:

ארך אפים, ורב חסד, צדיק וישר,

תמים, גבור, וחזק, וכיוצא בהן

להודיע שהן דרכים טובים וישרים

וחייב אדם להנהיג עצמו בהן

ולהדמות אליו כפי כחו:

רמב"ם יד החזקה הלכות דעות פרק א הל' ז

And because the Creator is termed by these attributes

which are the middle-way,

this way is called the way of HaShem.

And, it is this that Abraham our father instructed his sons, saying:

"For I know him, that he will command his children and his household after him, that they shall keep the way of the Lord"

And he who walks in this way brings goodness and blessing upon himself,

as it is said: **"In order that the Lord may bring upon Abraham that which He hath spoken concerning him"** (Ibid.).

ולפי שהשמות האלו נקרא בהן היוצר

והם הדרך הבינונית שאנו חייבין ללכת בה

נקראת דרך זו דרך ה'

והיא שלמד אברהם אבינו לבניו שנאמר

כי ידעתיו למען אשר יצוה וגו'

וההולך בדרך זו

מביא טובה וברכה לעצמו

שנאמר למען הביא ה' על

אברהם את אשר דבר עליי:

ספר הברית – חלק ב מאמר יב דרך הקודש – פרק יא

Now what I need to mention in this essay which is called the **PATH of HOLINESS**

- Is the love of friends
- And the commandments and behaviors between man and his fellow.

For this is the essence of the path of holiness, and the root of the entirety of the holy Torah.

As our sages related (Talmud Ba'meh Madlikin), that a gentile came to Hillel and said: Convert me, on condition that you teach me the entire Torah on one leg, and Hillel told him

That which you hate being done to yourself, do not do to your fellow

That is all of the Torah!!

והנה מה שצריך לי להזכיר

בזה המאמר הנקרא **דרך הקודש**

- הוא אהבת רעים

- והמצוות וההנהגות אשר בין אדם לחבירו

כי זה עיקר דרך הקודש

ושורש כל התורה הקדושה,

כמו שאמרו (בפרק במה מדליקין)

שבא אחד מן העמים להלל

ואמר גיירני על מנת

שתלמדני כל התורה כלה על רגל אחת

אמר ליה

דעלך סני לחברך לא תעביד

זו היא כל התורה כלה

ואידך פירושא הוא

זיל גמור,

COLD FEET: It's useless, a no-win battle!

- The sense that we are not succeeding:
- The shmussen don't make much of a difference.
 - Can't just keep repeating ourselves
- Exhortations may encourage the “will to be good”
 - But they don't tell a person HOW to be good.
 - These are not the same as tools.

רמב"ם יד החזקה הלכות דעות פרק א הל' ז

And how may a man accustom himself in these tendencies so that they be permanent with him?

He should try once, repeat it, and do a third time the things he is called upon to do in harmony with the tendencies of the middle-course.

And repeat the practice continuously until

- the doing it will be accomplished with slight effort,
- and they will not be burdensome upon him,

then will the tendencies be a fixed part of his being.

וכיצד ירגיל אדם עצמו
בדעות אלו עד שיקבעו בו,

יעשה וישנה וישלש
במעשים שעושה

על פי הדעות האמצעיות
ויחזור בהם תמיד

- עד שיהיו מעשיהם קלים עליו
- ולא יהיה בהם טורח עליו
- ויקבעו הדעות בנפשו

בית הלוי על בראשית פרק ו פסוק ה

And HaShem saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

...That just as a man affects himself through his habitual wicked deeds

and makes himself a “second nature”

such that his nature craves and is pulled to repeat his earlier deeds, even if logically he understands that they are bad.....

.... **And just as regarding a Mitzvah they said that through doing it for ulterior motives, he will come to do them for their intrinsic value, for he increases his love for the mitzvah, so that the mitzvah becomes its own end, and so it is in the opposite sends for a sinful deeds G-d forbid.**

וַיֵּרָא הוֹיָה כִּי רַבָּה רָעַת הָאָדָם בְּאֶרֶץ
וְכָל יֵצֵר מִחַשְׁבֹּת לִבּוֹ רָע רַע כָּל
הַיּוֹם:

והנראה דבאו להורות לנו דרכיו של היצה"ר
ופיתויו

....דכמו דהאדם פועל בעצמו

ע"י הרגילו במעשיו הרעים

ועושה בעצמו טבע שניה

להיות טבעו משתוקק

ונמשך לעשות כמעשיו הקודמים,

וגם אם בשכלו מכיר כי לא טובים הם

....וכמו דבדבר מצוה אמרו

דמתוך שלא לשמה בא לשמה

דמתוסף לו אהבה להמצוה עד דקיום

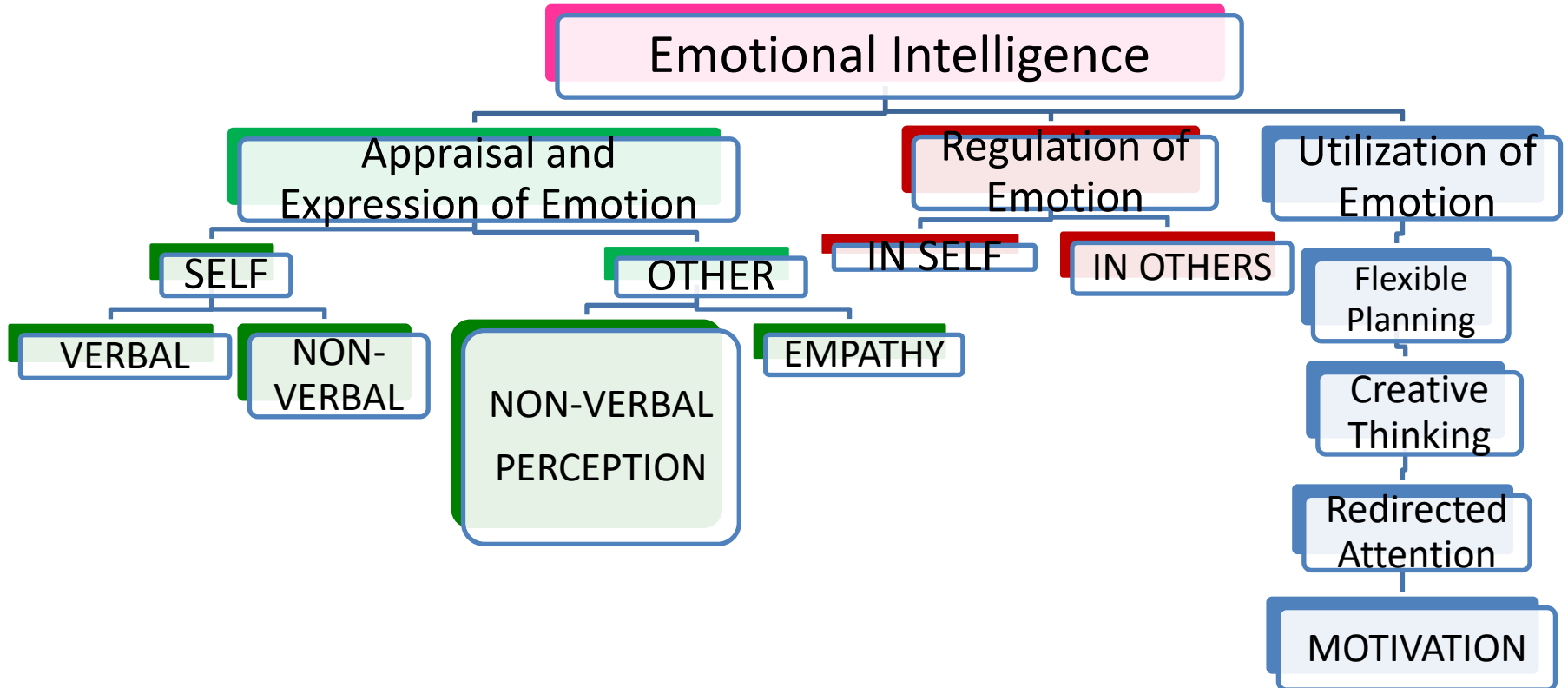
המצוה הוא לו התכלית

וכמו כן הוא להיפך בעבירה חלילה:

A different, a fresh, perspective

- There are many kinds of Intelligence
- For our purposes:
 - **Cognitive (Academic) Intelligence - IQ**
 - **Social Intelligence – EQ**
- Many people with strong IQ do not get far in life.
- Many are not emotionally healthy – suffer from depression and more.
- Many with strong EQ get further.
- It turns out that EMOTIONAL INTELLIGENCE is not a given, it is comprised of distinct, identifiable, teachable skills.

Salovey and Mayer (1990)



Benefits of Emotional Literacy

- **Social competence.**
 - Ability to get along with others: parents, teachers, peers,
- **Physical Health**
- **Psychological Health**
 - Calmer
 - Happier, better life satisfaction
 - Ability to deal with disappointment, frustration, adversity
 - Anger management
- **Academic Performance.**

אגרות קודש כרך ט' מב דף ח"י



It is obviously not my wish to scare, *G-d forbid*, however I must emphasize again that in all times and Most certainly in our time, we must be especially careful of all that pertains to the “nerves” of the younger generation, the boys and the girls, when we contemplate what is happening amongst our youth, in health issues in general, and specifically in the areas pertaining to the nerves (i.e. **Mental Health**) and therefore the sooner this is done the better.

פשוט שאין רצוני להפחיד ח"ו וכו'
אבל מוכרחני להדגיש עוד הפעם,
שבכל הזמנים
ועאכו"כ בתקופתנו זו,
צריך לשמור ולהזהר ביותר
בכל שנוגע בניערווען הדור הצעיר,
הבנים והבנות,
בהתבונן ל"ע ול"ע
בהנעשה בתוככי הנוער,
בנוגע לבריאות בכלל,
ובהקשור עם הנערווין בפרט,
ולכן ההקדם בכל האמור, ישובת.

דברי כ"ק אדמו"ר בעל מנחת אלעזר זצוק"ל

(דברי תורה מהדורא ב אות ע)

As has become
widespread in our
generation, in the midst
of our sins,
the illness of the nerves,
in almost all people,
and this leads to worry
in their hearts,
day and night.

באשר נתפשט בעוה"ר

בדורותינו

מחלת העצבים (נערווע"ז)

כמעט ברוב בני אדם

וזהו גורם דאגות בלבבם

יומם ולילה ר"ל

Tikun HaMidos requires much....

- Contemplating the importance of Midos,
 - And of Emotions – the foundation of מדות טובות.
- Identifying positive and negative midos:
 - Sensitivity, Kindness, Generosity,
 - Anger, selfishness, גאווה,
 - Understanding the positive and the negative aspects of these midos.
 - Wanting to improve on them. Do more of the positive and less of the negative.
- **Understanding that one can avoid being “hijacked” by one’s feelings.**
 - One can “take control” – **SELF-CONTROL** the most basic FOUNDATION
- דוגמא אישית – **ROLE MODELS**: at home, in school, in the community
- No quick, easy fix, it’s an ongoing life-long battle
- **It must be part of the CURRICULUM PLAN of the תוה**
- **But a GOAL and its Plans must have a METHODOLOGY!!!**

Social Emotional Learning objectives

Social and emotional learning involves the processes through which children and adults acquire and effectively apply the knowledge, attitudes, and skills necessary to

- *understand* and manage **emotions**,
- set and achieve positive **goals**,
- feel and show **empathy** for others,
- establish and maintain positive **relationships**,
- and make responsible **decisions**.

These intrapersonal and interpersonal competencies can be

taught

and **measured**,

and **students with these skills do better** in school and in life

Emotional Literacy

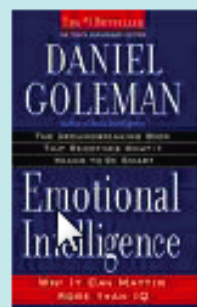


Original Scientific Theory
Emotional Intelligence
is an **ABILITY**



Salovey & Mayer (1990)
Mayer & Salovey (1997)

Popularization
Emotional Intelligence
is key to **SUCCESS**

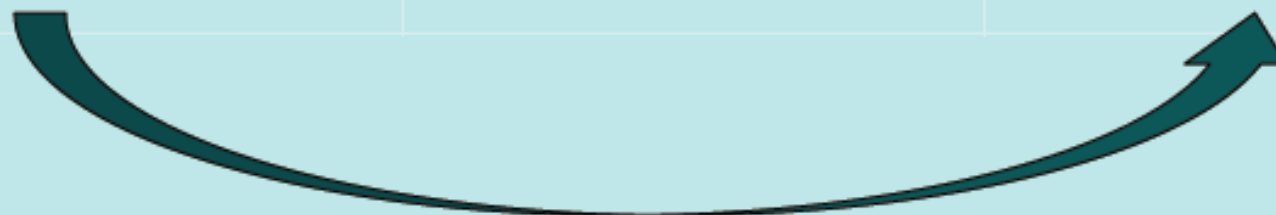


Goleman (1995, 2005)

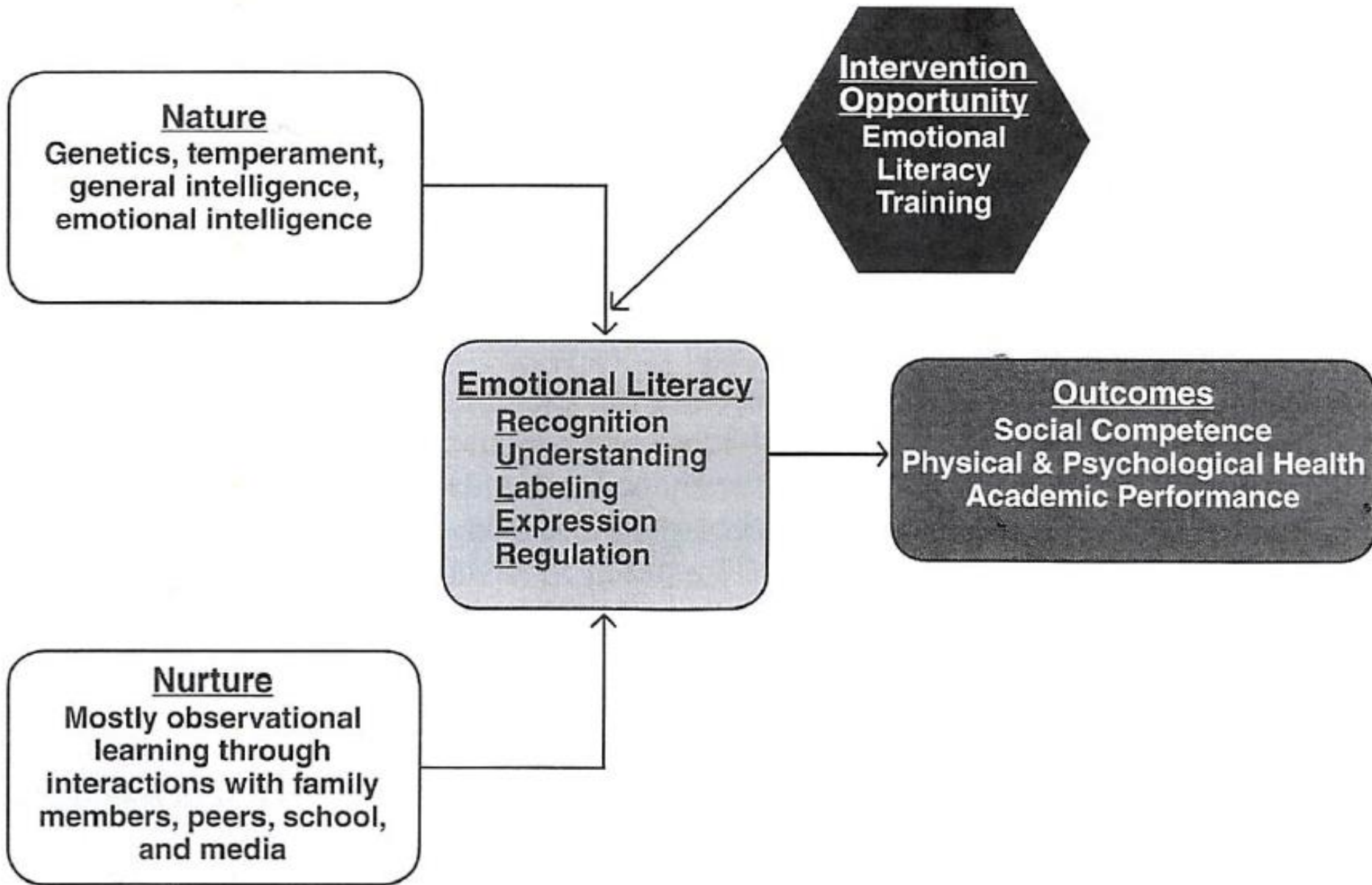
Scientific Application
Emotional Literacy is an
ACHIEVEMENT



Brackett & Rivers (2006, 2011)
Maurer & Brackett (2004)



Model of Emotional Literacy



Teaching and exercising Midos, Self-regulation, and Self Control to children.

- **SEL** - **S**ocial **E**motional **L**earning
- **CASEL** (Collaborative for **A**cademic, **S**ocial, and **E**motional Learning)
 - **Advancing the science and practice of school-based social and emotional learning (SEL). CASEL's mission is to make social and emotional learning an integral part of education from preschool through high school.**
- Be **well-designed** classroom-based programs that systematically promote students' social and emotional competence, provide opportunities for practice, and offer multi-year programming.
- Deliver high-quality **training** and other implementation supports, including initial training and ongoing support to ensure sound implementation.
- Be **evidence-based** with at least one carefully conducted evaluation that documents positive impacts on student behavior and/or academic performance.

Change OUR Internal Models and the CHILD's

An Example from Rational Emotive Therapy

**Activating
Event**



**Consequence:
Feeling**

**Activating
Event**



Belief



**Consequence:
Feeling**

Bereishis 45 -5

ספר בראשית פרק מה – ה

And now, be not distressed,
nor should you
reproach yourselves
Literally:
“**cause anger in your eyes**”
for having sold me here,
for it was to be a provider
that God sent me ahead of you.

וְעַתָּה
אַל תִּעְצֹבוּ

וְאַל יִחַד בְּעֵינֵיכֶם

כִּי מִכַּרְתֶּם אֶתִּי הֲגֵדָה

כִּי לְמַחֲיָה שִׁלַּחְנִי

אֶל־הַיָּם לְפָנַיִכֶם:

רבי שמשון רפאל הירש בפירושו על התורה Rav Samson Rafael Hirsch on Torah

And it should not cause **anger** in your **eyes**:
generally the term “anger-about/in”
This juxtaposition of
anger – an emotional state
and the
“**eyes**” – representing
rational judgment
are found only in the negative sense,
here, and earlier in 31-35.
And it expresses in both psukim
that that which **angers** the soul,
will look differently in one’s **eyes**,
when it is seen guided by the mind.

ואל יחר בעיניכם:
בדרך כלל
"חרה ל-".
סמיכות זו
של "חרה" - מצב נפשי
ו"עינים": - שיפוט השכל
מצוי רק בשלילה
כאן, ולעיל ל"א-ל"ה,
ומביעה בשני הפסוקים,
כי הדבר ה"חרה" לנפש,
ייראה באור אחר ל"עינים",
תוך ראיית השכל.

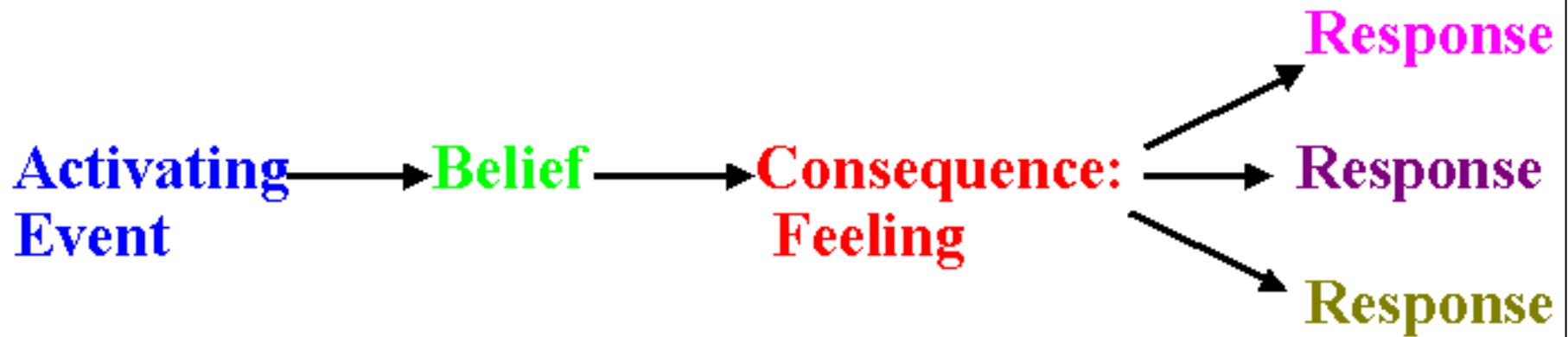
רבי שמשון רפאל הירש בפירושו על התורה

Rav Samson Rafael Hirsch on Torah

**I cannot force your feelings,
- that you should not be angry.
For after all,
A wrong is a wrong,
- and feelings are justified.
However, your mind can
sweeten even this recognition
when you learn to see these
events “with different eyes”,
As he (Yosef) was already
For awhile, used to see events
in a different light.**

**אינני יכול לכוף על רגשותיכם
דלא יחר לכם.
שכן עוול הוא עוול,
הרגש הוא מוצדק.
אך שכלכם ימתיק
גם הכרה זו,
כאשר תלמדו
לראות את הדברים
"בעינים אחרות"
כפי שהוא הורגל כבר מזמן
לראות את הכל באור אחר.**

Rational Emotive Therapy: Albert Ellis



Five Core Competencies of Social Emotional Learning



Social Emotional Learning Competencies

- **Self-awareness:** The ability to accurately **recognize** one's **emotions** and thoughts and their influence on behavior. This includes accurately assessing one's strengths and limitations and possessing a well-grounded sense of confidence and optimism.
- **Self-management:** The ability to **regulate** one's **emotions**, **thoughts**, and **behaviors** effectively in different situations. This includes managing stress, controlling impulses, motivating oneself, and setting and working toward achieving personal and academic goals.
- **Social awareness:** The ability to **take the perspective** of and **empathize** with others from diverse backgrounds and cultures, to understand social and ethical norms for behavior, and to recognize family, school, and community resources and supports.
- **Relationship skills:** The ability to **establish and maintain** healthy and rewarding **relationships** with diverse individuals and groups. This includes communicating clearly, listening actively, cooperating, resisting inappropriate social pressure, negotiating conflict constructively, and seeking and offering help when needed.
- **Responsible decision making:** The ability to make constructive and respectful **choices** about personal behavior and social interactions based on consideration of ethical standards, safety concerns, social norms, the realistic evaluation of consequences of various actions, and the well-being of self and others.

תשומת לב למה שעושים

BEING AWARE!

Paying attention to what we do!

He who feared
the word of the Lord
among the servants of Pharaoh
made his servants
and his cattle flee into the houses;
and he that paid no heed
to the word of the Lord
left his servants and his cattle
in the field.

הִירָא אֶת דְּבַר ה'

מֵעֲבָדֵי פַרְעֹה

הָגִיט אֶת עֲבָדָיו וְכוּ'

וְאִשְׁרֵךְ לֹא שָׁם לִבּוֹ

אֶל דְּבַר ה'

וַיַּעֲזֹב אֶת עֲבָדָיו וְכוּ'

MIDOS: The WHAT

- Chazon Ish: There is only ONE MIDAH:
 - **Self Control**
 - All other Midos discussed in Sifrei Mussar are the various areas in which Self-Control needs to be practiced.
- This still means that the nature of those Midos need to be learned.
 - Their parameters: where they apply
 - In each area:
 - What to be sensitive to
 - What practices to engage in to master the Midah
 - What to be careful of
 - i.e. what factors mitigate against the Midah.

חזון איש אמונה ובטחון פרק ד אות א

.... at their source there are only
one positive attribute
and one negative attribute.

The negative attribute
is neglecting the natural aspects of
our lives, leaving them
to run their natural course.

Without any input or effort this person will
become fulfilled in all of the bad traits.
He will be quick to anger, he will be an
excellent avenger, and excellent at
being haughty and prideful, and so
on....

And the positive trait is the absolute
decision to give precedence to one's
conscience over ones desires,
and from this standpoint to battle against
all of the negative traits as one.

And this decision
cannot be made halfway.

..... אין כאן רק מדה אחת טובה
ומדה אחת רעה.

המדה הרעה היא
ההזנחה את החיים הטבעיים
על מהלכם הטבעי,
ובלי כל השתדלות
ישתלם במדות הרעות כולן,
יהי' כעסן, נוקם מצוין,
גאה מצוין וכן להלאה....

והמדה הטובה
היא ההסכמה המוחלטת
לבכר את הרגש המוסרי
על רגש התאוני
ומנוקדה זו הוא לוחם
נגד כל מדות הרעות יחד,
ולא יתכן

שיהיה הסכמה זו לחצאין.....

חזון איש אמונה ובטחון פרק ד אות ה

In truth a person whose traits are as they were at birth, unimproved by ethics and the mind

It is not possible that he should be whole in his fulfillment of the commandments pertaining between man and G-d.

And if he does seem to fulfill them to an extent, it is only because he meets no resistance from his traits in keeping these commandments.

But when he will meet such resistance his fear of Heaven will not withstand the push of his traits.

כי באמת

זה שמדותיו כברייתן

ולא הותקנו ע"פ המוסר והדע,

והוא מסור ביד יצרו

ואין יצרו מסור בידו,

לא יתכן שיהא שלם

במצוות שבין אדם למקום,

ואם מקיימן במדה ידוע

הוא רק מפני שאינו פוגש בהם

התנגדות מטעם אחת המדות המגונות,

אבל בהפגשו בהתנגדות שלהן

לא תעמוד יראתו בפניהן.....

The **value** of Self Control

The ability to initiate and guide action toward achievement of a desired future goal. (Goal could be long term or immediate)

Much research show self-control to be linked to positive outcomes and lack of self control to be linked to negative outcomes.

Walter Mischel's "**marshmallow experiments**" on delayed gratification.

- Those who could resist grew up to become more socially and academically competent adolescents, coped better with stress, achieved significantly higher college –placement scores.

• **High self control**

- is negatively correlated with addictive behaviors (e.g. smoking and drug abuse).
- 2nd best predictor of college grades (after H.S. grades)
 - The only personality trait that was at all predictive of grades.

• **Low self control related to personal and social problems, to crime.**

- Parental supervision seems to be related to developing self-control.
- Strategies are important: Most effective strategy: Looking away!

School wide Theory of Action for implementing SEL

- Establish a shared SEL Vision with *all stakeholders*.
- Conduct a shared SEL-related resource and needs inventory.
- Develop an *Implementation Plan*.
- Provide ongoing professional development.
- Adopt Evidence-based SEL Programs.
- Integrate school-wide policies and activities to foster social, emotional, and academic learning of all students.
- Use data to improve practice

The RULER Approach

Teaching and Enhancing one's **Attitudes** (about) **Knowledge** (of) and **Expertise** (in applying) FIVE key emotional skills

Recognition of emotion: Recognizing that an emotion has occurred; in oneself or in others.

Understanding Emotion: What causes the emotion, and what it signifies, how it influences their thoughts and actions, and how they understand others.

Labeling Emotion: Allows for more nuanced understanding of feelings (Disappointed? Angry? Jealous?), enhances communication, reduces misunderstandings.

Expression of Emotion: Communication of feelings, reframing, appropriately, asking for help & strategies,

Regulation of Emotion: Managing emotions:

PRIME: **P**revented, **R**educed, **I**nitiated, **M**aintained, **E**nhanced

רמב"ם יד החזקה הלכות דעות פרק ו

Expression of Emotion:

If one man commit a sin against another man, the one sinned against shall not remain in silent hate against the sinner, as it is said of the wicked.....,

on the contrary, it is obligatory upon him to make known to him **and**

say unto him: "Why have you done to me thus and such, and wherefore have you sinned against me in that particular matter?"; for, it is said: "And thou shalt indeed rebuke thy neighbor"

And, if the sinner did repent and begged to be forgiven by him, he must forgive him; and in doing so he should not be cruel, for it is said: "And Abraham prayed unto G-d.

כשיחטא איש לאיש
לא ישטמנו וישתוק
כמו שנאמר ברשעים

.....

אלא מצוה עליו להודיעו
ולומר לו

למה עשית לי כך וכך ולמה
חטאת לי בדבר פלוני שנאמר
הוכח תוכיח את עמיתך ואם חזר
ובקש ממנו למחול לו
צריך למחול

ולא יהא המוחל אכזרי שנאמר
ויתפלל אברהם אל האלהים:

Teachers/Mentors Preparing for Emotional Literacy

- **Enhancing Teachers/Mentors Emotional Literacy**
- **Strengthening Supportive Relationships:**
 - Set Clear rules and expectations
 - Model and encouraging active listening
 - **Demonstrate warmth**
 - Take note of child's feelings
 - Let student learn about you
 - Respect Student's abilities, backgrounds, and varying levels of comfort in receiving positive and negative feedback
 - Curtail inappropriate dialogue
 - Be fair consistently

חסד אמת שפלות אהבה גבורה נקיות טהרה רחמנות סבלנות
רגישות צדקה זריזות צניעות קדושה ישוב הדעת הכנעה יראה
תמימות חנינה רדיפת שלום ישרות רחבות הלב עניויות



עבודת החינוך וההדרכה:

תקון המדות, החובה, דרכים ועצות

Social – Emotional Learning

PART II Methodology and Tools



ח"י מנחם אב, תשפ"ב

August 15, 22'

By

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Social Emotional Learning Competencies

- **Self-awareness:** The ability to accurately **recognize** one's **emotions** and thoughts and their influence on behavior. This includes accurately assessing one's strengths and limitations and possessing a well-grounded sense of confidence and optimism.
- **Self-management:** The ability to **regulate** one's **emotions**, **thoughts**, and **behaviors** effectively in different situations. This includes managing stress, controlling impulses, motivating oneself, and setting and working toward achieving personal and academic goals.
- **Social awareness:** The ability to **take the perspective** of and **empathize** with others from diverse backgrounds and cultures, to understand social and ethical norms for behavior, and to recognize family, school, and community resources and supports.
- **Relationship skills:** The ability to **establish and maintain** healthy and rewarding **relationships** with diverse individuals and groups. This includes communicating clearly, listening actively, cooperating, resisting inappropriate social pressure, negotiating conflict constructively, and seeking and offering help when needed.
- **Responsible decision making:** The ability to make constructive and respectful **choices** about personal behavior and social interactions based on consideration of ethical standards, safety concerns, social norms, the realistic evaluation of consequences of various actions, and the well-being of self and others.

The RULER Approach

Teaching and Enhancing one's **Attitudes** (about) **Knowledge** (of) and **Expertise** (in applying) FIVE key emotional skills

Recognition of emotion: Recognizing that an emotion has occurred; in oneself or in others.

Understanding Emotion: What causes the emotion, and what it signifies, how it influences their thoughts and actions, and how they understand others.

Labeling Emotion: Allows for more nuanced understanding of feelings (Disappointed? Angry? Jealous?), enhances communication, reduces misunderstandings.

Expression of Emotion: Communication of feelings, reframing, appropriately, asking for help & strategies,

Regulation of Emotion: Managing emotions:

PRIME: **P**revented, **R**educed, **I**nitiated, **M**aintained, **E**nhanced

The **TOOLS** of the Approach

- **Classroom Charter**
- **Mood Meter**
- **Emotional Literacy Blueprint**

EMOTIONAL LITERACY CHARTER

Third Grade Charter

As a Third Grade, we would like to feel happy, excited, safe, respected, responsible, and educated.

In order to have these feelings we will:

- Smile.
- S.O.A.R.
- Never give up.
- Encourage and compliment each other.
- Actively listen when others are talking.
- Follow directions.
- Come to school prepared.
- Do our best every day!

We will solve our problems by:

- Apologizing when we make a mistake.
- Forgiving each other.
- Removing ourselves
 - From tough situations.
 - Before we get upset.
- Helping each other.
- Talking to our friends directly, not behind their backs.
- Respectfully talking out our differences.
- Asking an adult for help to solve problems that we cannot solve on our own.
- Treating each other the way we want to be treated.

By following these guidelines, we believe that we will create an emotionally healthy environment for our Third Grade classrooms.

Miss Hurley Irene Zam
Hattie Berke Keana Mckethum Kylie Tran
Shane Young Raean George Monique Stancil
Wilber Arias Alexander Colman Sean Morrison
Darius Hall Michael Alexander Lelani Longoria
Shakeira Jaden Hawkins

The Emotional Literacy Charter:

Third Grade Charter

As a third grade, we would like to feel happy, excited, safe, respected, responsible, and educated.

In order to have these feelings we will:

- *Smile*
- *S.O.A.R. (Special Opportunities for Advancement and Reawakening)*
- *Never Give up*
- *Encourage and compliment each other.*
- *Actively listen when others are talking.*
- *Follow directions.*
- *Come to school prepared*
- *Do our best every day.*

We will solve our problems by:

- **Apologizing when we make a mistake.**
- **Forgiving each other.**
- **Removing ourselves**
 - From tough situations
 - Before we get upset
- **Talking to our friends directly, not behind their backs.**
- **Respectfully talking out our differences.**
- **Asking an adult for help to solve problems that we cannot solve on our own.**
- **Treating each other the way we want to be treated.**

By following these guidelines we feel that we will be creating an emotionally healthy environment for our third grade classrooms.

Signatures

Shmuel experienced many emotions throughout the story

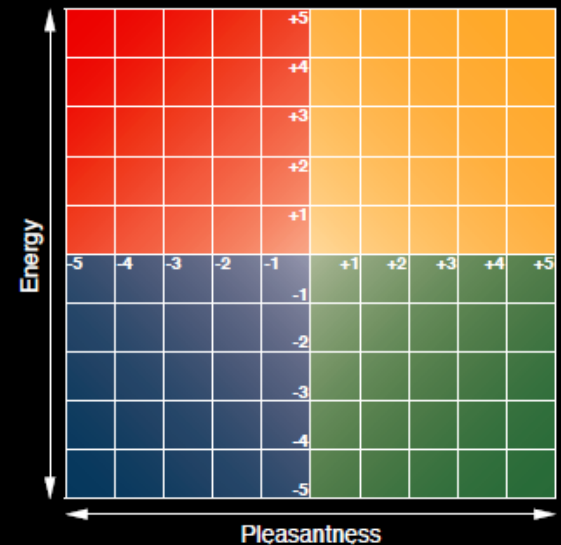
Directions:

1. Plot an emotion that he had in the story
For each of the four quadrants.
Remember to think about his energy level and feelings carefully, and label a word for each point that you plot.
2. Provide evidence from the text that shows why he was feeling that way.

Mood Meter:
Building
Self- and
Social-
Awareness

The Mood Meter

How are you feeling?



STRATEGIZE: Choose one emotion Shmuel was feeling. Think of a strategy he could use to help himself feel better or cope more successfully throughout his day.

Emotional Literacy Blueprint

Beginner

Question	Student Response
What Happened?	
How did I feel?	
What caused me to feel this way?	
How did I express and regulate my feelings?	
What could I have done better?	

Emotional Literacy Blueprint

Advanced

What Happened? Describe the situation.

RULER SKILL	Me	Other Person
Recognize and Label	What was I feeling?	What was ___ feeling?
Understand	What caused me to feel this way?	What caused ___ to feel this way?
Express and Regulate	How did I express and regulate my feelings?	How did ___ express and regulate his/her feelings?

Reflect: What could I have done to handle the situation better?
How would I have liked the situation to turn out?
What can I do now?

**Solve Problems with the BLUEPRINT:
Building Empathy and Perspective Taking**

An important component

The **Feeling Words** Curriculum

- **Feeling Words:**
 - Words we need to express how we feel.
 - These help us to connect to others.
 - When children cannot connect they become alienated, argumentative, depressed, or aggressive.
 - When they misidentify their own feelings they may come up with maladaptive solutions to problems.
- A sophisticated feelings vocabulary contributes to the development of emotional literacy.
- ***If you NAME IT you TAME IT!!!***
- **RULER** teaches **Feeling Word Families**

צעטיל קטן מרבינו מרבי אלימלך מליזענסק:

To tell every time, to he who guides him in the Path of Hashem, Or even to a faithful friend, all of the negative thoughts and ruminations, which are opposed to the holy Torah which the evil inclination raises in his mind, be they when he is learning or davening, or when he is laying in bed, or midday, and he should not withhold anything out of embarrassment.

And he will find that by telling about them, by bringing the potential to the fore, he breaks the power of the evil inclination, not allowing him to overcome him this way another time.

לְסַפֵּר בְּכָל פַּעַם לְפָנַי הַמּוֹרָה לּוֹ דְרָךְ
הַשֵּׁם וְאַפִּילוּ לְפָנַי חֵבֵר נְאֻמָּן כָּל
הַמַּחְשְׁבוֹת וְהַרְהוּרִים רָעִים אֲשֶׁר הֵם
נֶגְדַת תּוֹרַתֵינוּ הַקְּדוּשָׁה אֲשֶׁר הֵיטֵר
הָרַע מֵעֲלֶה אוֹתָן עַל מוֹחוֹ וְלִבּוֹ הֵן
בְּשַׁעַת תּוֹרָה וּתְפִלָּה הֵן בְּשֹׁכְבוֹ עַל
מִטָּתוֹ וְהֵן בְּאַמְצַע הַיּוֹם וְלֹא יַעֲלִים
שׁוֹם דְּבַר מִחֲמַת הַבוּשָׁה.

וְנִמְצָא עַל יְדֵי סִיפּוּר הַדְּבָרִים
שֶׁמוֹצִיא מִכַּח אֶל הַפּוֹעֵל
מִשִּׁבֵּר אֶת כַּח הֵיטֵר הָרַע
שֶׁלֹּא יוּכַל לְהִתְגַּבֵּר עָלָיו
כָּל כֵּךְ בְּפַעַם אַחֲרָת
.....וְהוּא סְגוּלָה נְפִלְאָה

Feeling Word Families

WORD FAMILY	Grade 4	Grade 5
happy	Upbeat	Relieved
Angry	Irate	Annoyed
Proud	Humble	Conceited
Empowerment	Assertive	Competent
Confused	Uncertain	Indecisive
Autonomy	Individuality	Unique
anxious	overwhelmed	Distressed

Steps in the Feeling Words Curriculum

- 1. The personal Association:** Connecting feeling words to prior experiences and existing knowledge.
- 2. The Academic and Real World Link** — finding links in the curriculum and in current events to feeling words.
- 3. The Home-School (or Mentor) Partnership:** Encouraging the child to share what they learned with family members; to discuss home situations and feelings in the home.
- 4. The Creative Connection:** encouraging children to express emotions through art, writing, or other mediums
- 5. The Strategy-Building Session**
 1. Strategies for P.R.I.M.E. The HOW of “calming down”
Prevented, **R**educed, **I**nitiated, **M**aintained, **E**nhanced
 2. Discussing Situations and brain storming on how to react to situations (personal or communal crisis)

Recognizing Emotions:

Happy

Angry

Sad

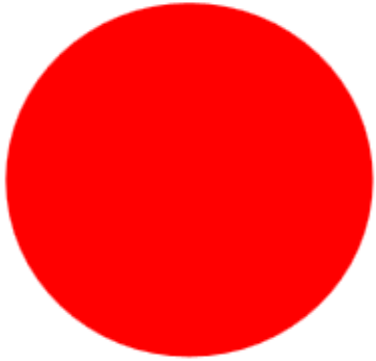
Hurt

Confused

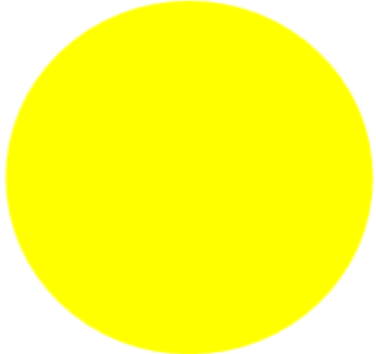
Frustrated



Teaching “**Impulse Control**”



»Red Light: 1. Stop, Calm down, and think before you act



»Yellow Light: 2. Say the problem and how you feel.
3. Set a positive goal.
4. Think of lots of solutions.
5. Think ahead to the consequences.



»Green Light: 6. Go ahead and try the best plan.

Teaching **Anger** Control



Step 1:

Tell yourself to STOP.

(Child folds arms over chest or similar gesture.)



Step 2:

Take one long, deep breath.

(Child pauses for deep breathing, another self-calming technique.)



Step 3:

Say the problem and how you feel.

(Child says what is going on and names what he or she is feeling.)

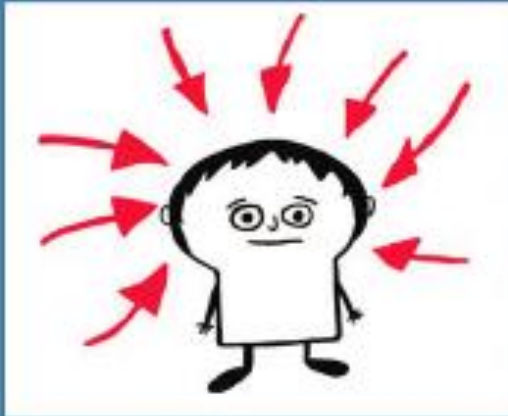
Some Examples of Strategy Lessons and practices

- Sameness and Differences between People
 - not teasing differences
- Conflict resolution:
 - Looking for win –win solutions
- Calming techniques
 - Deep Breathing, counting from 10 to 1
- Figuring out where each person was coming from.
 - What’s eating you? What do you really need or want?
- How does the person in the story feel?
- How did it make you feel when you were teased, bullied, etc.
- Defining Assertiveness:
 - Saying what you feel , but kindly and with respect.
- Sincerely apologizing
- Strategy for problem solving



Building Emotional-Regulation Skills

TAKE A META-MOMENT



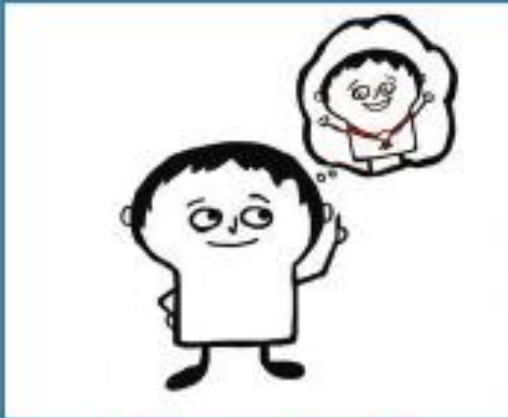
1. Something happens



2. Sense



3. Stop



4. See your best self



5. Strategize



6. Succeed!

Thinking, Feeling, Behaving

The Basic Components of Emotional Development

- **SELF ACCEPTANCE**
- **FEELINGS**
- **BELIEFS** AND **BEHAVIOR**
- **PROBLEM SOLVING/DECISION MAKING**
- **INTERPERSONAL RELATIONSHIPS**

Thinking Feeling Behaving

Grades 1 & 2

- **SELF ACCEPTANCE**

1. To recognize that there is something unique about everyone
2. To learn that people have many different qualities and characteristics
3. To learn that people have both strengths and weaknesses
4. To recognize that people grow and change
5. To learn that everyone makes mistakes and that making mistakes is natural
6. To learn that making mistakes doesn't make people bad or stupid

- **FEELINGS**

1. To develop a feeling vocabulary
2. To learn that it is normal to have feelings
3. To learn to distinguish between physical and emotional hurt
4. To learn to distinguish between pleasant and unpleasant feelings
5. To recognize that it is good to express feelings
6. To recognize the difference between real danger and fear, and to discuss ways to deal with fears

Thinking Feeling Behaving

- **BELIEFS AND BEHAVIOR**

1. To learn to distinguish between fact and fantasy.
2. To recognize that there are many different ways of behaving and that one's behavior is a choice.
3. To help children differentiate between sensible expressions of behavior from expressions that are not sensible.
4. To explore the negative effects of being demanding.
5. To identify examples and effects of exaggerated thinking.
6. To recognize cause and effect with regard to behavior.

- **PROBLEM SOLVING/DECISION MAKING**

1. To learn that there are consequences for the decisions we make.
2. To assess the advantages and disadvantages of cooperative and uncooperative decision making.
3. To learn to distinguish between major and minor problems and to recognize that these perceptions can change.
4. To learn that most problems have more than one solution.
5. To recognize that some problems don't have good solutions.
6. To recognize the value of sharing problems with others.

Thinking, Feeling, Behaving

- **INTERPERSONAL RELATIONSHIPS**

1. To identify ways in which people are alike and different.
2. To recognize the effects of labels on relationships.
3. To develop tolerance for others who do not act as we personally prefer them to.
4. To develop the ability to give and receive compliments.
5. To learn to accept that others can make mistakes.
6. To learn to distinguish between positive and negative behaviors in interpersonal relationships.

We All Have Feelings

Grades 1-2

Objective: **To learn that it is normal to have feelings.**

Materials: **A stuffed animal; Story: Sam's feelings.**

Procedure:

1. Begin the activity by holding up the stuffed animal and introducing it as your friend Sam. Explain that you are going to be telling the children a story about your friend and some of the feelings he had when certain things happened to him.
2. Read the story then discuss:

STORY: Sam's Feelings (on next slide)

DISCUSSION:

Content Questions:

1. What were some of the feelings that Sam and his parents had? List them on the board as students recall them.
2. Can you think of any other feelings Sam might have had in these situations?
3. Based on Sam's experience, do you think most of us have feelings every day?

Personalization Questions:

1. *Have you ever experienced feelings like these? Share some examples of what was occurring when you experienced a similar feeling.*
2. Share some of the different feelings you've had today.

To the leader: It is important for children to recognize that they do have feelings in all sorts of situations.

We All Have Feelings Grades 1-2

Sam's Feelings

Sam and his parents were going to the shopping center. On the way there, his parents told him that it was really important for him to stay beside them all the time so that he wouldn't get lost. When they got to the store his mother told him, that if he stayed close, he could look n the toy department after they had done their shopping.

For a while Sam did stay close to his parents, but he was really bored and started whining about wanting to go home. His parents were busy and just ignored him, so he wandered off alone in search of the toys. Sam thought he knew exactly where he was going, but pretty soon he figured that he was lost. He didn't know what to do. He was getting kind of scared, and he wished he had listened to his mom and dad.

Sam just kept wandering around, but suddenly he heard his mother calling his name. Sam felt so relieved – and so did his parents! But because he had disobeyed them and wandered off, hid dad and mom said that he couldn't buy the toy that he had been wanting. He felt angry.

Later that day Sam thought about the toy that he had wanted and was sad. It would have been fun to have something different to play with. He was upset and decided that the next time he went shopping he would obey his parents.

How Do You Feel? Grade 3-4

Objective: To Learn that there are many different ways of expressing feelings.

Materials: How Do You Feel Situation List

- a. You are being blamed for something you didn't do.**
- b. Someone stole your new school backpack.**
- c. Your family won a free trip to Disneyworld.**
- d. You earn an award for being the most responsible student in your class.**
- e. A Classmate pushes you at the drinking fountain.**

Procedure:

1. Divide the class into teams of three and designate a leader for each group. Give each group a situation card from the How Do You feel Situation List.
2. Instruct each leader to read the situation to his or her team members. As a team, they are to identify one word to describe how they might feel in that situation.
3. Ask Team 1's leader to read their situation aloud to the class and identify the feeling word they selected. Each member of that team simultaneously acts out how he or she would express that feeling. The rest of the class looks for similarities and differences in expressing the feeling.
4. Stop and discuss the Content Questions.
5. Continue this procedure with the remaining teams, then discuss the Personalization Questions.

How Do You Feel? Grade 3-4

DISCUSSION:

Content Questions:

1. Did everyone in the team express the same feeling in the same way? What were the similarities or differences?
2. Do you think there is just one way to express a feeling?
3. Do you think you have to express your feelings in the same way someone else does? Why is or isn't expressing yourself in the same way as someone else a good idea?

Personalization Questions:

1. When you have certain feelings, is it hard for you to express them? Which feelings are more difficult to express than others?
2. Have you had an experience in which you and someone else expressed a feeling about the same situation in a different way? Share examples.

To the Leader:

Enough situations for eight groups are provided; more can be generated if necessary.

I Feel, I Do Grades 3-4

Objective: To learn to differentiate between a feeling and a behavior.

Materials: *I Feel, I Do* Worksheets; pens or pencils as needed; a large envelope; individual strips of paper on which are written the following words: **awful, helpless, terrible, gloomy, hateful, confused, scared, angry, hurt, embarrassed, jealous, ashamed, mixed up, guilty, discouraged, frustrated, worried, sad, excited, happy.**

Procedure:

1. Place the strips of paper on which the words are written in the large envelope. Divide students into groups of four and have each child in each group draw a feeling word out of the envelope. (If there are more than 20 students, generate more words)
2. Explain that each of the strips of paper contain a feeling word, and that, usually, when we experience a feeling, we behave in certain ways. (For example if you are angry, you might throw something, call someone a name, or mumble to yourself.)
3. After making sure that the students see the distinction between feelings and behaviors, distribute one *I Feel, I Do* Worksheet per group. Ask each group member to read his or her feeling word aloud and write it on the worksheet under the heading **Feelings**. Then have students brainstorm as a group, all of the ways that they have behaved when they had that feeling. They are to list these on the sheet under the heading **Behaviors**.
4. When groups have completed the task, ask students to share examples of feelings and behaviors.

I Feel, I Do Worksheet

Directions: List your feeling words under the heading **Feelings**. Then, under the heading **Behaviors**, write down several ways that you behave when you feel this way

FEELINGS

BEHAVIORS

1.	
2.	
3	
4	

I Feel, I Do Grades 3-4

DISCUSSION:

Content Questions:

1. Could you identify behaviors for all the feelings.
2. Do you typically have more behaviors for positive or negative feelings.
3. Why do you think it is important to understand about feelings and behaviors.

Personalization Questions:

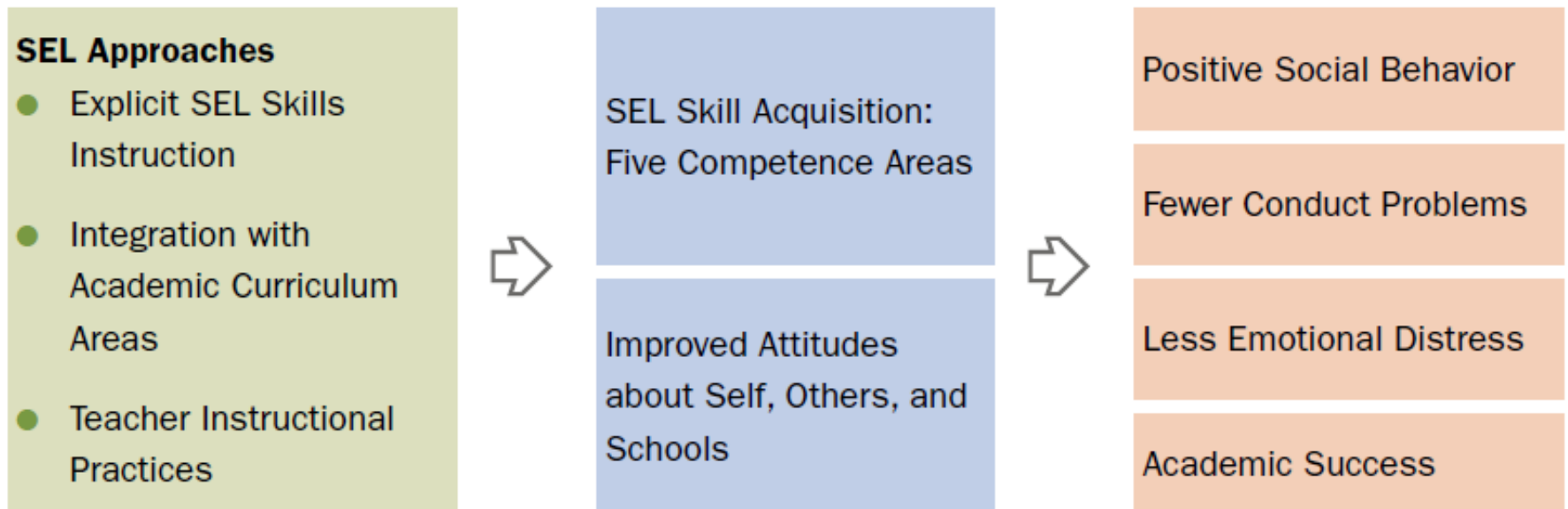
1. Do you think that just because you have a certain feeling you have to behave in a certain way?
2. Is there an example of a time when you have felt a particular way and have chosen to act one way instead of another? Share examples.

To the Leader

Helping children see that they have a choice about behavior when experiencing feelings gives them more control over their lives.

(And a greater sense of responsibility for taking control)

Figure 2. Outcomes Associated with the Five Competencies



Kimochis

the toys with feelings inside



HAPPY



SAD



MAD



BRAVE



EMBARRASSED



FRIENDLY



SORRY



DISAPPOINTED



FRUSTRATED



SILLY



HOPEFUL



LEFT OUT



EXCITED



JEALOUS



CURIOUS



CRANKY



SENSITIVE



PROUD



INSECURE



GRATEFUL



LOVED



GUILTY



UNCOMFORTABLE



SHY



HURT



SURPRISED



SCARED



KIND

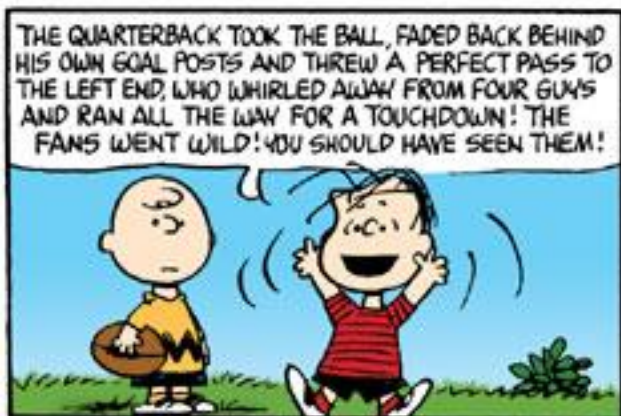
The HOW: Affect



- Teaching the **Language/Vocabulary of Emotion**
- Teaching **Empathy**
 - Through visits to Old Age Homes, Hospitals
 - Through the curriculum: How do you think **יוסף הצדיק** felt when he was sold? **יעקב אבינו** when he heard about it? **משה רבינו** when he was told he was not entering **ארץ ישראל**?
 - Through Literature:
 - Through stories of Poor families
 - **SATMAR ROV**: I want them to go out and *schnor* – to feel responsibility for another yid.
 - “**Schnor**” is Not up your alley?
 - Do a Big Brothers/Big Sisters program
- Reading and learning to empathize with people in specific circumstances: hurt, sick, failing, poor
- Reading and learning to empathize with people’s general life-circumstances.
- Exercise: Have children write about each other’s **מעלות**

Classic
PEANUTS

featuring
**"Good ol'
Charlie Brown"**
by SCHULZ



The **HOW**: Behavior

- The Nature of HABITS
 - 40% of behavior controlled by habit
 - **Cues** in the environment elicit feelings (a.k.a. SOMATIC MARKERS) which lead to behaviors.
 - Stored in Basal Ganglia
- TRAINING the recognition of **CUES**:
 - Providing the **WEB of EXPERIENCES** that create **Positive Somatic Cues**
 - E.g. **Chutzpah is Muktzah,**
 - Similarly **Lashon Hora is violating another's privacy**
- Training in Self-Control
- Training Problem Solving Skills
 - **The good feeling of altruism.**

Midos: The WHAT

RaMaBam Introduction to Hilchos Dei'os

The Halachos of Dei'os include

11 Mitzvos,

5 positive mitzvos,

and 6 negative mitzvos.

Specifically:

- (1) To emulate His ways.
- (2) To cling to those who know Him.
- (3) To love our fellow Jews
- (4) To love the convert
- (5) Not to abhor one's brethren
- (6) To admonish/teach
- (7) Not to embarrass
- (8) Not to oppress the unfortunate
- (9) Not to take revenge
- (10) Not to bear a grudge.

And the elaboration of all these commandments will be found in these coming chapters.

הלכות דעות יש בכללן אחת עשרה מצוות

חמש מצוות עשה

ושש מצוות לא תעשה

וזהו פרטן:

- (א) להדמות בדרכיו
- (ב) להדבק ביודעיו
- (ג) לאהוב את ריעים
- (ד) לאהוב את הגרים
- (ה) שלא לשנא אחים
- (ו) להוכיח
- (ז) שלא להלבין פנים
- (ח) שלא לענות אמללים
- (ט) שלא להלוך רכיל
- (י) שלא לנקום
- (יא) שלא לנטור

וביאור כל המצוות האלו בפרקים אלו:

MIDOS: The WHAT

- Chazon Ish: There is only ONE MIDAH:
 - **Self Control**
 - All other Midos discussed in Sifrei Mussar are the various areas in which Self-Control needs to be practiced.
- This still means that the nature of those Midos need to be learned.
 - Their parameters: where they apply
 - In each area:
 - What to be sensitive to
 - What practices to engage in to master the Midah
 - What to be careful of
 - i.e. what factors mitigate against the Midah.

Activities that foster self-control

Extra Activities:

- Music lessons, Art Lessons (anything we can call a “discipline”)
- Memorizing poems, Mishnayos
- Stopping what you are doing to daven Mincha
- Minding their table manners
- Avoiding the use of profanity or Lashon Hora
- Writing thank you notes
- Leaving some food you like on your plate – שבירת התאוה –
– Positive effect of סיגופים that bring no harm.
- Waiting your turn.
- Delaying Gratification

PLAYING TO WIN

Playing games that require self-control

- Pretending to be in a role and remaining true to role.
 - Pretend to be guards on watch
 - Go shopping: Remember a list of items
- Even some Video games: Provided they build skills, Punish failure, and Reward achievement

The **HOW**: Behavior

- Training Behavior Repertoires
- Rehearsing Behavior repertoires, role playing
- Habits are reinforced by
 1. Direct reinforcement
 2. **Modeling** and indirect or vicarious reinforcement
 - Belzer Rebbe: “I too may not have it my way.
 - According to בית הלוי - changing the accepted norms of our world
- Habits lead to – Habituation/Internalization
- POSITIVE EXPERIENCES CREATE POSITIVE SOMATIC MARKERS
 - We need to maximize such experiences in the realm of midos.
 - **The good feeling of altruism.**

Intuition

What? From Where? How?

- Gut feelings in the mind:
 - **Somatic marker hypothesis:** experiences in the world trigger emotional experiences. These create “markers” which in the future can give rise to the emotions experienced without the total experience, with thought alone: i.e. “gut feelings.
 - **Metaphor and Embodiment:** our thoughts rely on metaphors derived from our physical experiences. Thus we equate cleanliness with purity and goodness. And in some cultures we have concepts of moral and ritual purity that other cultures don't possess. These come from metaphorical extensions of physical experience.

The Development of Intuitions

How different intuitions develop in different cultures:

- **The loss of intuitions that are not used**
 - No culture or value system could emphasize ALL the moral intuitions that the human mind is prepared to experience. So focus on some of the following:
 - **Ethic of autonomy:** (rights, freedom of choice etc.)
 - **Ethic of Community:** (families, nations, loyalty, duty, etc.)
 - **Ethic of Divinity:** (spirituality, piety, physical and mental purity)
- **Immersion on Custom Complexes:** Importance of action and behavior. Intuitions are built from deeds and their consequences.
- **Peer Socialization:** Belonging – children acquire their culture from their peers, by engaging in behavior that is culturally approved and prestigious.

Haidt's findings:

Of five Moral Foundations: **1. Harm 2. Fairness 3. Loyalty 4. Authority 5. Purity**

Liberals: (in the USA) tend to have ,mainly the first 2 only

Conservatives: (in the USA) tend to have all 5.

The **HOW**: for teachers, schools

- We must really and truly **want** to teach **midos** –
- it must be seen as at least as important as the academic part of the curriculum.
- Which means we must invest **TIME** to teaching **MIDOS**
- Research shows programs are effective if teachers believe in their efficacy and importance.
 - And if school culture supports it.
 - Still better if it is Universal (across the school)
 - Is integrated across the curriculum
 - And involves Parents
 - And the Community

THE ROLE of the HOME

- Modeling by parents
 - When speaking to each other
 - When speaking to those lower on the socio-economic ladder
- Teach Humility and Deference to others, to authority.
 - Waiting your turn
- Teach empathy through
 - הכנסת אורחים
 - ביקור חולים
 - Taking care of elderly parents
- Teach Responsibility:
 - “Nobody was created to clean up after you.”
 - Children need to have **chores**/responsibilities in the home
 - Rav Shlomo Zalmen Auerbach – his dishes

Risk Factors working against Midos

- Stressful, threatening, and unsafe environments
 - Home, School, Community
- Competition: Built into many schools (Rav Samson Raphael Hirsch)
- Materialistic view of school and its purpose.
- Individualistic mind-set (as opposed to Collectivist)
 - Leads to **Empty Self** – which tries to fill itself (usually in Selfish ways)
- Bad role models
- Failure to understand the BIG IDEA behind a מידה
- Failure or just lack of success in school (Academic or Social)
 - אמשינאווער רבי ד'בארא פארק – מרוב צרותי האישיים אינו יכול להרגיש בצער הזולת, וא"כ בשביל מה לחיות!?
- Difficult Temperaments in some children
 - ADHD
- Failure to see individuality of students: גר"א חנוך לנער על פי דרכו

“Magazine”

A *chasan* came to the Rebbe several days before his wedding, asking for guidance. The Rebbe told him that until now, he had been accustomed to drink his coffee in the *beis medrash* and leave the glass in the sink, without a thought as to who would wash up after him. As a married man, he should realize that his wife would have to wash after him, and he should be considerate and appreciative of her efforts.....

The surprised youth said that he had had other guiding principles in mind, more exalted ideas in his *avodas Hashem*. The Rebbe merely repeated what he had said and stated that after he had perfected himself in good character traits, he could come back for further instruction in spiritual matters.

“People close to the Rebbe claimed that he sought to conceal his loftiness through ***mundane ideas as if he had no higher concerns than basic kindness toward one’s fellow man.***” (emphasis added)

כללי החינוך וההדרכה אדמו"ר מהרש"ב ומהרי"צ מליובאוויטש

Emotional outbursts and contempt, even in a general sense, as when a teacher or counselor speaks about one of the greater human defects and refers to them with contemptuous labels – which are truly fitting for them; **This makes a bad impression on the person being guided and counseled, i.e., hearing words of derision from his educator. And the stature of the educator is diminished in the eyes of his pupil.**

ההתרגשות והזלזול אפילו בכלל, כלומר שבשעת שיחתו של המחנך והמדריך על אודות אחד החסרונות הכי גדולים במומי בני אדם קורא אותם בשמות של זילזול – אשר באמת מתאימים הם **הנה זה עושה רושם רע על המחונך והמודרך - לשמוע דברי זלזול אפילו אמיתיים מפי מחנכו ומדריכו ומתמעט ערכו של המחנך והמדריך בעיני המחונך והמודרך.**

כללי החינוך וההדרכה אדמו"ר מהרש"ב ומהרי"צ מליובאוויטש

Many of the educators and counselors are mistaken in thinking that with loud emotional ranting they will reach their goals in education and guidance.

And some of them befall their pupils with harsh words of anger and they deride and curse them. But, in truth, even if for the Moment the pupil is moved by the Fiery words of his teacher, and His heart cringes from pain, and at times he may even cry out from a bitter heart.

Such education will have no positive effect and will dissolve like a dream.

רבים מהמחנכים והמדריכים טועים בזה מה שחושבים אשר בהתרגשות בקול רעם ורעש יגיעו למטרתם בחינוך והדרכה, ומהם מתנפלים על המחונך והמודרך בדברי רוגז בדברים קשים כגידיים ויחרפנו ויגדפנו, ובאמת הנה גם אם לשעה מתרגש המחונך והמודרך מלפידי אש אמרי פי המחנך והמדריך ולבבו מתכווץ מצער ולפעמים הנה גם יבכה במר נפשו,

הנה חינוך והדרכה זו לא יביאו שום תועלת וכחלום יעוף.

חזון איש, אמונה ובטחון, פ"ד אות טז

When a teacher admonishes a child using a coarse expression and enraged screaming regarding the wrong that the student committed, there is a mixture of good and bad. There may be a positive gain of admonishment as the student becomes aware of the wrongness of his transgression and resolves never to repeat it.

(On the other hand) there is a negative aspect to this; in that the student gets used to the coarseness and the impatience that he is receiving from his teacher, whom he sees using all of these as he admonishes him.

And watching a teacher behave provides a stronger lesson than learning Torah from him. and the student always mimics his Teachers.....

And most of the time, the admonishments are also deficient when they are accompanied by bad midos.

כאשר מיסר הרב את תלמידו
בביטוי גס וזעקת רוגז על העוול
אשר עשה,
מתערב כאן רע וטוב,
אם יש כאן תועלת תוכחה והחניך
מתעורר על חטאו וגומר בלבו
שלא לשנות חטא זה,
[לעומת זה] יש כאן ענין רע
שהחניך מתרגל בגסות ובקפדנות
המקבל מרבו שרואהו
משמש במגונות אלו בעת תוכחתו,
וגדול שמשו יותר מלמודה,
והתלמיד מחקה תמיד את רבותיו
ועל הרוב גם התוכחה לקויה
כשמתלווה עמה ממדות הלא טובות.



לקוטי שיחות חלק יז חג הפסח דף 74

It is understood from this that regarding to a child the welcoming “right hand” comes before the rejecting “left hand”

[and we see this clearly – that if we approach the child with the rejecting “left hand” first, we can completely push him away from learning]

**וואס פון דעם איז פארשטאנדיק
אז ביי א תינוק
דארף קומען דער “ימין מקרבת”
פארן “שמאל דוחה”**

**[און ווי מ'זעט במוחש – אז אויב
מ'זאל צוגיין צום תינוק
פריער מיט'ן “שמאל דוחה”
קען עס אים אינגאנצן
אָוועקשטופען פון לערנען].**

Approaches to SEL

- 1. *Explicit SEL skills instruction.*** Some programs provide explicit lesson plans with content and instruction designed specifically to promote social and emotional skills. These lessons typically focus on teaching skills that can be broadly applied to a variety of situations such as making friends, working cooperatively with others, coping with stress, making decisions about potentially risky behaviors, and resolving interpersonal conflicts.
- 2. *Integration with academic curriculum areas.*** Some programs embed the teaching of social and emotional skills in a core academic subject. For example, a program that integrates with English/language arts might use literature to promote perspective taking through character analysis, or it may ask students to identify alternative solutions or anticipate consequences of situations while reading.
- 3. *Teacher instructional practices.*** Some classroom-based programs focus on instructional processes, pedagogies, and management approaches to promote a positive classroom climate. These programs actively engage students in learning at the same time they support social and emotional development. These programs focus primarily on creating a positive classroom experience through pedagogical methods or classroom routines. These practices (e.g., authentic praise, involving students in decision making) support positive relationships among teachers and students and foster conditions for learning.

CASEL Guide 2013

Effective Social Emotional Learning Program

Preschool Programs

Al's Pals

HighScope Educational Approach for Preschool

I Can Problem Solve

The Incredible Years Series

PATHS

Peace Works: Peacemaking Skills for Little Kids

Tools of the Mind

Elementary School Programs

4Rs	Raising Healthy Children
Caring School Communities	RULER Approach
Competent Kids, Caring Communities	Resolving Conflict Creatively Program
I can Problem Solve	Responsive Classroom
The Incredible Years Series	Second Step
Michigan Model for Health	Social Decision Making/ Problem Solving Program
MindUP	Steps to Respect
Open Circle	Too Good for Violence
PATHS	Tribes Learning Communities
Positive Action	