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Chapter 1

Defining the Child's Curriculum, and its role in the life of the community

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Abstract

We have invited people with experience in fields related to early child development, education and care to clarify issues of universal importance for the well-being and prosperity of human worlds. They appreciate that every child is born with a human nature for a life of learning, one that that seeks meaning for a curious self, and that needs to belong in a community of friendships with its culture of arts and techniques. We have to deal with the difficulties that children and their families encounter when struggling to live in a society of intense demands, or in deprivation or poverty. Or when the administration and politics of an ambitious social government in a prosperous community are principally concerned with how invention makes money and luxurious habitations and possessions. Evidence presented here demonstrates leadership to address and support the creative abilities of all children in their early years, and ~~that~~ recognizes the importance of these for development of healthy, cooperative and self-confident citizens in a rich and peaceful world, can benefit both social well-being and health, and economic productivity.

Evidence presented here demonstrates forms of leadership that address and support the creative abilities of all children in their early years. Such leadership also recognizes that creativity in childhood is essential to the development of healthy, cooperative and self-confident citizens in a rich and peaceful world and can bring mutual benefit to social well-being, health and economic productivity.

Keywords

innate affections, active bodies, curiosity for learning, joy in companionship, kind teachers, a vital community, enlightened ECEC policy, Scotland's experience

From being a person-in-relations to sharing in the knowledge and skills of a culture with its customs and laws

We share the philosopher John Macmurray's understanding of *The Field of the Personal* -- his conviction that all experience comes from the 'self as a purposeful agent', and that all achievements of our societies come from 'persons in relations', acting and working together. These same ideas are expressed passionately in the philosophy of Martin Buber, who places the relational and affectionate (the 'first word', *I-Thou*), before the objective and rational appreciation of things (by *I-It*).

Guided by inspiring educators like Friedrich Froebel, we are particularly concerned with the needs of the young child, hopefully growing from infancy in intimate trust with an affectionate and playful family into an active participant in a collaborative social world, seeking the supportive company of teachers who welcome the strengths of early years. We learn from the findings of Clyde Hertzman, a doctor concerned with public health, and his collaborators of the consequences, though all stages of a person's life, of poor support in this "biological embedding" of the human spirit (Hertzmann 2000, 2013; Heymann, Hertzman, Barer and Evans 2006). Anglea Kurth and Darcia Narvaez in Chapter 6 identify the same environment as the "evolved developmental niche" for a moral development, and which Ingela Naumann in Chapter 13 concludes must be the moral and practical foundation for just policies of Early Childhood Education and Care of ambitious modern states competing in a global economy. There is need to protect the spirit of the child in a hostile world (Arnold, 2014).

Young children's need is not just an environment that supports strong growth of their individual abilities. They play their part in the vitality of the human Social Engagement System (Porges and Daniel, 2017) which guides the well-being and confidence of the whole community. Chapter 9 by Alan Sinclair and Tam Baillie relate ECEC policies to declarations of Children's Rights, and to what is happening in Scotland now. The primary source of 'the wealth of nations' is playful invention of young children in trustful relations with companions in affectionate understanding, at home with the family and in places provided for care and education. There are great inequalities in provision for the right to this shared life in early years that must be addressed by political will and

ambition if society is to benefit and improve its efficiencies in health and well-being, together with its wealth.

In Chapter 12, Aline-Wendy Dunlop, of the School of Education at the University of Strathclyde, and Scottish Coordinator Pedagogies of Educational Transitions Project (POET), considers the care and education of young children in Scotland over time, drawing from Enlightenment thinking through to the present time. ~~reviews provisions in Scotland for the care and education of children before school over the past three centuries, since~~ She emphasises that, "relationships and interactions with others form the natural core of children's experience and shape their futures. The ways in which children step in and out of the world outside the family, forming new relationships with people, places and in their thinking, is the substance of any child's curriculum." : sentiments in keeping with the master of the Scottish Enlightenment, Frances Hutcheson, who defined 'innate sympathy' as the foundation for human moral and intellectual achievements.

Scottish early humanist thinking, and the work of four universities, St Andrews, Glasgow, Aberdeen, and Edinburgh, established in the 15th and 16th centuries, can guide us in a transformed world ambitious in new technologies and the accumulation of wealth through trade. We need to foster the natural agency of the young child, with a focus on the support of a shared sense of well-being in relational pedagogies. Aline-Wendy calls this 'the Child's Gift' to educational policy and practice. To understand this primary stage of education in cultural knowledge and skills a multidisciplinary approach is essential, and one that respects the wisdom of the past in planning for the future. That is what we have invited our authors to achieve.

Education, how to bridge between the spirit of a child and ambitious policies of state rule

This is both a difficult and a promising moment in the history of early education, with animated debate about plans to reform and regulate teaching practice, taking note of a changing science of the living human mind with its *autopoetic*, 'self-making', powers and *consensual* or collaborative creativity (Maturana et al. 1995), its playfulness, not just its ability to learn new skills and symbols.

At the same time there are great elaborations of the artificial environments we inhabit, with powerful tools for communication and for storing of knowledge, and new machines for representing facts and methods of using them. These changes bring both new freedoms and new rules of collaboration, which may become restricted to benefit a few in positions of power.

Traditional communities and their adaptations are being dismantled and blended by migration, separating family members and placing them in different, unfamiliar worlds. Intimacy of work and understanding is changed, and traditional values are questioned. In consequence the inborn powers of the human spirit for mastery of experience and cooperation in enterprises are both given more responsibility and frequently overlooked. We have to investigate carefully what can be developed to benefit learning of new ways of life in modern cultures, and what must be preserved for the sake of well-being of young children, for their intuitive intelligence, and for self-confidence in a life time of growth in understanding. We endorse the opinion of the New Zealand Ministry of Education quoted by Sally Peters, Keryn Davis and Ruta McKenzie in Chapter 16

"As global citizens in a rapidly changing and increasingly connected world, children need to be adaptive, creative and resilient. They need to 'learn how to learn' so that they can engage with new contexts, opportunities and challenges with optimism and resourcefulness." (Ministry of Education 2017, p.7).

Accepting the innocent curiosity and affection of the story-telling child

Early Childhood has become an important field of research in its own right. It should be – for we have all travelled and remembered those early years – personally as adventurous children, as Chris Miles reminds us in Chapter 5, or participating with them intimately as parents, and as practitioners and carers ... or as grandparents.

“There is no more joyful time. What a delight when visiting grandchildren staying for a week are asked “What shall we do today?” and then to hear the possibilities, the stories, the “tell us about you when you were little”, the memories of their parents and the long drawn out days of playing, imagining, inventing, scripting each other’s adventures. This time of making dressing up clothes – clowns, pirates, wizards and knights - led to a wonderful circus show with a sharing of roles and a very admiring family audience.”

This spirit of the young child lifts us and takes us into new possibilities and new life stories. Early childhood serves a wealth of enthusiasm for the family and community well before school, and this enthusiasm carries into school, but there often schools’ strong emphasis on classroom learning and achieving a list of learning objectives depresses the child’s spirit of curiosity and enthusiasm for learning. Improved policy needs to follow the child’s energy for learning in play and to think about what we offer children in school practice to capture this inventive, happy spirit in cooperation with them. In Chapter 3 Tina Bruce describes how careful observation of the spontaneous inventiveness

of children by Friedrich Froebel led him to appreciate that play or 'free work' leads naturally to obedience for hard work with vocabulary and arithmetic. A child 2 to 7 years old in Kindergarten is exploring rules and techniques, as well as using and discovering aesthetic and spiritual principles as defined by Pauline von Bonsdorff in Chapter 7 and Rebecca Nye in Chapter 8. A sense of beauty in actions of the body that are creative of memorable experiences, and a respect for the spirit that inspires both making and sharing joy in graceful and moral behaviours in 'relational consciousness' are the two guiding principles of human vitality at every stage of development. They seek protection from anxiety of ugliness, and shame for bad actions and loneliness.

In Chapter 16 Sally Peters, Keryn Davis and Ruta McKenzie confirm the observations of Froebel, that the young child's play is generative of skills for work, 'making sense of life in the word' with 'working theories' of what it is that makes sense to other people, and what they know to do with it. The development of 'common sense' and cooperation in all sorts of artificial beliefs and skills depends on mutual understanding for co-construction of learning. This is the principle theme of Elwyn Richardson's experience, in a small New Zealand primary school, of how, *In the Early World*, children's artful talents may thrive and enrich their learning of formalities of language or mathematics (Richardson 1964). Since this researcher in teaching practice developed his work with the older children, the renowned early years curriculum of New Zealand, *Te Whariki* (Ministry of Education 2017) has been developed to attend to the pre-school period. It is inspired by the Maori belief that the child must 'lead the way', seeking support and new ideas for play from experienced companions. It forms the basis of Early Education Policy for the New Zealand Government, taking into account evidence from many 'developed' countries that weak response to, or neglect of, the young child's needs and wishes can lead to serious problems of social understanding and responsibility in later life. This evidence supports special training of nursery teachers in the practice of responsive education as described by Guy Claxton (2015), one that 'builds learning power' by recognising the experience-testing initiatives of the 'learning operating system' of the playful child.

The psychology of such a bio-ecological relationship, and its story-making or 'mini-theories' co-constructed with the impulses of the child, is addressed in Colwyn Trevarthen's Chapter 2, and in Jonathan Delafield Butt's Chapter 4. Jonathan focusses on the pleasure of constructive and adventurous projects of activity for a developing body and mind. He illustrates the nature of children's actions as intentional at all levels of expression to convey the drama of felt lives in shared actions. These follow a plan to bring the motivations of the body conscious of its feelings through bold and careful steps to proud completion that makes sense of the endeavor in units, or parcels. These are early narratives evident before words on which knowledge of facts and rules of knowledge can be learned later. But the foundation for this learning is first relational and

emotional. He observes that, "the joy at the conclusion of the project, with those motivations and bodily feelings, ensures it will be remembered and repeated". Jerome Bruner names this a 'narrative intelligence' that serves and enables the logic of rational intelligence. We are story-making creatures, and our stories develop on a base of interpersonal relations to become more sophisticated in technical complexity over time (Bruner, 2003).

In Chapter 2, Colwyn Trevarthen draws out and defines the innate impulse in children to engage with others emotionally and meaningfully in a natural spirit of shared belonging, and creative meaning-making. This zest for 'an adventure of ideas' co-created with others is the substance teaches and early years practitioners work with each day. Colwyn reminds us that before children can learn the rational skills of literacy and numeracy with a store of remembered facts that education policy typically attends to, a child must first belongs to a community of affectionate and caring others that altogether serve as the bedrock for confident curiosity and risk-taking in the adventure of learning that delivers those political goals, "... a child in any human world shares the joy of a curious and clever life with companions, within and outside the family". By tracing the development of skills for learning from infancy into early childhood, Colwyn recalls over a half century of research that demonstrate children's appetite for learning their culture, and the detail of the sensitive affective relations that make this possible. Insights for training and professional care have been directly translated from this work to improve the ways in which teachers and caregivers can engage with children to be aware of, attend to, and support the emotional lives of our youngest citizens.

Davis, Peters and McKenzie report on several studies investigating the benefits and challenges of teaching that cultivates and records childrens' working theories, including their ideas about belonging to a community and its culture. The sensitivity of even toddlers with little language have for belonging to a particular collaborative group or community that they appreciate as 'special' leads to interest in the value of community-centered education projects for very young children and their parents, including development of teaching in a minority language. They conclude their account of assisting growth of childrens' working theories as follows; "This work is interesting and challenging. It requires skilled adults who can respond appropriately, and a context that supports the complexity of teachers' work and encourages a sense of wonder and curiosity for all".

An outstanding example of community-affirming education for early years is Loris Malaguzzi's Reggio Emilia method of sharing the enthusiasm in creativity and celebration of *The Hundred Languages of Childhood*, responsive to their habitat, town and culture. This is the philosophy adopted in Chapter 11 by Robin Duckett and Cath Reding of Sightlines in Newcastle in an exploration of how groups of children can create artful, exciting and memorable accounts of their

purposeful minds in a rich and challenging environment inside and outside school. Making and riding motorbikes in the litter of the forest gives fun to a group of primary reception class boys, and then it becomes an inspiring encounter with an imagined bear that smashed their work. In another Sightlines project, Cath Reding inspired a group of five-year-old girls to create a dance performance for their parents and their teacher, which they called *Awakening Beauty* (described in Trevarthen and Panksepp 2016). It tells the story of how Beauty was saved from the spell of an evil fairy by good fairies and a brave prince.

The achievement of the Reggio Emilia model of early education is also appreciated by a study comparing different models of early education reviewed by Kurth and Narvaez. In Chapter 6 they identify community-centered approaches that support young children's initiatives to "grow into cooperative, agile moral actors".

The wonderful transformation of a large, impoverished ethnic community by the 'place-based' work of educator Geoffrey Canada in the Harlem Children's Zone (HCZ) of New York, aided by Dr. T. Berry Brazelton and his Touch Points project to support development from birth, is described by Josh Sparrow in Chapter 14. The HCZ was created to protect children's development in a very difficult world, using "a relational, developmental, strengths-based, and culturally grounded approach". Geoffrey Canada's project, by reclaiming supportive environments in collaboration between parents and teachers, ensured educational achievement for thousands of young people in an area of poverty and neglect, with the aim "to activate their community's collective problem-solving capacity, to share their dreams for their children, and to provide emotional support and concrete resources for each other". The success of groups like the Harlem Gems to encourage observation of children's abilities as discoverers, learners and teachers, and Baby College for young infants and their parents to meet and share life experiences in Harlem, led President Obama's administration to create federally funded place-based initiatives called Promise Neighborhoods, across the United States.

Present politics of early, 'pre-school', education must understand the need for provision by the state of ECEC that is supportive of care by parents at home, complementary to them when there are hardships for the family -- low socioeconomic status, poor parenting, stress, and lack of stimulation identified by Hertzman. The provision must work with the needs and hopes of parents, as richly described by Josh Sparrow, and also by Cath Arnold and Tracy Gallagher of Pen Green in Corby in Chapter 15. There, a teacher Margy Whalley, who had worked in Brazil and Papua, New Guinea, was assisted by the mayor of the town, to make a world-renowned transformation of a community impoverished by closure of a large steel industry that had been the sole place of employment for most fathers. These stories from Harlem and Corby make clear that the spirit of the child, which

animates discovery and learning, is adapted not just to receive 'support' from the community, but also to be an active 'inspiration' that can stimulate community leaders to work for collaborative well-being and overcoming of hardships for families.

Moral principles for a rich life of learning in a modern world

We have planned our book to address three aspects of early learning and responsive education. In Chapters 2 to 6, authors appreciate the primary motives and feelings for playful discovery of meaning in young life stories, and the nature of supportive parenting for building their scope of creative application and their morality in social projects. In Chapters 7 to 11 they clarify the deep aesthetic and spiritual feelings of human beings which give value to learning, and how these are supported by an investment in an early education that recognises differences, including sex differences, in personality of learners and teachers, listening to the hundred languages of the child. Finally, in Chapters 12 to 16, with particular attention to changes of services in Scotland, we examine the policies and achievements for educational provision in wealthy countries, and how and assistance of personal development and learning by the educational establishment must respect the imaginative and moral powers of young children, cooperate with and assist parental care, and enable a community in which the children are raised as participants.

In Chapter 13 Ingela Naumann, Senior Lecturer in Social Policy, School of Social and Political Science, University of Edinburgh reviews the conflicted history of state provision for care and education in early childhood over the past two centuries leading in Europe to the Organisation for Economic Cooperation and Development (OECD). She observes that, with the United Nations Children's Fund (UNICEF) and the World Bank, "governments are spending more money than ever on 'early interventions', and in particular, Early Childhood Education and Care (ECEC)". "For the first time in history there exists universal, or near-universal, access to ECEC for preschool children in most OECD countries."

But, this care for early childhood reflects practical and ideological differences in state governance. In Denmark and Sweden 60 to 80% of children aged zero to three receive care from the state, whereas in the other countries percentages are below 40%, and in the UK are around 30% and falling. Recently developed early years curricula for 3- to 5-year-olds have the objective of improving, and testing, cognitive development in preschool children with attention to 'human capital development'. At the same time scientific evidence on early postnatal development of the human brain has led to the idea that a 'teaching' of rational practices and media of communication is important from infancy, but this ideas misunderstand the nature of children. Popularisation of these

two topics has, "led to an oversimplification of the positive link between ECEC and child outcomes." She concludes that we need, "a renewed moral debate about the forms and content of state intervention into children's lives and in particular, a critical discussion about the role of ECEC to support the development and flourishing of the 'whole child', alongside the child's integration and participation in their cultural community". These are the principles of moral development advocated by Kurth and Narvaez.

Responses of dedicated teachers to closure of nursery schools ~~with loss of skills~~

We draw on experience of ten years of change and controversy in the communities of Scotland we know best. Events that radically reduced provision for care and learning for young children inspired a group of teachers to oppose economic policies that were leading to closure of established nursery schools that had long records of excellent service in disadvantaged parts of the community in Glasgow and Edinburgh, to make education work.

We established a Child's Curriculum group in 2006, and have organised conferences and publications to develop and disseminate knowledge and purposes to save established nursery schools we value, and to inform those who determine policies and provide facilities for early years about the needs of pre-primary children and their families for support from experienced teacher and carers (<http://www.childscurriculum.org.uk/>).

Encouraged by Enid Whitham, chair at the British Association For Early Childhood Education, now Early Education, and adviser for Lothian Region for nursery education, teacher Barbara Robertson, brought together Gill MacKinnon, Head of High School Yards that was also under threat of closure and teachers Kate Frame, Judy Goodier, Kitty Renton and Moira Small, who met to lead and inform opposition to Local Authority closures of valued model nursery schools in Glasgow, Edinburgh and the Lothians.

Measures by local administrators were intended to save money, to transfer trained teachers to primary schools, and in one case to make space for development of housing. Barbara Robertson invited Colwyn Trevarthen to help with information from developmental psychology on the natural gifts active children, from infancy, show for learning from a rich and varied environment as they express themselves in intimate communication with family, friends and attentive teachers. Moira, Colwyn and Aline-Wendy, whose former nursery school, Westfield Court, was also threatened with

closure, went to meet with Adam Ingram, Scottish Government's Minister for Children and Early Years.

Enid Whitham, as an energetic leader of nursery education who encouraged practice of the creative and expressive arts in early learning, knew that early child care and education is a community project that values the well-being of the child as a contribution to the whole society, and she backed the Pre School Home Visiting project instigated by the Lothian Regional Council in the 1970s was independently evaluated by John Raven and Gail McCall. After the evaluation was completed and published, Enid Whitham, as an advisor in early education, supported the continuing development of the teachers involved until her retirement. These teachers worked with families in their own homes and communities to encourage and support a rich home learning environment. Simultaneously, within schools, they worked to advance a climate of recognition and sharing of parental and professional skills and knowledge. Enid also supported the work of Forest Schools that led learning into the natural world where children from 3 to 5 can greatly benefit from independent exploration and building, and to the appreciation by the children of stories and pictures about what they know in books about nature shared with teachers.

The need to distinguish learning in creative and convivial play from instruction about knowing and doing in 'proper' ways

Sarah Boyak, elected Convenor of the Scottish Parliament's Environment and Rural Development Committee in 2003, became Deputy Minister for the Environment and Rural Development in 2007. She was aided by Ros Marshall, Liberton Nursery Teacher, married to Andy Burns who was the leader of the Edinburgh City Council working for improvement in the environment, transport and education.

Early in 2006 Sarah Boyak responded to concerns expressed by Ros Marshall about reductions in nursery school support for communities. She confirmed that, with no statutory requirement for qualified teachers to be in nursery schools, the Glasgow City Council intended to transfer nursery teachers to Primary Schools, to reduce class sizes. This policy led to an intense debate after Fred Forrester, school teacher of English and Deputy General Secretary of the Educational Institute of Scotland, published an article in the Scotsman of 13th September 2006, presenting his judgement that "as the primary sector needs more qualified teachers, taking them from nurseries is a sensible move", and, "the pretence that pre-school provision should contain an element of formal education should be abandoned."

There were many responses. Retired teacher Kitty Renton wrote,

"Yes, indeed, Fred Forrester, Nurseries are for play, ... where children have opportunities to develop physically, socially, emotionally and intellectually in a carefully planned environment. Play provides the adult with opportunities to observe and assess the child's level of development so that, in all areas, appropriate learning experiences can be planned. The nursery setting should be well resourced, with a trained staff team led by a teacher with specialist early education training. Longitudinal research by Kathy Sylva et al, reveals that if we wish our young children to get off to the best possible start in life, they will be placed in nurseries in which the staff team is led by an enthusiastic, highly qualified teacher. Furthermore, should entry to primary school be delayed to age 6 or 7, then the quality of INFORMAL pre-primary education is even more crucially important."

The Council had decided that Nursery Schools were too expensive, and they could not understand why they were necessary. They required too many staff including those with degrees in early education who earned high wages. These could be transferred to primary school to improve the teacher-pupil ratio. The nursery schools would become nursery classes attached to a primary school and there would no longer be a head teacher in charge. Instead the primary school head teacher or a promoted member of the primary school staff took on overall responsibility, with ~~nursery teachers and nursery nurses~~ early years practitioners remaining in the class. Often the promoted staff ~~those responsible~~ had little or no specialist early years training. Thus the autonomy of the nursery school was lost and wider work with parents and the community was problematic or seriously compromised

Retired teacher Moira Small recalls,

"Our arguments were that the Nursery School often became a special oasis where not only the children came to play in a safe place with stimulating and challenging things to experience but where parents could make friends and enjoy company at a time when they were often isolated from the immediate families and friends, either as migrants newly arrived in the UK with a language problem, or as families in Craigmillar and Wester Hailes separated from the people they know well. By inviting them into the Nursery they could often learn about how to help their children develop and learn and enjoy the Nursery community."

High profile conferences that record the work of the Child Curriculum Group

The wisdom of the child learner in early years animated our work and led to our first conference in 2010, opened by Adam Ingram and with presentations by many of the contributors to this book

(<http://www.childscurriculum.org.uk/previous-events/conf2010.php>). Sadly Enid was unwell and unable to attend the conference, and she died that year.

In spite of our writing to the press, taking part in protest meetings, and engaging the help of sympathetic politicians at the Scottish Parliament, local governments continued with plans to close nursery schools. We were determined to make our efforts into a collaboration of people from many different disciplines and occupations united in their knowledge that the abilities shown by young children in a receptive environment are a primary resource for recovering a secure and productive way of life for themselves, and for the community.

In 2010 nursery schools assessed as "excellent" were closed while the population of children under primary school age was rising, and one building which the community wanted to buy for a school was demolished to make space for housing, and more children. All the arguments for closure were based on economics, or provision for health and safety.

It is clear that more conservative, industry related, politics and concern for prosperity in production and sale of material possessions can lead to neglect of the contribution of young children, and of institutions that are adapted in practical ways to the natural needs of the children and their families for support in their immediate social worlds. As Alan Sinclair and Tam Baillie report in Chapter 9, the findings of responsible research in economics do not support the narrower focus on immediate productivity and profits, and especially the privilege it gives to wealthier parts of society who promote it. An important theme is the discovery that concentration on meeting the needs of the youngest, and of the most needy parts of the community can lead to large benefits for the whole population, provided that the practices, policies and beliefs are coherent, and sensitive to sustain basic values in a life of learning. These are main conclusions of Chapters 6, 9, and 13 to 16.

We are pleased to see that at the time of writing, both UK and Scottish Governments have pledged and put into action ambitious plans to secure increased early childhood care provision for all 3-4 year olds, with some support for younger children whose parents struggle to meet the cost. But we caution that while this is a welcome move to be commended, in the UK we have more work to do to ensure that early education and care meets the nature of the child as an innately curiously learner, dependent for confidence and well-being on trusting and enduring sensitive relations with caregivers. Training of this workforce requires attention to ensure these professionals follow the needs and interests of the child, and can support them over time with robust relationships. And high turn-over of staff and management with abrupt changes to key workers and caregivers in ~~unregulated commercial nursery schools~~ may not meet the emotional needs of the children these

policies seek to support, and can be disruptive rather than supportive. More care and attention is required in policy and governance if we are to get it right for every child.

Foundations of human imagination, and its cooperation in cultural achievements of the community

Scientific research on the role of emotion as life-controlling actions of the brain has led to a view that the intentions and states of awareness of our animate selves are not only excited by the senses and built by learning. They are created 'imaginatively' from within by vitality-sustaining 'affective consciousness'. We guide our actions by feelings that anticipate the level of effort and the pleasure or fear that will accompany any impulse to move, that direct rational cognitive achievements, and that also guide communication and learning in social groups.

Leading researchers in study of emotions and their adaptation for cooperative social life give complex aesthetic and moral emotions, such as those described by Tina Bruce, Pauline von Bonsdorff and Rebecca Nye in their chapters, a primary place in the construction of rational comprehension and meaningful communication, as well as in building a confident place in relationships of family and community. The emotions that appreciate graceful execution of actions and inspire gracious communication, with pride in achievement or shame at failure, have a directive function in the experience of a human life from infancy (Stern et al. 1998; Damasio 2003; Panksepp and Biven 2012; Narvaez 2014; Meares 2016; Porges and Daniel, 2017).

The authors of chapters in this book focus with their special expertise on how flourishing of a child's creative impulses and convivial feelings contribute to the development of meaningful life with companions. They were invited to assess the benefits and constraints of administrative and political actions of those in official positions of power, and the interpretations of the motives of young children and their parents by science and academic psychology.



Figure 1: A skilled teacher in Cameron House Nursery School appreciating a pupil's story, while his friends attend, sharing his feelings.

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