“I Trust You”. Fostering Social-Emotional Skills of Pre-Service Teachers Through Cooperative Games

Giovanna Malusà – Free University of Bozen-Bolzano, IT

Abstract

Transformative education requires the participation of teachers with social-emotional skills. Examining the central role of Social Emotional Learning (SEL) and the educational value of cooperative games (following the holistic approach of the Findhorn Foundation), the present contribution explores the emotions experienced and described by 157 second-year students from the Primary Education Master’s programme at the Free University of Bozen (Italy). The students engaged in one or more sessions of cooperative games, involving body and non-verbal communication. The main categories relating to SEL which emerged from the Grounded Theory (GT) data analysis will be presented, namely: “experiencing relational well-being”, “discovering self-other”, “opening up to diversity”, and “growing professionally”. Finally, the educational relevance of cooperative games within a holistic approach to promoting social-emotional skills in initial teacher training will be discussed.

1. Introduction

The Italian education system is today being pulled − hard − in opposite directions. On the one hand, it is in the ever-tightening grip of *learnification*, a culture of performativity and a false sense of meritocracy (Tarozzi, 2023). On the other, it is more and more frequently called upon to see difference as offering all concerned opportunities for growth (Delors, 1996) and a way to confront a climate of increasing prejudice, hatred and aggression (Santerini, 2021, Malusà, 2020a).

Part of
Berti, F. & Seitz, S. (Eds.). (2025). *The Primary School as a Playful Space*. bu,press. https://doi.org/10.13124/9788860462053

Looking abroad, it is evident that serious attempts are being made to promote the values of peace and solidarity in education systems globally.

Almost ten years ago, the Organisation for Economic Co-operation and Development [OECD] revised its previous tripartite attitudes-skills-knowledge model, DeSeCo (2005). The new conceptual frame, *Learning Compass 2030* (OECD, 2015), includes a fourth area, values. This document contains indispensable insights into dealing with current changes, creating environments that foster wellbeing and, crucially, actively shape the future. It makes social-emotional skills a priority. These skills are considered vital if someone is to be open to new experiences in an aware way, concerned about others, able to collaborate, develop a good level of self-sufficiency, manage their emotional states in challenging circumstances and know how to cope in situations of vulnerability (Kankaraš & Suarez-Alvarez, 2019).

The butterfly model of *Competences for Democratic Culture* (Council of Europe, 2016) lists the values, attitudes, skills, knowledge and critical understanding needed to educate students to become citizens of a democracy. The aim is to foster competences for democratic culture and to educate people to live peacefully in diverse societies, through the interweaving of intercultural dialogue and a *culture of democracy*.

Moreover, the recent report of United Nations Educational, Scientific and Cultural Organization [UNESCO] (2021) *Reimagining our futures together: a new social contract for education* proposes a transformative (non-neutral) education, future-oriented towards an ethics of the possible − already defined by others as the pedagogy of hope (Freire, 2002) − grounded in the principles of cooperation, collaboration, and solidarity.

The domains of learning of this *transformative education* (UNESCO, 2019) include three dimensions: cognitive, socio-emotional and behavioural. Inspired by Korthagen (2004) and his model of concentric circles, the socio-emotional dimension, understood as

> the ability to act effectively and responsibly at local, national and global levels for a more peaceful and sustainable world (UNESCO, 2024, p. 6)

is not only the *trait-d'union* between the cognitive and behavioural dimensions, but pervades them (Tarozzi, 2024) and constitutes their very essence.

In other words, to promote *transformative education* – or rather, *global education* – would enable people

> to open their eyes, hearts and minds … to bring about a world of social and climate justice, peace, solidarity, equity and equality, planetary sustainability, and international understanding. (Global Education Network Europe, 2022, p. 3)

But what instruments can teachers use to urgently promote SEL, which is emancipatory and open to the future (Biesta, 2022)? And what professional skills do they need to do so?

In the first part of this paper, we focus on the central role of SEL and the pedagogical value of play, in particular cooperative play grounded in a holistic vision. The second part presents a case study from the Free University of Bozen-Bolzano, to share the students'(future kindergarten and primary teachers) accounts of the emotions that they experienced during one or more sessions of cooperative games and the possible effects of these sessions at the personal and professional level. Lastly, we demonstrate how necessary teacher training in social-emotional skills is to promote truly transformative education.

2. Cooperative Games as a Tool for Socio-Emotional Growth

2.1 Shall We Start With a Game?

> Ready, steady, go!

Play is one of the fundamental fields of experience in education (Bertolini, 1982). For some time, psycho-pedagogical research has been providing ample evidence of the efficacy of play from a didactic perspective and regarding learning processes. Play develops emotional intelligence and self-esteem, encourages cooperation and problem solving, fosters creativity and cognitive development. In particular, it offers experience beyond conformism, allowing children (and adults) to experiment with risk, error, and adventure

(Farné, 2016). Through these, play allows us to know ourselves and others better in an atmosphere of joyful discovery, often missing in an educational system which has involved a predominantly transmissive approach since the 17th century. To create inclusive learning spaces where children can "take a risk" and experience error as being something helpful is essential if we are to build schools which educate children to be independent and therefore free (Montessori, 1909/2015). Indeed, through play we can − without preconceptions − gain awareness of self and others, opening ourselves to the possible (Bertolini, 2021).

When educators adopt this perspective of "pedagogical trust in the value of play" (Staccioli, 2012, p. 21), the school of play becomes not just a school where you play (Rovatti & Zoletto, 2005), but a stable learning environment − or, even better, a playful space (Berti, 2022) − that gives every child the opportunity for personal and social growth.

Through a variety of (cooperative) games it is possible to foster attitudes of solidarity, tolerance, openness, respect, collaboration and the welcoming of diversity in all its forms.

2.2 The Inclusive Values of Cooperative Play

Cooperative games have been played by different peoples for millennia. Rediscovered in 1960s California by alternative groups inspired by ideals of non-violence, they were then called "new games". These groups contemplated noncompetitive games as part of their quest for harmony, cooperation and community. They were conceived as a way to counteract the dangers inherent in competition, whether between individuals or peoples. The various collections of games that were then created in the 1970s consisted of progressive sequences: from introduction and getting to know one another games to those fostering trust, empathy, non-verbal communication, relaxation. There were games for (big or small) groups, suitable for big or small spaces.

Orlick (1979), one of the first people to research the subject, identified four key characteristics of the cooperative game: *cooperation*, *acceptance*, *participation*, and *creativity* with creativity as being necessary for inventing group strategies. A fifth characteristic, *slowness*, can be added to the list (Staccioli, 2009): to play cooperatively, participants have to be given enough time for listening and mediation; to apparently "waste time", without having to worry about "coming first".

Cooperative games are thus particularly suitable for encouraging the building of inclusive, empathetic and supportive class groups (Berti, 2022; Demo, 2016; Loos, 1989). As evidenced by Staccioli (2009), there is a subtle but fundamental difference between collaborative and cooperative games:

> in the first, one makes allies in order to defeat someone else; in the second alliances are to support each other… without the need to destroy an enemy. (p. 71)

In a cultural climate of increasing hatred and fear of the other, to educate for cooperation thus means to choose to challenge neoliberal and individualistic education models (Malusà, 2019), supporting participation, not exclusion; dialogue, not silence; freedom of speech, not hate speech; equity, not discrimination; empathy, not indifference; enjoyment for all, not victory just for the few.

The close link between cooperative games and SEL has been studied extensively (Cusmai & Cresci, 2021; Guarini et al., 2018; Malusà, 2020b; Sáez de Ocáriz Granja et al., 2018). This research evidences the efficacy of cooperative play as a tool for nurturing social-emotional skills as part of an experiential learning model (Kolb, 1984) which includes spaces for working through experiences, alone and with others. Allowing space for (cooperative) play, it is possible, at all ages, to nurture the emotional intelligence (Goleman, 1996) necessary for building inclusive relationships in a climate of freedom, mutual trust, and democratic participation.

2.3 The Need for Social-Emotional Learning

UNESCO defines Social Emotional Learning [SEL] as a

> process of acquiring the competencies to recognise and manage emotions, develop care and concern for others, establish positive relationships, make responsible decisions, and handle challenging situations effectively. (UNESCO-MGIEP, 2022, p. 10)

To be in the world with others (Iori, 2002, p. 14), rather than simply *being there for them*, refers to the corporeal dimension, too, of educational care, in a relation of reciprocal listening. But taking care refers not so much to the things that are done as to the way in which they are done (Manini, 2007, p. 19): to the "how" rather than the "what". This new focus calls for a body accustomed to

being present, trained through reflective practices that do not separate doing from thinking, feeling from acting (Zagatti, 2009, p. 54). Thus the metaphorical aspect of play is included, allowing us to construct an intersubjectivity of meaning (Dallari, 2018).

Since at least the early 2000s, in fact, educational research has been demonstrating the importance of promoting SEL, from kindergarden on (Denham & Burton, 2003).

This process, however, poses certain challenges, one of which is the need to ensure that teachers receive proper training. It is essential to recognize that any adult involved in fostering children's social-emotional skills must also possess strong social-emotional competencies themselves (Bombieri, 2021; Bruzzone, 2022; Denham et al., 2012).

In fact, the subjective aspect of SEL requires a rethinking of teacher training, which should also consist of work on awareness of self and of one's own emotional tools (Bombieri, 2021, p. 160). Without this aspect SEL programmes are often ineffective (Jennings & Greenberg, 2009) and teachers are unable to manage behavioural issues in classes labelled "difficult", resulting in burnout.

Taking care of oneself, developing empathy, allowing time to get to know oneself and others, are only some of the skills needed to form authentic relationships that transcend individual differences and possible failures of communication. But how is this done? Can these training courses effectively support greater emotional awareness and professional growth for (trainee and serving) teachers?

More than just the transmission of techniques and prepackaged content, previous studies (Malusà, 2020b, 2023; Cusmai & Cresci, 2021) have focused on the educational value of the cooperative games suggested in the Findhorn Foundation's "Experiential Learning Model" (Platts, 1996/2022). So, what is this all about?

2.4 "Playful Self-Discovery": An Experiential Holistic Vision

> What is the sound of one hand clapping?

For more than twenty years at Findhorn, the home of a holistic learning foundation in Scotland, it has been possible to experience models of experiential or – as is intended – *Transformative learning*. David Earl Platts (1996/2022) creat-

ed a kind of operating manual, "Playful self-discovery", a series of proposals to develop self-awareness and gradually build trust and collaboration within a group, so that every difference can become a resource for all. Chiming with the principles of psychosynthesis (Assagioli, 1988), his ideas include cooperative games (win-win or "without losers") that encourage joyful participation and respect for others; facilitate the gradual development of self-awareness, relationships, and the capacity to work in a team; and take each person into account holistically. The objective is to facilitate an *educational* – and *not therapeutic* – process which encompasses diverse dimensions: cognitive, emotional, mental and spiritual. For optimal balance, the suggested games are divided into three parts (Platts, 1996/2022, p. 32): presenting instructions for the game; playing the game, processing the game. And it is in this third phase that the originality of his experiential approach lies: through the (shared) recasting of bodily experience it is possible to help people to learn to understand their experiences, avoiding the need for excessive analysis or rationalizations. It is better to allow space for the deep sharing of one's own feelings to facilitate their internalization and possible access to interior/spiritual dimensions of one's own personal growth, as previous studies have highlighted (Cusmai & Cresci, 2021; Malusà, 2020b).

But how can all this be realized? Not just anyone can facilitate cooperative games. Platts (1996/2022) advises that group moderators should be given specific experiential training, when they have completed their theoretical studies. In fact, their role in the group should be to help to *facilitate* processes, and *not* to *manipulate* them, transcending dynamics of power and control. The facilitator needs to be empathetic, authentic, flexible and creative, indispensable qualities for the creation of genuinely inclusive training environments. They need to be in tune with the energy of the group and to focus on the latter's needs, knowing how to choose the most suitable games for each particular situation.

The suggested progressions are usually gradual. First come the getting to know you games, then active, creative play and only afterwards trust-building games, involving close physical contact and "attunement". The guidelines include careful planning of the proposed play sessions and of the setting, with materials and sometimes music to support the emotional experience, in a (protected) climate of mutual respect and non-judgement, with clear group agreements being made at the beginning of each session. And finally, for the

proactive planning of the learning experience, ideally facilitators will already have had direct experience of the activities that they are offering.
It thus becomes possible for each trainer to create new games, adapt them as needed, use age appropriate metaphors, imagine new variations, in the spirit of an *embodied education* which prioritizes modalities for supporting a "felt" body experience, or in other words, the "how" rather than the "what".

3. A Study on the Initial Training of Teachers

3.1 Research Questions

On the basis of the above assumptions, the present study sets out to answer the following research questions:

- What awareness and social-emotional skills do trainee teachers develop during one or more sessions of cooperative games?
- What effects are felt in relation to personal and professional development?

3.2 Context of the Study

This case study monitors a training module focused on cooperative games within the indirect internship component of the Primary Education Master's program. The indirect internship consisted of in person meetings at the university and periods of self-learning in which to analyse, reflect, discuss and document the experience implemented in the school.

The cooperative games module has been offered annually (from 2021 to 2023) in the Italian and Ladin section of the Free University of Bozen (Italy). It has, so far, involved a total of 157 second-year students (F=95%; median age=23.49; SD=4.47), divided into 8 workshops (min 13; max 28 participants).

3.3 Training Experience

The training was led by a facilitator accredited by the Foundation. The university tutors provided organisational support. An appropriated space was provided: a large classroom with a circle of chairs and a central space in which to play the games.

According to the guidelines of the Experiential Learning Model and the holistic vision of the Findhorn Foundation (Platts, 1996/2022), each of the 8 workshops (min 4; max 11 hours) included games designed to promote awareness, exploration, and trust (Figure 1).

Figure 1 – Mirroring. Playing during one of the workshops. Foto by G. Malusà.

An illustration of the progressive sequence of two of the play sessions that were offered follows (Ayalon, 2005; Loos, 1989; Platts, 1996/2022; Zagatti, 2021). Some of the games were created by the facilitator.

1. Example of a short play session (4 hours): welcome and overview; group agreement; awakening circle; energy shower; shoulder massage; freezing; icebreaker; people-to-people; elephants' scratch; debriefing; break; line-up; mirroring; the tired butterfly; final debriefing; questionnaire.

2. Example of a long play session (11 hours):
   2.1. First session: welcome and overview; group agreement; names games; all those who…; smile walking; awakening circle; energy shower; shoulder massage; debriefing; freezing; icebreaker; icebreaker (emotions); people-to-people; elephants' scratch; the longest game in the world; hug tag; debriefing.
   2.2 Second session: today's weather; line-up; mirroring (5 phases); debriefing; the tired butterfly; blind sculptor; debriefing; group knot; rain game; feather dance; final debriefing; questionnaire.

The debriefing sessions were conducted through Circle Time, pair/small group debates, and an individual final questionnaire, with 3 open questions on the participants' experiences:
- "What did I appreciate about the workshop?"
- "How did I feel during this experience?"
- "What have I learned about myself and others that I didn't know before?"

Each module was documented with photos and videos, an opportunity for metacognitive reflection with the students.

3.4 Data Collection and Analysis

This qualitative case study draws on empirical data collected during the training experience:
a. the photographic materials were transcribed into text form;
b. the replies to the final questionnaire were collected using Google-Forms; consent was asked for their use in education research.

Subsequently, all of the data collected were systematically coded in accordance with Grounded Theory procedures (Charmaz, 2014). These involve an initial *open coding* phase (which entails defining preliminary descriptive labels), followed by *focused coding* (which consists of grouping the most frequent or most meaningful occurrences), and finally *theoretical coding*, which enabled the construction of interpretative categories and properties.

Data analysis used QSRNVivo14, a qualitative software that helps researchers to manage coding procedures.

The author is situated within the training environment, where she is a familiar presence in her dual role of trainer and (independent) researcher.

3.5 Emerging Categories[1] and Discussion

The photographic material shows that it only takes a few hours for the group atmosphere to transform: participants' faces become more relaxed; interpersonal distances decrease; body language indicates greater openness to each other; laughter, joy, intense gazes, hugs, sometimes a few tears illustrate the experience of each group.
The transcripts reveal the extent to which people increasingly participated in sharing experiences and that what they shared was increasingly linked to more intimate emotional content. Four categories emerge inductively from an analysis of the narratives:

- Experiencing relational well-being
- Discovering self-other
- Opening up to diversity
- Growing professionally

Figures 2, 3, 4, and 5 summarise these categories and their properties and provides some relevant extracts of text, in the words of the students (in vivo), for each category and property.

3.5.1 Experiencing relational well-being

> "At first, I felt embarrassed... then I started to feel like part of the group."

This statement, written by a student, serves as a key to interpreting this first category (Figure 2): a journey made up of small steps, moving from fear to trust, from distance to connection. It is through play that the group is transformed and the "we" emerges in an authentic and unforced way. In an educational context often marked by fragmentation and performance pressure, these words restore the possibility of an affective and relational education capable of fostering a sense of belonging.

1 For the preliminary results of this study, see Malusà 2023, upon which the present contribution is based.

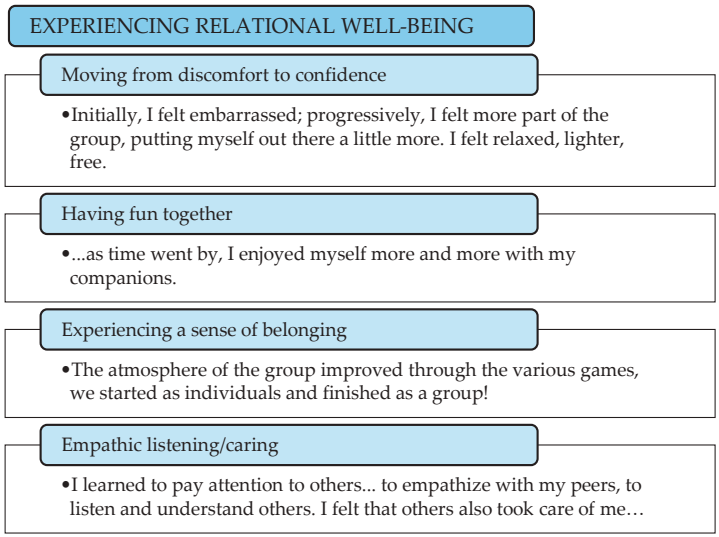

Figure 2 – Experiencing relational well-being. Properties and units in vivo.

Across the collected narratives, the strength of emotional connection becomes evident: participants listen to one another, laugh together, and build bonds that are gentle yet genuine. "We ended as a group," one student writes, as if the games had traced new relational geographies. Here, well-being is not static or superficial – it is dynamic, shared, and generative. This category echoes Staccioli's (2009) assertion that cooperative play, freed from competitive logic, opens spaces for encounter, welcome, and reciprocal listening.

The experience also emerges as a space of care: a threshold where one can meet the other without fear, allow oneself to be met, and rediscover, through play, a dimension of educational warmth. Feeling part of something, having fun together, being seen and welcomed – "I felt heard, understood, known" – are core elements of the "Prosocial Classroom Model" proposed by Jennings and Greenberg (2009), which foster deep educational processes. This is not merely about "feeling good together", but about feeling *in relation*, in a fluid balance between self and other, where everyone can find both a place and a voice. According to the Council of Europe (2016), such experiences lay the foundation for developing democratic competences: empathy, cooperation, and shared responsibility. It is, therefore, a relationship that educates, shapes, and transforms.

3.5.2 Discovering self-other through the body

> "I put myself out there, trying to feel my body, my emotions, and understand their meaning."

It is through the body – often marginalized in educational processes – that one of the workshop's most transformative experiences emerges (Figure 3).

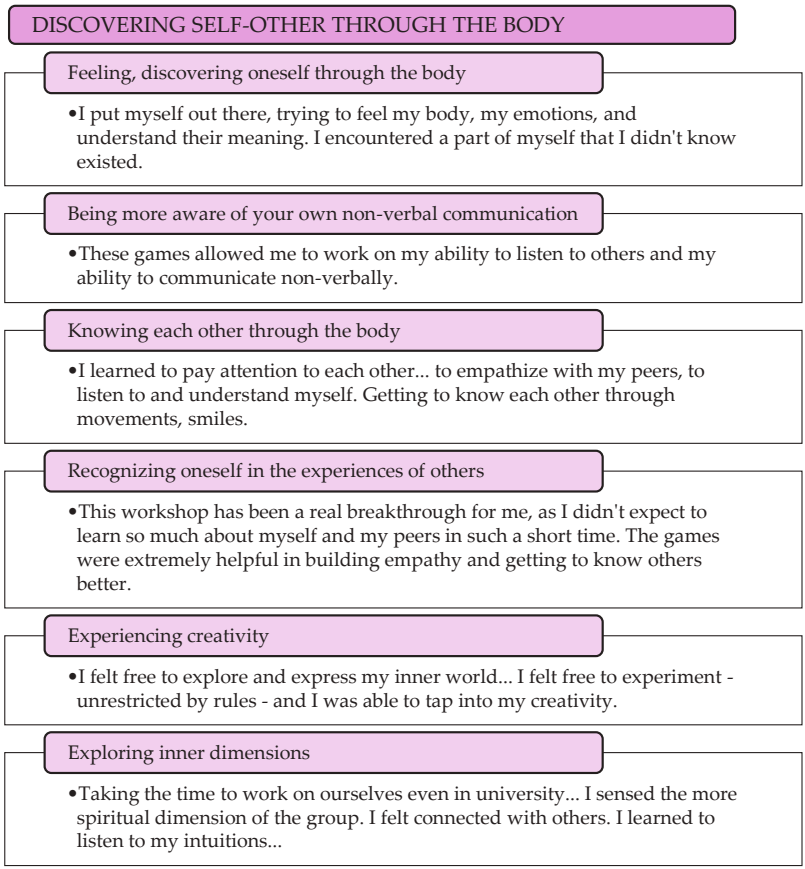

Figure 3 – Discovering self-other through the body. Properties and units in vivo.

The body is not merely a communicative vehicle; it becomes a space of contact and resonance. Nonverbal awareness, recognizing oneself in the experience of the other, and engaging one's own creativity and interiority – all of these

restore an embodied dimension of learning, aligned with the phenomenological pedagogy discussed by Francesconi and Tarozzi (2012). The experience of a body that communicates, listens, and creates thus becomes a crucial step toward a form of knowledge that engages the whole person.

Through physical play, previously unseen parts of the self are revealed. Participants explore creative and deeply personal dimensions: "I sensed the more spiritual dimension of the group," one student reflected. In this way, discovering the other becomes a rediscovery of oneself – a repositioning within the educational space as embodied, sensitive, and creative subjects. This embodied trust, built through gestures, gazes, and shared silences, resonates with the holistic approach of the Findhorn Foundation, where relationship is experienced as a process that is simultaneously physical, emotional, and spiritual (Platts, 1996/2022).

3.5.3 Opening up to diversity

"I felt relaxed and free to express myself without fear of being judged."

This is where the space for authentic encounter with the other opens up – an "other" who is never neutral, but always carries a story, a sensitivity, and a perspective different from one's own. Through cooperative games, the workshop fostered a climate of trust and suspended judgment, making it possible to engage meaningfully with alterity.

This is not merely about listening or accepting, but about actively inhabiting the experience of difference – entering into relationship with those who are different in a context of emotional safety. "*I learned to see others with new eyes… by putting myself in their shoes,*" writes one participant. These experiences reflect a shift in perspective, a role reversal that, as Tarozzi (2025) suggests, opens up access to the *unprecedented* – an educational space yet to be explored, where stereotypes are deconstructed, meanings renegotiated, and new bodily and relational alliances can be formed.

It is in these spaces that global citizenship education takes shape in its most authentic form: not as a collection of intercultural content, but as an inner disposition to be transformed by encounter. The workshop thus becomes a genuine training ground for coexistence – a space where one learns to live

together not merely through tolerance, but through curiosity, respect, trust, and openness (Figure 4).

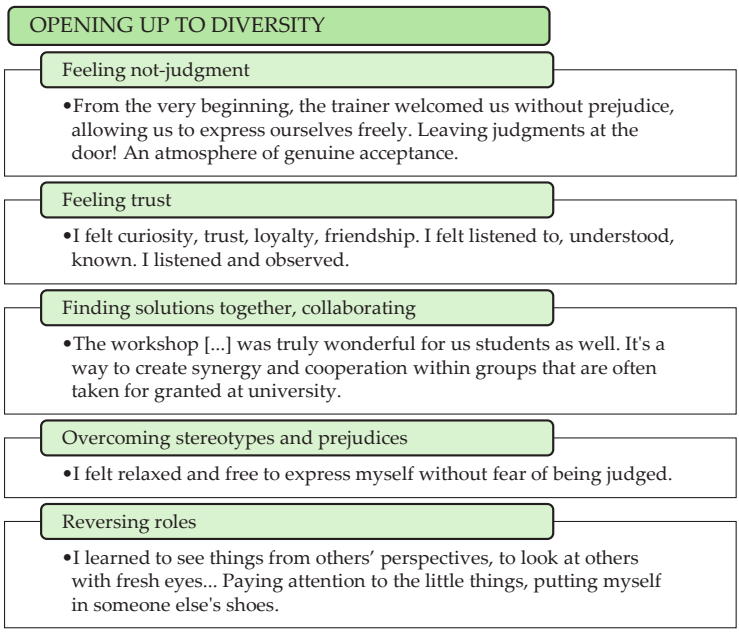

Figure 4 – Opening up to diversity. Properties and units in vivo.

3.5.4 Growing professionally

"This is real training!" exclaimed a student at the end of the experience.

Within these simple yet powerful words lies an implicit but compelling demand: for a kind of training that resonates, that leaves a lasting impression, that speaks to *who one is* – not only to *what one knows*. The workshop did not provide a technique to be replicated, but rather fostered a new educational stance, in which emotions, bodies, and relationships are deeply interwoven with one's emerging professional identity (Figure 5).

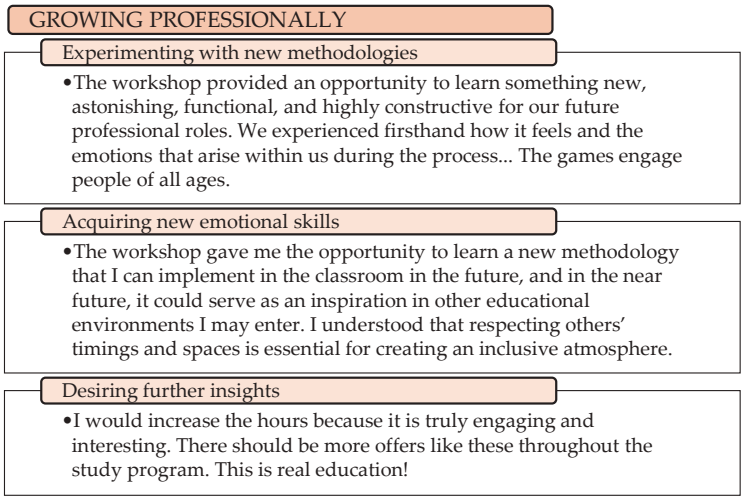

Figure 5 – Growing professionally. Properties and units in vivo.

Many students described the experience as providing not only practical tools for the future but also new insights into their role. "Respecting others' time and space," "building an inclusive climate," "getting to know myself better in order to better support others" – these are not empty slogans, but seeds of professional awareness that may continue to grow over time.

Here, growth is twofold: both personal and professional, emotional and pedagogical. It is a form of development born from lived experienc ,m me and nurtured through reflection and shared meaning-making. As emphasized in the OECD *Learning Compass 2030* (2018), a competent teacher is, above all, a self-aware individual – capable of emotional regulation, building authentic relationships, and creating safe and meaningful learning environments.

4. Towards Transformative Social Emotional Learning

The results of this study show that the students participating in the training perceived themselves to have experienced socio-emotional personal and professional growth; most of them requested more time for further training. The workshop allowed them to develop greater awareness of the numerous (explicit and implicit) messages involved in both verbal and non-verbal communication. It also enabled the nurturing of their emotional competence in a joyful learning atmosphere, including a wider vision of relational well-being, characterised by deep listening and looking after oneself.

Nevertheless, the processes of accepting oneself and others require carefully conceived and planned times and spaces in which to learn (Malusà, 2019). Ten hours of training is definitely not enough to acquire the social-emotional skills needed to manage complex dynamics in schools and to support truly transformative learning. Still, the results show that it did at least allow every participant to start to explore both the ways in which they themselves communicate verbally and non-verbally and those often forgotten spaces inhabited by our "inner child" (Assagioli, 1988) which unite each and every one of us.

The Findhorn games embrace the dimensions of body, relationship, metaphor (Gallagher & Lindgren, 2015) and also the meta-cognition that allows us to process the playful experience of the course, *discovering self-other through the body* to *open up to diversity*, and drawing upon ever deeper levels within our own internal worlds.

The "felt" integration of bodily experience, also definable as "embodied educational practice" (Francesconi & Tarozzi, 2012, p. 280) plays a crucial role in personal development thereby enabling greater awareness (Faggioli & Schenetti, 2023).

Understood thus, cooperative games allow us to get to know ourselves and others and to overcome our stereotypes and prejudices through a transformative journey on which the body is accorded a privileged position (Malusà, 2023; Tarozzi & Moser, 2025). According to UNESCO (2024) guidelines,

> Transformative Education is more than just the acquisition of knowledge; it is about fostering deep-rooted changes in an individual's beliefs, values and attitudes, and assimilating these concepts via learning by doing. This process…

> is often a deeply personal and emotional journey… [that] help[s] in building trust, allowing participants to open up, share their experiences, and feel empathy. (p. 12)

The themes presented here open up interesting directions for longitudinal research, not dealt with in the present contribution. It would be helpful to better understand, for example, to what extent emotional experiences remain a real socio-emotional resource as time passes. And at the level of didactic transferability, how much the students who take this workshop actually implement the tools of SEL in their classrooms, and with what results.
What clearly emerges in this paper, however, is that social-emotional skills are an essential part of every teacher's expertise and that cooperative games – thus understood – are a precious tool for SEL. They allow

> for self-discovery, group interaction, exploring different parts of oneself, developing interpersonal skills, deepening trust and creating community. (Inglis, 1996, p. 13)

It is therefore to be hoped that the teacher training paradigm can be revisited, providing suitable experiential spaces even within the university walls in which to start to *"open the eyes, hearts and minds"* of students. This would help to fine-tune the social-emotional skills that are crucial for supporting "an education of the heart" (Bruzzone, 2022) in the complex environments of today's schools.
In sum, as advocated several times by UNESCO, in order to ensure that learning in our schools includes social-emotional skills, teachers' professional training will ideally

> encourage teacher self-awareness, knowledge, and skills by providing training and resources that encourage educators to build their own SE competencies, examine and address implicit biases, and engage in culturally sustaining and equity-promoting practices. (UNESCO-MGIEP, 2022, p. 39)

References

Ayalon, O. (2005). *Once upon a bridge. Metaphoric Cards*. Nordcards.

Assagioli, R. (1988). *Lo sviluppo transpersonale* [Transpersonal Development]. Astrolabio.

Berti, F. (2022). Pedagogia del gioco: il gioco inclusivo. Riflessioni sulla scuola come spazio ludico. [Pedagogy of Play: Inclusive Play. Reflections on School as a Playful Space]. In H. Demo, S. Cappello, & V. Macchia (Eds.), *Didattica e inclusione scolastica / Inklusion im Bildungsbereich – Emergenze educative / Neue Horizonte* (pp. 53–71). bu,press.

Bertolini, P. (1982). Il gioco nella formazione della personalità. In M. Callari Galli (Ed.), *Voglia di giocare. Una ricerca a più voci sul gioco in alcune istituzioni prescolastiche* [Desire to Play: A Multi-Voice Study on Play in Several Preschool Institutions] (pp. 10–20). FrancoAngeli.

Bertolini, P. (2021). *L'esistere pedagogico. Ragioni e limiti di una pedagogia come scienza fenomenologicamente fondata*. [The Pedagogical Existence: Reasons and Limits of a Pedagogy as a Phenomenologically Founded Science]. A cura di Massimiliano Tarozzi. Guerini scientifica.

Biesta, G. (2022). Reclaiming a future that has not yet been: The Faure report, UNESCO's humanism and the need for the emancipation of education. *International review of education, 68*, 655-672. https://doi.org/10.1007/s11159-021-09921-x

Bombieri, R. (2021). Social and emotional learning (SEL): critical issue and new challenges for the world of education and schooling. *RicercAzione, 13*,147-164. https://doi.org/10.32076/RA13112

Bruzzone, D. (2022). "L'orrore e l'incanto": le cose, i valori e l'educazione del sentire ["Horror and Enchantment": Things, Values, and the Education of Feeling]. *Paideutika. Quaderni di formazione e cultura, 36*, 15-34. http://doi.org/10.57609/paideutika.vi36.3683

Charmaz, K. (2014). *Constructing Grounded Theory*. Sage.

Council of Europe (2016). C*ompetences for democratic culture. Living together as equals in culturally diverse democratic societies.* Council of Europe.

Cusmai, M., & Cresci, M. (2021). Apprendimento esperienziale e giochi cooperativi: emozioni e storie che connettono [Experiential Learning and Cooperative Games: Emotions and Stories that Connect]. *FOR, 1*,15–21.

Dallari, M. (2018). Telling Pictures, Seeing Words. Metaphors and Images of Emotional Competence. *Encyclopaideia, 22*(50), 1–20. https://doi.org/10.6092/issn.1825-8670/7908

Delors, J. (1996). *Learning: The treasure within. Report to UNESCO of the International Commission on education for the twenty-first century*. UNESCO.

Demo, H. (2016). *Didattica aperta. Didattica aperta e inclusione. Principi, metodologie e strumenti per insegnanti della scuola primaria e secondaria* [Open Teaching. Open Teaching and Inclusion. Principles, Methodologies, and Tools for Primary and Secondary School Teachers]. Erickson.

Denham, S. A., & Burton, R. (2003). *Social and emotional prevention and intervention programming for preschoolers*. Springer Science.

Denham, S. A., Bassett, H. H., & Zinsser, K. (2012). Early childhood teachers as socializers of young children's emotional competence. *Early Childhoodc Education Journal*, *40*(3), 137–143. https://doi.org/10.1007/s10643-012-0504-2

DeSeCo (2005). *The definition and selection of key competencies: Executive summary*. OECD-Publishing.

Faggioli, R., & Schenetti, M. (2023). Returning the body to the mind: Educating the living body. *Formazione & Insegnamento*, *21*(1S), 101–106. https://doi.org/10.7346/-feis-XXI-01-23_15

Farné, R. (2016). For the phenomenology of play. *Encyclopaideia*, *20*(45), 30-52. https://doi.org/10.6092/issn.1825-8670/6335

Francesconi, D., & Tarozzi, M. (2012). Embodied education. A convergence of phenomenological pedagogy and embodiment. *Studia Phaenomenologica*, *12*, 263-288. https://dx.doi.org/10.7761/SP.12.263

Freire, P. (2002). *Pedagogia de la esperanza. Un reencuntro con la pedagogia del oprimido*. Siglo XXI editores.

Gallagher, S., & Lindgren, R. (2015). Enactive metaphors: Learning through full-body engagement. *Educational Psychology Review*, *27*, 391–404. https://doi.org/10.1007/s10648-015-9327-1

Global Education Network Europe (2022). *The European declaration on global education to 2050. The Dublin Declaration*. https://static1.squarespace.com/static/5f6decace4ff425352eddb4a/t/64835ed41b579f3ca762f2ac/1686331105060/GE2050-declaration.pdf

Goleman, D. (1996). *Intelligenza emotiva. Che cos'è e perché può renderci felici* [Emotional Intelligence. What It Is and Why It Can Make Us Happy]. RCS.

Guarini, A., Nicoletti, S. M. E., Fusaro, L., Menin, D., Roga, F., Menabò, L., . . . Brighi, A. (2018). Promuovere lo sviluppo delle competenze socioemotive nella scuola primaria. Un percorso di prevenzione per il bullismo [Promoting the Development of Socio-Emotional Skills in Primary School: A Prevention Program for Bullying]. *Studi e documenti*, *21*, 1–14.

Inglis, M. (1996). Group discovery: the early day. In D.E. Platts (Ed.), *Playful self-discovery. A Findhorn Foundation approach to building trust in groups* (pp. 11–13). Findhorn Press.

Iori, V. (2002). Dal corpo-cosa al corpo progetto. In L. Balduzzi (Ed.), *Voci del corpo. Prospettive pedagogiche e didattiche* [Voices of the Body. Pedagogical and Didactic Perspectives] (pp. 3–16). La Nuova Italia.

Jennings, P. A., & Greenberg, M. T. (2009). The prosocial classroom: Teacher social and emotional competence in relation to student and classroom outcomes. *Review of educational research*, *79*(1), 491–525. https://doi.org/10.3102/0034654308325693

Kankaraš, M., & Suarez-Alvarez, J. (2019). *Assessment framework of the OECD study on social and emotional skills*. https://doi.org/10.1787/5007adef-en

Kolb, D. A. (1984). *Experiential Learning experience as the source of learning and development*. Prentice Hall.

Korthagen, F. (2004). In search of the essence of a good teacher: towards a more holistic approach in teacher education. *Teaching and Teacher Education*, *20*, 77-97. https://doi.org/10.1016/j.tate.2003.10.002

Loos, S. (1989). *Novantanove giochi cooperativi* [Ninety-Nine Cooperative Games]. EGA.

Malusà, G. (2019). *Riuscire a farcela. Pianificare percorsi di successo scolastico per studenti di origine migrante* [Making It Happen: Planning Successful Educational Paths for Migrant-Origin Students]. FrancoAngeli.

Malusà, G. (2020a). Oltre le seconde generazioni: traiettorie scolastiche 'spezzate' di giovani studenti di origine migrante nella scuola secondaria. Quali ripercussioni per una nuova educazione interculturale? [Beyond the Second Generations: 'Broken' Educational Trajectories of Migrant-Origin Youth in Secondary School. What Implications for a New Intercultural Education?] *Civitas educationis*, *IX*(1), 111–129. https://universitypress.unisob.na.it/ojs/index.php/civitaseducationis/article/view/745.

Malusà, G. (2020b). Playing as you learn. Facilitating an inclusive climate through the Findhorn games. In B. Van Driel (Ed.), *Another brick in the wall* (pp. 203–219). IAIE (International Association for Intercultural Education).

Malusà, G. (2023). "Giocando si impara": i giochi di Findhorn come strumento per facilitare competenze socio-emotive negli insegnanti ["Learning by Playing": The Findhorn Games as a Tool to Facilitate Socio-Emotional Skills in Teachers]. *LinguaInAzione*,1, 58–64.

Manini, E. (2007). Relazioni di cura, tempi e contesti. In M. Contini & E. Manini (Eds.), *La cura in educazione* [Care in education] (pp. 16–25). Carocci.

Montessori, M. (2015). *Educare alla libertà* [Educating for freedom] (C. Lamparelli Ed.). Mondadori. (Original published in 1909).

OECD (2015). *The OECD Learning Compass 2030*. https://www.oecd.org/education/2030-project/teaching-and-learning/learning/

Orlick, T. (1979). *The cooperative sports & games book: challenge without competition*. Writers and Readers Publishing.

Platts, D. E. (1996/2022). *Playful self-discovery. A Findhorn Foundation Approach to Building Trust in Groups*. Findhorn Press (trad. it. Ed. I. Popani. *Giochi che trasformano. Trovare l'armonia del gruppo e scoprire se stessi con il gioco*. 2° edizione. Trigono).

Rovatti, P. A., & Zoletto, D. (2005). *La scuola dei giochi* [The school of games]. Bompiani.

Sáez de Ocáriz Granja, U., Lavega-Burgues, P., March-Janés, J., & Serna Bardavío, J. (2018). Transforming motor conflicts through cooperative games in primary school. *Universitas Psychologica*, *17*(5), 1-13. https://doi.org/10.11144/Javeriana.upsy17-5.tcmj

Santerini, M. (2021). *La mente ostile. Forme dell'odio contemporaneo* [The Hostile Mind: Forms of Contemporary Hatred]. Raffello Cortina.

Staccioli, G. (2009). *I giochi che fanno crescere* [Games that make us grow]. ETS.

Staccioli, G. (2012). I*l gioco e il giocare. Elementi di didattica ludica* [Play and playing: Elements of playful didactics]. Carocci.

Tarozzi, M. (2023). The obsession with measurement and construction of possible futures in education. *Encyclopaideia*, *27*, 21–27. https://doi.org/10.6092/issn.1825-8670/16427

Tarozzi, M. (2024, May 16). *Sublime pedagogy. Exploring the role of the body in higher education* (Conference presentation). First International Conference on Embodied Education, Aarhus University, Copenhagen, Denmark.

Tarozzi, M. (2025). Educazione alla cittadinanza globale come approccio predidattico. In M. Tarozzi & S. Moser (Eds.), *Didattica dell'Educazione alla cittadinanza globale* [Didactics of Global Citizenship Education] (pp. 7–32). Koinè. https://amsacta.unibo.it/id/eprint/8445/

Tarozzi, M. & Moser, S. (2025). *Didattica dell'Educazione alla cittadinanza globale* [Didactics of global citizenship education]. Koinè. https://amsacta.unibo.it/id/eprint/8445/

UNESCO (2019). *Teaching and learning transformative engagement*. https://unesdoc.unesco.org/ark:/48223/pf0000368961?posInSet=1&queryId=da-190642e6e4-9e4c84-9625-cb01d855c3

UNESCO (2021). *Reimagining our futures together: A new social contract for education.* https://unesdoc.unesco.org/ark:/48223/pf0000379381

UNESCO (2024). *Including transformative education in pre-service teacher training. A guide for universities and teacher training institutions in the Arab region.* https://unesdoc.unesco.org/ark:/48223/pf0000388668

UNESCO-MGIEP (2022). *Guidelines for implementing SEL in schools*. https://doi.org/10.56383/JAKO4884

Zagatti, F. (2009). A partire dai corpi. Tracce linguistiche e messaggi di cura in educazione. In P. Manuzzi (Ed.), *I corpi e la cura. Educare alla dimensione corporea della relazione nelle professioni educative e sanitarie* [Bodies and care: Educating for the bodily dimension of relationships in educational and healthcare professions] (pp. 51–86). ETS.

Zagatti, F. (2021). *Danza educativa. Principi metodologici e tracce operative* [Educational dance: Methodological principles and practical guidelines]. Ephemeria.