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## The Axiological Dimension Of Emotional Development In Modern Education

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**Abstract.** *This study explores the pedagogical potential of the axiological approach in developing students' emotional intelligence within contemporary educational environments. The relevance of the research is обусловлена the growing need to humanize education and to integrate value-based learning with students' emotional and social development. The purpose of the study is to substantiate the theoretical and methodological foundations of the emotional-value approach and to determine its effectiveness in fostering emotional awareness, self-regulation, empathy, and value-oriented behavior among students. The research methodology includes theoretical analysis, comparative synthesis, and interpretative review of contemporary pedagogical and psychological literature on emotional intelligence and value-based education. The findings demonstrate that the integration of axiological principles into the educational process significantly enhances students' emotional competence by linking cognitive learning with moral values and personal meaning. Value-oriented pedagogical environments promote reflective thinking, emotional responsibility, and socially constructive behavior. The study concludes that the effective development of emotional intelligence requires a holistic value-centered pedagogical framework. The axiological approach serves as a productive methodological basis for harmonizing emotional, cognitive, and moral dimensions of student development in modern education.*

**Keywords:** *Emotional intelligence; Axiological approach; Value-based education; Emotional competence; Social-emotional learning; Pedagogical innovation; Student development; Humanistic education*

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**Abstrak.** *Penelitian ini mengeksplorasi potensi pedagogis dari pendekatan aksiologis dalam mengembangkan kecerdasan emosional siswa di lingkungan pendidikan kontemporer. Relevansi penelitian ini обусловлена kebutuhan yang semakin meningkat untuk memanusiakan pendidikan dan mengintegrasikan pembelajaran berbasis nilai dengan perkembangan emosional dan sosial siswa. Tujuan dari penelitian ini adalah untuk membuktikan dasar-dasar teoretis dan metodologis dari pendekatan emosional nilai serta untuk menentukan efektivitasnya dalam mendorong kesadaran emosional, pengaturan diri, empati, dan perilaku yang berorientasi pada nilai di antara siswa. Metodologi penelitian mencakup analisis teoretis, sintesis komparatif, dan tinjauan interpretatif terhadap literatur pedagogis dan psikologis kontemporer mengenai kecerdasan emosional dan pendidikan berbasis nilai. Temuan menunjukkan bahwa integrasi prinsip-prinsip aksiologis ke dalam proses pendidikan secara signifikan meningkatkan kompetensi emosional siswa dengan menghubungkan pembelajaran kognitif dengan nilai moral dan makna pribadi. Lingkungan pedagogis yang berorientasi pada nilai mendorong pemikiran reflektif, tanggung jawab emosional, dan perilaku sosial yang konstruktif. Studi ini menyimpulkan bahwa pengembangan kecerdasan emosional yang efektif membutuhkan kerangka pembelajaran holistik yang berpusat pada nilai. Pendekatan aksiologis berfungsi sebagai dasar metodologis yang produktif untuk menharmonisasikan dimensi emosional, kognitif, dan moral dalam perkembangan siswa di pendidikan modern.*

**Kata kunci:** *Kecerdasan emosional; Pendekatan aksiologis; Pendidikan berbasis nilai; Kompetensi emosional; Pembelajaran sosial-emosional; Inovasi pedagogis; Perkembangan siswa; Pendidikan humanistik*

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## INTRODUCTION

Contemporary education is increasingly confronted with the challenge of fostering holistic student development that integrates cognitive, emotional, and moral dimensions. Traditional knowledge-centered paradigms, which prioritize the transmission of information, are no longer sufficient to address the complexities of modern social life and the demands of 21st-century competencies. Scholars have emphasized that effective learning is deeply influenced by emotional processes that shape motivation, engagement, and meaning-making (Immordino-Yang & Damasio, 2007; Pekrun & Linnenbrink-Garcia, 2014). Consequently, the role of emotions in education has shifted from being considered peripheral to becoming a central component of meaningful learning experiences.

The concept of emotional intelligence (EI) has significantly contributed to this paradigm shift by highlighting the importance of individuals' ability to perceive, regulate, and utilize emotions in adaptive ways (Salovey & Mayer, 1990; Goleman, 1995). Empirical studies have demonstrated that emotional intelligence is positively associated with academic achievement, social competence, and psychological well-being (Brackett et al., 2011; Durlak et al., 2011). Furthermore, social-emotional learning (SEL) frameworks have operationalized these competencies into educational practices, showing substantial improvements in students' behavioral and academic outcomes (Taylor et al., 2017). However, despite these advances, existing approaches tend to emphasize skill acquisition and behavioral adjustment, often neglecting the deeper processes of value formation and internalization.

From an axiological perspective, education is not merely a process of knowledge transmission but a means of cultivating values, meanings, and moral orientations within individuals. The cultural-historical tradition underscores that human development occurs through the internalization of socially mediated meanings and values (Vygotsky, 1978). In this regard, emotions play a critical role as mediators of value experience, as they signal the personal significance of learning content and guide behavioral orientation (Nussbaum, 2001; Pekrun, 2014). Despite this theoretical recognition, the mechanisms through which emotional experiences contribute to value internalization remain insufficiently elaborated in contemporary pedagogical research.

A critical gap therefore emerges at the intersection of emotional and axiological approaches. While emotional intelligence research provides insights into affective processes, it lacks a systematic explanation of how these processes lead to stable value orientations. Conversely, value-based education highlights the importance of moral development but often overlooks the emotional mechanisms that facilitate the internalization of values. This fragmentation results in a limited understanding of how education can effectively integrate emotional engagement with value formation, particularly in increasingly technologized and formalized learning environments (OECD, 2021; UNESCO, 2015).

In response to this gap, the present study proposes the emotional–value approach as an integrative pedagogical framework that connects emotional activation with value internalization. The novelty of this research lies in the development of a conceptual model that explains the process through which emotional experiences transform into stable value-based behaviors. Specifically, this study aims to (1) theoretically substantiate the emotional–value approach, (2) identify the functional roles of emotions in learning, and (3) formulate a systematic model of emotional–value internalization. By bridging emotional intelligence theory and axiological pedagogy, this study seeks to contribute to the advancement of humanistic education and provide a conceptual foundation for more meaningful and value-oriented learning practices.

In recent decades, the problem of emotional development in education has attracted increasing attention within pedagogical and psychological research. The growing complexity of social interaction, the humanization of education, and the shift toward competence-based learning have stimulated interest in emotional intelligence, emotional competence, and value-oriented education. Despite the significant body of research in these areas, the integrative potential of the emotional–value approach within an axiological framework remains insufficiently conceptualized.

The modern scientific discourse on emotional intelligence (EI) originates from the foundational works of Salovey and Mayer (1990), who conceptualized EI as the ability to perceive, understand, manage, and utilize emotions effectively. This model was later expanded by Goleman (1995, 1998), who emphasized the practical importance of emotional intelligence for academic success, leadership, and social adaptation. Subsequent empirical studies have confirmed that emotional intelligence is closely related to students' academic engagement, social competence, and psychological well-being (Brackett et al., 2011; Durlak et al., 2011).

Within educational contexts, researchers increasingly view emotional intelligence not merely as an individual psychological trait but as a pedagogically developable competence. Pekrun and Linnenbrink-Garcia (2014) demonstrated that emotions significantly influence learning motivation, cognitive processing, and academic performance. Similarly, Immordino-Yang and Damasio (2007) argued from a neuroeducational perspective that emotional processes are inseparable from meaningful learning. These findings support the necessity of pedagogical models that deliberately activate students' emotional sphere.

However, much of the existing literature treats emotional intelligence primarily within psychological or socio-emotional learning (SEL) paradigms, often underestimating the role of value-based meaning formation. As a result, the moral-axiological dimension of emotional development in education remains theoretically fragmented.

The axiological approach, rooted in the philosophy of values, considers education as a process of value transmission, internalization, and personal meaning formation. Scholars within the cultural-historical tradition (Vygotsky, Leontiev) emphasized that personality development occurs through the appropriation of socially mediated meanings and values. Contemporary researchers further argue that value-based education promotes moral responsibility, social cohesion, and learner self-determination.

In pedagogical theory, the axiological perspective has been applied to character education, moral education, and humanistic pedagogy. UNESCO (2015) and OECD (2021) policy frameworks also stress the importance of values such as empathy, responsibility, and global citizenship in modern education systems. Nevertheless, the operational mechanisms through which values become emotionally internalized by learners are still insufficiently elaborated. A number of scholars (Dodonov; Breslav; Vilunas) have suggested that emotions themselves may function as value indicators, since they reflect the degree of satisfaction of human needs and signal personal significance. This position creates an important theoretical bridge between emotional development and axiological pedagogy, yet this bridge has not been fully systematized within a coherent pedagogical model.

Research on emotional competence further strengthens the argument for integrating emotional and value-based approaches. Saarni (1999) defined emotional competence as a complex set of abilities including emotional awareness, empathy, regulation, and socially appropriate emotional expression. Later studies demonstrated that emotional competence is strongly associated with successful socialization and prosocial behavior (Denham, 2012; Jennings & Greenberg, 2009). Social-emotional learning (SEL) frameworks developed by CASEL and other organizations have operationalized many of these competencies within school practice. Meta-analytical evidence indicates that SEL programs significantly improve students' academic achievement, behavior, and emotional regulation (Durlak et al., 2011; Taylor et al., 2017). Nevertheless, SEL models often emphasize skill acquisition and behavioral outcomes more than the deep internalization of value meanings.

From an axiological standpoint, emotional competence should not be reduced to emotional skills alone; rather, it must be understood as emotionally mediated value orientation of the personality. This broader interpretation highlights the need for pedagogical frameworks that connect emotional activation with meaning-making processes. The emotional-value approach emerges at the intersection of emotional intelligence theory, axiological pedagogy, and humanistic education. While individual components of this approach have been discussed in the literature, their systematic

integration remains limited. Existing studies tend to examine either emotional processes without sufficient value grounding or value education without detailed analysis of emotional mechanisms.

Moreover, contemporary educational practice increasingly faces the challenge of formalization and technologization, which may weaken the affective and moral dimensions of learning. In this context, the emotional–value approach offers a promising conceptual pathway for restoring the unity of cognition, emotion, and value orientation. Thus, despite extensive research on emotional intelligence, emotional competence, and value-based education, several gaps remain: the insufficient theoretical integration of emotional and axiological perspectives in pedagogy; the lack of a coherent model explaining how emotional activation leads to value internalization; the limited methodological elaboration of principles for emotionally enriched value-based instruction; the need to reinterpret emotional intelligence within a humanistic–axiological educational paradigm.

Addressing these gaps requires a systematic conceptualization of the emotional–value approach as an independent pedagogical framework. The present study seeks to contribute to this task by theoretically substantiating the emotional–value approach and clarifying its methodological foundations within contemporary education.

## METHODS

This study employs a qualitative conceptual research design supported by a systematic literature review (SLR) to develop and substantiate the emotional–value approach as an integrative pedagogical framework. The research aims to synthesize interdisciplinary perspectives from pedagogy, psychology, and philosophy of education in order to construct a coherent model of emotional–value internalization. The data consist of peer-reviewed journal articles, scholarly books, and international policy reports published between 2000 and 2024, which were retrieved from reputable academic databases such as Scopus, Web of Science, and Google Scholar. The selection of sources followed purposive criteria, including relevance to emotional intelligence, emotional competence, social-emotional learning (SEL), value-based education, and the role of emotions in learning and development. Approximately 60 key sources were included to ensure both theoretical depth and interdisciplinary coverage.

The data analysis was conducted using thematic analysis, comparative analysis, and conceptual synthesis. Thematic analysis was applied to identify recurring patterns related to emotional activation, value formation, and pedagogical processes. Comparative analysis was used to examine similarities and differences among key constructs, such as emotional intelligence, emotional competence, and axiological approaches, in order to clarify their conceptual boundaries. Furthermore, conceptual synthesis enabled the integration of these findings into a structured model of emotional–value internalization, resulting in a five-stage process linking emotional activation to value-based behavior. The analytical framework of the study integrates emotional intelligence theory (Salovey & Mayer, 1990; Goleman, 1995), the axiological perspective on value internalization, cultural-historical theory (Vygotsky, 1978), and the humanistic education paradigm, allowing for a multidimensional understanding of emotional development.

To ensure the rigor and trustworthiness of the study, several validation strategies were employed, including theoretical triangulation across disciplines, source triangulation through the use of diverse academic references, and analytical transparency in describing the procedures of data selection and synthesis. Logical consistency between theoretical arguments and conceptual outcomes was also maintained to strengthen the credibility of the proposed model. Nevertheless, this study has certain limitations. As a conceptual study, it does not include empirical data, which limits the generalizability of its findings. In addition, the proposed model has not yet been empirically tested in real educational contexts, and the reliance on secondary data may introduce interpretative bias. Therefore, future research is recommended to conduct empirical validation, develop measurement instruments, and examine the applicability of the emotional–value framework across different educational settings.

## RESULTS AND DISCUSSION

### Results

The present study generates a conceptual synthesis that positions the emotional–value approach as an integrative pedagogical framework linking emotional activation with value internalization. The findings indicate that emotions function not merely as supportive elements in learning but as core mechanisms that mediate the transformation of knowledge into personally meaningful values. This perspective extends beyond traditional cognitive-centered models and aligns with contemporary views that emphasize the inseparability of emotion and cognition in meaningful learning processes (Immordino-Yang & Damasio, 2007; Pekrun & Linnenbrink-Garcia, 2014).

#### a. Functional Structure of Emotions in Learning

The analysis identifies four interrelated functions of emotions in educational contexts: reflective–evaluative, motivational, regulatory, and creative. The reflective–evaluative function plays a central role in shaping learners’ value judgments by enabling them to assess the personal significance of educational content. This finding is consistent with appraisal theories of emotion, which argue that emotions arise from individuals’ evaluations of events in relation to their goals and values (Pekrun, 2014). The motivational function of emotions stimulates engagement and persistence in learning activities, supporting previous research demonstrating that positive emotional experiences enhance intrinsic motivation and academic achievement (Durlak et al., 2011; Reeve, 2012).

The regulatory function contributes to the development of emotional self-control and adaptability, which are essential for effective learning and social interaction. This aligns with studies emphasizing the importance of emotional regulation as a core component of emotional competence and well-being (Gross, 2015; Saarni, 1999). Meanwhile, the creative function highlights the role of emotions in fostering exploration, imagination, and problem-solving. Emotional engagement has been shown to enhance cognitive flexibility and creativity, particularly in complex learning environments (Immordino-Yang, 2016). Importantly, these functions operate not in isolation but as an interconnected system that supports the holistic development of the learner.

#### b. Model of Emotional–Value Internalization

One of the key contributions of this study is the development of a five-stage conceptual model of emotional–value internalization:

Emotional Activation → Evaluative Experience → Value Attitude Formation → Internalization → Emotionally Competent Behavior. At the initial stage, emotional activation is triggered through pedagogical stimuli such as meaningful content, dialogic interaction, and emotionally engaging learning experiences. This stage is crucial because emotional arousal directs attention and enhances the salience of learning material (Tyng et al., 2017). The subsequent stage, evaluative experience, involves the interpretation of emotional responses in relation to personal needs and values, reflecting the process of meaning-making emphasized in constructivist and cultural-historical theories (Vygotsky, 1978).

Through repeated evaluative experiences, learners develop value attitudes, which represent relatively stable orientations toward learning, social interaction, and moral behavior. These attitudes gradually undergo internalization, becoming part of the learner’s motivational and semantic structure. This process is consistent with the internalization mechanisms described in sociocultural theory, where external social values are transformed into internal psychological functions (Vygotsky, 1978; Leontiev, 2009). Finally, the process culminates in emotionally competent behavior, characterized by empathy, self-regulation, and socially responsible decision-making, which are key

indicators of successful emotional and moral development (Denham, 2012; Jennings & Greenberg, 2009).

This model advances existing frameworks, particularly Social-Emotional Learning (SEL), by emphasizing that emotional competence is not solely the result of skill acquisition but emerges from emotionally mediated value internalization. While SEL frameworks have demonstrated effectiveness in improving behavioral outcomes (Taylor et al., 2017), they often lack explicit mechanisms explaining how emotional experiences translate into enduring value systems. The emotional–value model addresses this limitation by integrating emotional, cognitive, and axiological dimensions into a unified developmental process.

### **c. Pedagogical Principles of the Emotional–Value Approach**

The study further identifies a set of pedagogical principles that support the implementation of the emotional–value approach. These include the integration of cognitive and emotional processes, the emotional enrichment of educational content, the alignment of instructional goals with learners' motivational needs, and the promotion of dialogic and co-creative learning environments. Such principles are consistent with humanistic and constructivist pedagogies, which emphasize learner-centeredness, meaningful engagement, and the co-construction of knowledge (Slavin, 2018; Noddings, 2013).

In particular, the creation of an emotionally supportive classroom climate emerges as a critical condition for effective emotional–value development. Research shows that positive teacher–student relationships significantly influence students' emotional engagement, academic performance, and social behavior (Jennings & Greenberg, 2009; Brackett et al., 2011). Moreover, the integration of value-oriented content within subject matter enhances the relevance of learning and facilitates deeper levels of understanding and internalization (UNESCO, 2015; OECD, 2021).

### **d. Theoretical Implications**

The findings contribute to the theoretical advancement of educational research by bridging emotional intelligence theory and axiological pedagogy. While emotional intelligence research has traditionally focused on competencies such as perception and regulation of emotions (Salovey & Mayer, 1990; Mayer et al., 2016), this study expands the framework by incorporating the dimension of value internalization. This integration provides a more comprehensive understanding of emotional development as a process that is simultaneously affective, cognitive, and moral.

Furthermore, the emotional–value approach offers a response to the increasing formalization and technologization of education, which often marginalize the affective and ethical dimensions of learning. By re-centering emotions as carriers of value meaning, the model aligns with contemporary calls for humanistic education that prioritizes empathy, responsibility, and social awareness (OECD, 2021; UNESCO, 2015).

### **e. Limitations and Critical Reflection**

Despite its contributions, this study has several limitations. First, as a conceptual study, the proposed model is not empirically validated, which limits its generalizability. Second, the process of value internalization is inherently complex and context-dependent, making it difficult to measure using standardized instruments. Third, the successful implementation of the emotional–value approach relies heavily on teachers' emotional competence and pedagogical skills, which may vary significantly across educational settings.

Additionally, while the model emphasizes the positive role of emotions, it does not fully address the potential negative effects of emotions, such as anxiety or frustration, which can hinder learning if not properly managed (Pekrun, 2014). Future research should therefore explore how both

positive and negative emotions interact within the emotional–value framework and examine the model’s applicability across diverse cultural and institutional contexts.

## Discussion

The results of the present study provide further theoretical support for the growing body of research emphasizing the central role of emotions in effective learning and personality development. Consistent with the foundational works on emotional intelligence, the findings confirm that emotional processes are not peripheral but structurally embedded in meaningful educational activity (Salovey & Mayer, 1990; Goleman, 1995). The proposed emotional–value framework extends the ability model of emotional intelligence by demonstrating that emotional competence develops most effectively when emotional activation is systematically connected with value internalization.

The identified functional structure of emotions in learning aligns with contemporary neuroeducational and psychological perspectives. In particular, the reflective–evaluative and motivational roles revealed in this study support the argument that emotions significantly influence cognitive engagement and academic persistence (Immordino-Yang & Damasio, 2007; Pekrun & Linnenbrink-Garcia, 2014). At the same time, the present findings deepen these positions by emphasizing the mediating role of value meaning in transforming emotional experience into stable behavioral dispositions.

The proposed pedagogical sequence—emotional activation → evaluative experience → value attitude → internalization → emotionally competent behavior—conceptually complements existing social-emotional learning (SEL) models. Meta-analytical evidence demonstrates that SEL programs improve academic performance and social behavior (Durlak et al., 2011; Taylor et al., 2017); however, many SEL frameworks primarily focus on skill acquisition. The current study suggests that without explicit axiological grounding, emotional skill development may remain situational rather than becoming part of the learner’s stable motivational–semantic structure. In this respect, the emotional–value approach offers an important theoretical extension to the SEL paradigm (CASEL, 2020; Zins et al., 2004).

The findings also resonate with the cultural-historical tradition, particularly Vygotsky’s thesis that higher psychological functions develop through the internalization of socially mediated meanings (Vygotsky, 1978, 1987). The present study specifies the emotional mechanisms through which such internalization occurs in contemporary educational contexts. By demonstrating that emotionally saturated experiences function as carriers of personal meaning, the study provides a pedagogical interpretation of the unity of affect and intellect emphasized in cultural-historical psychology.

Furthermore, the results support research highlighting the importance of emotionally supportive classroom climates and teacher emotional competence. Previous studies have shown that emotionally competent teachers foster prosocial classroom environments and improve student outcomes (Jennings & Greenberg, 2009; Brackett et al., 2011). The current findings extend this line of research by identifying specific pedagogical conditions—such as dialogic interaction, emotionally enriched content, and co-creative learning formats—that operationalize the emotional–value approach in practice.

From an axiological perspective, the study contributes to ongoing discussions about the humanistic orientation of modern education. International policy frameworks increasingly emphasize the role of values such as empathy, responsibility, and social awareness in preparing students for complex global realities (UNESCO, 2015; OECD, 2021). The emotional–value approach provides a concrete pedagogical mechanism for embedding these values into everyday instructional processes rather than treating them as declarative educational goals.

At the same time, the findings should be interpreted in light of certain limitations. The present study is primarily conceptual and theoretical in nature; therefore, the proposed model requires further empirical validation in diverse educational contexts. Future research may focus on developing

diagnostic tools for measuring emotional–value internalization, conducting longitudinal studies of emotional competence development, and testing the effectiveness of emotionally enriched instructional technologies across different age groups and cultural settings.

Despite these limitations, the study makes a significant theoretical contribution by systematizing the emotional–value approach as an independent pedagogical framework. It demonstrates that the integration of emotional activation with axiological orientation creates favorable conditions for the holistic development of learners and for strengthening the humanistic paradigm of modern education.

## CONCLUSION

The analysis confirms that the emotional–value approach represents an independent and methodologically grounded pedagogical phenomenon that productively integrates with other contemporary educational approaches. Its distinctive feature lies in the purposeful activation of the learner’s emotional sphere as a necessary condition for harmonizing the cognitive, motivational, and volitional dimensions of personality development.

Under current educational conditions—characterized by increasing risks of formalization and excessive technologization of learning—the emotional–value approach performs an essential humanizing function. It shifts the focus of pedagogy from the mere transmission of knowledge toward the formation of personal meaning, value orientations, and emotionally responsible behavior.

The study demonstrates that the effectiveness of the emotional–value approach is ensured through the following pedagogical mechanisms: activation of the reflective–evaluative function of emotions; strengthening of motivational and regulatory processes; emotional enrichment of educational content; integration of diverse forms of learner activity; harmonization of pedagogical and personally meaningful goals; organization of cooperation and co-creativity; and the purposeful development of emotional and social competence.

Particular importance is attributed to the teacher’s professional and personal readiness to implement emotionally enriched pedagogy. Within the emotional–value framework, the teacher functions not only as a transmitter of knowledge but also as a designer of emotionally meaningful educational situations that facilitate learners’ internal acceptance of cultural and moral values.

The emotional–value approach demonstrates strong conceptual compatibility with the axiological, cultural, hermeneutic, and synergetic paradigms of modern education, which confirms its integrative potential and methodological productivity. At the same time, the large-scale implementation of this approach in educational practice requires systematic methodological support, the development of reliable diagnostic tools for emotional competence, the integration of emotional–value technologies into teacher education programs, and further empirical validation in diverse learning contexts. Thus, the emotional–value approach should be regarded not as an auxiliary pedagogical technique but as a strategic direction of contemporary humanistic education.

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