

Adults and children using A Blueprint for Character Development for Evolution (ABCDE) to facilitate self-reflection through talk to manage emotions and self-regulate for continued good life in post Covid 19 recovery

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Title: Adults and Children Using ABCDE to Facilitate Self-Reflection Through Talk to Manage Emotions and Self-Regulate for Continued Good Life in Post Covid 19 recovery

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Abstract

The paper explores how children need to be able to use language to describe their emotions and feelings. Emotions are the reactions to a stimulus and feelings are the conscious experience of emotional reactions. The paper conceptualizes emotional numbing that inhibits developing the competences to feel or express emotions and prevents a person from becoming fully human drawing on Von Bertalanffy (1968) systems theory and Dewey (1916) philosophy of education for democracy. Thereafter, it proposes an incremental framework A Blueprint for Character Development for Evolution (ABCDE) that helps people develop faculty of judgement and within that, make good decisions for continued good life. ABCDE is not static but subject to moral inquiry of its fitness for purpose to help adults and children monitor and evaluate their incremental progress of character development through the five stages in a sequential order from A to E. Adults and Teachers who use the ABCDE framework in their practice can support children's management of their emotions. Thus applying ABCDE recognises a vital step in a journey to Empowering Young Societal Innovators for Equity and Renewal (EYSIER) that supports education for democracy; A) to promote a good vocabulary that questions how to describe emotions and feelings, B) to use this vocabulary to compare and contrast ways to support self regulation in social and cognitive challenges and C) develop methods that role model patterns of kindly responses to others' negative emotions and feelings through talk in inclusive communities of all Faiths and None in a Secular Society to develop security attachment capital (Hysa and Taysum, 2022), D) develop psychologies, philosophies and ethics of trust in knowledge to action change strategies with proof of concept for developing attachment security and E) identify principles that can be transferred to other problem solving contexts to either expose the policy scripters as a Leviathan-Master serving their own interests or as a Noble Public Servant/Statesperson, serving the interests of all of the people.

Stage A Introduction

A way to help children describe and understand their emotions and feelings is for a parent or adult to ask the child to tell them how they are feeling using open questions. Open questions require an answer with an explanation. Closed questions are answered with a yes or a no answer and shut down any conversation about what has happened to make a child feel a particular way. Using open questions, the parent/adult and child can then put a label on the emotion or feeling and the parent can reassure the child it is okay to feel this way.

Learning how to self-regulate emotions leading to resilience is very important for managing social and cognitive challenges (Lindberg, 2021, Cherry, 2021). A Blueprint for Character Development for

Evolution (ABCDE) is advocated. There are five stages to ABCDE. The first stage is Stage A; to ask good questions. In this groundwork case, Stage A offers a child the opportunity to ask good questions about what emotions are and what kinds of emotional life is best for a good life that is happy with a happy ending (Adler, 1941)? In supporting the child to answer questions about how they are feeling, it might be helpful to encourage them to draw faces with different expressions. These different expressions might look like how the child is feeling now and how they may have felt at different times in response to different experiences including the Covid 19 Lockdowns. This can help the child search for, and arrive at labels to describe their different emotions or feelings to begin to address their questions about what emotions are and what kinds of emotional life is best for a good life that is happy? This provides them with a baseline from which they can incrementally measure their progress in character development and regulating their emotions calmly as part of developing good faculty of judgement. This helps young people gain the competences to make good decisions as full and free participants of the social contract (Taysum et al 2020; Taysum, 2020).

At the second Stage of ABCDE, Stage B, children can begin to explore what others have said about emotions and what emotions are best for a good life that is happy. They can explore story books, or films such 'Inside Out' to develop richer, more nuanced understandings of their emotions and the language or vocabulary to describe their understandings. Facilitating the child to draw on other references beyond the self that develops their understandings and vocabulary of and for more nuanced emotions, develops their grammar of thinking, or their mental schema, or working model. The concept of the child's working model is examined by Hysa and Taysum (2022) in this issue of the Journal of Groundwork Cases and Faculty of Judgement, drawing on Pipp and Harmon (1987) in relation to the development of psychomotor learning. This learning can then be compared and contrasted with the child's personal emotional life again by exploring in writing, or drawing to answer more questions such as; what does the mouth do in the drawing of the face that is happy or sad, or excited? What do the eyebrows do? This can then be compared and contrasted with external references again to further develop a good vocabulary linked to accurate and nuanced descriptions and understandings of emotions. This gentle, delicate and kind development of a child's descriptions and understandings of their emotions empowers a child to describe and explain what they need and how to get their needs met. Methods for children to develop independence, step by step, in managing and regulating their emotions, related to getting their needs met connects to homeostasis regulation or regulation of the continuation of a good life. This can be further explored in Hysa and Taysum's (2022) paper in this issue of the journal and moves in to the third Stage of ABCDE.

Stage C of ABCDE is developing methods to manage and self-regulate the emotions once they are defined and understood. Methods include adults facilitating the child's self-reflection through talk to manage emotions and self-regulate for continued good life in the post Covid 19 Recovery. The methods at Stage C of ABCDE empower humans to operationalise codes to describe and understand what is thought, felt, intended, communicated and done. Using codes with larger vocabularies allows children to capture the delicate nuances of their emotions which enables them to self-reflect on their emotions and the emotions of others. Thus large vocabularies and their appropriate recall and use, mobilises Stages A and B above through methods at Stage C to help immature humans move from being talkative (with small vocabularies) and what we are calling 'restricted funds of vocabulary

capital', to becoming more mature humans who can use descriptions with references to deeper and more nuanced understandings of emotions or feelings and what caused those emotions. We are calling this 'a large vocabulary connected to nuanced understandings of emotions for continued wellbeing' or 'rich vocabulary-emotional life capital'. Saxton (2017) identifies 'talkative' as talking a lot but not necessarily with a good vocabulary which we identify as evidence of 'restricted vocabulary-emotional life capital'. At the fourth Stage of ABCDE, Stage D the children can implement change strategies that might help them manage or regulate their emotions and make good decisions, developing their faculty of judgement about the kinds of experiences they have that makes them feel happy. By testing their change strategies supported by caring adults in the home or the classroom, they can get proof of concept which can affirm their confidence in their good faculty of judgement and further develop their good grammar of thinking, or mental models or working models. This may lead onto the the fifth Stage of ABCDE, Stage E where children start to develop principles from their reflections on their intentions and acts and the emotions these evoke, and they may be able to transfer these principles to other situations.

Stage B Literature Review

It is important for older children who have developed an emotional vocabulary evidenced by 'rich vocabulary-emotional life capital' and who have experienced the impact of lockdowns during Covid 19, to describe and understand emotions in the Covid 19 Recovery instead of becoming emotionally numb. Lindberg (2021) describes emotional numbing as both an emotional and mental process of shutting out feelings that may be interpreted as harmful. In a medical model this is described as a deficit model of emotional reactivity or emotional responses. In many cases, this kind of emotional blocking of emotions results in numbness that inhibits developing the competences to feel or express emotions and prevents a person from becoming fully human which Pring (2021) identifies as human flourishing. Pring (2021, p.152) cites Tawney (1931/64, 141):

The purpose of education is to aid [all children's] growth. It should be easy to regard them, not as employers, or workmen, or masters and servants or rich or poor, but merely as human beings. Here, if anywhere, the spirit of equality might be expected to establish its kingdom. Here, if anywhere, it should be possible to forget the tedious vulgarities of income and social position, in a common affection for the qualities which belong to man himself, and in a common attempt to improve them by cultivation.

Pring (2021, 152) also cites Thomas Mann, leader of the Miners' and Dockers' strikes in the late 19th century:

The demand we, as workmen now make is for leisure, not idleness. Leisure to think, to learn, to acquire knowledge, to enjoy, to develop, in short, leisure to live, we openly and fearlessly declare war against all that tends to keep us riveted to earth.

Thus to gain the qualities of becoming fully human, humans must be able to experience the complete range of human emotions including enjoyment and to have fun and to feel sad and with authentic grieving for loss. Lindberg (2021) identifies emotional numbing as a methodology of survival if it successfully eliminates negative feelings associated with negative experiences such as the Covid 19 lock downs.

A person who wishes to prevent painful emotions uses a method to block their emotions to become numb. This method also shuts down their ability to have positive feelings associated with pleasure, fun, enjoyment and being happy (Lindberg, 2021). Emotional numbness, therefore, might be deployed in other situations beyond coping with the pain of Covid 19. Emotional numbness might be a method to survive the agony of working long hours of hard labour down a mine where miners are particularly prone to witnessing injury, death, and extreme psychological distress (Murray-Law, 2021). Emotional numbness might be a method to cope with the agony of institutionalised racism and segregation (Taysum and Collins Ayanlaja, 2021) which is a legacy of colonialism (Taysum, 2020; Taysum and Arar, 2018). Emotional numbness might be a method to cope with bereavement for significant loss (Royden, 2019). Emotional numbness may be a method to cope with working three jobs and still not making rent, so no matter how hard one works, when stuck in a poverty trap as discussed by Collins-Ayanlaja and Taysum (2022) in this issue of the Journal of Groundwork Cases and Faculty of Judgement, 'there just ain't no making it' (MacLeod, 1995). In sum, emotional numbness stops the chances to have positive social interactions with others and prevents the creation of safe spaces to build open relationships, intimacy, interests in civic engagement and full and free participation in the social contract (Kant, 1785; Taysum, 2020). Indeed Kant (1785) identifies the supreme principle of morality is that an autonomous rational being expresses a rational goodwill. This goodwill is expressed, and the expression is fully explicit and fully known to that rational being, and they can make the moral laws and abide by the moral laws that all others would be happy to also arrive at if they had to make them as rational beings.

We logically deduce, from the arguments thus far, that people using the method of operationalising emotional numbness to avoid experiencing the pain of a negative experience(s) are doing so without a critical awareness that is what they are doing. We deduce that the method of emotional numbness to avoid pain is triggered when a person is unable to control or regulate a painful event and/or unable to control or regulate their response to a painful event such as i) the order to be in a precarious situation with no alternative other than death, ii) the order to be a miner subjected to witnessing or experiencing injury or death, iii) the order to be part of a lock down to avoid death. These critical incidents, if they trigger emotional numbness, may prevent a person from being fully human (Pring, 2021). We logically deduce that the methodology of emotional numbness to avoid pain that prevents fully and freely engaging in the social contract, further diminishes any chances a person has, to i) feel safe to be open to their emotions and ii) to be open to a process of healing for continued good life with a happy ending (Adler, 1941). These barriers to being open and to healing further alienate a

person from participating in the social contract. The pragmatic consequence is that a person who has become numb as a survival strategy, allow others to control the social contract even if that social contract is harmful to the person. It may be harmful to the person because it does not serve their interests, or the interests of society, rather it only serves the interests of those controlling the social contract rules/policies/laws. Indeed those controlling the social contract or the policies and laws of the country, may be banking on the citizens being so emotionally damaged and emotionally numb that they allow the controllers to keep controlling the social contract.

Dr Mark Murphy's site of 'Social Theory Applied' published an article by Thiago Pinho (2021) who examines Damares' (the former minister in Brazil and an extremely religious person) statement that in Brazil boys should wear blue and girls should wear pink. Here Damares offers an interpretation of the world that defines what women, and men are and should be with no understandings, and no explanations¹. Controlling human identity and development is a methodology to organise the lives of others. When the order to behave is adopted by the people, it denies them the possibility of wearing any other colour other than pink for girls and blue for boys. Controlling the behaviour of others, denies them the opportunity of choice. Reducing the identity to responding to orders from a master of how to behave introduces a stimulus – response transaction between the master and the person obeying the order (Taysum, 2020; Taysum and Collins Ayanlaja, 2020). This prevents a person from examining their own emotional response to the order, and denies them the chance to develop 'rich vocabulary-emotional life capital' required to manage and regulate emotions for continuation of a good and happy life. Ordering people to limit their engagement with all the colours of the rainbow is a powerful metaphor for ordering people to limit their engagement with all the emotions of a flourishing human being (Pring, 2021). Damares' enforced compromise on her people for boys to wear blue and girls to wear pink can become normality; the way to behave as an ordered description, or prescription with no talk back from the people, or participation in the co-construction of the social contract allowed.

The prescription of behaviour is disassociated from any authentic, or truthful comparing/contrasting/synthesising of different descriptions, or even conflicting descriptions and understandings, methods, actions or principles. A person cannot ask why boys should wear blue and girls should wear pink which removes their engagement with Stage A of the framework to incrementally measure progress towards gaining the competences to make good decisions. There is no comparing/contrasting or synthesising opposing descriptions at Stage B of the framework to incrementally measure progress towards gaining the competences to make good decisions. Thus there are no understandings of why the methodology has been imposed that girls wear pink and boys wear blue. The more that Damares' rules for what people can think and do shape the world, the more people seek their world to be shaped, and seek orders for their behaviour that must be obeyed at all times. Thus, learned behaviours that must be obeyed reduce the social contract to a solid, firm, and constant world people hang onto to feel safe. The historical context of this is in 2015, Brazil

¹ The impact of descriptions or instructions with no explanations of why is explored in depth by Beutner (2022) in this issue of the Journal of Groundwork Cases and Faculty of Judgement.

experienced one of the worst economic, social, and political crises of its history (Guimarães da Silva, 2015). In 2021, Brazil has been hit by Covid 19 more than most other nation states, causing both horrific health implications, but also severely damaging the economy that was already experiencing an extremely high public-sector debt-to-Gross Domestic Product ratio in 2020 (Canuto and Issao Nakane, 2021).

In Nigeria and elsewhere in the African continent 2015 to 2019 was a period of economic crises and following on its heels in 2020 was the Covid 19 pandemic. Among measures to prevent the spread of the disease were further lockdowns and closures of schools to cushion the impact of Covid 19 on Nigerians in particular the most vulnerable. 2020 was marked by lockdowns, and schools' closure and in the later quarter of 2020, youth restiveness and other security challenges was propelled by rising poverty. There was no clear-cut policy thrust to immediately tackle the disruption to academic activities to cater for over 45 million children affected by the closure of schools. Thus, while the private schools attended by the children of the rich remained open by switching over to virtual learning digitised platforms, the public schools remained shut. Emotional numbing might be a method for finding a way out i) for the children of the poor in the public schools who are unable to attend school due to the lockdown and ii) for youths experiencing restiveness and iii) for those working with the children and youth which may be made worse by extreme economic angst.

The economic context of Damares' orders in Brazil and the economic angst in Nigeria may have resulted in people living in that extreme economic angst to respond with the method of self-preservation by becoming emotionally numb. Without engaging with i) stage A to ask questions about why they are emotionally numb, or ii) Stage B to explore the best that has been thought and said and compare/contrast and synthesize different descriptions and understandings of responding to pain with emotional numbness, the people cannot arrive at iii) Stage C to examine the effectiveness in improving their emotional and mental wellbeing with alternative methods to responding to pain other than with emotional numbness. These methods may facilitate iv) Stage D and knowledge to action change strategies to empower healthy management and regulation of emotions for continued homeostasis regulation, or conditions to live a good life with a happy ending (Adler, 1941). If alternative methods are not explored, with the potential to identify at v) Stage E principles from their reflections on their intentions and acts and the emotions these evoke that they can transfer to other situations, people may remain trapped in operationalising the method of emotional numbness. Without reflection on why they are operationalising the method of becoming emotional numb, they are inhibiting their human flourishing and their ability to participate in the social contract fully and freely.

We deduce, that without the ABCDE framework, individuals will not openly examine management and regulation of their emotions, step by step, in response to orders. In a context of extreme angst, often caused by poverty, people will seek safety by reducing their choices to obeying orders by their masters. Thus, people in a state of emotional numbness may seek masters who shape their reality and order them what to do. Anyone who challenges their reality becomes dangerous, or even wrong. This is because the challenge is to the person's continued survival that is dependent on the masters

creating the conditions that restrict their possibilities, their social mobility and their full and free participation in the social contract.

Taysum, (2017) cites Von Bertalanffy (1968) who argues that systems theory became fashionable because systems in engineering enable small units of power, for example steam or electricity, to turn small cogs, which by a linear mechanistic system increases capacity to move larger and larger cogs in automation. Von Bertalanffy (1968:3) comments that self-controlling machines which need to be switched on and off, for example the 'humble domestic thermostat', or the drones of today, need an operator. Thus, there needs to be a relationship between human beings and machines. The human being gives the order to the machine. These orders that exist in systems where humans and machines exist are located within a political, economic, financial, cultural, and social global context. The orders are also located in a nation state and localised context that can include economic, health, and social disasters, even war (Taysum, 2021) that cause people to default to methods of becoming emotionally numb without understanding why if this is not taught in schools. Education policy does not script for individuals to be taught how to manage and regulate emotional resilience (Taysum et al 2012; 2014; 2017; 2020) and in this journal Taysum (2022), and to remain open to the Framework ABCDE. Therefore, they are highly likely to adopt the method of becoming emotionally numb as a strategy to regulate continuation of life discussed in this journal by Hysa and Taysum (2022) to cope with the pain which prevents them from becoming fully human. That means that if a crisis occurs a dictator, or Libertarian Right Popularist might be able to frame a person's thoughts and acts by imposing a system of orders that the people will actively seek because it makes them feel safe. Von Bertalanffy (1968) applies the systems thinking of humans giving machines orders to the atrocities of an evil dictator, or what Hobbes's (2010) refers to as 'the Leviathan'. Thus, Leviathans such as Caesar, Napoleon and Hitler have taken advantage of this gap in a human's understanding of patterns of humans' codes of behaviours. They have done this by exploiting the common people's emotional numbness by creating more fear in the system. This creates increased emotional numbing which amplifies the common people's desire to seek and obey orders. Leviathans have ensured education systems have not passed down these patterns of codes of behaviours as Plato (2017) some 2000 years ago in Timaeus, p. 16376 states:

Thereupon one of the priests, who was of a very great age, said: O Solon, Solon, you Hellenes are never anything but children, and there is not an old man among you. Solon in return asked him what he meant. I mean to say, he replied, that in mind you are all young; there is no old opinion handed down among you by ancient tradition, nor any science which is hoary with age...

And by Plato (2017) in Critias, p. 17765:

By such reflections and by the continuance in them of a divine nature, Like the qualities which we have described grew and increased among them; but when the divine portion began to fade away, and became diluted too often and too much with the mortal admixture, and the human nature got the upper hand, they then, being unable to bear their fortune, behaved unseemly, and to him who had an eye

to see grew visibly debased, for they were losing the fairest of their precious gifts (their virtue); those who had no eye to see the true happiness (found through right), they appeared glorious and blessed at the very time when they were full of avarice and unrighteous power.

Thus Leviathans do not create education systems that will allow the force of the common whole in a social contract to ever realise they are being led by Leviathans, this knowledge is preserved on the library shelves (Massachusetts Institute of Technology, 2022). As long as Leviathans stay in power, they can control policy to control systems to control education to ensure the common people never understand the system they are in is corrupt. More importantly they never resist the Leviathans and the lone resisters who do are easily picked off by the Leviathans as discussed in this journal by Taysum (2022). This ensures human evolution only make small steps of progress for democracy in education, rather than realising the paradigm shifts required for democracy for education where lone resisters join up in peaceful networks and in solidarity mobilise the preserved knowledge using the framework ABCDE to Empower Young Societal Innovators for Equity and Renewal as explained in this journal by Taysum (2022).

Arendt (1981) suggests that those who committed war crimes against innocent people were agents conforming to orders from a dictator (Leviathan) and they were without a Framework of ABCDE that they could apply to their local context:

A, asking questions about why they are being ordered to kill innocent people;

B, comparing and contrasting the best that has been thought and said about how different groups of people have responded to orders to kill innocent people and the consequences;

C, exploring alternative methods to obeying orders to kill innocent people.

D implement change strategies with the knowledge, skills and behaviours gained in a system of democracy for education and to seek proof of concept for a democratic social contract that one and all fully and freely participate with, which ends the killing of innocent people;

E identify principles from the change strategies with proof of concept and consider their transferability to other contexts and social problems.

The people obeying orders to kill innocent people operated within a political system where the master/dictator/Leviathan ordered the people to obey him. The 'Leviathan-Master' controlled the force of the common whole of the people by keeping them:

A) in fear that if they questioned the killing of innocent people, they too would be killed;

B) in a sense of emotional numbness to avoid the pain from the crises which stops them from caring about anything and is a barrier to them examining alternative ways of knowing or being and critically thinking about and reflecting on obeying orders to kill innocent people;

C) in attachment insecurity caused by neighbours spying on each other, and Hitler Youth spying on parents and reporting non-compliance which severs relationships and ends security attachments as discussed in this journal by Hysa and Taysum (2022) Attachment insecurity divides people and prevents collaboration and solidarity required for developing and implementing methods for describing, understanding and critiquing, step by step, the intentions, acts and their impact of orders to kill innocent people;

D) in mental, emotional, physical and spiritual poverty that attacks the psycho-motor system that negatively impacts the development of strategies for i) regulating homeostasis, ii) cultivating the ability to honour all cultural heritages that do no harm and iii) propelling local entrepreneurial economies for peace and prosperity, that could be learned by applying ABCDE that supports democracy for education that creates democracy in societies that apply ABCDE;

E) stopping people's participation in the framework ABCDE to assure they do not identify principles from the change strategies with proof of concept and consider their transferability to other contexts and solve other social, economic problems and their ecologies.

Thus, the Leviathan's strategy is to perpetuate the suffering of the common people with a raft of strategies that cause suffering and keep them in mental, emotional, physical and spiritual poverty which causes them to adopt strategies of emotional numbness. This prevents them from becoming fully human (Pring, 2021). To ensure people do not stop to think about their mental, emotional, physical and spiritual poverty, the Leviathan-Masters extract capital and resources from the communities (BBC2, 2022). This means that the hard work people do, often taking three jobs and not having any time for leisure (Pring, 2021, Shields, 2007) does not enable them to work themselves out of economic hardship and the poverty gap widens made worse with strategies by financial crashes. The Leviathan-Masters extract the people's wages by exploiting them and redirecting their wages to the rich including shareholders' dividends (BBC2, 2022; Taysum, 2020). This keeps the working people in economic poverty and puts them in debt that they can never work themselves out of, preventing 'leisure to think, to learn, to acquire knowledge, to enjoy, to develop, in short, leisure to live, we openly and fearlessly declare war against all that tends to keep us riveted to earth' (Pring (2021, 152), citing Thomas Mann.

If the Leviathan Strategies are successful there would be evidence throughout history of people being thrown into economic crisis. World War I left the people in economic crisis (Taysum, 2021), the 2015 Financial Crisis in Brazil left the people of Brazil in economic crisis, and the Covid 19 pandemic

worsened the economic crisis in Nigeria, the nations of the African Union and has had global impact. Students in schools examining economic crises through the ages, using the framework ABCDE might be able to identify evidence of Leviathan strategies and compare and contrast how similar the strategies are. They could start with examining these in the classics as discussed by Canfarotta et al, (2020).

Applying Von Bertalanffy (1968) systems theory of giving orders, logic reveals that orders are obeyed by people who are not taught to question them. Those obeying the orders are not given an explanation for why they must obey the orders and they are not given the thinking tools to explore alternative ways to describe and understand the problem or develop alternative methods to emotional numbness for homeostasis regulation (Bowlby, 1968; Hysa and Taysum, 2022; Beutner, 2022). This is because the 'Leviathan' who seeks power to control others to perpetuate their Very Important Person (VIP) networks of economic, social and political supremacy, develop education policy with an impact that arguably dehumanises people. Crises that might even be triggered by the Leviathan's strategies to satisfy their self interests (BBC2, 2022), may create the conditions for the people to adopt a methodology of becoming emotionally numb or comfortably numb. In this state, they do not want to participate in the social contract and actively seek out orders from their Leviathan-Masters to control their lives and make them feel safe (Taysum and Collins-Ayanlaja, 2020). The common people need to be open to challenge the Leviathan-Master's strategies that perpetuate the interests of elite masters by exploiting the common people that create conditions such that the common people vote to be exploited. Indeed Taysum (2022) in this journal identifies when people are in fear, they do not even bother to vote because their emotionally numb state has put them into a state of not caring about anything. This can explain the very low voter turnout. Instead the people close themselves off from being part of the decision making and become numb to the reality of their exploitation and the extraction of resources from their communities by rich elite masters that increases the poverty gaps between the elite rich and the poor.

Leviathan-Masters will not develop education policy that provides a road map to achieving the sustainable development goals by empowering people with ABCDE for human flourishing (Taysum, 2020). Leviathan-Masters will seek to reduce human beings to responding to orders as machines, and some are further reduced to being the batteries in the machines and their non-conformance will be seen as lazy and inefficient. In 2008 the world financial crisis saw privatised banks being bailed out by the taxpayer, with the UK tax payer paying 37 billion Pounds Sterling to banks (BBC News 2008). And the USA 'fronted \$700bn in taxpayer funds to prop up the financial institutions that brought the economy to the brink' (Herbst 2013). Herbst says this shows privatisation does not work for the people, indeed it creates a financial crisis leading to the people becoming emotionally numb as a method to cope with the extreme pain and angst of falling into poverty. The media inform citizens of the events of the chaotic socio-economic systems, but the people who benefited from this crisis are

the ones that walked away with the missing money. Who were these people who benefited from the financial crash? Do the common people now have education policy to provide them with the framework ABCDE to understand why this crash happened and to ensure it never happens again? Can people now mobilise ABCDE to:

A ask questions about the conditions that led to the financial crash;

B explore the best that has been thought and said to see if this has happened before;

C develop better methods together using Science with and for Society (Swafs) (Horizon Europe, 2020) for human flourishing;

D implement change strategies with the knowledge, skills and behaviours gained in a system of democracy for education and seek proof of concept for a democratic social contract that one and all fully and freely participate with;

E identify principles from the change strategies with proof of concept and consider their transferability to other contexts and social problems.

Von Bertalanffy (1968:8) states:

Events seem to involve more than just individual decisions and actions and to be determined more by socio-cultural “systems,” be these prejudices, ideologies, pressure groups, social trends, growth, and decay of civilizations, and what not. We know precisely and scientifically what the effects of pollution, waste of natural resources, the population explosion, the armaments race, etc., are going to be. [...] But neither national leaders nor society as a whole seems to be able to do anything about it.

Von Bertalanffy (1968) suggests that we cannot take comfort in blaming the individual if he or she is not provided with an opportunity to develop thinking tools (ABCDE) to resist orders to kill innocent people; orders that break down the psychologies (Lindberg, 2021), philosophies (Kant, 1785, Hobbes, 2010) and ethical frameworks (Von Bertalanffy (1968) of trust. In other words there is no empirical basis, logical rationale, or ethical justification to blame citizens for following orders if they have not learned how to engage with educated debate to discuss the moral and ethical underpinnings of the order (Honeybone, 2020). An alternative approach would be to develop democracy for education to prepare people for a state of democracy for all. Such a state of democracy Dewey (1916) argues integrates diverse and conflicting interests and diverse and conflicting philosophies, where sufficient evidence of trustworthy warrants for the claims made is all that is required to bring certainty. Freire (1972, 72) suggests ‘individuals cannot be truly human’ without inquiry (asking questions) and without praxis (methods for making judgements about how to think and how to do). Freire (1972, 72)

continues 'Knowledge emerges only through invention and reinvention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other.' This chimes with Taysum, Imam and Arar (2018) who identify that people who engage with inquiry with each other, may find they have more in common than they have differences. Indeed, The Leviathan-Master may be creating conflict between different groups as a deliberate 'divide and conquer' strategy (Murrel-Abery and Taysum, 2017) because when people are fighting each other, they are distracted from coming together in solidarity and describing and understanding their problems and fighting the Leviathan(s) causing them.

Understanding problem solving can start with asking good questions, exploring different perspectives and the best that has been thought and said and helps the common people to compare and contrast their inner lives, feelings and beliefs with those of the social contract as text and how it is enacted as discourse in the quadruple helix (Ball, 2006). The new ways of describing and understanding methods help the common people to make good judgements about whether to obey orders, for example that girls should wear pink and boys should wear blue. Implementing ABCDE that seeks to question, develop and implement evidence informed, logical and ethical change strategies with evolving faculty of judgement, can be monitored using Key Performance Indicators (KPIs) to measure incremental progress to achieving a stated aim. The Framework ABCDE can be used to create the road map to delivering the change strategies:

Stage A Ask questions to address a particular problem.

Stage B Develop synthesised descriptions and understandings of the key words/ideas/constructs of the questions and compare and contrast these drawing from the best that has been thought and said, synthesised with internal working models.

Stage C Develop methods to address the questions in the local and particular context.

Stage D Implement the evidence informed, logical and ethical change strategy with Key Performance Indicators to allow the critical evaluation and assessment of the change strategy to prove if it works (proof of concept).

Stage E Examine the core aspects and impacts of the change strategy to identify if there are any emerging principles that might be applied to other problems (have transferability) to solve them.

Thus the framework ABCDE allows people to develop faculty of judgement and within that, make decisions about the quality dimensions of their faculty of judgement using the incremental framework ABCDE. Using ABCDE develops a person's identity or character to critically evaluate their own faculty of judgement in their learning journey to Learn how to Critically Analyse and Reflect for

Emancipation (CARE) leading to becoming self determining and living good lives with happy endings (Taysum, 2012, Adler, 1941). Thus ABCDE is A Blueprint for Character Development for Evolution (ABCDE) and ABCDE is also open to being critically evaluated and amended/replaced if found wanting.

Stage C Methods

Methodology; Applying ABCDE to Damares' order girls should wear pink and boys should wear blue:

- A. the question might be asked: Should girls wear pink and boys wear blue?
- B. The best that has been thought and said can be examined to find out the strengths or otherwise of girls wearing pink and boys wearing blue or wearing other colours.
- C. Methods can be developed to understand the questions in A using the references in B that might include collecting data in a class to collaboratively develop definitions and understandings of why girls should wear pink and boys should wear blue and to give a justification for their view(s).
- D. From the data that can be explored by follow up discussion groups, it can be possible to develop classroom rules that positively affirm what it is to be human in that space. The young people might begin to describe and understand how emotions make us human and how to apply those descriptions and understandings in our social worlds and civic life. Young people can recognise when they are being allowed to have choice; for example to choose what colour they want to wear. A knowledge to action strategy to allow people to wear what colour they like and to measure the impact of that on the people, might enable them to develop tolerance for difference. This is an alternative strategy to being controlled by others to make people all the same, and may help develop management and regulations of emotions for resilience and continued good life, as an alternative method to becoming emotionally numb.
- E. Young people might identify a principle that it is good to understand the warrants for the claims made that an order must be obeyed, and that this is a principle of 'seeking the truth' to guide how a person thinks and acts.

Teachers might model kind and patient patterns of reactions to children's negative emotions or mistakes. A more sympathetic response to children's pain might help the child recognise their pain and negative emotions. This might develop a culture of being more tolerant of others' pain and help them to recognise their negative emotions. Denham (2007) identifies carers who show kind patterns of reactions to children's negative emotions, results in their children showing more sympathy for others' distress, resulting in less ego-centred/self-centred responses (Kesebir, 2014).

Stage D Findings, proofs and discussion

'Talk' that uses vocabulary to describe and understand thoughts and acts with a view to increasing a person's vocabulary empowers them to describe and understand the pain of the self and the pain of the other. Using ABCDE allows teachers and students to:

A: Ask questions about how they are feeling and how this is affecting their relationships with others.

B: Explore the best that has been thought and said about how feelings impact relationships with others using references and comparing and contrasting these different descriptions and understandings to develop terms of reference, or a working model for how they might act in similar situations for a good outcome/happy ending.

C: Develop methods in their contexts to test the new terms of reference they have developed at Stage B and collect data to understand how it develops Psychologies of Trust (Lindberg, 2021) Philosophies of Trust (Kant, 1785; Hobbes, 2010; Plato, 2017) and Ethics of Trust (Von Bertalanffy, 1968) to address questions at Stage A.

D: Use the psychologies of trust (empirical evidence), philosophies of trust (logic) and ethics of trust (ethos) to develop knowledge to action change strategies and gain proof of concept to develop confidence in faculty of judgement, attached to management and regulation of emotions for continued good life with happy endings.

E: Identify principles in these knowledge to action change strategies that can be transferred to other problems and share these with grassroots up 'Science with and for Society' (SwafS) (Horizon Europe, 2020) databases.

Stage E Conclusions with emergent prime principles with potential for transferability to other problems leading to recommendations for democracy in education optimise faculty of judgement

Thus applying ABCDE recognises a vital step in a journey to Empowering Young Societal Innovators for Equity and Renewal that supports education for democracy; A) to promote a good vocabulary that questions how to describe emotions and feelings, B) to use this vocabulary to compare and contrast ways to support self regulation in social and cognitive challenges and C) develop methods that role model patterns of kindly responses to others' negative emotions and feelings through talk in inclusive communities of all Faiths and None in a Secular Society to develop security attachment capital (Hysa and Taysum, 2022), D) develop psychologies, philosophies and ethics of trust in knowledge to action change strategies with proof of concept for developing attachment security and E) identify principles that can be transferred to other problem solving contexts to either expose the policy scripters as a Leviathan-Master serving their own interests or as a Noble Public Servant/Statesperson, serving the interests of all of the people.

Notes on Contributors

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