

The socio-emotional effects of social stories in pre-adolescents

Maria Anna Formisano¹ Head teacher*, Dr. Jonida Bushi², Marilena Caivano³, Camilla Pignataro⁴

¹PhD Researcher University of Salerno, Psychologist and Lecturer.

²University of Tirana.

³Educator, Teacher-MIM.

⁴Political Science and Digital marketing expert.

***Corresponding Author**
Maria Anna Formisano
Head teacher

PhD Researcher
University of Salerno,
Psychologist and
Lecturer.

Article History

Received: 17.07.2025
Accepted: 26.08.2025
Published: 10.09.2025

Abstract: This paper examines the role of social stories in fostering self-regulation and prosocial behavior among preadolescents. Drawing on narrative psychology and educational theory, it explores how storytelling supports identity construction, empathy, and the development of positive social interactions. The study highlights the capacity of social stories to strengthen emotional intelligence, problem-solving skills, and the ability to manage everyday challenges. Particular attention is given to the integration of prosocial values—such as reciprocity, respect, and collaboration—into learning environments. By connecting theoretical perspectives with educational practice, the paper emphasizes the importance of narrative-based interventions for promoting social-emotional growth in preadolescents and preparing them for more constructive participation in society.

Keywords: Social stories; preadolescence; prosocial behavior; self-regulation; narrative psychology; education; emotional intelligence; identity development.

Cite this article:

Formisano, M. A., Bushi, J., Caivano, M., Pignataro, C., (2025). The socio-emotional effects of social stories in pre-adolescents. *ISAR Journal of Arts, Humanities and Social Sciences*, 3(9), 42-47.

Introduction

As Jerome Bruner emphasizes, narrative is the primary interpretive and cognitive device that humans, as socioculturally situated subjects, use in their life experiences (Bruner, 1988, 1992). Through it, humans give meaning and significance to their lives and delineate interpretative and prefigurative coordinates of events, actions, and situations, and on these foundations construct forms of knowledge that guide their actions. In this sense, the narrative device allows each person to rethink their experiences and actions recursively, providing them with the correct meaning and highlighting their possible developmental trajectories, bringing to light the intentions, motivations, and all the ethical and moral dynamics implied therein. Specifically, narrative thought concerns events, facts, and episodes and therefore possesses a spatiotemporal and causal organization.

Generally, reading practices allow us to connect with others, express our opinions, embrace those of others, formulate hypotheses, express desires, and share feelings and emotions (Marzano & Formisano, 2016). Therefore, it is important to consider that, when addressing certain issues related to educational processes, it is not easy to ignore the presence of narrative

phenomena in everyday life, as they play a fundamental role in personal development (Notti & Formisano, 2015). Research on the narrative orientation method (Batini & Zaccaria, 2000) has provided numerous indications that stories are considered true tools for personal empowerment, that is, tools designed to facilitate the process of building one's identity and the possibility of acquiring positive control and greater power over one's own existence.

Among the many possible forms of storytelling, social stories play a fundamental role as they are useful for promoting the development of basic social skills and self-regulation processes. In this regard, it is therefore important to clarify the nature of social stories: these (both in written and visual form) describe various scenarios, social interactions, situations, behaviors, goals, and concepts.

They were introduced by Gray and Garand in 1993, with the aim of sharing social information in a specifically defined and easily capitalized style and format. Social storytelling can be useful for explaining social situations in terms of what others might want, think, and/or why one should behave in a certain way. Through this approach, those observing social storytelling follow its nuances and observe its dynamics, gaining greater awareness of their own socioemotional functioning.

In this context, social stories play a crucial role in developing social skills and behaviors oriented toward what Robert Roche calls prosociality. Indeed, the scholar specifies that this is defined as "those behaviors that, without seeking extrinsic or material gratification, favor other people or groups according to their own criteria or the achievement of positive social goals and increase the likelihood of initiating positive and supportive reciprocity in interpersonal relationships, safeguarding the identity, creativity, and initiative of the people and groups involved" (Roche, 2002, p. 24).

De Beni tends to clarify that prosociality can also be discussed in terms of objectives, referring to all those behaviors aimed at benefiting other people or groups, in reference to the potential that prosociality has for increasing reciprocity in interpersonal relationships.

It should be noted that prosocial behavior cannot be imposed, as it requires safeguarding people's identity, creativity, and initiative (De Beni, 1998, p. 28). This is why it is important to emphasize the importance of developing a structured and calibrated program aimed at building and strengthening specific social and prosocial skills, so that they become a powerful tool for promoting universal human values such as sociability, sharing, cooperation, respect, acceptance, recognition of the richness of diversity, peace, socio-psychological well-being, and empathy. This set of processes is extremely complex and accompanies individuals throughout their developmental journey, as well as being influenced by numerous factors, both intrinsic and extrinsic.

Delving into the specifics of the issue, this paper attempts to explore the relationship between social stories and the development of prosocial skills in a challenging and transformative age group like preadolescence. "The construction of our identity occurs through forms of narrative identity bricolage, that is, a process of accumulating short narratives, portions of stories experienced, read, and heard, small hermeneutics of what we experience, see, hear, and read, which become the material through which we construct our identity" (Batini, 2011, p. 74).

Throughout their developmental trajectory, the preadolescent engages in a continuous act of self-knowledge and construction, which leads them to experiment with themselves and their way of interacting with others. During this period, Preadolescents experience significant changes that involve the development and/or consolidation of their prosocial behavior. At this stage, a desire for social autonomy and personal initiative begins to emerge, which begins to detach from the family context.

Preadolescents often become aware of the relational/social difficulties they are experiencing, and therefore require underlying and implicit guidance to reassure them and help them gain greater understanding of their experiences. Indeed, we often see an increase in behavioral problems, which manifest not only as problems with academic performance but can also lead to violent and antisocial behavior.

The purpose of this contribution is, on the one hand, to verify whether through social stories, the pre-adolescent is able to develop a better cognition regarding the sense of self-efficacy, motivation and self-regulation; on the other hand, we want to observe whether, through this narrative device, prosocial skills are increased in the daily life contexts experienced by preadolescents.

This is why it is appropriate to encourage the reading of specific social stories specifically constructed to strengthen impaired prosocial behavior and prosocial skills.

Paragraph 1: Prosocial skills and emotional self-regulation in preadolescents

As previously mentioned, adolescence is characterized by numerous individual and social factors and variables that influence self-expression and identity construction. Cognitive development and the metacognitive processes of self-reflection and self-regulation are accompanied by new and complex life experiences in a context outside of the family context. One of the most interesting aspects of adolescence to analyze is undoubtedly the development of prosocial behaviors, which, together with metacognitive processes, define the psyche of young adolescents, also influencing the learning process. It is precisely during adolescence that individuals reach a level of cognitive maturation that allows them to carefully and consciously reflect on themselves and others, developing and strengthening thought patterns and interpretations that will continue to permeate them into later years. A life of relationships and interaction with self and others shapes the young adolescent's vision of who he or she will be as an adult (Schraw & Moshman 1995; Kuhn, 2000), under the bidirectional influence of the family context and the peer group (Camaioni & Di Blasio, 2007). For adolescents, the ability to establish friendships with peers is an indicator of psychological well-being as well as their ability to cooperate and negotiate; these experiences contribute to shaping the individual's personality in terms of autonomy and independence from the original family nucleus through a progressive maturation of social and prosocial skills useful for building a positive self (Petter, 2007; Van Hoon et al., 2014).

Scholar Lauren Wispè (1972) was the first to use the term prosocial behavior to contrast it with the phenomenon of antisocial behavior and identify any conduct aimed at benefiting another person. It therefore refers to a set of "actions aimed at helping or benefiting another person or a group of people" (Mussen & Eisenberg, 1985, p. 15) that favor the emergence of positive and quality reciprocity in interpersonal relationships, safeguarding the identity, creativity and initiatives of individuals and groups. Prosociality, or prosocial behavior, can be understood either as a recurring behavioral tendency, thus placing attention on the effects and what is objectively detectable of the behavior itself, or as a personal predisposition to do good to others, shedding light on the motivations, emotions, feelings and cognitive processes that push a person to adopt a certain behavior in a given situation. In the latter case, prosociality becomes one of the building blocks of personality (Caprara & Bonino, 2006). Numerous studies over the years have investigated the factors that promote prosocial behavior, attempting to identify predictors of such behavior in personal or social/situational factors. The personal variables studied include anomie, authoritarianism, intelligence, education, religiosity, self-esteem, and social responsibility. Situational factors taken into consideration include the ambiguity and severity of the need, friendship, the cost of help, and similarity to others; the latter appear to be more influential than personal factors. Engaging in prosocial behaviors that require sustained commitment and greater effort, however, is more influenced by personal predispositions: an empathetic attitude toward those in need, sensitivity to social group pressures, and adherence to universal moral values such as justice or care induce a more thoughtful decision-making process when

planning help. However, this may not be true for all situations faced by an individual, especially if they lack emotional or moral significance and are characterized by low situational pressure. Certainly, a combination of situational and personal factors define a higher level of prosocial behavior, although it is impossible to predict and define unequivocally and with certainty which factors determine whether or not prosocial behavior is acquired. This ignores the enormous individual, situational, and cultural variability that characterizes each individual and that influences the adoption of specific behaviors to varying degrees.

The set of social norms typical of a specific culture also influences personal behavior, determining the adoption of specific socially accepted and valid behaviors for the various roles individuals are called upon to play in society. One possible prosocial norm is reciprocity, according to which people should not only help those who help them but should also take care not to harm them. Social responsibility also influences decision-making processes, motivating individuals to help others in need who can only count on such help. Beyond the underlying social norms, it is useful to look at the personal norms that guide individuals' prosocial or antisocial choices. Personal norms are socially learned and internalized rules of conduct that vary among individuals within a given society. In a prosocial sense, a personal norm implies a sense of obligation to perform a specific act of help that is in line with one's principles and values and is independent of specific and particular situations that require an explicit act of help. For example, the act of donating blood may be a social norm when someone is in an immediate emergency that requires help, or a personal norm when someone states, without any constraint or coercion, that they want to donate blood. In the latter case, these statements are predictive of prosocial behavior.

In every social relationship, the principles of cooperation, help, and prosocial behavior are fundamental to building and maintaining relationships based on equity. This principle leads to the implementation of helpful behaviors toward a person, even over time: the individual's response of gratitude, the exchange of favors, a relationship based on reciprocity motivates the other to pursue prosocial behaviors aimed at benefiting the other. Conversely, if this equity and reciprocity were not present, prosocial behaviors would have no reason to continue even afterward.

In the decision-making process underlying social behavior, another aspect to consider is the attribution of responsibility and the meaning people attach to certain situations. Providing external reinforcement for certain behaviors discourages future prosocial behaviors rather than encouraging them, unlike intrinsic reinforcement and positive self-attributions, which induce people to pursue behaviors that reinforce a sense of self-satisfaction. Also consistent with these assertions is research conducted in the 1980s in social psychology, which found that people act prosocially to improve or restore their self-esteem. During childhood, children engage in prosocial behaviors to obtain material goods, while adolescents, being self-directed, engage in prosocial behaviors primarily to feel good about themselves, thus identifying intrinsic motivations also linked to their self-perception. Likewise, those receiving help are guided in their behavior and reactions by their sense of self-esteem: perceiving the act of helping negatively impacts one's self-esteem, just as for someone who has difficulty completing a task, receiving help from a friend is more negative than receiving it from a stranger. For the same reasons, some people are reluctant to ask for and receive help, because it fosters a

sense of negative efficacy and competence. This also depends on the situation and roles, because for a child, asking for help from their parents does not impact their self-esteem, unlike an adult experiencing financial hardship who finds it difficult to accept having to seek financial support from social assistance (Batson & Powell, 2003).

Prosocial behavior is often associated with altruism, that is, helping behaviors performed regardless of the possibility of receiving a reward, such as offering one's snack to a classmate who doesn't have one. Prosocial behavior, on the other hand, encompasses a wide range of possibilities, actions, and behaviors aimed at benefiting others for various reasons. For example, offering part of one's lunch because one feels compelled to do so, to provide relief and help to another person, or because one expects that in a similar situation, the other person would behave similarly. KOBO

Adolescents, being self-directed, engage in prosocial behavior primarily to feel good about themselves, thus identifying intrinsic motivations also linked to their self-perception. Sincere interest in others, empathy, mutual respect, social skills, cooperation, a sense of sharing, self-control, and emotional regulation, in addition to influencing cognitive and moral maturation, are also protective factors against aggressive and antisocial behaviors (Monteduro, 2011). The correlation between the development of empathy and the adoption of prosocial behaviors is evident. Empathy is a process that begins to develop in childhood through the symbiotic bond with the mother, a precursor to complex social skills that facilitate communication and cooperation, factors that motivate the adoption of altruistic behaviors aimed at benefiting others (Van der Graaff et al., 2018). "The ability to empathize with the experiences of others is key to understanding human relationships, fundamental for building positive interpersonal relationships and promoting altruistic behavior" (Brazzelli et al., 2016, p. 12). It is precisely an individual's emotional arousal that leads them to engage in prosocial behaviors toward others, helping them achieve a goal, sharing a good, or providing information and reassurance. The development of prosocial intelligence is based on helping skills, sharing, empathy, unity, and solidarity, and is essential for developing quality relationships between individuals and groups. These, along with emotional self-control skills, are indicators of cognitive, emotional, and behavioral functioning incompatible with any form of aggression. Therefore, in school settings, fostering prosocial intelligence and using cooperative learning strategies to encourage prosocial behavior has positive effects both in terms of academic performance and in terms of building inclusive and well-being environments in which young adolescents feel welcomed, understood, and can express themselves freely (Roche, 2002; Monteduro, 2011; Travagli 2016). The social context, including the school context, can provide young adolescents with an empathetic and prosocial role model that will influence their future adoption of positive social behaviors (Brazzelli et al., 2016). In relating to others, adolescents have the opportunity to develop and strengthen social and prosocial, cognitive and metacognitive, affective-relational, and empathic skills that enable them to create a network of relationships and support essential for personal growth. It is in positive relationships with others that the possibility of achieving individual well-being is triggered, with himself and with the world (De Anna et.al, 2014).

Section 2: Social Stories for Self-Regulation and Prosocial Skills

Self-regulation and prosocial skills are essential for functioning well in today's society, characterized by incessant needs for affirmation, domination, and antisocial nuances that make life difficult for adults and preadolescents. The literature in this field affirms that social stories represent the fundamental tool of narrative practice, useful for enhancing both reflective thinking and mentalization (Smorti, 1994). Reflective thinking is one of the goals of education because:

“[...] It emancipates us from merely impulsive and habitual activity [...] it allows us to know what we do when we act (Dewey, 1967), paying attention to our own and others' mental states and attributing a mental quality to behavior (Baldoni, 2014). Secondly, reflection investigates the languages, codes, and meanings underlying the knowledge of the forms, interests, and ideologies that support them (Habermas, 1973). If social skills are considered those behaviors that involve the interaction between the child and his peers or adults where the primary intent is the achievement of the goal (Cartledge & Milburn, 1980), prosociality, on the other hand, would be based on altruism symbolized by the image of the gift (Pulcini, 2001) and would be able to generate a positive reciprocity of quality, and solidarity in the resulting interpersonal or social relationships, safeguarding the identity, creativity, autonomy and initiative of the individuals or groups involved» (Roche, 1995).

Prosocial behavior includes a range of effective behaviors, including positive interactions, friendly play, or peaceful conflict resolution (altruism, sharing, offering help), and behaviors that reduce stereotypes (Mares & Woodard, 2007). These behaviors, without seeking external rewards, increase the likelihood of generating positive, supportive, reciprocal relationships. In this regard, it is believed that there are differences related to gender, the frequency with which prosocial acts are performed, the situations and contexts in which the behaviors are performed (Fabes & Eisenberg, 1998), the specific type of behavior performed, and the motivations that drive the individual to act prosocially. In studies over the past twenty years, the social psychology literature has documented the centrality of prosocial behavior both for social adaptation and as an effective counteract of various forms of distress (Caprara & Bonino, 2006). In light of the current educational emergencies, which affect the online teaching/learning process, social stories are proving to be a useful tool for improving social skills and self-regulation. Behind every difficulty in self-regulation and adaptation, there is always a trigger event that determines a certain behavior.

But what can we do before using social stories? We need to proceed with careful, expert observation that overcomes the observer's subjective naiveté and is capable of identifying the specific type of social skill that needs strengthening. Using social stories means caring for preadolescents who experience these difficulties, helping them understand that there is a broader consciousness, where listening and storytelling foster psychological balance and emotional serenity.

As is well known, social adaptation involves the ability to contextualize one's emotions and self-regulate one's behavior. However, preadolescents often lack valid behavioral references, and thus resort to improvisation, primarily due to an inability to

manage emotions and utilize social skills. Furthermore, social stories, because they are based on real events or at least events close to the preadolescent's own, can subsequently allow for autobiographical narratives; in this way, the individual attributes meaning to his or her actions (Ornaghi, 1999; Ruth, Birren & Polkinghorne, 1996), thus confirming the logical and theoretical connection between the narrative construction of action and the narrative construction of the self.

Social stories can teach preadolescents to "understand" why certain things happen. Prosocial skills, combined with difficulties with self-regulation, may trigger avoidance, fear, and anxiety. Sharing a social story is a very important narrative gesture that allows preadolescents to trust the person telling it and to create a special relationship with them. It is the narrative that, combined with the interpretative analysis of the social story, takes on a significant symbolic value that certainly cannot be ignored.

The narration of microstories should therefore be viewed from a threefold perspective of utility, as it allows for organizing learning experiences and reflecting on them, documenting them from a personal perspective, and evaluating their practical applicability. In this way, the experience takes shape because the experience becomes an object of reflection, even implicit, and the individual consciously appropriates it to understand its meaning (Mortari, 2003).

Listening to "social stories" triggers emotions and desires, creating mind-to-mind, heart-to-heart, and sense-to-sense contact, allowing preadolescents to ask questions and fostering social understanding, offering a sense of prestige and control over their personal resources. Social stories contain real-life everyday actions, common words, and contexts, thus becoming a locus of knowledge (increasing concentration in a dimension of true emotional relaxation). Social stories can also offer positive reinforcement, and this reinforcement certainly influences individual motivation to engage in similar behaviors in the future, transforming cognitive disarray into mental order, generating new knowledge and unique ways of thinking, all based on prosocial actions. It goes without saying that to implement narrative practices based on social stories, it is first important to identify the barriers that prevent preadolescents from both experiencing the transition to adulthood peacefully and developing social skills—that is, learned behaviors that are goal-oriented and governed by rules that vary across space and time. It is therefore necessary to develop new educational models based on the regular use of social stories. In this regard, what we can deduce is that social stories, created according to Carol Gray's (2016) guidelines, prove to be effective tools in managing challenging behaviors even in schools, allowing for an increase in the frequency and intensity of adaptive behaviors. In particular, it has been observed that the digital format appears to be equally effective, which allows us to consider stories on computers or iPads as valid alternatives, especially for those who prefer electronic media for learning, which is thus more effective and long-lasting. The time dedicated to social stories is precious, allowing adolescents to accurately understand specific social information in a given setting or circumstance (Wright & McCathren, 2012). This data suggests that social stories could be useful provided there is a careful assessment of changes in target behaviors and monitoring of other important aspects of social functioning (Frederickson, 2006). It's fair to say that although the empirical evidence for social stories is limited (Hinshaw, 1991), it's also true that social stories can work. First of all, it's pointless to

talk about social stories tout court, because in fact, there are many types of social skills that determine certain types of behavior. It's now necessary to consider that a preadolescent can possess one type of skill and lack others. It's clear that social stories can have interesting connections with human behavior. For example, they could help understand why we shouldn't act violently; they could teach us to accept experiences that are beneficial for the overall development of the person, for holistic psycho-physical health, and for the prevention of major problems in our society, such as violence in general, gender-based violence, and other forms of violence, such as mobbing, bullying, or even cyberbullying (Roche & Escotorín, 2019). To introduce children and preadolescents to social stories, which, if presented without any psychoeducational intervention, would be too infantile and therefore unsuitable for preadolescents, it is necessary to develop ad hoc social stories that are more in tune with the preadolescent's way of thinking. We can consider constructing stories featuring preadolescents who have difficulty managing anger, or stories of preadolescents who have difficulty making new friends, or stories of preadolescents who are victims of bullying, or stories that draw attention to all those forms of disrespect towards increasingly vulnerable groups (Formisano & Senatore, 2017). Starting from true stories, preadolescents can be asked to conduct a proper hermeneutic analysis, describing the context, the characters, and the prosocial actions they perform. The goal is to allow preadolescents to identify the motivations that led the story's characters to act in a certain way. It's as if the stories become ethical fables, and we know that ethical fables invite us to seek the good, together with others, and to never stop seeking it (Ricoeur, 2007). The goal is to allow preadolescents to identify the motivations that led the characters in the story to act in a certain way. It is as if the stories became ethical fables, and we know that ethical fables invite us to seek the good, together with others, and to never stop seeking it (Ricoeur, 2007). The goal is to allow preadolescents to identify the motivations that led the characters in the story to act in a certain way. It is as if the stories became ethical fables, and we know that ethical fables invite us to seek the good, together with others, and to never stop seeking it (Ricoeur, 2007).

Conclusions

In conclusion, this paper aims to analyze and discuss the use of social stories as a "bridge tool" to improve social skills and foster prosociality during preadolescence. The goal is therefore to provide this age group with a suitable and appropriate tool for addressing, coping with, and resolving the problems and challenges of everyday life, while recognizing the extreme difficulty preadolescents have in orienting, utilizing, and applying social skills. This paper discusses how to best use social stories, when to use them, and what topics to focus on. Social stories, as this paper demonstrates, represent a valuable tool in that they allow preadolescents to recount facts and events, to talk about themselves, to empathize with others, to understand their peers, and to demonstrate socially appropriate behaviors, skills, and behaviors toward them. These prove particularly useful, especially in schools, as they allow for addressing and adjusting each student's behaviors and attitudes. They consist of a clear, concise, detailed, and timely account of real-life situations, emphasizing the appropriate type of behavior to adopt. Structuring appropriate, well-structured social stories for this age group is certainly complex and nuanced, especially since it is important to emphasize and recognize that research in this area, in the field of education, is still considered to be complete and refined (Dewaele, 2010). The

aim is therefore to develop a flexible and adaptable approach to social storytelling, one that is based on each adolescent's experience and can be reshaped and adapted (Santojanni & Striano, 2003). To achieve this, it is therefore important to take into account the individual student's daily life situations, thus creating an innovation and inclusive shift in educational and teaching approaches for pre-adolescents.

With the help and use of social stories, it is possible to help students spread as well as build suitable and appropriate social behaviors, acting in favor of personal self-determination. The starting point for making this process happen, as previously highlighted, is the use of narrative thinking (Bruner, 1988, 1992).

Through the use of social stories, therefore, each preadolescent can analyze their daily life and develop appropriate social skills, providing adults with a suitable and in-depth opportunity for anamnesis and knowledge, both of the adolescent's life background and of the causes and consequences that lead them to engage in certain types of behavior, thus providing the tool as well as the example of good practices.

Furthermore, social stories not only represent a means of understanding and representing social skills, but also lead students to understand the process that, from their construction, leads to acceptance by their entire peer group. For the reasons specified above, they should be implemented not only in the school environment, but also in everyday life to address challenging behaviors.

Social stories are therefore the epitome of storytelling and narration that allow preadolescents to create and implement their own life path. They therefore represent a true psychoeducational tool aimed at developing prosocial behavior. They therefore appear extremely useful for developing, strengthening, and improving preadolescents' prosocial skills.

Bibliographic References

1. Baldoni, F. (2014). Mentalization and Psychosomatic Integration of the Self. In G. Northoff, M. Farinelli, R. Chattat & F. Baldoni (Eds.), *Self Plasticity: A Neuropsychodynamic Approach* (pp. 93–130). Il Mulino.
2. Batini, F. & Zaccaria, R. (Eds.), (2000). *For a Narrative Orientation*. Franco Angeli.
3. Batini, F. (2011). *Growing Up Stories. Stories in Nursery and Preschool*. Junior Editions.
4. Batson, C. D., & Powell, A. A. (2003). Altruism and Prosocial Behavior. In D. T. Gilbert, S. T. Fiske, & G. Lindzey (Eds.), *Handbook of Psychology, Personality and Social Psychology* (pp. 463–484). McGraw-Hill.
5. Brazzelli, E., Grazzani, I., Ornaghi, V., Agliati, A. & Lucarelli M. (2016). Empathy and Prosociality between Nature and Culture. *CHILDREN*, 12-16.
6. Bruner, J. (1988). *The Multidimensional Mind*. Laterza.
7. Id. (1992). *The Search for Meaning*. Bollati Boringhieri.
8. Camaioni, L. & Di Blasio, P. (2007). *Developmental Psychology*. Il Mulino.
9. Caprara, G. V. & Bonino, S. (Eds.), (2006). *Prosocial Behavior: Individual, Family, and Social Aspects*. Erickson.
10. Cartledge, G., & Milburn, J. F. (1980). *Teaching social skills to children*. Pergamon Press.
11. De Anna, L., Gardou, C., Ricci, C., Olivar, R.R., & Lombardi, G. (2014). Educate in differences for a prosocial culture. *Revista Educação e Políticas em Debate*, 3(1), 115-131.
12. De Beni, M. (1998). *Prosociality and Altruism: A Guide to Socio-Emotional Education*. Erickson.

13. Dewaele, J. M. (2010). Multilingualism and affordances: Variation in self-perceived communicative competence and communicative anxiety. *French L1, L2, L3 and L4*, 48(2-3), 105-129.
14. Dewey, J. (1967). *How We Think*. The New Italy
15. Fabes, R. A. & Eisenberg, N. (1998). Meta-analyses of age and sex differences in children's and adolescents' prosocial behavior. *Handbook of child psychology*, 3, 1-29.
16. Formisano MA & Senatore E. (2017). *I LOVE MYSELF. From Virtual Violence to New Forms of Bullying*. Area Blu Edizioni.
17. Frederickson, D. G. (2006). *Measuring the performance of the hollow state*. Georgetown University Press.
18. Habermas, J. (1989). Towards a Communication-Concept of Rational Collective Will-Formation: A Thought-Experiment. *Ratio Juris*, 2(2), 144-154.
19. Hinshaw, S. P. (1991). Stimulant medication and the treatment of aggression in children with attentional deficits. *Journal of Clinical Child and Adolescent Psychology*, 20(3), 301-312.
20. Kuhn, D. (2000). Metacognitive Development. *Current Directions in Psychological Science*, 9(5), 178-181.
21. Mares, M. L. & Woodard, E. H. (2007). Positive Effects of Television on Children's Social Interaction: A Meta-Analysis. In R. W. Preiss, B. M. Gayle, N. Burrell, M. Allen & J. Bryant (Eds.), *Mass media effects research: Advances through meta-analysis* (pp. 281-300). Lawrence Erlbaum Associates Publishers.
22. Marzano, A., Vegliante, R., Miranda, S., & Formisano, M.A. (2017). Project-based teaching in the teaching of Methodologies and Techniques of Educational Research. *Italian Journal Of Educational Research*, (19), 227-240.
23. Monteduro, F. (2011). Prosocial Skills Training (TAP-R) in secondary school. *Psychology and School*, 31(13), 24-30.
24. Mortari, L. (2013). *The Hermeneutic Method in Narrative Research*. Bruno Mondadori.
25. Mussen, P. & Eisenberg, N. (1985). *The Origins of the Abilities of Interest, Sharing, and Helping*. Bulzoni.
26. Notti, A., & Formisano, M.A. (2015). Narrative research for educational failure: a psychosocial investigation in middle school. In F. Batini & S. Giusti (Eds.), *I don't study, I don't work, I don't watch TV* (pp. 34-40). Pensa Multimedia.
27. Ornaghi, V., Groppo, M. & Perego, G. (1999). Autobiographical narrative from the perspective of Jerome Bruner: The case of Primo Levi. *Orientamenti pedagogici*, 46(274), 705-722.
28. Petter, G. (2007). *Friendship and falling in love in adolescence*. Giunti.
29. Pulcini, E. (2001). *The Passionless Individual. Modern Individualism and the Loss of Social Bonds*. Bollati Boringhieri.
30. Roche Olivar, R. (1995). *Psychology and education for prosociality: optimizing attitudes and behaviors of generosity, help, cooperation and solidarity: program adapted to school and family contexts* (Vol. 5). Served by the Publications of the Universitat Autònoma de Barcelona.
31. Id. (2002). *Prosocial Intelligence. Learning to Understand and Communicate Feelings and Emotions*. Erickson.
32. Roche, R. & Escotorín, P. (2019) *The PROT model and the social responsibility of universities: Prosociality and transferability of knowledge to practice*, *Anuari de Psicologia de la Societat Valenciana de Psicologia*.
33. Ruth, J. E., Birren, J. E. & Polkinghorne, D. E. (1996). The projects of life reflected in autobiographies of old age. *Aging & Society*, 16(6), 677-699.
34. Santoianni E. & Striano M. (2003). *Theoretical and methodological models of learning*. Laterza.
35. Schraw, G. & Moshman, D. (1995). Metacognitive Theories. *Educational Psychology Review*, 7(4), 351-356.
36. Smorti, A. (1994). *Narrative Thinking: Story Construction and the Development of Social Consciousness*. Giunti.
37. Travaglini, A. (2016). Teaching prosocial skills through the Cooperative Learning. *Formazione & Insegnamento*, 14(2 Suppl.), 283-292. Retrieved from <https://ojs.pensamultimedia.it/index.php/siref/article/view/2002>
38. Van der Graaff, J., Carlo, G., Crocetti, E., Koot, H. M. & Branje, S. (2018). Prosocial behavior in adolescence: Gender differences in development and links with empathy. *Journal of youth and adolescence*, 47(5), 1086-1099.
39. Van Hoorn, J., Van Dijk, E., Meuwese, R., Rieffe, C. & Crone, E. A. (2014). Peer Influence on Prosocial Behavior in Adolescence. *JOURNAL OF RESEARCH ON ADOLESCENCE*, 26(1), 90-100.
40. Wright, L. & McCathren, R. (2012). Utilizing Social Stories to Increase Prosocial Behavior and Reduce Problem Behavior. *Young Children with Autism. Child Development Research*, vol.2012, Article ID 357291, 13 pages.
41. Wispe, L. G. (1972). Positive forms of social behavior: An overview. *Journal of social issues*, 28(3), 1-19.
42. Pfattheicher, S., Nielsen, Y. A., & Thielmann, I. (2022). Prosocial behavior and altruism: A review of concepts and definitions. *Current opinion in psychology*, 44, 124-129.
43. Eisenberg, N., & Spinrad, T. L. (2014). Multidimensionality of Prosocial Behavior. *Prosocial Development: A Multidimensional Approach*, 17.
44. Vecchio, G. M., Gerbino, M., Di Giunta, L., Castellani, V., & Pastorelli, C. (2008). Moral functioning and prosociality: values, reasoning, and moral agency. *Educational Psychology*, 2(1), pp. 35-54.
45. Caprara, G. V., & Bonino, S. (Eds.). (2006). *Prosocial Behavior: Individual, Family, and Social Aspects*. Erickson Publishing.
46. Formisano, M. A., Felaco, R., (2025). The construction of Emotions: a neuroscientific approach. *ISAR Journal of Multidisciplinary Research and Studies*, 3(3), 31-35.
47. Formisano, M. A., (2024). Psychological Dimensions of School Space Design. *ISAR Journal of Arts, Humanities and Social Sciences*, 2(11), 78-81.
48. Formisano, M. A., Felaco, R., (2025). Grief Processing in Childhood and Adolescence: Theoretical Perspectives and Psychoeducational Implications. *ISAR Journal of Arts, Humanities and Social Sciences*, 3(8), 7-10.
49. Formisano, M. A., Caivano, M., Oliva, M., Formica, F., Vicinanza, C., (2025). Emotional Regulation and Attachment Bonds: A Multifaceted Perspective. *ISAR Journal of Medical and Pharmaceutical Sciences*, 3(6), 22-26.