DEEP RAVES

Developmental Ecological Ethical Practice for Moral Character and Ethical Knowhow in Educational and Growth Settings

Guidebook, Version 4

© 2021 Darcia Narvaez
University of Notre Dame
Notre Dame, IN 46556
dnarvaez@nd.edu

Professional Responsibilities. *How do we foster moral virtue in ourselves and our students/clients? How can we cultivate more peaceable moral identities? How do we help individuals develop at least an engagement ethic if not mindful morality, especially in a world of constant change?*
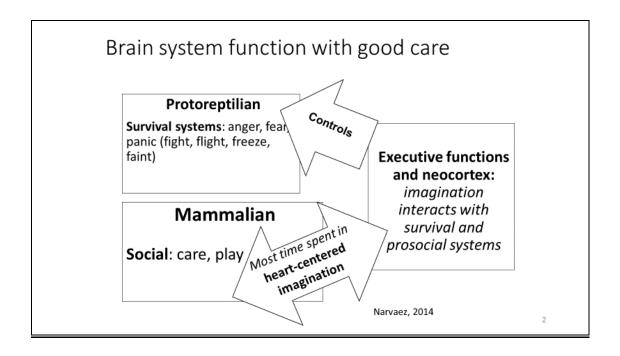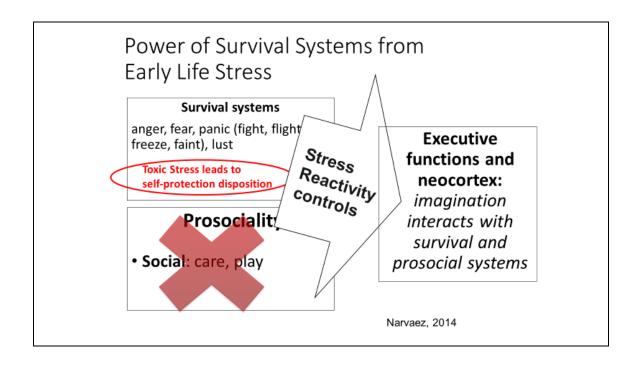
The Conditions of Children and Adults Today

Many children today arrive at school stressed, distressed and not ready to learn. Many of today's adults also experience extensive stress, undermining their potential.

The stress response is especially toxic in early life when other neurobiological systems are supposed to be setting their parameters. Too much stress during sensitive growth periods will lead to generalized inflammation, threat reactivity and a disposition towards social distrust and self-protection. Threat reactivity impairs openness and higher order thinking, making getting along challenging and learning difficult.
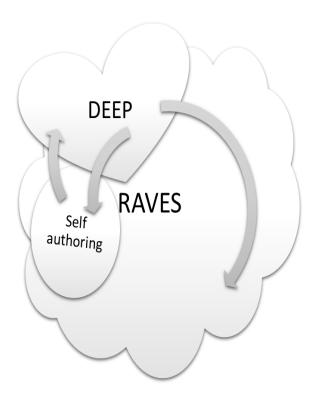
Stress actually "makes us stupid" (Robert Sapolsky, *Why Zebras Don't Get Ulcers*). Stress also makes us self-centered (Narvaez, 2014).

Evolved Nest experience influences brain function and sociality. The first diagram shows how the strata of the brain function with good early care (and no subsequent trauma). The second diagram shows how things can go wrong when early life is stressful (or with later trauma).

Brain system function with good care

Protoreptilian

Survival systems: anger, fear, panic (fight, flight, freeze, faint)

Controls

Executive functions and neocortex:
imagination interacts with survival and prosocial systems

Mammalian

Social: care, play

Most time spent in heart-centered imagination

Narvaez, 2014

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Power of Survival Systems from Early Life Stress

Survival systems

anger, fear, panic (fight, flight, freeze, faint), lust

Toxic Stress leads to self-protection disposition

Stress Reactivity controls

Executive functions and neocortex:
imagination interacts with survival and prosocial systems

Prosociality

• **Social**: care, play

Narvaez, 2014

What do we do when we did not have the best early life experience, or have experienced trauma? **We go DEEP.**

Developmental Ethical and Ecological Practice (DEEP)

A DEEP approach to self-authorship is *developmental* because it focuses on the development of skills, awareness, perception, and desires, and it starts where the individual is. It is *ethical* because it advocates virtue development, as represented in our moral heritages of engagement and communal imagination ethics, as a goal for the good life. It is *ecological* because it moves beyond what obviously affects an individual to include the broader community of humans but also other entities, as well as a sense of *being* in the flow of life. It is a *practice* both because it is a lifelong endeavor and it can be an individual or group mission or be part of mentored therapy. With the additions of the ethical and the ecological to traditional therapy, we may be better able to create societies and a planet that thrive. (from Narvaez, 2014)

Self-Authorship through
Developmental Ethical Ecological Practice (DEEP)

Listening and learning to be a gift

GOAL I. Practice self-calming
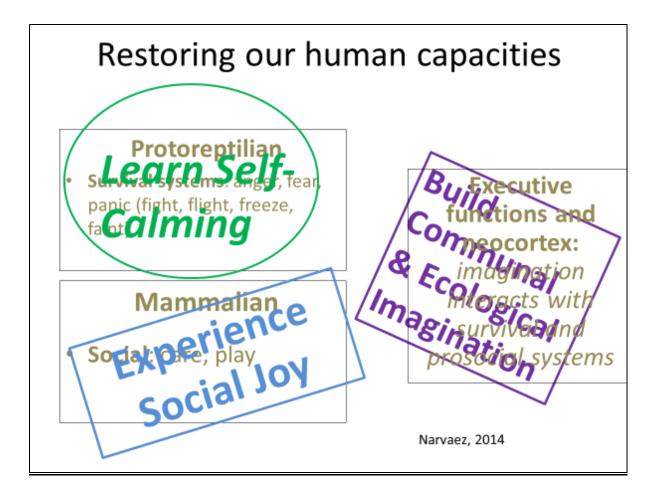
GOAL II. Grow sociality

GOAL IIIA. Expand communal imagination

GOAL IIIB. Expand ecological imagination

To heal ourselves, we address the different orientations of our neurobiology. DEEP takes on our self-development.

Restoring our human capacities

Protoreptilian
- Survival systems: anger, fear, panic (fight, flight, freeze, faint)

Learn Self-Calming

Mammalian
- Social: care, play

Experience Social Joy

Executive functions and neocortex: *imagination interacts with survival and prosocial systems*

Build Communal & Ecological Imagination

Narvaez, 2014

DEEP I. PRACTICE SELF-CALMING

A great deal of therapy focuses on techniques of self-healing under the direction of a trained mentor. Regardless of the type of therapy used, students/clients commonly need help with anxiety, mental obsession or self-beating. They can benefit from the following types of practices.

- **Learn healthful relaxation techniques.** There are many options but deep breathing six times changes metabolism and mood for the better (Kabat-Zinn, 1999). Being attention to body signals, such as a tightening jaw, can help students/clients learn when to practice relaxation.

- **Practice self-compassion**. There are many techniques, such as lovingkindness meditation that starts with the self and moves outward to others (Salzberg).

- **Slow down automatic reactions, reframe reactions through revised self-talk.**

- **Learn techniques to <u>catch and shift</u> attention and mindset.** In obsession, this includes shifting to the big picture (what does it matter in 50 or 500 years?). In depression, this includes shifting to the small picture—one day at a time.

- **Mindfulness** is a method for staying centered in the present, rather than torturing oneself with regrets or anxieties about the future (Langer, 1999). *Mindlessness* can lead to harmful outcomes.

- **Practice openness to the new instead of bracing against it** (Bougeault)

- **Staying focused on self-becoming**. Sometimes the therapist can model by asking a question that brings the client back to a focus on self-becoming (e.g., "is your anger more important than a peaceful death?").

- **Journaling** helps rid one of obsessive thoughts and shift attention to positive states, like gratitude.

EXERCISE DEEP I

a. What ways do you self-calm?

b. What do you do to quickly shift your attention or mindset when you are upset or obsessed?

c. What kinds or practices of self-shifting do you urge your students/clients to take up?

DEEP II. GROW SOCIALITY

The most important part of being human is our sociality. In industrialized nations, children often do not receive the companionship care they need to thrive and their full sociality is not developed.

- Too often, we operate from self-interested positions (left-brain dominance) or react to perceived status threat (reptilian brain dominance), due to upbringing or culture.

- Human higher morality is dominated by the **right brain**, which takes a holistic, connective orientation to life (see McGilchrist, 2009; Taylor, 2008).

    - Opening right brain emotion systems can occur through artistic, musical, and playful endeavors (Siegel, 1999). Playful activity is also a good way to learn to stay in the present moment(e.g., physical play, making up songs or stories).

    - Individuals can restore the soft emotions through self-awareness activities like paying attention to likes and dislikes, journaling, and spending more time doing things that bring joy.

How do we foster a "step to the right" (as neuroscientist, Jill Bolte Taylor, 2008, calls it)?

a. Expand your social self. Get to know people from different backgrounds.
b. Take up artistic, creative endeavors.
c. Join physical social play.
d. Enjoy bantering social play.
e. Learn silly humor with others. Belly laugh.

EXERCISE DEEP IIa

a. What ways do you nourish your social self?

b. What kinds of creative endeavors do you practice? How do they make you feel?

c. How do you check on your students'/clients' social support and growth?

d. How do you encourage your students/clients to develop their sociality?

What does a flourishing individual look like? We can take the list from Coyote Guide (Young et al., 2010) for the Eight Attributes of Connection:

1. **Quiet Mind**. Presence, unbridled creativity based on sensory integration. Access to one's unique genius.

2. **Inner Happiness**. Childlike glee.

3. **Vitality**. Abundance of electricity in the body.

4. **Unconditional Listening**. Capacity to catch the stories of others. Commitment to mentoring and "paying it forward."

5. **Empathy**. Respect for nature and connection with others.

6. **Authentic Helpfulness**. Personal gifts and vision activated. Initiative. Service to others.

7. **Fully Alive**. Awareness of the sacredness of life. A sense of awe, respect, and wonder.

8. **Love**. Compassion and forgiveness.

EXERCISE DEEP IIb

a. Identify places and times where you have a quiet mind.

b. When do you feel childlike glee? How can you increase those times/experiences?

c. Which do you encourage in your students/clients? How can you include more of these characteristics in your practice?

IIIa. EXPAND COMMUNAL IMAGINATION

A *Communal Imagination* **Ethic** combines right-brain sensibilities of wholeness and connection
with left-brain problem-solving skills

Ciarrochi, Kashdan, and Harris (2013) identified seven foundations of well-being:
- functional beliefs,
- mindfulness,
- perspective taking,
- values,
- experiential acceptance,
- behavioral control, and
- cognitive skill.

What's wrong with this list? It's a soloist universe, as if an individual lives and flourish alone. She
doesn't. We are relational and live in relational webs—always. Nourishing those webs in our
imaginations is critical for shaping our attitudes and behavior.

LINKING HEALING AND VIRTUE DEVELOPMENT TO LIFE

1. Link personal self-development work to the community
> Students/clients link their flourishing to that of their community
> Students/clients extend their healing to the needs of the local community
> Family members are involved in healing activities

2. Day to day, create prosocial niches for self and others
> Students/clients develop an engaged and purposeful life
> Students/clients learn a cooperation orientation (non-violent conflict resolution)
> Give people the benefit of the doubt and show compassion
> Encourage the 'higher self' in others through supportive comments

2. Promote global awareness
> Students/clients link their self-development to others around the world.
> Students/clients learn respect for outgroups
> Students/clients develop sociopolitical awareness of the world (systems, institutions,
> consequences)

EXERCISE DEEP IIIa

a. Go through the "Linking Healing and Virtue Development to Life" list and circle the ones you already integrate into your practice.

b. Put an asterisk beside the ones you would like to integrate into your practice. Then write below how you might do this.

c. Are there any other ways that you can help your students/clients extend their healing to the community, small and large?

IIIb. EXPAND ECOLOGICAL IMAGINATION

Why do Westerners typically have impoverished ecological imaginations? Neuroscientist Jill Bolke Taylor (*My Stroke of Insight*) received insight relevant to this question when she had a stroke in her left hemisphere. She spent several months recovering, spending her time in a very different orientation to life: she felt living energy around her and was not bogged down by the past or the future. This right hemisphere orientation matches up with the orientations of adults in the societies that provide the Evolved Nest (Narvaez, 2014), which fosters proper right hemisphere development in early life. Many Western societies no longer provide the evolved nest and undermine humanity's potential.

A fully developed humanity means having eco-inclusive empathy and reasoning capacities that are rooted in this base. It means that decisions and actions are made in light of future generations ("the seventh generation") as well as their impact on partners in the natural world.

LINKING HEALING AND VIRTUE DEVELOPMENT TO NATURE

> *Coyote Guide to Nature Connection* (Young et al., 2010) suggests many nature-connecting practices including:
>
> a. Develop a regular "Sit Spot" (sitting still in nature to observe and listen).
>
> b. Story of the Day: Return from your experience with nature
>   --to tell your story to somebody.
>   -- or journal on your own if no one can catch your story.

Ecological Attachment Practices you can take up and encourage students/clients to take up:

- **Foster ecological attachment**—a deep bond to the natural world and a deep sense that Nature will take care of you.
- **Learn to BE in the natural world**. Find the experiences that grab your heart.
- **Know your habitat**. Learn the ways of nature in your habitat, the changing of moods through the day, during different weather, over the seasons. Learn to really *live* in it, adopt it as your *place* and let it adopt you.
- **Relate to specific animals**, preferably wild.
- **Foster ego detachment and a small I-ego**. Right hemisphere development will shrink your self focus and allow you to adopt a Common-self perspective where you are one with and in the earth community.

Exercise IIIb.

a. Do you have a sit spot? If not, can you think of a place near your home that you might try?

b. When do you feel able to catch the stories of others?

c. What Ecological Attachment activities can you integrate into your life?

d. What Ecological Attachment activities can you integrate into your practice?

Notice the similarities between wisdom from Traditional Western sources and Primal Wisdom (our 99%):

Chart DEEP IIIb (from Narvaez, 2014)

	Primal Wisdom	Traditional Wisdom
Shared Properties	Wisdom exists beyond intellect Wisdom accesses other realms Humans have special responsibilities (co-creation)	
	Practice involves surrender to the energy realm Practice involves ego detachment	
	Wisdom is state-dependent Oneness in love Fear must be overcome	
Compassion	Towards all of natural world	Towards other people
Focus	All forms of life	Humanity
What is feared	Alienation from animal nature	Animal nature
Key behavior	Gift sharing is not optional	Hospitality (as a choice)

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EXERCISE DEEP IIIb.

Examine Chart DEEP IIIb.

a. Select one or two characteristics that you would like to include in your practice. How can you help your students/clients build their skills in these areas?

b. How can you help your students/clients build their connection to nature?

CLASSROOM PRACTICE

What can leaders do? Provide a *sustaining environment* that reconstitutes critical brain functions. Leaders can help their students/clients/students learn ways to calm themselves and self-regulation. They help them rebuild the social brain areas with socially pleasurable activities. They can help imaginations grow in prosocial ways—with the welfare of others in mind.

But how people generally learn and develop into wise, compassionate and ethical adults: with RAVES.

"BEST PRACTICE" GUIDANCE FOR LEADERS

WHY DO INDIVIDUALS ACT UNETHICALLY?
- Feel <u>uncared for</u> and like they don't belong (counter with caring relationship)
- Feel <u>incompetent</u> in the situation or with the task (counter with skill building)
- Feel <u>confined</u> without a choice (counter with choices)
- <u>Don't understand</u> what is required of them or have the wrong idea about it (be explicit)
- Lack the <u>self-regulation</u> the task requires (counter with coaching for self-command)

LEARNING THAT LASTS
- Observation and imitation
- Immersion and practice—for <u>intuition development</u> and <u>construction of understanding</u>
- Explicit instruction <u>while immersed</u>—for deliberative understanding

WHAT INSTRUCTION DOES NOT WORK AS WELL: Lectures; Memorizing inert facts

WHAT LEARNING CLIMATES ARE CONDUCIVE TO GROWING & FLOURISHING? Mentor discourse and practices:
- Emphasis on <u>mastery</u> (learning knowhow) rather than on performance (*looking* good)
- Emphasis on <u>caring community</u> (high expectations for kind and respectful behavior)

GENERAL ATTITUDES TO HAVE
- Assume the individual wants to be good.
- Help the individual meet their basic needs (purpose, self-actualization, understanding, trust, belonging, competence, autonomy)
- Preserve individual dignity (no shaming or demeaning)
- Find unique contributions of each individual

- Each person can learn, develop and change with the right support throughout life (*growth* mindset, not *fixed* mindset; Dweck, 2006)
- Leader-client partnership—guide individual till s/he can succeed on own
- Community partnership—students/clients help one another

Individuals today are typically not immersed in a society and activities that emphasize ethical development and do not receive the close guidance and supervision by elders throughout life which is needed for ethical cultivation. **A more DELIBERATIVE approach to moral character development is advocated.** The RAVE Model provides a model for intentional ethical development.

How do individuals grow into wise, ethically agile adults with high ethical quotients (EthQ)?

RAVES:

Relationships
(secure attachment, positive social climate, community support)

Apprenticeship context
(coached practice)

Virtuous Models
(guiding narratives, role models)

Ethical skill development
(ethical sensitivity, judgment, focus, action)

Self authorship
(client independence, autonomy)

(Narvaez, 2006; 2007; 2008)

RAVES: *Five Principles for Growing Virtue*

Relationships. Secure attachment relationships (social trust and interdependence built through emotional presence, verbal/nonverbal/emotion/cognitive consistency) are fundamental to a good life. Mentors can seek to establish a secure relationship with each client. For an individual to be open to ongoing experience, their needs and individuality need to be acknowledged and taken into account. The responsive mentor expresses openness to mutual influence and models 'unconditional positive regard' (Rogers, 1983) for the client's "becoming" a prosocial member of the community. In such a relationship, the client can thrive as a person and as a client. Caring community learning environments provide the support students/clients need for achievement and prosocial behavior (Battistich, 2008). A sustaining climate offers a caring, mastery-learning environment but also fosters human potential through intentional guidance for purposeful, democratic participation (see Narvaez, 2011) where students/clients care for one another's welfare (Power & Higgins–D'Alessandro, 2008). Development occurs in a context of supportive relations that include the wider community. Mentors and educators can revive the ecological system of support. Reinvigorating and coordinating the client's network of support among family, community, and neighborhood institutions means that mentors align goals to build assets and foster flourishing in the client and neighborhood (Lerner et al., 2003).

Apprenticeship. When mentors view students/clients with a growth mindset (instead of a fixed mindset; Dweck, 2006), they realize that students/clients can grow and change but often require structured guidance to foster development in a host of skills needed to live a good life (Lave, 1988). This takes modeling and coached practice along with immersion in experience for developing well-educated intuition (Hogarth, 2001). Mentors provide deliberate, intentional instruction, which is required to foster ethical problem-solving skills, including both social and emotional learning (Elias et al., 2008). The Minnesota Community Voices and Character Education project (Narvaez et al., 2004) identified sets of ethical skills that can be taught in public schools using a novice-to-expert instructional approach.

Virtuous Models. Ethical development is about learning for life (Dewey, 1938). The kind of life that is considered virtuous is conveyed though the culture (shared practices and beliefs) in which a client is immersed. The narratives and stories, practices and expectations of a community implicitly guide students/clients' development. Children and youth learn, practice and apply the ethical competencies considered important by community adults and elders. Indigenous cultures around the world value in particular generosity, self-control and respect for humans and nonhumans.

Ethical Expertise. Ethical skills are developed through a novice-to-expert pedagogy in the apprenticeship context until the individual is able to self-author. Ethical sensitivity, judgment, focus and action involve sets of skills that can be intentionally cultivated in learning environments.

Self Authorship. Autonomy is a fundamental characteristic of intellectual and moral maturity (Piaget, 1932) and is particularly important for moral/ethical functioning (Narvaez, 2011). Moral self-authorship capacities include capacities like moral self-monitoring (am I taking all sides into account in making my decision?) and moral self-reflection (does this action align with my moral

identity?). Those with good self-monitoring are able, for example, to change strategies when a particular course of action is not working, whether working a math problem or an ethical problem.

The "R" in RAVES: <u>Relationships</u>

A. Establish a secure, caring relationship with the individual.

First, it is vital to establish a caring relationship with the client, one that fosters a secure attachment (Siegel, 1999). Although one can learn from insecure relationships, the purpose in therapy is to provide an "immersion in care" that the client may have lacked in family life. A caring relationship can release or build up the emotion systems that lead to mindful morality. Marinating the mind in emotional support and encouragement (and the hormones that go with them) is the first step towards modifying old ways into new, or helping the individual grow and change. Sometimes (e.g., crisis situations), a supportive relationship means providing a shoulder to cry on.

The therapist, provides a "holding environment" of emotional security that was missed in early life. Immersion in a responsive, caring relationship can "retrain" the attachment system. Secure attachment is mediated by "emotionally involving, elaborative, and contingent communication with others" (Siegel, 1999, p. 97). "Earned secure/autonomous attachment" occurs when an individual with insecure or poor attachment from early life relearns to attach through a close friend, partner or therapist.

Every person is different and individual. The mentor shows respect by tuning in to the needs of the individual and showing care in a way that honors the individual's culture and preferences.

What does caring look like?

Chart R-1

BEING WITH means	**CHERISHING, DELIGHTING IN**

•Emotionally engaged:
    •Commitment to being in the moment
    •Unconditional personal regard
    •Deep respect
•Feeling empathy:
    •Feeling with the other
    •Develop understanding
    •Compassionate, active listening
•Abiding:
    • Self is set aside
    • Focused on "us"
    • Trustworthiness
	•Nurturing:
	    •Customized caring
	    •Positive parenting-like
	    •Forgiving
	•Evocative:
	    •Call forth best self
	    •Call forth uniqueness
	    •Flourishing
	•Playful:
	    •Spontaneous
	    •Positive humor
	    •Child like

RESPONSIVE	**Attend to BASIC NEEDS**

•Serving
    •Giving of self
    •Receptivity (Noddings, 2002)
•Demanding
    •High expectations
    •Accountability
•Sharing
    •Self transparency
    •Self as model
	• Belonging (caring relationships)
	• Understanding (meaning)
	• Control (choice, autonomy)
	• Self enhancement (self actualization)
	• Trust (supportive community)
	• Autonomy

EXERCISE R-1

a. Think of one of a supportive relationship in your life. What makes it special?

b. How can you provide a similar experience for your students/clients?

c. What are the obstacles?

d. In chart R-1, circle the characteristics of the supportive relationship you identified earlier. What do you notice? Share with a partner.

B. Establish a sustaining community of caring relationships.

A general climate of support usually involves more than a pair of people but here refers to the culture that the therapist brings to the situation. This includes the expectations for growth and ethical excellence and efforts towards change. Climate also refers to the therapeutic practices that foster these endeavors. Does the v expect the client to grow in a positive direction? Does the therapist expect efforts towards chance to be beneficial? Does the therapist express patience as the client attempts new forms of being and expression? A supportive climate provides affirmative answers to questions like these. Sometimes a supportive climate is one that challenges the client to remember his or her ethical responsibilities (e.g., to talk to an estranged family member before death).

Within the group, mentors facilitate several aspects important for fostering growth:

1. CLIENT MOTIVATION

- Allow client autonomy (provide self-direction, build self-efficacy and self regulation)
- Encourage client interaction (promote collaboration, provide opportunities for helping others, encourage ownership of the group activities)
- Meet needs of students/clients (emotional, psychological, social, curiosity)

2. COMMUNITY FELLOWSHIP

- Promote group solidarity/diversity (emphasize unity, common good, connectedness)
- Facilitate client social interaction (provide training in social skills, collaboration, helpfulness)
- Establish trust (treat students/clients with respect and expect the same, build a group narrative—"our story")
- Create nurturing leadership (encourage and guide client leadership, distribute expertise among students/clients, recognize and accommodate diversity when appropriate)

3. HUMAN POTENTIAL

- Nurture creativity (help students/clients develop strategies and tools for creativity)
- Create a supportive physical structure ([to the degree made possible by finances and opportunity] give students/clients choices in work setting, promote an aesthetic environment, provide a comfortable environment)

4. DEMOCRATIC ORGANIZATION

- Open governance (allow shared decision making and shared leadership)
- Open communication channels (set up grievance procedures, due process, open discussions)
- Implement helpful infrastructure (promote autonomy, longterm spinoff groups, coaching)
- Promote community building (encourage shared norms, shared values, authenticity)

EXERCISE R-3.

a. Think of a group that you love(d) to be part of. What were its characteristics? Go through the lists above and mark those you experienced in that group.

b. Would you add any other characteristics that are not in the list?

c. Select two that you can help your students/clients with. How could you do that?

The "A" in RAVES: <u>Apprenticeship</u>
Establish an apprenticeship context of modeling and guidance.

An apprenticeship model is more intentionally directive than just establishing a secure relationship and supportive group climate. Apprenticeship is how people learn best: with immersion in experience accompanied by a mentor who guides attention and perception, and offers explanation when needed (Bransford, Brown and Cocking, 1999), or an apprenticeship model (Rogoff, 1990). Mentors guide their changes through these four levels of novice-to-expert transformation.

LEVEL 1: IMMERSION IN EXAMPLES AND OPPORTUNITIES
Attend to the big picture. Learn to recognize basic patterns (identification knowledge)

The client develops a sense of 'the big picture' in an embodied manner. Here, the therapist draws attention to examples of the skill or orientation to be learned, demonstrating how it is practiced and honed. So for example, if the topic is relaxation, then different ways to relax are demonstrated and discussed.

LEVEL 2: ATTENTION TO FACTS AND SKILLS
Focus on detail and prototypical examples, Build knowledge (elaboration knowledge)

The therapist helps the client learn to make distinctions within the domain. The client might learn how relaxation can be triggered with deep breathing, by focusing on positive emotion, or by touch from a loved one. Skills are gradually acquired through motivated, focused attention. Different skills are practiced until they become second nature.

LEVEL 3: PRACTICE PROCEDURES
Set goals, Plan steps of problem solving, Practice skills (planning knowledge)

The mentor coaches the client and allows the client to try out many skills and ideas throughout the domain to build an understanding of how these relate and how best to solve problems in the domain Skills are developed through practice and exploration. In terms of learning to relax, this might include paying attention to particular types of body tension and applying appropriate relaxation techniques or learning to recognize a tight jaw at different times during the day.

LEVEL 4: INTEGRATE KNOWLEDGE AND PROCEDURES
Execute plans, Solve problems (execution knowledge)

The client applies and integrates skills across many situations. The client learns how to take the steps in solving complex domain problems. The client finds numerous mentors and/or seeks out information to continue building concepts and skills. For relaxation skills, this involves learning to use different relaxation techniques, for example, at work with the boss, at home with the children, or during commuting. They might consult with family members about ways the family can feel more relaxed together.

EXERCISE A-1.

a. Think of an expertise you have. How did you learn it?

b. Think of the four levels of expertise development and identify your experience within them.

Immersion

Attention

Practice

Integration

The "V" in RAVES: Virtuous Narratives, Models and Expectations

Models for Virtue

What specific virtues are emphasized in the client's community? Which are illustrated concretely and practiced? For example, in most indigenous, first-nation communities, the virtues most emphasized are generosity, self-control and respect for all life. Children are immersed in a community whereby they
- hear about the importance of the virtue
- have active, full body experiences of the virtue with others
- find pleasure from the virtuous behavior

Examples, Guidance and Practice of Virtue: The Power of Stories

Elders pass on the stories of the community. In doing so, it's important that adults understand that their own characters are "under construction" by the activities they pursue and by how they use imagination, and by how they treat, advise the younger generations.

a. Stories shape what we believe about ourselves and the world. They guide our actions. We have ***personal narratives*** that are build into our neurobiological structures.

And we all learn whom they can/should become from the stories our community emphasizes, our ***cultural narratives***.

Sometimes these narratives are harmful to the individual, community or to other communities. Therefore, it is good to review the internalized stories, the community's beliefs, to make sure they fit into an open, compassionate worldview.

b. Community rituals. Community rituals provide ways for individuals to learn and internalize the values and virtues of their community.

EXERCISE V-1.

a. Think of a story that guides your life today (or in the past). It can be a story of origin, struggle or purpose of yours or your family's. What virtue does/did it encourage you to develop?

b. Think of a virtuous mentor in your life. What did they inspire you to do?

c. Identify a story in your community that is intended to guide virtuous behavior?

d. How does your community ritualize the virtue(s) of that story? What practices emphasize the virtue?

The "E" in RAVES: Ethical Skills

WHAT CAN THERAPISTS DO TO CULTIVATE ETHICAL SKILLS? Model, emphasize, discuss the ethical skills required for ethical behavior: ethical sensitivity, ethical judgment, ethical focus and ethical action.

ETHICAL BEHAVIOR
requires skills in these four areas

ETHICAL SENSITIVITY: *NOTICE!*
Involves picking up on the cues related to
ethical decision making and behavior;
Interpreting the situation according to who is involved,
what actions could be taken, what possible reactions
and outcomes might ensue.
Exemplar: John Muir, Mother Teresa, Mr. (Fred) Rogers

ETHICAL JUDGMENT: *THINK!*
Involves reasoning about the possible actions in the situation
and judging which action is most ethical.
Exemplar: Barry Commoner, Kofi Annan, Martha Nussbaum

ETHICAL MOTIVATION: *AIM!*
Involves prioritizing the ethical action over other goals and needs
(either in the particular situation, or as a habit).
Exemplar: Jesus, Jane Addams, Nelson Mandela, Janus Korczak, Village Le Chambon

ETHICAL ACTION: *ACT!*
Involves implementing the ethical action by knowing how to do so
and following through despite hardship.
Exemplar: Gandhi, Dag Hammarskjöld, Martin Luther King, Jr., Rosa Parks,
Amytaya Sen

FOR MORAL CHARACTER & ETHICAL KNOWHOW

List of Suggested Ethical Skills*

DIRECTIONS: Consider individual or groups of students/clients, writing "high" or "low" skill level. Then use this in planning intervention. Subskills are listed in Appendix A and can be rated individually.

ETHICAL SENSITIVITY	Client Skill (high/low)	ETHICAL REASONING	Client Skill (high/low)
Understand emotional expression		Understand ethical problems	
Take the perspectives of others		Using codes & identifying judgment criteria	
Connecting to others		Reasoning critically	
Responding to diversity		Reasoning ethically	
Controlling social bias		Understand consequences	
Interpret situations		Reflect on process and outcome	
Communicate well		Coping and resiliency	
ETHICAL FOCUS		**ETHICAL ACTION**	
Respecting others		Resolving conflicts and problems	
Cultivate conscience		Assert respectfully	
Help others		Taking initiative as a leader	
Being a community member		Planning to implement decisions	
Finding meaning in life		Cultivate courage	
Valuing traditions & institutions		Persevering	
Developing ethical identity & integrity		Working hard	

* from the Minnesota Community Voices and Character Education Project (Anderson et al., 2004; Narvaez et al., 2004).

30 Things Mentors Can Do to
Enhance Students/Clients' Ethical Quotients

Here are some ideas for ethical skill development that can be carried out throughout the school day.

ETHICAL SENSITIVITY

Noticing needs, responding with compassion and ethical imagination

1. Foster Compassion (highest value in all major religions; the motive behind moral courage)
- Develop heart feelings
- Highlight human needs
- Take the perspectives of others
- Maintain altruism focus throughout day ("How can I/we make things better?")
- Point out the bias of expectations (my culture, your culture)
- Broaden perspectives with exposure to different points of view

2. Build Emotional Awareness and Regulation Skills
- Accept the range of human emotion
- Practice respectful emotional expression
- Manage negative emotions (e.g., when angry I count to 10)

ETHICAL REASONING

Reasoning about the possible actions in the situation and judging which action is most ethical

3. Practice Decision Making
- Think out loud (mentor models ethical decision making)
- Make decisions together as a class
- Practice reflecting on the decision making process

4. Reason Ethically
- Discuss and practice ethical reasoning about choices (Is this fair/just for everyone? Is this kind?)
- Highlight consequences of choices
- Infuse optimism, gratitude, and graciousness in reasoning

ETHICAL FOCUS

Identifying and prioritizing the ethical

5. Highlight Values
- Understand the family values that one has implicitly
- Develop classroom values together
- Nurture attachments to people not things (delight in one another)
- Teach media literacy and control over media
- Encourage counter-consumerist values
- Develop reverence, wonder, awe and gratitude

6. Highlight Citizenship
- Practice community building in the group
- Design traditions /rituals as a group
- Practice environmental stewardship

ETHICAL ACTION

Implement ethical action by knowing how to do so and following through no matter what

7. Take Action for Others
- Plan creatively to help others
- Practice assertiveness for others (e.g., how to stand up to a bully)
- Adopt leadership roles in helping others

8. Practice Resiliency
- Practice perseverance
- Practice centering oneself (e.g., deep breathing, focus on the Divine)
- Practice non-violent conflict resolution, including making amends

EXERCISE E-1.

a. In "30 Things Mentors Can Do," circle the ones that you are doing. What do you notice?

b. Put an asterisk by the ones you would like to include in your practice. Below, list things you can
do to include them.

The "S" in RAVES: <u>Self-Authorship</u>

Virtuous individuals must be autonomous enough to monitor their behavior and choices. Once developed, virtues must be maintained through the selection of appropriate friends, activities and environments (Aristotle, 1988). For compassionate ethics, individuals must choose environments that foster prosocial intuitions (Hogarth, 2000).

Self-development can begin with a therapist but continues afterward throughout life. DEEP provides a structure for ***fostering a good life for self and others***.

Humans are highly malleable (more so earlier in life) and really are more "human *becomings*" than "human *beings*." Living is a matter of creating our bio-social selves: growing neurons and their connections, developing schemas for perception and action, turning genes on or off.

Modern life has given skills and tools we can use to self-author, including a sense of responsibility for our own self-development, and the ability to leave former practices and adopt new ones. One can:
- Foster a growth mindset instead of fixed mindset (Dweck)
    - Personality and morality are not fixed but can develop
- Realize brain/personality PLASTICITY and the power of SELF-AUTHORSHIP
- Activities (Siegel, Rossi) turn genes on and off, build neuronal connections and awaken the right brain

Wisdom development is about altering our attention and perception. There are two basic forms of attention. The Western world emphasizes left-hemisphere directed (FOCUSED) attention and has typically neglected right –hemisphere directed (RECEPTIVE, OPEN, CREATIVE). Both are needed for living wisely and sustainably. Focused attention is more verbal so it tends to dominate but it is also more narrow and limited in awareness. The goal is to develop all capacities and use them wisely.

FOCUSED	RECEPTIVE, OPEN, CREATIVE
Logical	Intuitive
Sequential	Random
Rational	Holistic
Analytical	Synthesizing
Objective	Subjective
Looks at parts	Perceives wholes

We can self-author ourselves to new ways of being by practicing receptive attention: **openness towards others**, an attitude of **self-growth and development**, and an attitude of **compassion towards others**.

List of Suggested Ecological Ethical Skills*

DIRECTIONS: Consider individual or groups of students/clients, writing "high" or "low" skill level. Then use this in planning intervention. Subskills are listed in Appendix A and can be rated individually.

ETHICAL SENSITIVITY	Client Skill (high/low)	ETHICAL JUDGMENT	Client Skill (high/low)
Understand emotional expression in the natural world		Understand ethical problems in natural world	
Take the perspectives of entities in Nature		Use natural laws as codes	
Connect to others entities in Nature		Reason critically about human pitfalls (words, delusions)	
Respect diversity and interrelations in Nature		Reason ethically "multiperspectivally," from the viewpoints of entities in Nature	
Control human biases (e.g., sense of human superiority)		Understand consequences for natural world	
Interpret situations with Nature's entities in mind		Reflect on process and outcome for all of Nature	
Be receptive to communications from all entities in the natural world		Foster self resiliency by taking charge of fear	
ETHICAL FOCUS		**ETHICAL ACTION**	
Respect natural world entities		Resolve conflicts and problems with the welfare of Nature in mind	
Cultivate conscientiousness for reciprocity with Nature		Assert respectfully against fear	
Follow the Honorable Harvest		Take initiative as a leader with one's partners in the natural world	
Act like a community member, part of the common self		Plan and implement decisions with Nature in mind	
Find meaning in the common self		Cultivate courage/fearlessness (love) as a member of the natural world	
Value nature's laws and traditions and institutions that respect Nature		Persevere in love (against fear)	
Develop ecological ethical identity and wisdom		Work hard at self-development	

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APPENDIX A: Four Processes, Sample Skills and Subskills

ETHICAL SENSITIVITY

ES-1: Understand Emotional Expression
    Identify and express emotions
    Finetune your emotions/sources of info
    Manage anger and aggression

ES-2: Take the Perspectives of Others
    Take an alternative perspective
    Take a cultural perspective
    Take a justice perspective

ES-3: Connecting to Others
    Relate to others
    Show Care
    Be a Friend

ES-4: Responding to diversity
    Work with group and individual
    differences
    Perceive diversity
    Become multicultural

ES-5: Controlling Social Bias
    Diagnose bias
    Overcome bias/Catch stereotyping &
    overcome automatic responses
    Nurture Tolerance

ES-6: Interpreting situations
    Determine what is happening
    Perceive morality
    Respond creatively (Use your imagination,
    make connections)

ES-7: Communicate Well
        Speaking and listening
        Communicate non-verbally and
        alternatively
        Monitor communication

ETHICAL JUDGMENT

EJ-1: Understanding Ethical Problems
Gathering information
Categorizing problems
Analyzing ethical problems

EJ-2: Using Codes and Identifying Judgment Criteria
Characterizing codes
Discerning code application
Judging code validity

EJ-3: Reasoning generally
Use sound reasoning/Avoid reasoning pitfalls
Make scientific method intuitive/Get feedback
Monitoring reasoning

EJ-4: Reasoning ethically
Judging perspectives
Reason about standards and ideals
Reason about actions & outcomes

EJ-5: Understand consequences
Choose your environments
Predicting consequences
Responding to consequences

EJ-6: Reflect on the Process and Outcome
Reasoning about means and ends
Making right choices
Re-designing the process

EJ-7: Coping
Apply positive reasoning
Managing disappointment & failure
Developing resilience

ETHICAL FOCUS

EM-1: Respecting Others
Be civil and courteous/Act thoughtfully
Be non-violent
Show reverence

EM-2: Cultivate Conscience
Self command
Manage influence & power
Be honorable

EM-3: Act Responsibly
Meet obligations
Be a good steward
Be a global citizen

EM-4: Be A Community Member
Cooperate
Share resources
Cultivate wisdom

EM-5: Finding Meaning in Life
Center yourself
Cultivate commitment
Cultivate wonder

EM-6: Valuing Traditions and Institutions
Identify and value traditions
Understand social structures
Practice democracy

EM-7: Develop Ethical Identity & Integrity
Choose good values
Build your Identity
Reach for Your Potential

ETHICAL ACTION (Striving, Perseverance, Implementation)

EA-1: Resolving Conflicts and Problems
Solve interpersonal problems
Negotiate
Make amends

EA-2: Assert Respectfully
Attend to human needs
Build assertiveness skills
Use rhetoric respectfully

EA-3: Taking Initiative as a Leader
Be a leader
Take initiative for and with others
Mentor others

EA-4: Implementing Decisions
Thinking strategically
Implement successfully
Determine resource use

EA-5: Cultivate Courage
Manage fear
Stand up under pressure
Managing change and uncertainty

EA-6: Persevering
Be steadfast
Overcome obstacles
Build competence

EA-7: Work Hard
Set reachable goals
Manage time
Take charge of your life

APPENDIX B: Evolved Development Niche History

This questionnaire involves questions that refer to the Evolved Developmental Niche (EDN), the parenting practices that evolved to match up with the maturational schedule of young children for optimal normal development (Hewlett & Lamb, 2005; Konner, 2010; Narvaez, Panksepp et al., 2013).

DIRECTIONS. When answering the following questions please think of your childhood, your experience growing up (the years before age 18).

Note: "Parent/guardian," refers to anyone who took care of you like a mother or father.

1. How often did you do things together as a family outside the home (e.g., going to religious services, shows, community events, visiting parks, traveling)?

Very little or not at all	A little	A moderate amount	Quite a lot	Very much
1	2	3	4	5

2. How often did you do things together as a family at home (e.g., eating together, doing chores together, playing)?

Very little or not at all	A little	A moderate amount	Quite a lot	Very much
1	2	3	4	5

3. How often were you affectionately touched, kissed, or hugged by at least one of your parents or guardians?

Very little or not at all	A little	A moderate amount	Quite a lot	Very much
1	2	3	4	5

4. Did you ever receive corporal punishment from a parent or guardian (e.g., hit, spanked, slapped, pinched)?

Very little or not at all	A little	A moderate amount	Quite a lot	Very much
5	4	3	2	1

5. Were you ever emotionally punished by a parent or guardian (e.g., demeaned, screamed at, humiliated in public)?

Very little or not at all	A little	A moderate amount	Quite a lot	Very much
5	4	3	2	1

6. How much did you participate in activities directed by adults (e.g., organized sports, clubs, scouting, music/dance lessons, etc.)?

Very little or not at all	A little	A moderate amount	Quite a lot	Very much
1	2	3	4	5

PAGE 1 TOTAL POINTS_____

7. How much did you play freely (play organized by the children; not in organized activities) with other children OUTSIDE?

Very little or not at all	A little	A moderate amount	Quite a lot	Very much
1	2	3	4	5

8. How much did you play freely (play organized by the children; not in organized activities) with other children INSIDE?

Very little or not at all	A little	A moderate amount	Quite a lot	Very much
1	2	3	4	5

9. Were you breastfed?

Yes	No	I don't know
2	1	0

8a. If Yes, for how long? (we can include "don't know" as a response category)

	6-12 months	12-24 months	over 24 months
Add	1	2	3

10a. IF MALE: Were you circumcised as a child? Yes No   *If Yes:* ***Subtract 3 points***

11. Overall, was your childhood a happy one?

Very little or not at all	A little	A moderate amount	Quite a lot	Very much
1	2	3	4	5

12. How much support and affection did you receive in your childhood?

Very little or not at all	A little	A moderate amount	Quite a lot	Very much
1	2	3	4	5

13. How responsive were your parents or caregivers to your needs?

Very little or not at all	A little	A moderate amount	Quite a lot	Very much
1	2	3	4	5

PAGE 2 TOTAL POINTS_____

Please cite the Evolved Development Niche-History measure:

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14. Past Home Climate

Directions: **IN YOUR FAMILY HOME WHEN YOU WERE A CHILD, please rate the emotion sets according to <u>how frequently you felt them</u>**

	Don't recall	Very little or not at all	A little	A moderate amount	Quite a lot	Very much
GRIEF (Downhearted, Sad, or Lonely)	0	5	4	3	2	1
HUMILIATION (Humiliated, Demeaned, or Shamed)	0	5	4	3	2	1
GUILT (Ashamed, Guilty, or Blameworthy)	0	5	4	3	2	1
FEAR (Dread, Tense, Nervous, or Scared)	0	5	4	3	2	1
ANGER (Angry, Hostile, Irritable, or Scornful)	0	5	4	3	2	1
NUMBNESS (Apathetic, Numb, Passive, or Shut Down)	0	5	4	3	2	1
JOY (Excited, Happy, Jovial, or Lively)	0	1	2	3	4	5
EXPANSIVE (Open, Playful, or Creative)	0	1	2	3	4	5
SELF-ASSURED (Proud, Confident, or Fearless)	0	1	2	3	4	5
SERENE (Calm, Relaxed, or at Ease)	0	1	2	3	4	5

PAGE 3 TOTAL POINTS_____

*PAGE 1 TOTAL POINTS*_____

*PAGE 2 TOTAL POINTS*_____

OVERALL TOTAL POINTS_____