



The European
Heart Project

Guide for Teachers

Module 1

Basic information about the fundamental Theories

5 Basic Needs and Strategies to fulfil them

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1 About the European Heart Project

The European Heart project is about democracy in action. If we as a community assume that all people have the same basic needs, we have a solid foundation built on empathy and understanding. Based on this approach, teaching materials have been developed to provide skills and tools to encourage and support young people to participate as responsible European citizens.

The theoretical concepts are taken from William Glasser's Choice Theory and Marshall Rosenberg's Nonviolent Communication.

Materials for pupils

The European Heart materials are designed for use in the classroom for 13 - 16-year-olds and can be used in mother tongue classes as well as in the subjects of history, political education, language (EN, DE, FR, GR), ethics, philosophy, social studies, arts, and similar.

They fit topics such as: Democracy, inclusion, diversity, cooperation, social skills training, communication, human rights, European values, media literacy and the like.



Toolkit for Pupils

- Booklet 1: Workbook about Basic Human Needs
- Booklet 2: Workbook about Strategies to fulfil Basic Needs
- interactive online presentations of the two booklets



Toolkit Learning from History

- "Let's learn from History" - workbooks: 5 Episodes on important moments in the history of democracy
- Short movies on the episodes



ACT – Active Citizen Team-Game

- In a playful way, pupils deal with burning socio-political issues and train skills that they need to ACT as responsible citizens.

1. About the Module – Guide for Teachers



Module Guide for the implementation of the materials in school

- E-learning Platform with 5 modules for teachers, from the concepts to practical work with the materials in class.

The aim of the guide is not only to provide background information and facilitate the use of the materials in the classroom, but also to show ways teachers can personally benefit and also improve school culture.

The Guide for teachers consists of 5 Modules:

Module 1: Basic information about the fundamental Concepts - 5 Basic Needs and Strategies to fulfil them

Module 2: As my own personal needs are concerned ... - A Self-reflection for Teachers

Module 3: Application of the European Heart Materials in school

Module 4: Democratic values in school Culture

Module 5: Practical Examples - using the European Heart Materials in schools

How to use this Guide

Even though each module represents a unit on a defined topic, we recommend that you consider the individual modules as building on each other.

Start with **Module 1** and familiarise yourself with the basic concept.

In **Module 2**, reflect on your own basic needs and motivations as a teacher, colleague and person. Since teaching the concepts is not only a matter of knowledge but also of attitude, you should also be well prepared on this level when working with the pupils.

Module 3 is fully dedicated to practical implementation of the materials in the classrooms. Here you will find clear instructions, tips, information on possible challenges, as well as further advice.

Module 4 is dedicated to the impact of the use of the materials on the school culture: How can the materials be used to make a positive contribution to strengthening democratic values, respectful interaction and participation?

How have other teachers used our materials? Get ideas for your own lessons in **Module 5**.

2 A new holistic approach to better meet today's challenges

Dear teacher,

The European Heart Project wants to bring democratic values closer to young people. The goal is democratic maturity. To be mature in a democracy means that I can form my own judgement, that I am consequently oriented and that I am also accordingly prepared to act democratically.

In current political education, these abilities are defined in terms of competencies. The model for basic democratic competences (Krammer, Kühberger & Windischbauer, 2008) distinguishes four basic areas from each other. We want to reproduce this model here in an extremely abbreviated form and give an overview of which methods, following this model, should be used in the classroom:

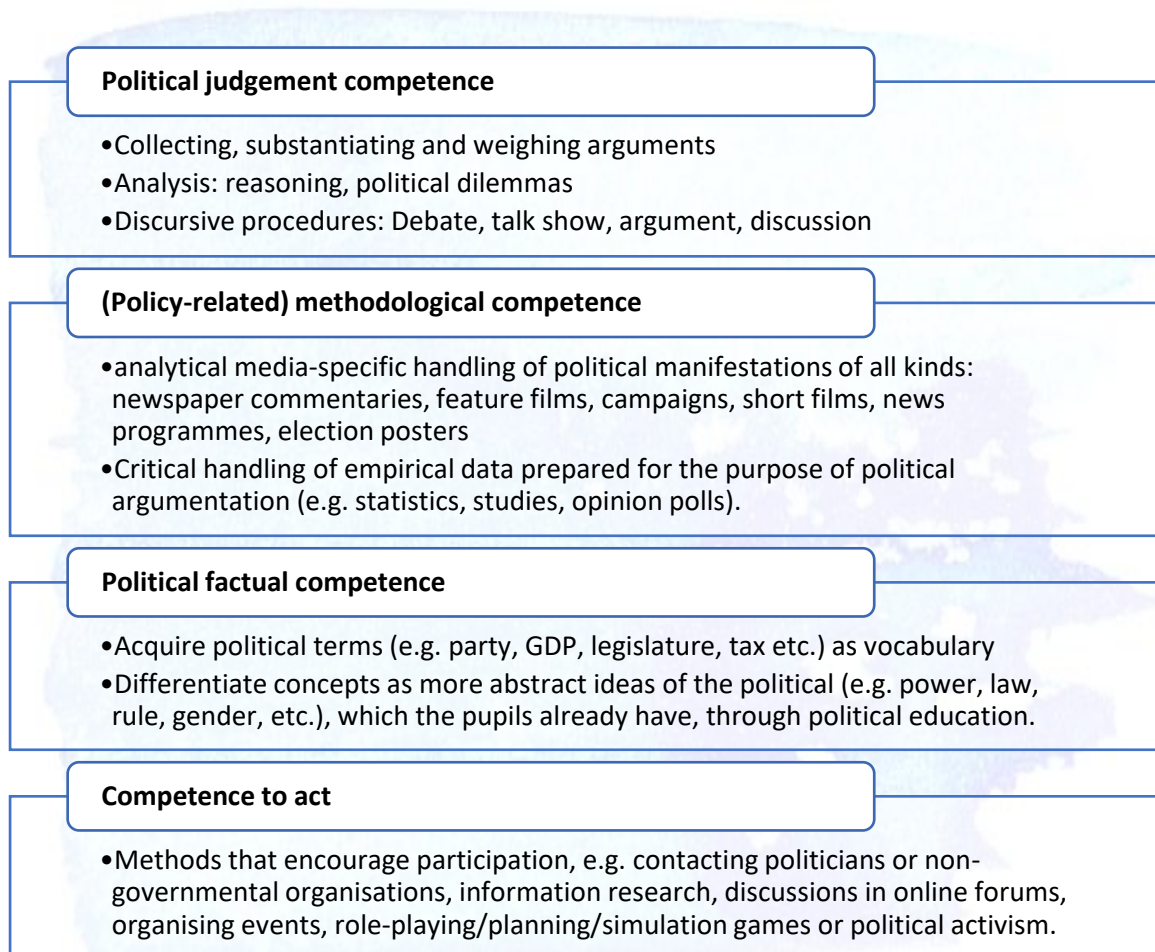


Figure 1: model for basic democratic competences

In principle, we find this model very useful for political education in our schools.

In our opinion, however, this model is missing an essential component!

If you briefly familiarise yourself once again with the teaching methods proposed in it, you will find the following suggestions:

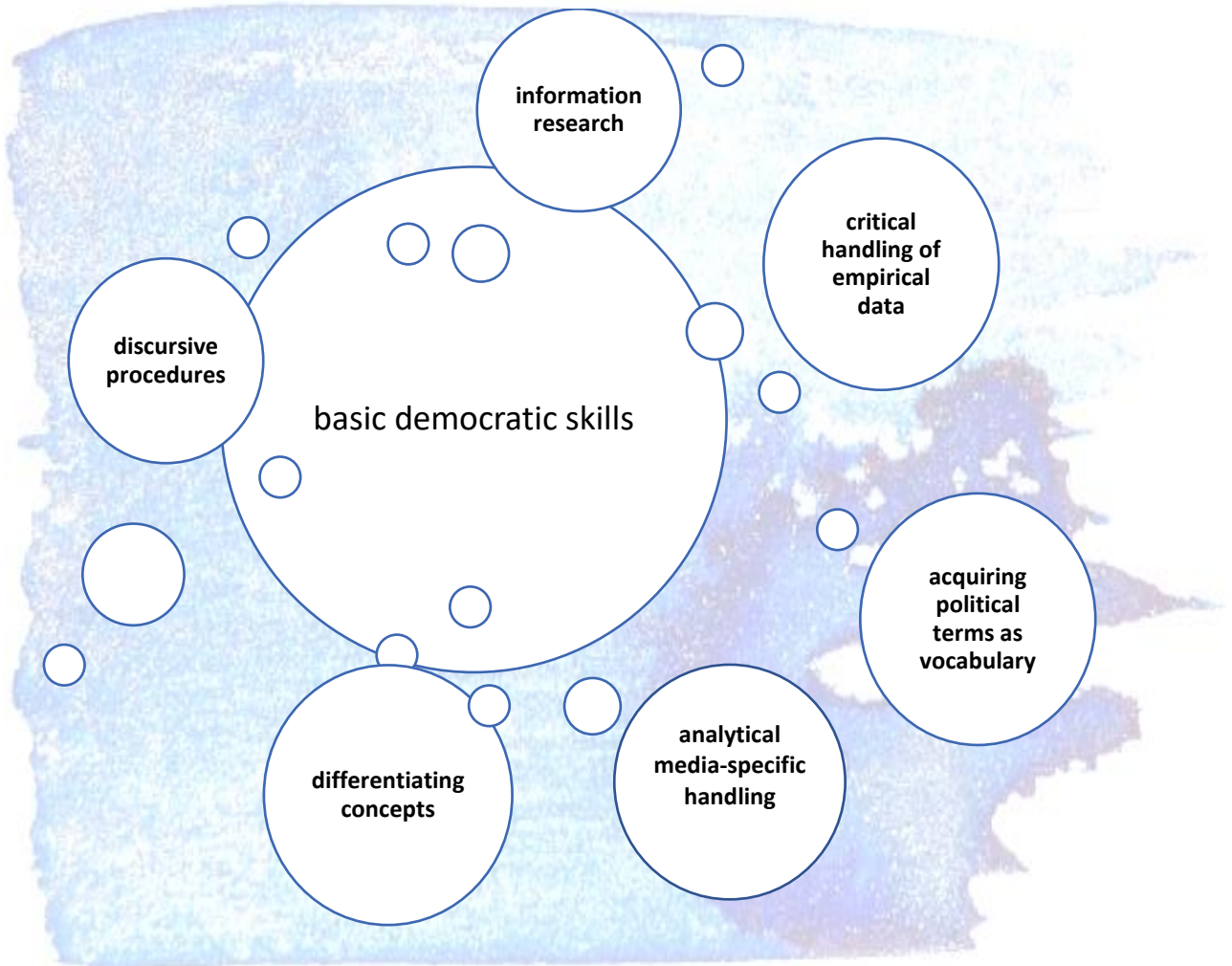


Figure 2: basic democratic skills - cognitive skills

So, these are quite cognitive skills throughout. These skills are undoubtedly important when it comes to becoming and remaining democratically responsible.

However, this more cognitive approach tends to disregard emotions. But if we look at emotions from the point of view of the role they play in forming our opinions, i.e. in our perception and thinking, and the role emotions also play in what we do and what we avoid to do, then we have to consider the following:

Emotions serve cognitive functions (Nolting, Paulus, 1993) by influencing who or what we pay attention to, how we perceive ourselves and others, and how we interpret and remember various features of life situations. And emotions can activate and control certain behaviour, but they can also paralyse it. Emotions can tempt us to passivity or spur us on to do or refrain from doing something specific.

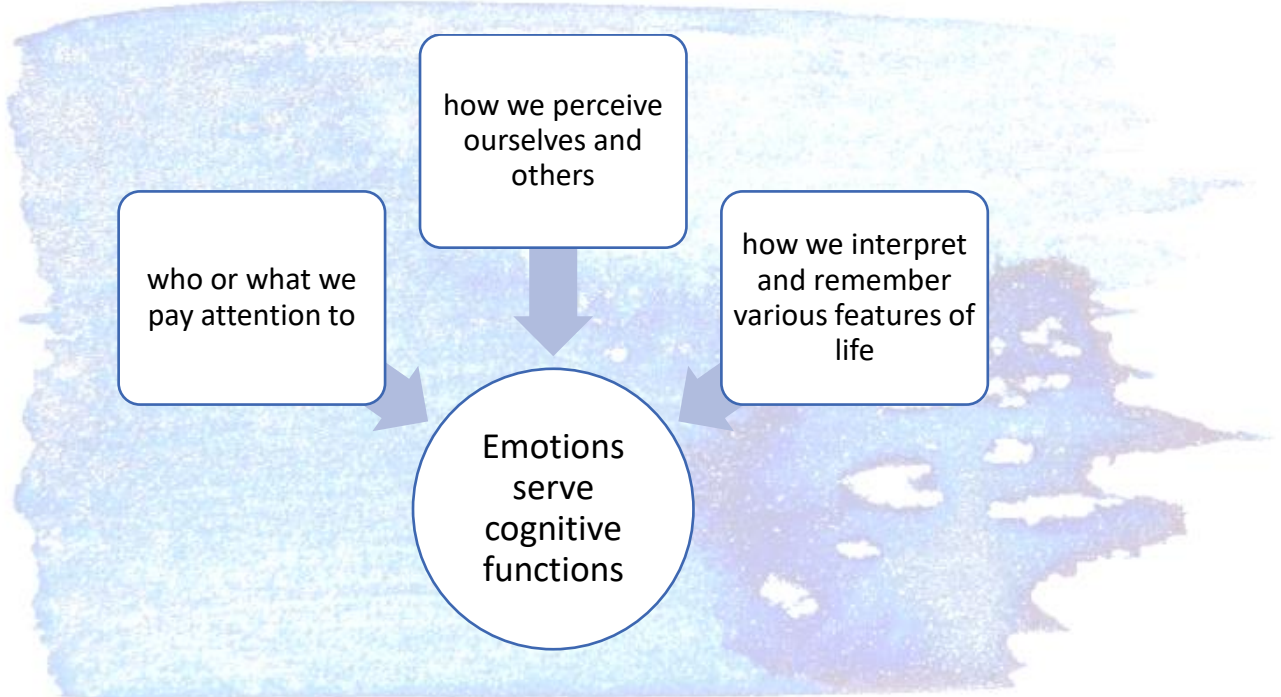


Figure 3: Emotions and cognitive functions

And everyday observation also shows that politics, especially in times of an election campaign, is done very little through rational messages. Politicians predominantly send emotional or even emotionalised messages: in discussions, at press conferences, in interviews, in broadcasts, on social media channels, in commercials, etc.

Politicians often speak a language that appeals to feelings, they try to generate emotions. So, they emphasise often more the emotional aspects, the personal experience and feeling, and less the factual aspects.

Why? Because by emotionalising information, one only achieves people's interest and attention because the information conveyed becomes more comprehensible as a result.

In our opinion, democracy education must therefore not only include cognitive skills, but also enable emotional understanding, emotional questioning and emotional interaction.

3 A few words at the beginning

Do you know the Choice Theory®? It was developed by William Glasser. Choice Theory assumes that each person has only the power to control himself and only limited power to control others.

Why does it start with power and control? And then about controlling others? It is almost a consolation that according to this theory it seems to be quite difficult to control others!

As you will see in a moment, it is about empowerment, about being able to make a difference (hopefully positive) for oneself and for others. And Glasser thinks that it is only possible to a limited extent that we can change other people. They have to do it themselves!

Glasser wanted to support people in taking responsibility for their own lives.

We are currently experiencing a time of tremendous social upheaval. Wars and their effects are shaking our continent. People have to leave their homes and are dependent on the help of others. Steadily advancing inflation is putting more and more people in trouble. Existences are threatened. Many people no longer know how to finance their lives: Rents are rising, energy costs are exploding, and food is becoming more expensive. And our society is divided. The effects brought about by the measures to contain the Corona pandemic are unmistakable: Our society is divided into two factions and there is little willingness on either side to reach out to each other and seek common solutions. And the advancing climate change on the one hand shows us our powerlessness and on the other hand gives us an idea of the drastic measures that have to be taken in order to survive as humanity on this planet.

All these events and developments pose great challenges to us as a society. Our democratic coexistence is being put to the test. How do we deal with each other when we ourselves feel threatened, when we are deeply insecure?

What about responsibility? What decisions must finally be taken? And how can we actively live the values of democracy, especially in times of great challenges? How can we make decisions together that are good for the common good? And more importantly, how do we have to act to protect our planet with all its creatures?

And can we learn from history? Looking back does not exactly make us confident about the future! Our democracy in Europe is still quite young. But if we look at historical developments, we must inevitably come to the point that times of great deprivation, times of great poverty

and hardship have not necessarily been conducive to human coexistence. The inconceivably horrific atrocities and crimes committed on a daily basis during the Nazi regime cost the lives of 6 million people!

You are a teacher. You work with our children. What perspectives can we give our children? How should they be able to look to the future with confidence in the face of threatening circumstances? What can we give them? Isn't it much more the case that it is above all young people who show us "old people" that it is high time to take responsibility? So what can we offer young people that will support them in making good decisions? And what is a good decision anyway?

If, in the face of this urgent situation, we can only control ourselves and have only limited possibilities to do so with others, the topic of "feeling responsible for one's own thoughts and actions" becomes even more central and important. Because: We will only succeed together, i.e. if as many people as possible take full responsibility for themselves and their actions.

Now, you may of course object that it is very much possible to control other people. Due to increasing digitalisation, the surveillance of people by other people and especially by programmed algorithms is also progressing. There are now a large number of international corporations doing big business with our data.

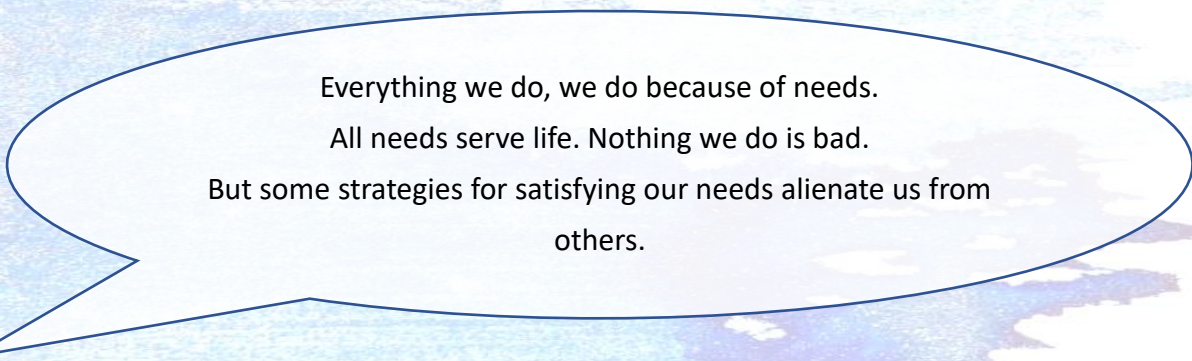
Is this a contradiction to William Glasser and his statement that we have limited power to control others?

As we understand William Glasser, the point is that we don't have to wait, and certainly must not wait, for others to change so that we (can) change ourselves. We don't have much room for manoeuvre there. The current division in society regarding the Corona measures clearly shows us that sides, those in favour of the measures and those against them, have only very limited possibilities to influence the attitudes and thus the behaviour of others, let alone to change them.

And yet, especially now, when it comes to making sustainable changes as a society, we need as much cooperation as possible from all of us, based on deep empathy for our own needs and those of our fellow human beings.

Why do needs come up here?

At this point, let's let Marshall Rosenberg, the founder of Nonviolent Communication, have his say:



Everything we do, we do because of needs.
All needs serve life. Nothing we do is bad.
But some strategies for satisfying our needs alienate us from
others.

It will take a lot of motivation from all of us to make this social change work. And if we can believe Mr Rosenberg - and we believe we should - then the issue of motivation (everything we do) is very much about our needs.

You are a teacher and we are very glad that you are reading this booklet. You work with our children every day. You can give a lot to our children. In addition to all the knowledge you impart to our children, it is also very important that you give our children the following: Confidence. Confidence that together we can make it!

If we succeed in getting as many of us as possible to take responsibility, this will inevitably lead to us beginning to behave in a more sustainable way, to us having more positive relationships and generally being more satisfied with our lives.

In doing so, we can and should also help each other. And this is our understanding of democracy.


And this brings us back to the Choice Theory mentioned at the beginning, which we will introduce in more detail in the coming chapters. Choice Theory can be used to help our children lead more responsible and conscious lives. This theory is also about the topic of needs, which are, after all, the driving force behind our motivation.

And it is about the fact that we have a choice to decide. An important question here is: What is the best strategy to get what I really want for myself and my fellow human beings and our planet with its numerous living beings?

If we pay attention to our needs and make sure that we fulfil them responsibly, could this help us to give up superficial comforts and to support meaningful measures in the longer term?

Let us find out together on the following pages!

4 And now a few questions to start with




Are our actions fundamentally rational?

Do we largely make decisions because we have weighed up well beforehand what the best decision is?

Are the things we agree to always or at least mostly based on rational reasons?

Do we agree or do we reject what we have thoroughly informed ourselves about in advance?

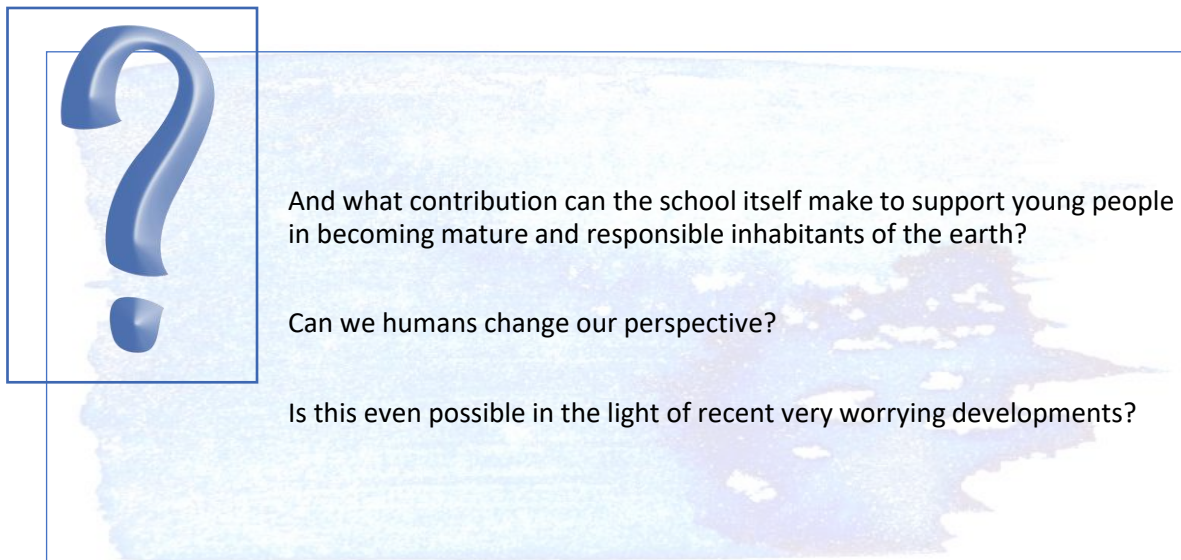
These are very general questions. And there is a danger that these questions can only be answered with very sweeping answers. But there is also something fundamental at stake here. It is about questions like:



How do we humans make decisions?

What influences our thinking, feeling and acting?

Why are these questions essential? Why are they essential when it comes to strengthening our democracy?



In the following we would like to look at these questions in more detail and attempt to provide some halfway satisfactory answers.

5 What moves us! A look at the topic of motivation

Much has already been published about motivation. You all know the pyramid of needs (p. 370–396) as presented by Abraham Maslow in humanistic psychology. We do not need to go into this in detail. But what is fundamental to his model is the fact that it is needs that motivate us, one could almost say drive us, to take action.

And that's where we want to take a closer look! If we look at motivation from the perspective that it is about unfulfilled needs that are pressing to be satisfied, the question immediately arises as to which needs we are talking about?

And further:

Do we humans differ much in our needs?

Or could it be that we all have similar, if not the same (basic) needs?

Figure 4: different needs – same needs?

A look at the inventory of needs by Marshall Rosenberg, the founder of Nonviolent Communication, shows us very quickly that there are very many different needs:

<p>CONNECTION</p> <ul style="list-style-type: none"> acceptance affection appreciation belonging cooperation communication closeness community companionship compassion consideration consistency empathy inclusion intimacy love mutuality nurturing respect/self-respect 	<p>CONNECTION</p> <ul style="list-style-type: none"> continued safety security stability support to know and be known to see and be seen to understand and be understood trust warmth <p>PHYSICAL WELL-BEING</p> <ul style="list-style-type: none"> air food movement/exercise rest/sleep sexual expression safety shelter touch water 	<p>HONESTY</p> <ul style="list-style-type: none"> authenticity integrity presence <p>PLAY</p> <ul style="list-style-type: none"> joy humor <p>PEACE</p> <ul style="list-style-type: none"> beauty communion ease equality harmony inspiration order <p>AUTONOMY</p> <ul style="list-style-type: none"> choice freedom independence space spontaneity 	<p>MEANING</p> <ul style="list-style-type: none"> awareness celebration of life challenge clarity competence consciousness contribution creativity discovery efficacy effectiveness growth hope learning mourning participation purpose self-expression stimulation to matter understanding
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Figure 5: Needs Inventory - Center for Nonviolent Communication

(c) 2005 by Center for Nonviolent Communication

Website: www.cnvc.org Email: cnvc@cnvc.org

Phone: +1.505-244-4041

The list presented here is made freely available to all by the Center for Nonviolent Communication and it is immediately pointed out on its website that this list can only be a rather incomplete list of various needs.

So, the answer to the first question should be "Yes!". With so many different needs, it is not surprising that we are very different!" And we would have to answer the second question with an unequivocal "No!". "People tick quite differently! Where should there be common ground!"

6 Motivation and our basic needs

And yet we dare to contradict ourselves at this point!

Yes, there are many different needs! And yes, there are also quite big differences in which needs a certain person has in a certain situation that perhaps another person in the same situation does not feel at all.

But we humans do not differ at all in our basic needs! All the more so when it comes to weighing up these basic needs. But not that we humans, no matter what our origin, what experiences we have had, what culture we have been born into, all have these basic needs.

Would you like to review this statement together with us?

In the following, we refer to William Glasser's (p. 25-43) "Five Basic Needs", which he formulated in his "Choice Theory". Glasser specifies these Five Basic Needs as follows:

7 Characteristics of the Five Basic Needs according to William Glasser

universal

- Our Five Basic Needs are universal. That means everyone has them.

innate

- They are innate. Our basic needs have evolved over time and become part of our genetic structure.

overlap

- They overlap. So our basic needs cannot be considered separately from each other. With the way we think, feel and, above all, act, we can also satisfy several of our five basic needs.

motivate us

- Our basic needs constantly motivate us to act. This point will come up when we look at how we humans make decisions.

are always in conflict with each other

- Sometimes, or quite often depending on the circumstances, these needs are in conflict with each other.

Figure 6: Characteristics of the Five Basic Needs

But what are Glasser's Five Basic Needs?

Here is a first brief overview:

8 William Glasser's Five Basic Needs

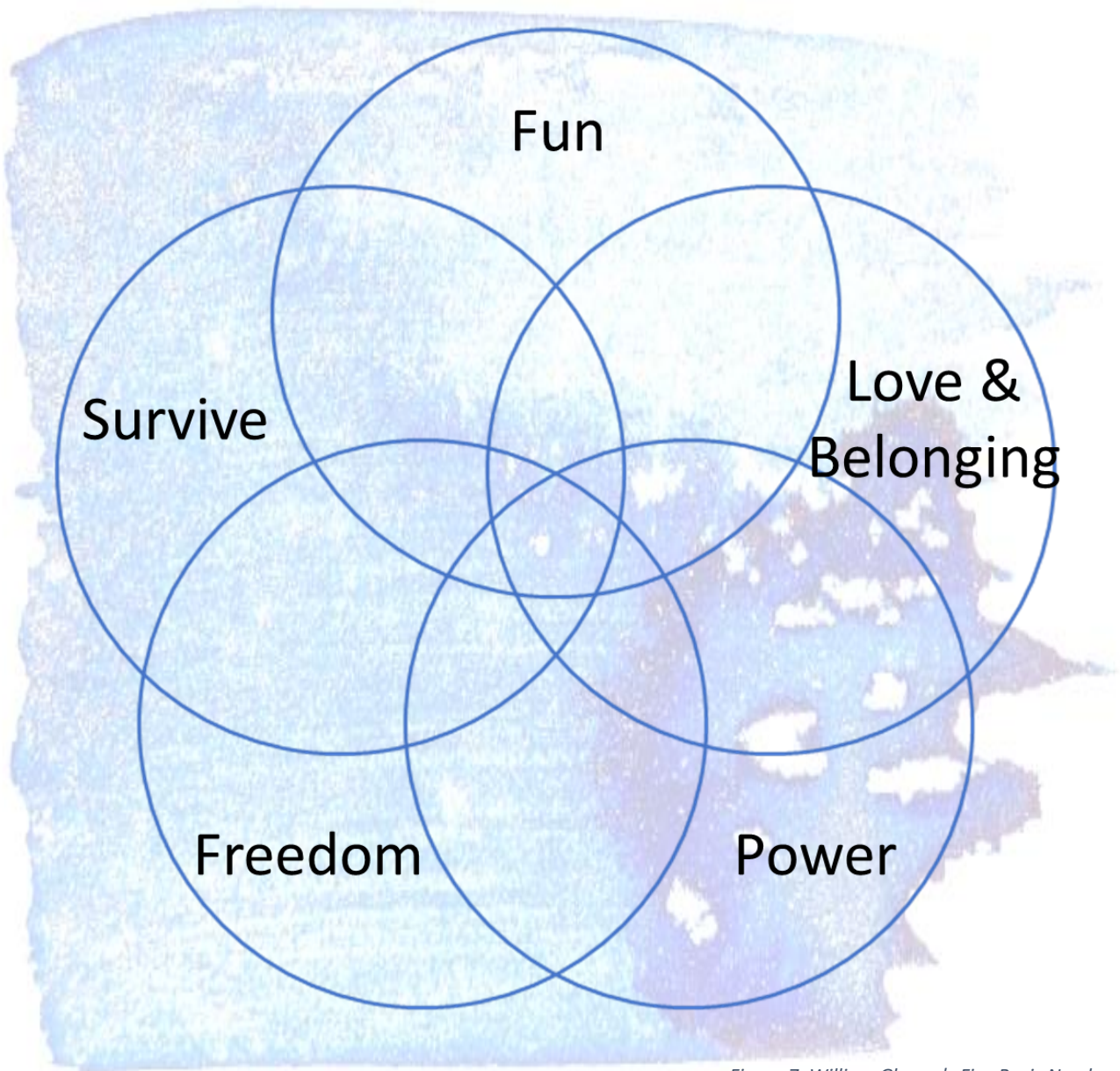


Figure 7: William Glasser's Five Basic Needs

Let us now take a closer look at these Five Basic Needs. What do they mean in detail?

Survival

- This need is the need for food, shelter and security. It is the subjective feeling of being safe and having the basic existential needs (food, shelter, etc.) met.

Love & Belonging

- The need to love and belong includes the need for relationships, social connections, to give and receive affection and to feel part of a group.

Power

- To be powerful is to achieve something that is important to you, to be competent and qualified, to be recognised for our achievements and abilities, to be heard and to have a sense of self-worth.

Freedom

- The need to be free is the need for independence, autonomy, to have choices and to be able to take control of the direction of one's life. It means being able to make your own decisions, form your own opinions and take responsibility for yourself.

Fun

- The need for fun is the need to find pleasure, to play and to laugh. It is at play when we are curious and can discover something new. And thus the need for fun also includes learning.

Figure 8: Specification of Glasser's Five Basic Needs

Please check for yourself at this point:

Can you agree that Glasser's Five Basic Needs are universal needs that they are needs that ALL people have?

At this point, please take about 5 minutes and think in turn of 3 persons you know well but who are completely different. Now take the overview of the Five Basic Needs and check whether you could observe ALL Five Basic Needs in each of these persons.

Your notes

In Austria we work with these needs in the Stop Dropout programme when it comes to supporting young people to do well in their education and ultimately to complete it successfully. We therefore work with these needs because we can observe them in all people, regardless of their background. Working with the Five Basic Needs makes it easier for us to find suitable solutions together with the young people. Solutions for which they are also sufficiently motivated to actually implement them, precisely because needs prompt us every day to also pay attention to and satisfy them accordingly.

9 Using our basic needs to create connection

So, if we can agree that basic needs are universal, that every human being has them, this could be a path to each other. A way towards more understanding for each other, more respect for each other. A path towards more community engagement, because we realise that the others are not so different from us at all in what is important to them. It could also be a way towards more responsibility towards our environment, because we can see that we can only fulfil our needs in the long run if we take care of each other and especially of our planet in the way we behave.

And all these values are ultimately democratic values: respect, community engagement, responsibility.

But a look at the division in our society regarding the actions in the current Corona pandemic, a look at the war raging very close to us in Europe, a look at all the people seeking shelter far

from home because they are politically persecuted in their own country, shows us that respect, community engagement, responsibility are not so far off.

Why is that so?

Basic needs

different weighting

different strategies to satisfy
them

Figure 9: Basic Needs

10 The same needs, but different weightings

What we humans differ in is the weighting that these Five Basic Needs have for each and every one of us.

You surely know people for whom freedom (one of the Five Basic Needs) is particularly important, while the feeling of belonging (love and belonging) is not so important to them. Or people for whom it is exactly the other way round: for whom it is very important that they can feel part of a group (love and belonging), while they do not attach any particular importance to being able to decide freely in every situation, or who are even happy if they can hand over the decision and thus the responsibility more often. Nevertheless, these people also have the need to feel free - at least now and then.

You certainly have people in your circle of acquaintances for whom fun is particularly important, and in turn you know other people for whom this need is not so intense. And yet it is also the case here that in principle all people have a need for fun, only to different degrees and intensities.

11 The same needs, but different strategies to meet them

The fact that we humans all have these basic needs - albeit in varying degrees - does not adequately explain the fact that we take very different approaches to fulfilling our needs:

We do not differ in our basic needs, but in the strategies, we use to fulfil our needs!

And that holds conflict potential! Great potential for conflict, in fact! Conflicts do not arise over our basic needs. We all have the same basic needs, so we can develop great understanding for each other. Conflicts arise when it comes to how I want to fulfil one or more of my needs and even more so when I am confronted with how someone else intends to do it.

And you can observe this every day:

A person to whom it is very important to feel free and to be able to make his own decisions (freedom) chooses as a strategy that he does what he wants regardless of how his fellow human beings are doing with it - and thus comes into conflict with his fellow human beings.

Someone who wants to achieve something (power) begins to manipulate other people because he believes that this is the best way to achieve his goals - and thus comes into conflict with his fellow human beings.

A person to whom it is very, very important that he is part of a group gives up many of his convictions and ideals in order to be accepted by this group - and thus comes into conflict with other fellow human beings who are sceptical about this group.

Someone to whom fun is very important and who, in his need for it, completely overlooks the fact that by doing so he annoys other people, perhaps even embarrasses or even alienates them, inevitably also comes into conflict with these persons.

A person to whom security (survival) is very important and who, in his attempt to feel secure all the time and everywhere, uses other people to constantly convey security to him - this person also sooner or later comes into conflict with his fellow human beings.

12 Overlapping of and conflicts between Five Basic Needs

The examples above demonstrate two things:

On the one hand, these examples show that the Five Basic Needs cannot be considered completely separate from each other:

- Someone who is part of a group is not only fulfilling his need for love and belonging, but possibly also his need for fun, because it is funny to be together with the others, and possibly also his need for power, because others in the group listen to him, and perhaps also his need for security, because the group gives him enough support.

Figure 10: overlapping of the Five Basic Needs

On the other hand, these examples also show that the five basic needs of a person can also conflict with each other.

- To stay with the example: Someone who wants to be part of a group may feel an inner conflict between his need for love and belonging and his need for freedom because he does not make some decisions within the group that he would like to make because he does not want to risk the affection of the others.

Figure 11: Conflicts between Five Basic Needs

And these two aspects raise an even bigger question:

13 What would be a good strategy to fulfil one's own needs?

This question is not necessarily easy to answer. And a truly definitive answer will probably not be found to this question.

We will try anyway!

We believe that this question can be answered with three more questions. A little paradoxical, but let's try!

Finding a good strategy could be achieved by asking the following questions:

Is what I am about to do really good for me - Will it really bring me what I want?

Is what I am planning good for my fellow human beings, or will it at least not put them in a worse position?

Is what I am planning good for all of us together in the future?

Figure 12: Guidance to find good strategies

We are well aware that each of these individual questions is in turn not necessarily easy to answer, let alone that it is even possible to find a truly unqualified answer to each of them.

And yet we are convinced that the very fact of asking ourselves these questions makes a difference. Asking oneself these questions initiates a process of reflection that is otherwise often simply lost in the hustle and bustle of events. And this reflection is important! It is important because it leads us from largely unconscious to more conscious and responsible decisions.

So let's summarise

We humans have the same basic needs, but quite different strategies to fulfil them. And these strategies harbour a considerable potential for conflict.

Is that all? Does this knowledge make it possible to live more responsibly and consciously?

14 The Theory of the False Self

We have our doubts. Why? Because we very often meet people who do not have good access to their own needs. And that immediately raises another question:

How can a person who does not have good access to his or her own needs have good access to the needs of other people?

Or put another way:

How can someone who has little empathy for themselves be able to have empathy and understanding for other people?

At this point we have to refer to another theory. It comes from the psychoanalyst Donald Winnicott. It is about the False Self (p. 140-152).

This theory says: The False Self is a defensive façade behind which a person can feel hollow and empty because his or her behaviours are learned and controlled rather than spontaneous and genuine. A False Self often develops at a very early age. (cf. Winnicott 1960, pp. 140-152)

Children who have many parts of a False Self are handicapped in their individual development. They have to perform, adapt and function a lot. As a result, they also cannot really find out who they are themselves. And they do not get their wishes for affection unconditionally answered.

When many different areas of life are affected by false self-parts a lot of frustration and also anger builds up in these children. However, this frustration and anger often remain hidden behind the false self-parts. Persons with many false self-parts lose more and more access to their own needs and eventually their own needs are even split off. As a result of this dissociation, these individuals have no access to their own feelings and, which makes things even more worrying, they increasingly deny these feelings to others. They have developed little empathy for themselves and thus cannot muster it for others either.

This is a challenge for parents, there is no question about that! At this point, however, we must not disregard the school and its framework conditions, because this is also about pressure to perform (having to achieve a lot and function). We have to ask ourselves how school itself can be a place where personal growth is promoted and young people can develop as freely as possible?

Why is this important? What does all this have to do with democracy?

Let us return to the basic needs as formulated by William Glasser and relate them to Donald Winnicott's theory of the False Self.

A True Self - the counterpart to a False Self - is a person who has good access to his or her own needs. A person who can empathise with himself or herself is more likely to be able to empathise with others.



Figure 13: True Self

A person with a False Self does not have good access to his or her own needs. Because he or she has little access to his or her own needs, he or she can also have little empathy for other people.

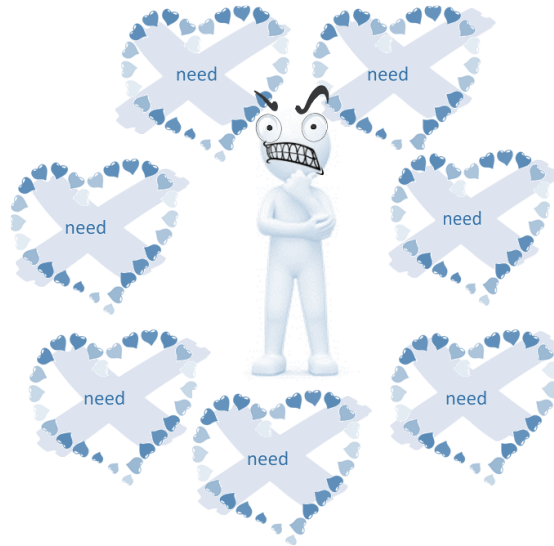


Figure 14: False Self

The more False Self parts a person has, the more likely he or she is also in danger of not behaving cooperatively and responsibly because he or she lacks empathy for himself or herself and for others.

15 What the school can do now?

We briefly mentioned the pressure to perform earlier. To avoid giving the wrong impression, we would like to emphasise at this point that we are by no means longing for the opposite. We think it is important for young people to perform. Achieving something makes us proud. It satisfies our need for power (power for something, not power over someone) and recognition. Achieving something also strengthens our self-esteem and, last but not least, a good performance always confirms our self-efficacy (cf. Bandura, pp. 237-269) and is thus an important resilience factor.

But we believe that in our school system, especially when it comes to empowering our children, it is quite important that young people also very often have to be given the opportunity to learn emotionally. We must not forget that emotions influence our thoughts and actions to a large extent!

Please remember the following:

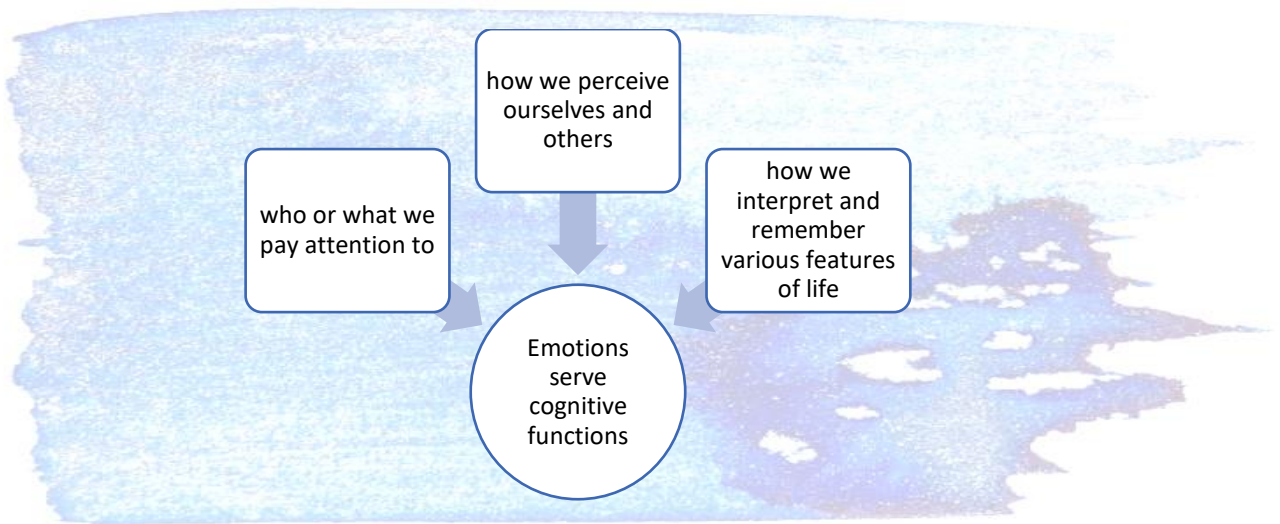


Figure 15: Emotions and cognitive functions

And that leads us back to the questions we asked at the very beginning.

16 The questions from the beginning

We have highlighted them again below:

Are our actions fundamentally rational? Do we make decisions largely because we have weighed up well beforehand what the best decision is?

Emotions are always involved in our decisions. These emotions are related to our basic needs. If one or more of our basic needs is not fulfilled, we have an unpleasant feeling that prompts us to do something so that we can feel better again. If we can have empathy for ourselves, for others and for all of us in the future when we make decisions, we are certainly taking a step in a more right direction: we are making more respectful and responsible choices.

Are there always, or at least mostly, rational reasons behind what we agree with? Do we agree or disagree with what we have thoroughly informed ourselves about in advance?

Of course, information plays an important role. But it is far from the case that we make all decisions on the basis of rational considerations alone. Choice theory is a theory of motivation. One of the postulates of this theory is that our basic needs constantly motivate us to act. And that's where our emotions come in. It makes us feel uncomfortable when we realise that one or more of our basic needs are not being met right now. Ultimately, it is emotions that give us the drive to make a decision and then to implement what we have decided. It is important that we recognise which of our basic needs are affected at a particular

moment. Then we can start looking for a good strategy (good for myself, good for others, and good for all of us together in the future).

How do we humans make decisions? What influences our thinking, feeling and acting?

If we know that emotions influence our thinking, feeling and acting, then it is especially important to have good access to them and the needs behind them.

At this point we would like to refer once again to Marshall Rosenberg, the founder of Nonviolent Communication, who says: "Everything we do, we do because of needs. All needs serve life. Nothing we do is bad. But some strategies for satisfying our needs alienate us from others."

Good access to our own feelings and to the feelings of others supports responsible, considerate and respectful behaviour. And we need this if we want to actively strengthen our democracy.

And what contribution can the school itself make to support young people in becoming mature and responsible inhabitants of the earth? Can we humans change our perspective? Is this even possible in the light of recent very worrying developments?

School must not stop becoming a place where our children can flourish. It is much more important than constant demands for performance that children learn to cooperate and show consideration for each other. Then they can develop freely. Then they can learn to take responsibility. Then they can accept other people and their opinions and search together for good solutions in the sense of a good strategy (good for myself, good for the others, and good for all of us together in the future).

17 What does this mean in concrete terms for teaching?

If you can fully subscribe to the idea that it is important for children to be able to develop as freely as possible in their lessons, that they can blossom and realise the (positive) influence they can have on themselves and others by being human, then bring the Five Basic Needs into your lessons.

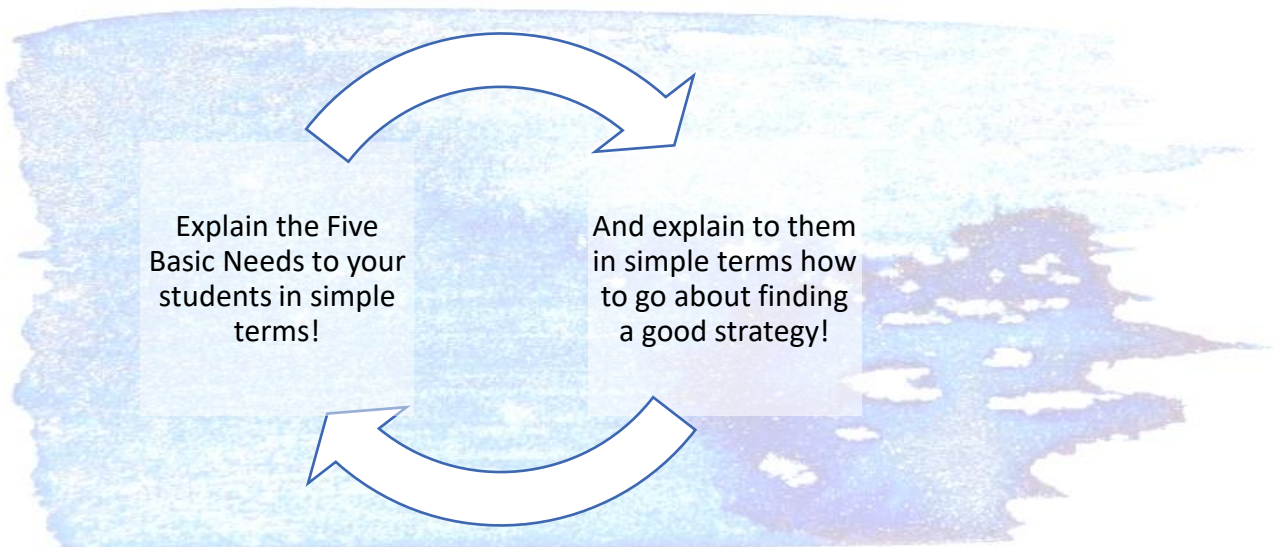


Figure 16: bringing the Five Basic Needs into your lessons.

How this could look in practice?

On our digital platform you will find working materials for immediate use in class with many pictures, practical examples and exercises.



18 How the consideration of the Five Basic Needs can find its way into everyday classroom life

The Five Basic Needs according to William Glasser represent a theory of motivation. Remember the beginning of this module. That was about the topic of motivation.

This section is about that again: If we again start from the assumption that ALL people have these basic needs and that basic needs motivate our actions, the question immediately arises how you as a teacher can take the Five Basic Needs into account in your everyday school life. Here is a brief compilation:

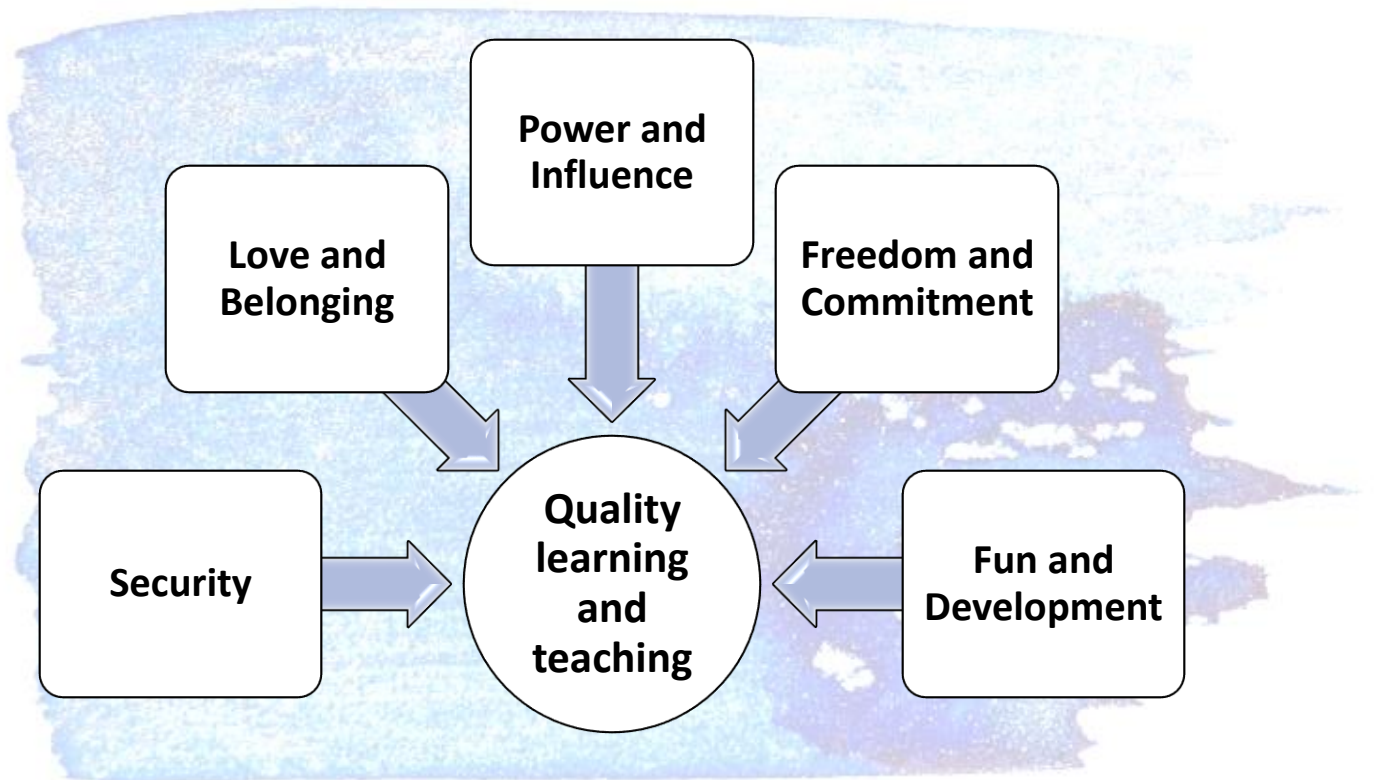


Figure 17: Five Basic Needs in the classroom

Survival and security

Learning also means venturing out of the safety zone again and again, exploring, taking risks, exposing oneself, experimenting. Establish a culture in the classroom where seeking, trying out, exploring different perspectives and making mistakes are part of learning and where the strategy is questioned on a case-by-case basis, but never the person.

Love and belonging

People invest a lot to belong to a group and have a sense of community. The quality of relationships between young people and between students and teachers has a significant impact on motivation to learn and is an important factor in resilience.

Power and influence

Many "disruptive actions" in the classroom are due to individual students not being able to participate and contribute in a way that empowers and positively influences them. Therefore, it is important to create spaces where the different personalities in a class feel individually noticed and can contribute, e.g. through different learning settings. In case of disruptive behaviour of individual students, you can try to find out together with them with which behaviour they could get positive attention. The feeling of effectiveness and influence can be

strengthened enormously through recognition, praise for partial successes and joint target agreements.

Freedom and commitment

Young people need the freedom to take responsibility for themselves. Making decisions also means bearing the consequences. If someone else made the decision, who bears the consequences? Therefore, it is important that pupils - according to their age - are trusted and expected to make a decision and take responsibility for it. In this way, young people learn to assess and expand their own abilities and limits.

To be able to accompany young people on their way to freedom and thus to maturity, an environment is needed in which making mistakes and making wrong decisions is seen as part of the learning and development process.

- Examples of areas where students can practice their freedom, decision-making and judgement skills:
- Exercise freedom, decision-making and judgement skills.
- Students can choose the topics and contents they want to study in depth.
- Students are allowed to set their own priorities in learning.
- Respecting individual biorhythms in time management; students can learn at their own pace and rhythm as much as possible.
- Students are allowed to choose their own method of learning.
- Students are encouraged to set their own goals and are offered opportunities to reflect on them.
- Students are encouraged to assess themselves and their abilities through feedback sessions.
- There are opportunities for students to discuss and consider their own decisions.
- The participation of the pupils is promoted through appropriate learning settings!

A free decision results in commitment that is supported and nourished by inner motivation. This commitment in turn promotes the flow state, that state in which one can immerse oneself in an activity with one's entire personality and concentration.

Fun and development

School time falls at an age when children and young people are growing and developing. Therefore, they have a fundamental need for cognitive and social stimulation. In our information society, there is a certain degree of saturation, which is exacerbated by stimulus overload and the impossibility of implementing the resulting emotional and physical impulses.

In order to reawaken the desire to discover and absorb new things and to stimulate the need for growth, it is therefore important to provide learning opportunities that cover the entire cycle:

Discover - Absorb/Interest - Understand (Analyse) - Digest (Make Connections and Integrate) - Implement (Act Appropriately) and Conclude.

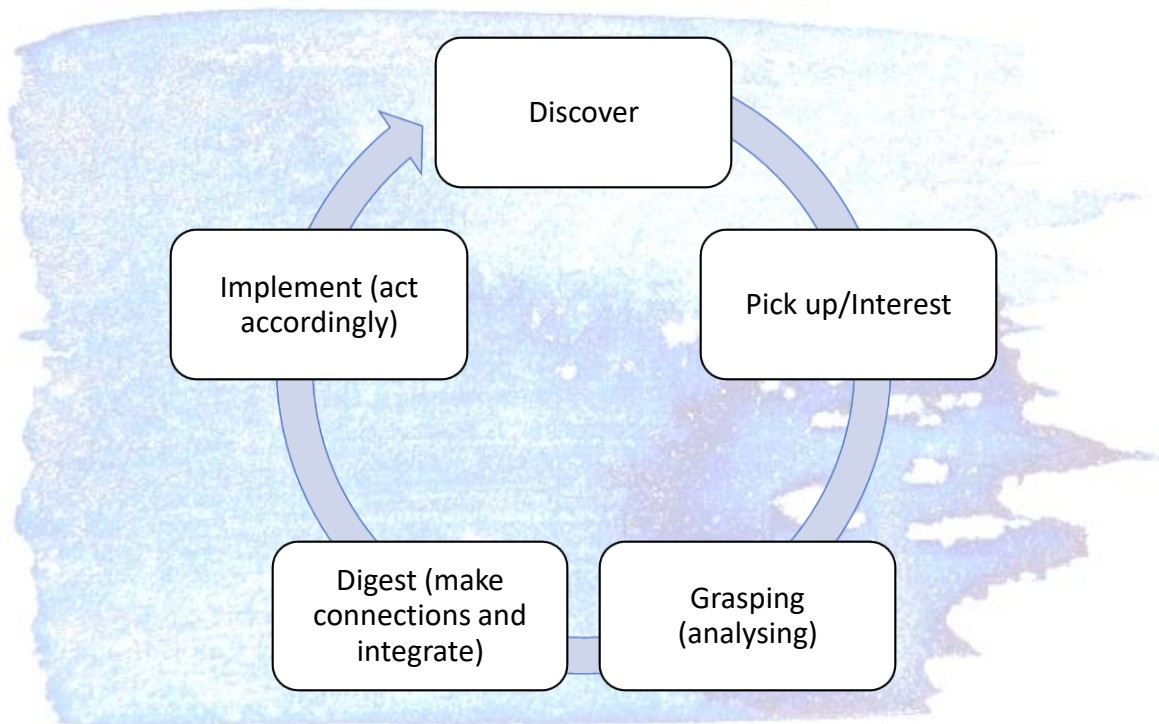


Figure 18: Learning cycle

Learning opportunities must also be diverse to address all types of learners in order to do justice to the mostly heterogeneous class structure.

In order to enable pupils to learn independently, they must not only learn to acquire important (learning) methods, but also to manage and control their own educational processes. This includes self- and time management as well as the ability of self-assessment.

Individual learning guides in the upper school can help to improve learning methods and self-organisation skills that have not yet been optimised.

19 A few final words about meaning and positive emotions

Meaning/sense

With everything that is strenuous, the benefit and the meaning should also be recognisable. Learning and school engagement are strenuous, so it is important to make the benefit of the effort transparent. Perhaps the achievement of a good evaluation/grade is sufficient as feedback, but linking the effort with elements that promote identification, with personal goals of the students, or with values that the students see as positive, can also have a meaningful effect. Transparent and comprehensible learning goals allow for an evaluation of success beyond grades, on the one hand, and on the other hand, the students feel that their need for meaning is being taken seriously. The formulation of goals and the communication of the significance of the learning content for the achievement of personal goals also promote motivation to learn.

Positive emotions

Our emotions determine what we engage with and what we don't. This is why positive emotions are so important for learning processes. Positive emotions in the school context arise, among other things, from a sense of belonging, a high level of identification through agreement with one's own values, positive future prospects, involvement of the entire personality (thinking-feeling-wanting) and satisfaction of the need for growth. Negative emotions such as fear or excessive demands cause the release of stress hormones that inhibit the ability to think and remember.

Positive emotions in class can also be promoted by the choice of learning materials, by appreciative and encouraging behaviour, by a class climate that promotes well-being, by humour and laughter, as well as by appreciating and praising achievements.

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