

The Enlightenments of Social, Emotional, and Ethical Learning on the Development of Core Competencies in Taiwan's 108 Curriculum

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ABSTRACT

Taiwan's education reform focuses on holistic education, covering academic, social, emotional, and moral aspects. The 108 Curriculum and Social, Emotional, and Ethical Learning both aim to develop whole-person education. However, the 108 curriculum faces implementation challenges. The purpose of the study is to explore the similarities and differences between Social, Emotional, and Ethical learning and Taiwan's 108 curriculum, aiming to understand if they may be complementary and their implications for the practice of the 108 curriculum. The study used literature reviews and interviews with teachers. The data was collected from documents, reports, journals, and face-to-face interviews to compare social, educational, and ethical learning with Taiwan's 108 curriculum. The study found that subject teaching and class counseling could integrate interpersonal communication and systems thinking into the 108 Curriculum, which are crucial in the development of students learning. Moreover, use of self-compiled materials and transforming circuit experiments into amplifier system designs has enhanced students' communication abilities, motivation, and professional literacy in Social, Emotional, and Ethical learning. The paper concluded that educators, scholars, and front-line teachers can learn from the practical advantages of Social, Emotional, and Ethical to effectively improve the dilemma in the implementation of the 108 curriculum. The paper recommended that the effectiveness of applying Social, Emotional, and Ethical learning in 108 curriculums could provide specific suggestions for researchers, frontline teachers, policymakers, and students.

Keywords: Social, emotional, & Ethical Learning, 108 curriculums, competency, holistic education, moral aspect

INTRODUCTION

As education continually evolves within diverse international settings, holistic education has emerged as a major trend in Taiwan's educational reform over the past few decades. Based on holistic education, the 108 Curriculum, centered on lifelong learning, was developed as the guideline of the 12-year compulsory curriculum and implemented in 2019 in Taiwan. Holistic education has emerged as a central theme in the international education field, and this trend has become increasingly apparent within the framework of educational reform in Taiwan. The Taiwan 108 Academic Year Curriculum, commonly referred to as the 108 Curriculum, has taken center stage in Taiwan's educational reform since its implementation in 2019. Based on the perspectives of holistic education, the 108 curriculum also draws on the standards established by the European Union, the United Nations Educational, Scientific, and Cultural Organization (UNESCO), and the Organisation for Economic Co-operation and Development (OECD). The 108 curriculum places core competencies at the forefront of curriculum development, integrating and flexibly applying them across various subjects and fields of study. Core competencies encompass three dimensions and nine elements, aiming to cultivate knowledge, skills, and attitudes that are adaptable to real-life situations and future

challenges. In short, its emphasis goes beyond the mere acquisition of knowledge and skills, highlighting the comprehensive application of an individual's holistic development to cultivate people-centered lifelong learners. SEE Learning, an international learning program within the domain of comprehensive education, is one of the holistic education curricula developed and promoted by the CCSCBE Center of Emory University in the United States. Dr. Daniel Goleman has likened SEE Learning to "Social and Emotional Learning 2.0" (SEL2.0), which encompasses three dimensions, subdivided into three levels, resulting in nine elements, with each element further divided into 24 enduring capabilities to cultivate learners' social, emotional, and ethical competencies. The term "enduring capabilities" within Social, Emotional, and Ethical Learning refers to the skills and types of knowledge that students can continually revisit, reflect upon, and deepen throughout their entire educational journey (Center for Contemplative Science and Compassion-Based Ethics, 2019). Therefore, the conception of enduring abilities is the same as the "core competency" of the 108 curriculum, which is student-centered and aims to cultivate lifelong learners (Ministry of Education, 2014). Since the implementation of the 108 curriculum in 2019, the educational atmosphere has been different from "examination-led teaching," the long-term education atmosphere in Taiwan. Thus, this contradiction has caused many problems and faced great challenges. Scholars, experts, and front-line teachers have also put forward suggestions for improvement. The largest challenge is that the 108 curriculum is highly ideal, but the coordinated sets of measures are insufficient and insufficient teachers for cross-disciplinary courses, leaving front-line teachers and students unsure of what to do. As the international learning program SEE Learning was globally initiated in April 2019, its promotion in Taiwan began in 2020, allowing front-line teachers to learn and share together. From the positive feedback of front-line teachers, it seems that the 108 curriculum can be implemented concretely by adopting ideas from Social, Emotional, and Ethical Learning's approach. This study attempts to explore the similarities and differences between Social, Emotional, and Ethical Learning (Social, Emotional, and Ethical Learning) and the Taiwan 108 Curriculum in developing students' core competencies in various schools in Taiwan by reviewing relevant research, as well as the implications of Social, Emotional, and Ethical Learning for the implementation of the 108 Curriculum. The research questions for this study are listed as follows:

- 1) What are the similarities and differences between the 108 curriculum and Social, Emotional, and Ethical Learning?**
- 2) Should it be possible for SEE Learning and the 108 new curricula to complement each other?**
- 3) What enlightenments does SEE Learning propose for the 108 curriculum?**

LITERATURE REVIEWS

Introduction to the new 108 curriculum

Taiwanese society faces numerous challenges, including globalization, demographic changes, technological development, and international competition. The initial purpose of formulating the 108 curriculum is to establish a more inclusive and adaptable education system, which means not only improving academic standards but also emphasizing the overall development of students and cultivating their life skills. The national core competencies of 12-year compulsory education are a curriculum reform that keeps pace with the times, improves the level of national education, and enhances national competitiveness (Wang, 2016). The main purpose of the 108 curriculum is to achieve the ideal of holistic education and to implement the curriculum concept of "automatically good: autonomy, interaction, and seeking the common good," with four overall curriculum goals: (1) inspiring students to unleash their potential; (2) teaching and developing students' knowledge about life; (3) promoting students' career development; (4) inculcating students' sense of civic responsibility, combining core competencies, and assisting students in learning and development (Ministry of Education, 2019). Core competencies are the key to the development of the 108 Curriculum, like the DNA of biological growth (Fan, 2016). Core competencies emphasize the comprehensive abilities that learners need to possess, which are not limited to subject knowledge and skills but also include attitudes. The cultivation of these abilities should be integrated into learners' lives and demonstrated through practice to achieve holistic development (Ministry of Education, 2014). As shown in Figure 1, the connotation of core competencies consists of the following three aspects, each with three items, for a total of nine items:

1. "Spontaneity": physical and mental wellness and self-advancement"; "logical thinking and problem solving"; "planning, execution, and adaptation."
2. "Communication and Interaction": "Semiotics and Expression, " Artistic Appreciation and Aesthetic Literacy, " Information and Technology Literacy and Media Literacy."
3. "Social Participation": "Moral Praxis and Citizenship," "Interpersonal Relationships and Teamwork," "Cultural and Global Understanding."

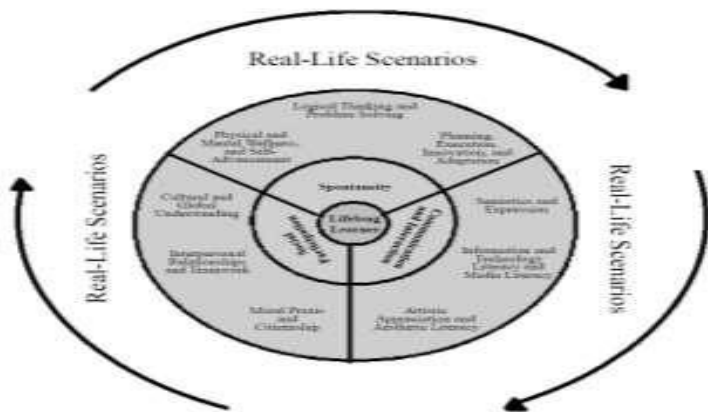


Figure 1: Wheel-in-action diagram of core competencies (MOE, 2014)

Although the core competency framework has recently been developed in the twelve-year curriculum, competence-based reform is still facing fundamental challenges, such as the social values of intellectual development and academic achievement and the evaluation of core competencies (Chen & Huang, 2017).

Introduction to SEE Learning

SEE is an acronym for social, emotional, and ethical. Social, Emotional, and Ethical Learning is a teaching approach developed in collaboration between Emory University and the Dalai Lama Trust Fund that aims to provide social-emotional support and improve basic skills. This learning approach is based on the Dalai Lama's long-standing advocate (2014) that education should be for the soul and mind and that it should incorporate essential inner values such as love, compassion, justice, and forgiveness, as mentioned in (Gandhi's Basic Education (1937)). In addition, SEE Learning, developed in partnership with Emory University, is also for teachers and administrators. This program is designed to foster the ethical development of learners as well as teachers and administrators, while taking into account a universal, non-sectarian, and scientific approach. The conception of Social, Emotional, and Ethical learning can be regarded as a framework for developing teaching activities. In addition, the development of Social, Emotional, and Ethical Learning is intended to provide support for curriculum development and implement courses to encourage social, emotional, and ethical practices in school education and higher education. Social, Emotional, and Ethical Learning provides educators with the effective tools they need to consolidate the cultivation of the social, emotional, and ethical intelligence of their students and themselves. At the same time, it also provides educators with a comprehensive guide to instilling social, emotional, and ethical skills. The acquisition of these competencies will enable them to develop spiral courses for school education, higher education, and professional education. Table 1 shows that Social, Emotional, and Ethical Learning contains three core dimensions and three domains, which construct the nine competencies of Social, Emotional, and Ethical Learning. Three dimensions of Social, Emotional, and Ethical learning are depicted as follows:.

Awareness: Students will develop attentiveness and awareness of their own thoughts and feelings. A better understanding of themselves and others will make them more sensitive to the interdependent social structures and be able to connect them to their own lives.

Compassion: Students will develop skills to regulate their mental health (emotional hygiene) and self-care, empathy, and courageous compassion for others. This competency will help them cultivate a strong recognition of common humanity that exists as a universal value for all human beings.

Engagement: Students will cultivate well-developed self-regulation skills and wisely sensible behaviors to benefit both themselves and others. This competency empowers them to effectively connect with others in a sympathetic manner, ultimately leading to widespread social benefits on a global scale. Figure 2 visualizes the nine components of Social, Emotional, and Ethical Learning in a nine-grid, which shows that SEE Learning’s three dimensions and three domains can be placed in a matrix that results in nine components. The three dimensions can be applied by further interweaving them with three domains. Personal, social, and systems: as stated in the document Social, Emotional, and Ethical Learning:

Implementation, 2017, developed by Emory University, learners gradually develop personal regulation skills and the ability to connect with others well through experiential learning. They then participate effectively in the wider system (community, world), contributing to the welfare of the system.

Table 1 : SEE Learning’s nine components of three dimensions and three domains

Dimensions → Domains ↓	Awareness	Compassion	Engagement
Personal	Attention & Self Awareness	Self-Compassion	Self-Regulation
Social	Interpersonal Awareness	Compassion for Others	Relationship Skills
System	Appreciating Interdependence	Recognizing Common Humanity	Community & Global

(From The SEE Learning Companion, Centre for Contemplative Science and Compassion-Based Ethics, Emory University, Copyright 2019 by Emory University)

The Lizen Education Foundation (<https://www.lizenfdt.org/>) and the Center for Contemplative Science and Compassion-Based Ethics (CCCSE) at Emory University signed a memorandum of understanding and a licensing agreement in 2022. Mr. Tsondue Samphel, the coordinator of Emory University, indicated that SEE Learning is centered on compassion, and is the compassion and wisdom of the East presented in front of Western science. It is a great start that the Lizen Education Foundation serves as the primary partner of the SEE Learning® program in Taiwan. Furthermore, SEE Learning has been implemented in Shan-Feng Elementary School in collaboration with the Lizen Education Foundation from 2022. The positive feedback from teachers participating in the embodied activities hosted by Lizen Education Foundation. They realize and experience that competencies are nurtured over time instead of being taught or imposed by force; also competencies cannot be assessed by paper-pencil tests.

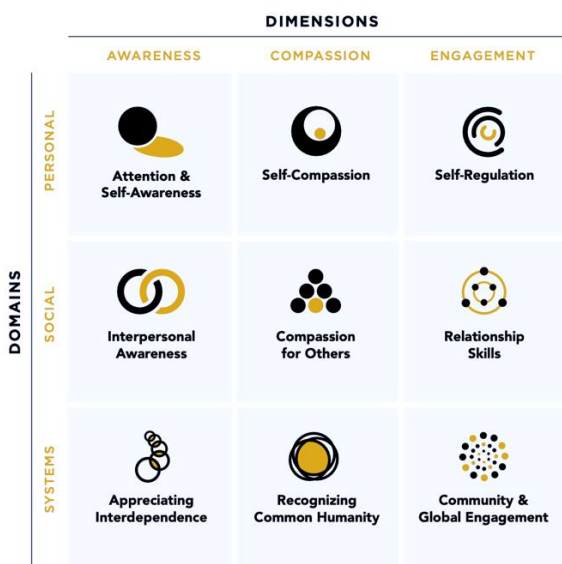


Figure 2: Nine components of the SEE Learning's Domains and Dimension



Figure 3:SEE Learning's Pedagogical Model

Note. From The SEE Learning Companion, p.22 (Figure 2), p.24(Figure 3), Centre for Contemplative Science and Compassion-Based Ethics, Emory University, Copyright 2019 by Emory University)

Figure 3 represents the pedagogical model of SEE Learning at 3 levels. Learners at level 1 should be able to employ knowledge internalized in their minds to think of problems critically to gain personal insight. At level 2, they may feel the “a-ha” moments in which they link the perceived knowledge with their own lives and existence. At the level of “embodied understanding, learners should try to reinforce these insights through sustained practice, such as discussion or debate, etc. to make the knowledge become transformative and spontaneous (Singh, 2022). As Figure 4 shows, the four threads of SEE Learning concretely present the key principle avenues for exploring, critically assessing, and internalizing the various topics and skills of SEE Learning; they should be evident in each individual learning experience in the curriculum.

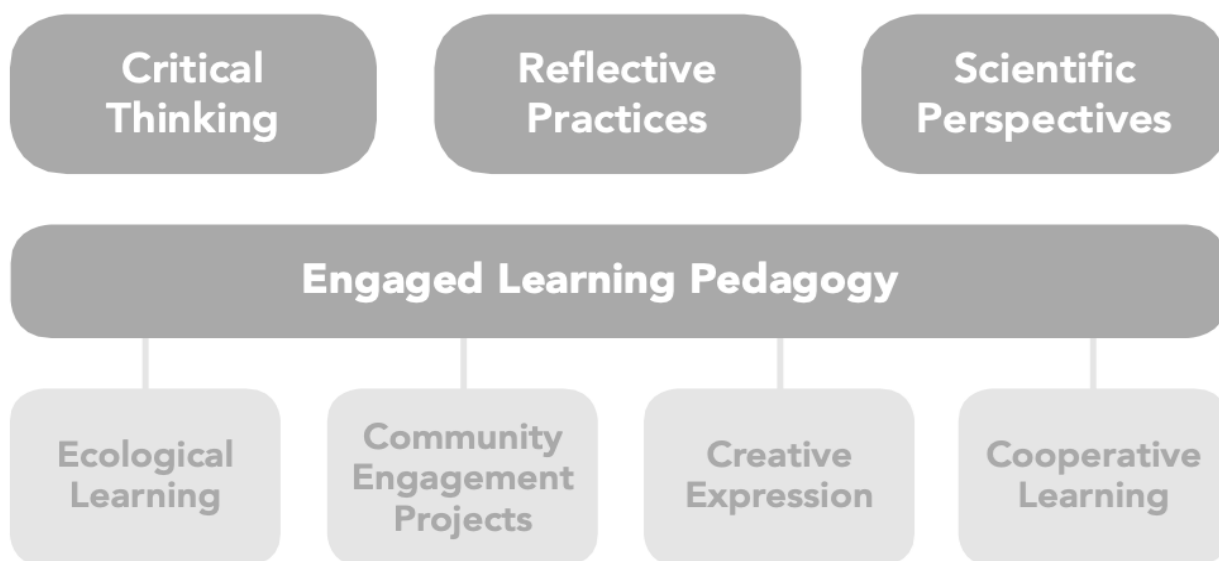


Figure 4: SEE Learning four Threads

Note. SEE Learning four Key Learning Threads are pedagogical components. From The SEE Learning Companion, p.25, Centre for Contemplative Science and Compassion-Based Ethics, Emory University, Copyright 2019 by Emory University)

Comparison of core competencies between SEE Learning and 108 curriculum

The Development of Competency-Based Education in Taiwan: In the past, Taiwanese school education mainly focused on teaching knowledge. The definition of talent was traditionally seen as "useful people" in society, emphasizing competitiveness, high standards, and results-oriented approaches. However, in the face of a constantly changing world, such as extreme climate change, the COVID-19 pandemic, war, and social issues such as population aging, population decline, and the rising number of mental illnesses such as dementia and Alzheimer's disease, a person with only fragmented "knowledge" is simply unable to face the challenges of a changing world. In recent decades, the world has entered the era of competency-based education, and competency-based education has become the mainstream of international educational thought. Taiwanese educational reform has finally been willing to move from learning "knowledge" to learning "competencies."

Core competencies of 108 Curriculum basically include three parts: knowledge, ability, and attitude, which are integrated through education and life experience to cultivate children's ability to act independently, communicate, interact, and participate in society to achieve the goal of competency-based education. In Taiwan, ethical education, moral education, and character education are also often concerned, and those can be attributed to the attitude domain. However, the "social participation" ability in the core competencies, including moral practice and civic awareness, interpersonal relationships and teamwork, and multicultural and international understanding, has never been effectively implemented. The emotional and ethical competencies of Social, Emotional, and Ethical Learning seem to be a great solution for Taiwanese students.

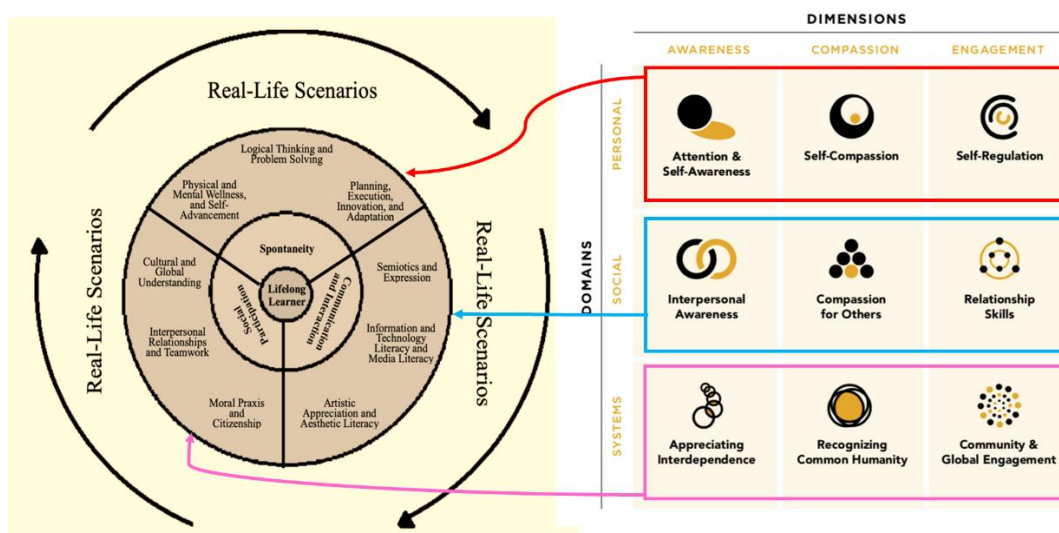


Figure 5: the comparison of Competencies in 108 Curriculum and SEE Learning

As shown in Figure 5, the 3 domains of SEE Learning and the 3 aspects of competencies of 108 curriculum seem to correspond to each other. The following is an explanation of the similarities between the two approaches:

- Spontaneity vs. Personal domain:** Social, Emotional, and Ethical Learning emphasizes attention & self-awareness, self-compassion and self-regulation in the personal domain, and inspires students' self-directed action through practice. On the one hand, it helps students better understand themselves, improve their attention, and in turn enhance their self-management and emotional intelligence. The importance of self-awareness has been widely supported by research, and it can help students recognize and understand their emotions, needs, and values, thereby improving their interactions with others.
- Communication and interaction vs. social domain:** The 108 curriculum emphasizes the importance of social interaction, which echoes the "compassion for others" in Social, Emotional, and Ethical Learning's philosophy which can be referred to interpersonal awareness, compassion for others, and relationship skills within the social domain. Students' interpersonal awareness and communication skills play a crucial role in

social interactions. Through social-emotional education, students gain a better understanding of the emotions and needs of others, which helps build healthier relationships.

3. Social participation vs. system domain: Social, Emotional, and Ethical Learning focuses on social responsibility and participation and encourages students to actively participate in social affairs. This is perfectly consistent with the social participation goal of the 108 curriculums. To be more specific, Social, Emotional, and Ethical Learning advocates social responsibility, including community involvement and global impact. Practical projects and initiatives demonstrate how Social, Emotional, and Ethical Learning inspires students to actively participate in society, allowing them to better understand and solve global issues. This part can cite domestic or international case studies or school projects.

4. Cultural & Global Understanding vs. Community & Global Engagement: Social, Emotional, and Ethical Learning emphasizes respect for diverse cultures and values, which facilitates to promote multicultural and international understanding. Students who participate in Social, Emotional, and Ethical Learning courses develop intercultural skills, which help them adapt to the challenges of a globalized world. Intercultural education has been widely recognized in the education field, and students' international perspectives help to increase their overall quality, which is also reflected in the 108 Curriculum.

5. Integration of core competencies: Social, Emotional, and Ethical Learning is unique in that it guides people through a comprehensive practice of self-awareness, compassion for others, social responsibility, and multiculturalism. The skills that are cultivated are the result of the integration of core competencies, which can help students better cope with future challenges. This comprehensive training practice helps students grow holistically, not only increasing the depth of their subject knowledge and skills, but also more broadly strengthening their core competencies, which is precisely the goal of the 108 Curriculum.

There are several advantages derived from SEE Learning that can give 108 Curriculum enlightenments.

1. Experiential education methods: Social, Emotional, and Ethical Learning's comprehensive education methods are worth learning from. The 108 Curriculum could consider adopting SEE Learning's methods, focusing on experiential education. This is in line with embodied cognition theory, which suggests that physiological experiences and psychological states are strongly connected. Especially with compassion at its core, while also developing wisdom, empathy, and awareness of human nature, these are all abstract concepts that can only be cultivated through teacher-student participation in activities. The power of education is not just about giving students subject knowledge and skills, but also about the broader core competencies that can be assessed through non-paper-and-pencil tests. However, possessing these competencies will help students better adapt to the demands of real life and future careers.

2. Personal emotional education: Social, Emotional, and Ethical Learning's cultivation of emotional education begins with the individual, regardless of teachers or students. Only when one is able to own self-awareness, self-compassion, and self-regulation can one be compassionate and respectful of others. This type of emotional education helps students improve their emotional intelligence (EQ), learn to accept themselves, and build healthier interpersonal relationships. This is related to the 108 Curriculum's physical and mental wellness and life education, and thus we can consider incorporating emotional education into the core curriculum.

3. Interdisciplinary learning: Although different competencies can be cultivated separately, they must be applied in a comprehensive way to meet the ever-changing needs of the future world. Social, Emotional, and Ethical Learning promotes interdisciplinary learning by integrating different core competency domains to achieve the goal of improving comprehensive competencies. The 108 Curriculum can adopt the Pedagogical Model (Figure 3) and four threads of SEE Learning (Figure 4), and integrate them in more interdisciplinary courses to cultivate students' comprehensive competencies, helping them to be more confident in meeting future challenges.

4. Global Awareness and Social Responsibility: The system domain of Social, Emotional, and Ethical Learning values “Recognizing Common Humanity” and “appreciating interdependence”. Recognizing that humans are social beings and that all living organisms sharing the Earth must depend on each other to achieve the goal of "common good" is essential. The cultivation of such global awareness and social responsibility is crucial for all people. The 108 curriculum could consider incorporating international courses, environmental education, and social practices to inspire students' interest in societal and global issues, thereby enhancing their sense of social responsibility.

5. Assessment and Development: Finally, the 108 curriculum could consider how to assess students' growth in core competencies and provide them with individualized development opportunities. It is highly recommended to adopt Social, Emotional, and Ethical Learning's approach and methods, such as self-assessment, peer evaluation, debriefing, and various diverse comprehensive assessment techniques within a range of learning activities that could be incorporated. This would better measure and promote students' development.

RESULTS AND DISCUSSIONS

Case Studies

These are the empirical results from the (Face to face interview with Taiwan's 108 Curriculum teachers that intrgating the implementation of the Social, Emotional, and Ethical learning approach, teaching and methods in the classroom. The interview was guided by the questanaires from the researcher.

- 1) In your teaching practice, how is the Social, Emotional, and Ethical Learning philosophy integrated with the 108 Curriculum?**
- 2) What are the challenges in the implementation process?**
- 3) What kind of support and training do teachers need for the implementation of Social, Emotional, and Ethical learning?**

Junior High School Teacher (Interviewee 1)

In my teaching, I address this question in two parts: subject teaching and class counseling. In subject teaching, the interpersonal communication and systems thinking emphasized by Social, Emotional, and Ethical Learning help me integrate into the autonomous action, systems thinking, and problem-solving aspects of the 108 Curriculum, along with the social participation of interpersonal relationships and teamwork. For example, I use self-compiled teaching materials and have transformed an electronic practice of circuit experiments into a design for an amplifier system. This allows students to discuss among themselves, discovering a greater sense of achievement in designing an actual product and understanding the significance of each circuit component better. Through these discussions, they also enhance their communication abilities and learning motivation, thereby improving their professional literacy and perseverance in Social, Emotional, and Ethical learning.

In class counseling, I've found that a significant proportion of modern students struggle with emotional issues. The personal emotional awareness, self-compassion, and self-care tools of Social, Emotional, and Ethical Learning are very beneficial, as they can be combined with the autonomous action of physical and mental qualities and self-improvement in the 108 Curriculum. However, the problem I encountered was the lack of formal class time to introduce the complete Social, Emotional, and Ethical Learning course to the students. I feel that it would be helpful if Social, Emotional, and Ethical Learning could be integrated into bilingual teaching, combining with international schools that are learning Social, Emotional, and Ethical Learning, and organizing international youth forums on public issues. This approach not only promotes bilingual education but also enhances the students' physical and mental qualities, multiculturalism, and international understanding. Administratively, I suggest that both hardware and software support should be provided to focus on and support children's emotions, establishing a learning environment that helps them regulate their emotions. There was a primary school girl who had experienced bullying. If it's a real case, there was a girl in our class who had been bullied by her classmates in primary school. She was pretty, very caring, and empathetic towards others

socially. In junior high school, because she achieved good grades, her classmates told her that it caused them pressure. As a result, she purposely made her own grades worse to make others happy. She was someone who would sacrifice herself for others. During primary school, when she went through the bullying experience, she didn't dare speak up to the teacher and felt oppressed for several years. This unintentionally led to an imbalance in her autonomic nervous system.

In junior high school, her parents often quarreled at home, sometimes even involving knives. This absence of safety, both at home and at school, caused her to lose a sense of security. When she entered high school as a freshman, I noticed that almost every day for three days out of the week, she would have to go lie down at the health center due to autonomic nervous system dysfunction, which we called "irritable bowel syndrome." This stress caused by autonomic nervous system dysfunction also created some invisible barriers between her and our female classmates.

In the second semester of our freshman year in high school, I arranged for counseling with our guidance counselor. However, one day during counseling on a Monday, she told me that she couldn't enter the classroom anymore. She had walked up and down the stairs from the first floor to the third floor during one class period because she was afraid to enter the classroom. She said this had happened continuously for two weeks.

At that time, when she asked me what should be done about it, I happened to have just completed teaching about "thinking traps" from the SEE Learning curriculum with my students. So I spent about two class periods going over these thinking trap lesson materials with her. What's amazing is that during this process with SEE Learning curriculum materials on thinking traps lesson materials, within just half an hour or one hour—I'm not sure—she quickly identified what was causing her problem! Afterward, she no longer hesitated to enter classrooms ever again; this issue never occurred again either! It's truly quite magical! From my first encounter with her as a freshman until now, I didn't have any more problems—just from teaching this one lesson! So I found it astonishing! It was my first experience where using the SEE Learning curriculum made me feel like magic had happened.

Early Childhood Class Teacher or Homeroom teacher (Interviewee 2)

- 1) Can you share some specific examples of how Social, Emotional, and Ethical Learning has positively impacted students' emotional, social, or ethical development?**
- 2) Do you have any data or results to demonstrate the positive effects of Social, Emotional, and Ethical learning?**

Because I am the homeroom teacher, I lead the class in a mindfulness exercise before each lesson, and I also practice it myself. Due to the heavy workload of the junior high curriculum, there isn't much time to dedicate to Social, Emotional, and Ethical learning. However, this semester we focused on interdependence, environmental issues, and body awareness. Social, Emotional, and Ethical Learning has helped us in various ways, such as creating class agreements, using kindness drawings, and finding resources.

Spacial Case of a student with autism

The second example is about a student with autism in our class. He had many problems, and he was also the child of a foreign spouse. He had very negative thinking and many issues. The other students in the class didn't like him because his feet smelled, so no one wanted to sit next to him. But I noticed that he would always talk back and say negative things.

I soon realized that the negative things he said were actually his way of dealing with trauma. We learned about the concept of trauma in Social, Emotional, and Ethical Learning, so I understood that it was because his mother filled up his evenings and holidays with various cram school classes because she found it difficult to handle him. When he reached second grade, our school organized a singing competition, and I want to use this as an example.

During the competition, our class chose a duet between a boy and girl as their song. The students found it strange to sing love songs together with their female classmates, so they wanted to change some lyrics to make it less awkward. However, they couldn't come up with any alternative lyrics since no one in the class was good at writing songs. In particular, they used the term "舜哥" as an honorific name derived from his given name "舜," just like how Shun is an ancient Chinese king's name ("堯舜"). They added this term at the end of the song because they knew he had special needs but also heard that he was good at dancing. They wanted to encourage him by having everyone call him "舜哥." However, this student was very sensitive towards this term being added to his name; it made him uncomfortable. So when he felt uncomfortable during practice sessions when some classmates did sing "舜哥," he responded by swearing out loud at the music teacher thought that our class intentionally used profanity for creative purposes during rehearsals, when initially everything seemed fine but ended up being ruined due to profanity used by one student on stage in front of everyone present at school. It became surprising news for everyone at school! During this situation, because I had experience learning Social, Emotional, and Ethical Learning curriculum materials and knew how to handle such issues properly based on my training from Social, Emotional, and Ethical Learning workshops previously attended, I immediately took him away from the stage area so we could avoid keeping emotions escalated continuously without addressing them directly yet. Instead of discussing what happened right away or blaming anyone involved—since I didn't want anyone feeling guilty—I took time first helping him complete homework assignments since there were many unfinished tasks that he was anxious about. I took him to the computer room and spent one or two hours with him, helping him finish his work. During this time, he expressed gratitude for my assistance. Later on, I asked him why he used profanity during the performance. He explained that he had already decided in advance that if his classmates sang his name in the song, he wanted to embarrass them in front of everyone at school.

I asked him if he thought their actions were malicious or done with good intentions. He told me that he didn't want to hear them say those things and feel uncomfortable. I didn't mention this incident again, but I knew he was worried that I would inform his mother about what happened because she would scold him. In the end-of-term period, without me ever contacting his mother regarding the incident throughout the semester, he approached me and apologized, saying it was wrong for him to use profanity during the performance. Afterward, I addressed the incident with the entire class and apologized to all teachers at school on their behalf during a meeting held by informing everyone present that it wasn't intentional misconduct but rather an emotional reaction from a student who had been hurt emotionally. I made sure not to blame this particular student or anyone else involved in this situation. I believe that everything unfolded smoothly because of my experience with Social, Emotional, and Ethical Learning curriculum materials and how they have equipped me with better knowledge on how to handle such situations properly.

Additionally, based on my observations in teaching settings so far, I strongly support bilingual education because learning languages is very challenging for Taiwanese students, who often exert tremendous effort studying languages. Thus, considering how we could help Taiwanese students learn languages more efficiently has been an ongoing concern for me personally! If there are more teachers proficient in various languages or who have obtained certain language-related certifications through Social, Emotional, and Ethical Learning education and training—such teachers could be assigned to different schools where they could teach subjects like joint courses or activities emphasizing soft skills development—this approach could create opportunities for students to learn languages naturally while engaging in real-life contexts such as learning English through Social, Emotional, and Ethical Learning content! In summary, from what I have seen thus far, I feel like most students face difficulties primarily due to not knowing how to regulate their emotions effectively, which consequently hinders their learning progress! Therefore, providing emotional education is crucially important for Taiwanese students alongside language education; therefore, combining these two aspects can be highly effective!

Concluding Comments from Junior High School Teacher (Interviewee 1) and Early Childhood Class Teacher or Homeroom teacher (Interviewee 2)

- 1) What do you think is the main value of Social, Emotional, and Ethical learning in Taiwan's education?
- 2) How do you think Social, Emotional, and Ethical Learning can better integrate into the Taiwanese education system?

Junior High School Teacher (Interviewee 1)

For body resilience exercises, I conducted a post-analysis after the lesson and received feedback from 28 students. Only six students found it slightly bothersome, while others felt it was beneficial. We also collected reflections from students regarding their experiences with interdependence and tracked the progress of several students who graduated two or three months ago. However, as a subject teacher, I need to go through their homeroom teachers for this information, which can be inconvenient. As someone who has only completed the introductory level (L1) certification in Social, Emotional, and Ethical Learning, my understanding and practical application are limited. However, based on my limited experience, I believe that the main value of Social, Emotional, and Ethical learning in Taiwan's education lies in personal emotional awareness and self-care. In traditional Eastern cultures, there is often a tendency to suppress one's own emotions and conform to others' expectations. This outdated educational approach can be damaging to children's emotional well-being from a young age. Social, Emotional, and Ethical Learning provides tools and techniques to address this issue by empowering individuals to take care of themselves and develop emotional resilience. By enhancing their psychological and physical well-being, children can thrive emotionally as individuals and in their social interactions. In today's digital age where children spend a significant amount of time on computers and using electronic devices, it is crucial for them to learn social skills such as empathy and effective communication. Social, Emotional, and Ethical Learning can provide guidelines for healthy interactions with others, fostering better relationships within their communities both locally and globally. Furthermore, through international exchanges facilitated by Social, Emotional, and Ethical Learning, students can gain a deeper understanding of different cultures while building positive friendships across borders. This not only promotes global understanding but also contributes directly to personal growth. Moreover, when we consider the systemic aspect of Social, Emotional, and Ethical learning, it emphasizes the importance of caring for our environment as a whole. As technical or science-oriented individuals studying within the framework of Social, Emotional, and Ethical Learning curriculum materials or those who are learning about environmental conservation principles in general—our collective responsibility becomes apparent—we need to prioritize ensuring that our environment becomes healthier over time—cleaner—and more suitable for human habitation. Thus, I believe that the overall value of Social, Emotional, and Ethical Learning extends beyond Taiwan alone; it has universal significance as it fosters a shared ethical awareness that transcends borders. Through this knowledge and learning process provided by Social, Emotional, and Ethical Learning curriculum materials, it allows us to connect with the world at large while developing a deep sense of global interconnectedness—a vision I see regarding its value proposition!

Early Childhood Class Teacher or Homeroom teacher (Interviewee 2)

After learning about Social, Emotional, and Ethical learning myself and experiencing its benefits personally, I make an effort to find opportunities to incorporate it into my teaching practice. Junior high teachers have limited flexibility due to the fixed number of lessons per week; even eight lessons can be quite busy. It would be beneficial if schools could develop specialized courses, such as the 108th Course Development Program (referring to a specific program or initiative). Consistency is key; both teachers and school administrators need to recognize its importance and agree on its implementation.

Having a dedicated weekly class for Social, Emotional, and Ethical learning tends to yield better results. Elementary schools may face less curriculum pressure, so implementing Social, Emotional, and Ethical learning could be easier there. It is important for children to start learning emotional education at a young age, as it is something that lasts throughout their lifetime.

CONCLUSIONS

The purpose of this paper is to explore the contents of the 108 curriculum and Social, Emotional, and Ethical Learning, compare their similarities and differences, and try to find the enlightenments of Social, Emotional, and Ethical Learning for the core competencies of the 108 curriculum. Based on the order of the three research questions, the conclusions of this paper are listed as follows: First of all, the goals of the core competencies of the 108 curriculum and Social, Emotional, and Ethical Learning are both to cultivate holistic people, and their contents have many things in common. The study found that the nine competencies of Social, Emotional, and Ethical Learning, which are composed of three domains and three dimensions, are consistent with the development of the core competencies of the 108 curriculum in Taiwan, which includes three aspects, each with three items, for a total of nine items. In addition, the specific pedagogical model and Social, Emotional, and Ethical Learning Four Threads can supplement the 108 curriculum in practice, which can enhance students' self-awareness, social, emotional, ethical, and overall quality of learning. The enlightenments of Social, Emotional, and Ethical Learning for the 108 Curriculum are concluded as follows: First of all, experiential education: Social, Emotional, and Ethical Learning emphasizes providing learners with opportunities to learn through practical and theoretical experiences. The cultivation of core competencies takes time, and from the perspective of embodied cognition theory, bodily experiences can impact and change psychological states. This allows the education philosophy of Social, Emotional, and Ethical Learning, which is centered on compassion, to strengthen individual experiences and deepen their inner understanding through various cross-disciplinary teaching and activities. Second, emotional education from the individual: only by first learning to love oneself, understand oneself, accept and regulate oneself can one achieve respect and empathy for others sincerely. The life education in the 108 curriculum can be considered to be incorporated into emotional education. Third, cross-disciplinary learning: Only by possessing comprehensive competencies can one have confidence in facing the ever-changing world of the future, and comprehensive competencies must be learned in a cross-disciplinary context. The 108 curriculum can borrow from the Pedagogical Model (Figure 3) and four threads of Social, Emotional, and Ethical Learning (Figure 4) and integrate more comprehensive courses to cultivate students' comprehensive competencies, helping them to be more confident in facing future challenges. Fourth, global awareness and social responsibility: The 108 curriculum can borrow from Social, Emotional, and Ethical Learning's perspective on global awareness and social responsibility. Humans must live in interdependence with other beings and learn how to live in harmony with other beings and the environment. Fifth, assessment and development: The 108 curriculum can borrow from the various assessment methods used in Social, Emotional, and Ethical Learning activities, such as self-assessment, peer assessment, and other diversified comprehensive assessment methods, so that learners can better measure and promote student development. International case studies have highlighted the potential of Social, Emotional, and Ethical Learning to enhance students' overall competencies and ethical learning, which is one of the core goals of the 108 curriculum. However, during the implementation of the 108 curriculum, it was found that teachers were unable to effectively implement competency-oriented teaching because they did not understand the essence of the 108 curriculum (Li, 2023). Therefore, when drawing on the advantages of Social, Emotional, and Ethical learning, we also need to learn its characteristic of "teachers and students learning and growing together." In Taiwan, the Lizen Education Foundation is promoting Social, Emotional, and Ethical Learning and organizing various teacher experience activities, hoping that the growth of teachers can give them more strength, take themselves as seeds, and combine the concept of Social, Emotional, and Ethical Learning with the goals of the 108 curriculum to improve students' core competencies. It has provided schools with holistic learning approaches and methods. To sum up, Social, Emotional, and Ethical Learning has many implications for the 108 curriculum. Educators, scholars, and front-line teachers can draw from the practical advantages of Social, Emotional, and Ethical Learning to effectively overcome the difficulties in implementing the 108 curriculum, which could contribute to offering Taiwanese students a more comprehensive education to meet future challenges.

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