

MORAL DEVELOPMENT AND CITIZENSHIP EDUCATION

# Lifelong Citizenship

## Lifelong Learning as a Lever for Moral and Democratic Values

Dorit Alt and Nirit Raichel



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## **Lifelong Citizenship**

# MORAL DEVELOPMENT AND CITIZENSHIP EDUCATION

Volume 13

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‘Moral Development and Citizenship Education’ is a book series that focuses on the cultural development of our young people and the pedagogical ideas and educational arrangements to support this development. It includes the social, political and religious domains, as well as cognitive, emotional and action oriented content. The concept of citizenship has extended from being a pure political judgment, to include the social and interpersonal dynamics of people.

Morality has become a multifaceted and highly diversified construct that now includes cultural, developmental, situational and professional aspects. Its theoretical modelling, practical applications and measurements have become central scientific tasks. Citizenship and moral development are connected with the identity constitution of the next generations. A caring and supporting learning environment can help them to participate in society.

Books in this series will be based on different scientific and ideological theories, research methodologies and practical perspectives. The series has an international scope; it will support manuscripts from different parts of the world and it includes authors and practices from various countries and cultures, as well as comparative studies. The series seeks to stimulate a dialogue between different points of view, research traditions and cultures. It contains multi-authored handbooks, focussing on specific issues, and monographs. We invite books that challenge the academic community, bring new perspectives into the community and broaden the horizon of the domain of moral development and citizenship education.

# Lifelong Citizenship

*Lifelong Learning as a Lever for Moral and Democratic Values*

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Co-funded by the  
Erasmus+ Programme  
of the European Union

This book is primarily based on the outcomes of the Lifelong Learning in Applied Fields [LLAF] 2013–2016 joint project. The project has been funded with support from the European Commission. This publication reflects the views only of the authors, and the Commission cannot be held responsible for any use which may be made of the information contained therein.

All chapters in this book have undergone peer review.

The Library of Congress Cataloging-in-Publication Data is available online at <http://catalog.loc.gov>

ISBN: 978-94-6351-237-4 (paperback)

ISBN: 978-94-6351-238-1 (hardback)

ISBN: 978-94-6351-239-8 (e-book)

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# INTRODUCTION

## *Lifelong Learning and Democratic Values*

As citizenship is lifelong and life-wide, the function of adult education is crucial to enable individual members of society to continue learning and improving their skills in the face of changing democratic societies. Adult education should take an active role in nurturing self-confidence, social awareness and social responsibility, and in shaping the overall direction of society in order to allow adults to engage proactively in community and societal decision-making. Thus, the key role of adult education is the development of democratic citizenship (Keogh, 2003).

It is notable that recent decades have produced an extensive body of literature describing the necessity for developing students who are prepared to both enter into and further our democratic society. Such authorship is often grounded in John Dewey's vision of the classroom as a miniature democratic society. As a result, extensive literature on the relationship between education and democracy has been devoted to studies on students in the formal school system (Tannebaum, 2013). However, education for democratization in the non-formal education sector and higher education has attracted much less attention. It has been argued that there is no tradition of explicit efforts towards development of citizenship in adult education:

Development of citizenship appears to be left to the usual agents of socialization – to general learning in adult education or community education, and to informal learning through community involvement, the media and other sources – or to chance. The result is that there is no consistent framework in which to posit discussion of the topic. (Keogh, 2003, p. 7)

In agreement with the above and in recognition of the need to adjust higher education to democratic societies' needs, this book focuses on examples of educational practices concerned with developing the necessary skills for democratic citizenship in the information era, with an emphasis on teacher education. We believe that teachers have a dual responsibility. They are required to prepare the young generation for democratic citizenship and instil lifelong learning skills and, at the same time, to serve as moral agents, to be role models of democratic, caring and involved citizens.

Klaassen (2012) elaborates these requirements from teachers and includes preparedness and the ability to defend their principles in public, and express their own moral judgment, norms and values. He calls upon teachers to be morally courageous:

For a teacher, moral courage means that one consciously and deliberately stands up for one's own principles. One is not afraid to cultivate moral values

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and standards; one is not ashamed to bring up such questions. One is also prepared to acknowledge one's own mistakes in this area. For a teacher, moral courage also means that one takes action when one's own moral principles are under attack from others. (p. 14)

This mental attitude, this perseverance and willingness to step forward and accept challenges, are at the core of moral courage.

Teachers' dual responsibility requires changes in their training process, which should cultivate teachers that can act in an autonomous and moral way; teachers that are able to make decisions, lead instead of waiting for instructions, be creative, initiate and introduce change (Bergquist & Mura, 2005); teachers that have the competence to make the connection between their own creed, their pupils' needs, and the expectations of postmodern society. Consequently, teacher education should focus on three central dimensions: (1) development of the 'professional self'; (2) in-depth understanding of the student population; and (3) development of commitment and a sense of mission towards society and the physical and cultural world surrounding it (Ezer, 2013). With relation to the first dimension, the perception that leads the development of the professional self combines the realisation of autonomy, critical thinking and activism that allow the teacher to form an ideology, from which he or she can draw inspiration for strategic planning of meaningful learning. Emphasis should also be put on forging the future teachers' professional identity as social leaders with humane and democratic values, who see the learner as a complete person, not merely the object of academic teaching (and learning), but one with aspirations, values, dreams and wishes. The professional identity should connect and interface with the learner's developing personal identity.

Regarding the second dimension, today, knowledge and the transfer of knowledge are not the central issue of teaching and learning; rather it is the ability to make students want to meet the knowledge and the teacher, on one hand, and to provide meaning for the vast information that overwhelms them, on the other hand. To this end, teachers should be able to plan learning opportunities, so that their students can construct knowledge, ask questions, become curious, and develop skills of independent learning following the session with the teacher. At the same time, they must provide their students with tools to process challenging information, create links to additional topics, and use what they learn for further development and learning. In other words, teacher education should motivate the future teacher to think differently about the management of learning and time.

As for the teacher education third dimension, demographic changes are one of the dimensions of globalisation that affect the social structure and raise questions about social justice and social gaps. Teachers are expected to be multicultural and democratic leaders. The essence of such leadership calls for the understanding and advancement of issues pertaining to culture, society, and education; for vigilance with regard to the relationship between society and education; and for the acknowledgement of problems of multiculturalism and the difficulties of democratic engagement in

schools (Schwabsky, 2012). Therefore, teacher education should focus on processes that can make students social leaders. This role includes a multicultural position, which means an orientation to get to know the others – to learn, respect and listen to them, to acknowledge their value and status as an equal, and to accept them. Teachers are expected to serve as leaders of innovation in various school areas, in partnership with factors outside the school (whether in the community or outside it). Initiatives are led by forging contacts with experts from various areas and sectors in society. The goal of all these is an attempt to harness innovative teaching to creating a just, moral and democratic civil society. Preparing future educators should be seen as a habitat of pro-social initiatives for the entire community, educating the pre-service teachers to be proactive rather than reactive to incidental events.

Hence, the changes required in teacher education should emphasise the moral-ethical element (ideology and a clear world-view), the pedagogic-didactic element, the strategic element of planning curricula, and the disciplinary knowledge element. To realise these responsibilities, we wish to shed light on how teachers are educated and to suggest innovative teaching practices that will provide them with the cognitive, social and moral lifelong learning competencies. In this book, we describe, demonstrate and discuss several practices that could nurture these skills in teacher education processes. Most of these practices were piloted and assessed through the TEMPUS (Trans-European Mobility Programme for University Studies) project in a number of higher education institutions in Israel. This EU programme supports the adaptation of higher education to the characteristics of the postmodern era, promotes increased cooperation between the EU and partner countries, and encourages voluntary assimilation of EU higher education developments in partner countries. The joint project – Lifelong Learning in Applied Fields [LLAF] 2013–2016 – the outcomes of which are presented in this book, included 16 institutions in eight countries. The project was based on multi-sided partnerships between higher education institutions and other organizations from the EU and Israel, and its goal was to promote lifelong learning, update curricula and teaching methods, and contribute to the creation of partnerships between higher education institutions in the EU and Israel.

#### INTRODUCTION TO THE CHAPTERS

The practices that we chose to present in this book primarily address the integration of lifelong learning skills with democratic citizenship skills. The chapter entitled “Lifelong citizenship: Lifelong learning as a lever for moral and democratic values” portrays the various dimensions of lifelong learning in affinity to civic-democratic skills, and proposes the concept of ‘lifelong citizenship’ as a reference framework for the next chapters, which describe the teaching and learning practices that were employed during the project. Each chapter opens with a definition of the theoretical aspects that are at the core of the described practice, then presents the experience and its analysis, and concludes with a summary and conclusions. Following are abstracts of the chapters.

The chapter “Dialogue as a democratic practice to promote personal wellbeing and social growth” raises awareness to an arguably neglected topic in the professional education of teachers – moral goals. The constructivist instructional approach of VaKE (Values and Knowledge Education) addresses this challenge by combining the moral and epistemic goals through the discussion of moral dilemmas. The described case demonstrates how VaKE can connect two dimensions – the cognitive and emotional – focusing on empowering the learner in a heterogenic classroom, and developing civic skills through dialogue based on a professional dilemma. These skills include managing joint coalitions, raising convincing arguments, presenting a position paper, and clearly presenting an argument to an audience. Through these practices, the students become socialised into the moral culture of group discussion, a virtue identified with the very survival and vitality of democratic society.

“Digital media literacy skills for building democratic citizenship” is the title of the chapter that narrates the concept of ‘digital citizenship’, which refers to utilising information technology in order to engage in society, politics, and government participation. This definition refers to digital media literacy adjusted to the developing demands of present-day democratic society from its citizens. These skills include the ability to search for information, to analyse communication messages, to evaluate them and to create such messages. This literacy is rooted in the critical paradigm and education for democracy and accordingly encourages cultivating critical cognitive abilities and structuring competencies that promote active participation in democratic life. The chapter describes a technology-based learning environment that was constructed with the students in an attempt to promote these skills.

The next chapter, “Learning to learn by experience and practice: Promoting skills for lifelong citizenship”, presents three cases that focus on active teaching methods that encourage students to learn through experience and involvement. Those include problem-based learning (PBL), project-based learning (PjBL) and outdoor learning. Each case describes how critical thinking can be developed among students, and how the meaning of active learning is structured while relying on students’ previous knowledge and their social-cultural infrastructure. The practices represent two dimensions through which professional growth occurs – efficiency and innovative, and present ways to motivate the learner to move from the first dimension to the second, thus contributing to his or her becoming an ‘adaptive learner’. This type of learner can continue to learn on his/her own, and handle the complex challenges that are typical of contemporary work environments. All the practices provide an opportunity for authentic experience, work in small groups in large courses, acquiring relevant learning skills, providing replications and drawing conclusions, and involvement in the feedback and assessment processes of the process and the product. Since the students in the three cases were from different cultures (Jews and Arabs) and different religions (Jewish, Muslim, Druze, Christian), active joint learning had opened a wide window to learning and deepening the knowledge of basic values, norms and civic perceptions among the students themselves, as well as realisation of universal values such as equality, free speech and acceptance of the other.

The cases discussed in the chapter “Social cohesion, inclusion and justice” concern the inclusion of the ‘other with special needs’, and acceptance and partnership with the ‘cultural other’ as part of education for lifelong learning and democratic values. The practice in the course is focused on project-based learning (PjBL), however, unlike the above-mentioned PjBL practice, this time the students had developed and executed *social* projects which increased cooperation and integration between varying groups of communities. In the first case, the students experienced taking civic responsibility for integrating the other with special needs into society through the project they chose. In the second case that dealt with multiple cultures in the society, multicultural narrative pedagogy was employed. This instructional method motivated the students to experience coping with multiple cultures in the classroom and presenting their experience to their colleagues before they would have to deal with multiple cultures as teachers in the formal education system. The portrayed practices could help to develop skills that contribute to the students’ future activity as teachers and educators to promote the rights of others, accepting the other themselves, and leading their pupils towards active participation in a tolerant and diverse society. This pedagogy perceives integration of the different, inclusion, acceptance and partnership with the ‘cultural other’ as tools to promote equal opportunities and social justice.

The final chapter “Assessment of lifelong learning skills as a tool for democratic education” discusses assessment processes of lifelong learning as tools to educate for democratic values. The transition from the ‘teacher-centred’ (learning objectives) approach to the ‘student-centred’ (learning outcomes) approach, and respectively – from summative assessment to formative assessment are discussed. The latter involves the student in the assessment processes and is described as a practice that develops an equal or symmetric dialogue between teachers and students. The chapter describes and analyses practices, such as peer assessment and self-assessment. These assessment processes provide the teacher and the student with information about the student’s progress in the learning process in order to improve his or her performance and also provide information about the quality of teaching and its ability to assist the learning process. These assessment processes require one to identify the learning outcomes and the criteria to achieving them and to provide clear, detailed feedback in an efficient and updated manner. In these processes students are actively involved in their learning; open communication channels exist between teachers and students, and teachers are responsive to the students’ needs. The chapter also discusses the challenges typical of formative assessment in higher education and includes a summary and recommendations for future projects.

This book may be of great value to a wide audience of education students and pre-service teachers who are responsible for developing lifelong learning skills in the next generation; higher education lecturers and teachers seeking to streamline their teaching methods; researchers in the field of learning and teaching; curriculum designers, policy-makers and decision-makers who deal with the subject of promoting lifelong learning in schools and higher education, as well as to those

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who are interested in the changing objectives of education in general and higher education in particular.

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## LIFELONG CITIZENSHIP

### *Lifelong Learning as a Lever for Moral and Democratic Values*

#### INTRODUCTION

Democracies in the Western world are changing. The growing phenomenon of migration, particularly from non-traditional sources, poses new challenges to the nature of identity, introducing a dimension of ethnic and racial diversity heretofore unknown in many European countries (OECD, 2008). This worldwide phenomenon raises complex and difficult questions about citizenship, human rights, democracy, and education, as well as new possibilities about educating students for effective citizenship. Citizenship education theorists contend that because of global migration, nations must rethink and reconceptualise citizenship education (Banks, 2016). For migrants, education and training are of particular importance for their integration in society and for their active participation in promoting democratic citizenship. A successful integration requires education and training also for the host society (Council of Europe, 2015). According to Banks (2016), effective citizenship socialisation occurs when individuals internalise the democratic values of the nation-state, hence, in the process of socialisation, fostering democratic citizenship is of utmost importance as it facilitates other societal goals:

Successful or effective citizenship socialization occurs when individuals who live within a nation-state internalize its basic values and symbols, acquire an allegiance to these values, and are willing to take action to actualize these values and to protect and defend the nation-state if it is endangered. Citizenship socialization fails and is unsuccessful when individuals who are born within the nation or migrate to it and live within it for an extended period of time do not internalize the values and ethos of the nation-state, feel structurally excluded within it, and are highly ambivalent towards it. Groups that are victims of failed citizenship have mixed and ambivalent identities with the nation-state. (p. 92)

In addition, the history of democracy as we know it is changing, as well as the political system in many democracies. The public's trust in politicians is diminishing; the status of political parties is declining, as are voting rates in elections. One trend to improve the situation of the political system is adopting characteristics of participatory democracy such as direct elections and referendums, and thus to transfer the pressure points from the political system to the public. Such participatory

approaches emerge as an alternative to the representative or classical traditions of democracy. These approaches emphasise the importance of the public good; inclusive of popular involvement in decision-making; appropriate deliberation in that process; the necessity of each person being free to make authentic judgements unintimidated by dominant others; economic egalitarianism and participation in collective decision-making in public-spirited action (Fielding, 2012). The importance of civic responsibility is paramount to the success of participatory democracy. In order for citizens to be capable of fully engaging in civic and political life, they must possess high-order civic skills. In this book, we argue that lifelong citizenship learning is required to enable citizens to effectively participate in democracies.

Another aspect that adds to the participatory dimension in democracy is the increasing use of new information technologies. These technologies enhance information capacity and mobilise civic participation. Castells (2004) maintained that globalisation and informationalization, enacted by networks, are transforming our world and the abstraction of power in a web of computers, and disintegrate existing mechanisms of social control and political representation. Mossberger, Tolbert, and McNeal (2007) argued that the internet has already become an important resource for civic and political information, through websites hosted by government, community organizations, interest groups, political campaigns, and news organizations.

In a similar vein, Larsson (2012) recognised the new potentials for democratisation brought by networks:

The Internet makes available, for the first time, a mode of communication that affords the one to reach the many in an instant, offering opportunities to contest power as well; to become more well-informed; to engage in democratic movement and take collective action [...]. That such networked social movement has a potential to extend itself into concreteness and materiality seems, at any rate, to have been demonstrated in the Facebook-powered protests and upheavals in Tunisia and Egypt during early 2011.

In this context, a new definition of citizenship has emerged: Digital Citizenship. This citizenship requires effective internet access and the skills to use new information technologies. This suggests meeting multiple needs – access to high-speed connections at home, hardware and software, technical skills, and critical thinking skills – to enable evaluation and use of information online (Mossberger, Tolbert, & Hamilton, 2012). Mihailidis and Thevenin (2013) argued that digital-based *civic engagement* necessarily encompasses a spectrum of new skills to navigate the digital landscapes,

The ubiquitous media landscape today is providing numerous new avenues for engaged and active civic participation. On a large scale, the evolution of “networked social movements”... organized largely around digital tools and social media platforms, is reshaping civic engagement not only in the case of large-scale civic and political uprisings, but also in the context of daily

engagement with personal and public matters... In an age of increased reliance on digital and social media across all age groups for information and communication needs... citizens must be able to critically access and analyze a constant and diverse stream of information on which to base their democratic participation... The path toward a vibrant participatory democracy is now dependent on engagement with media to facilitate participation in civic life... To prepare citizens for engaged, inclusive, and participatory lifestyles, necessarily includes their ability to navigate the digital landscapes that offer them space for expression, participation, collaboration, and engagement in civic life. (pp. 2–8)

In view of these trends, education systems are gradually more required to equip the young generation with new skills and competencies that will allow them to actively contribute to preserving the democracy and society in which the main asset is knowledge. The 21st century skills and competencies must be more relevant to the social development of the present century. The young generation is subjected to new socialisation processes, generated by information technologies and the media, therefore, their education should provide an ethical-social framework as well as constructive experiences that allow them to enjoy these opportunities and actively contribute to these new features of social life.

Education systems worldwide are thus coping with the need to adjust to the changing era, which is perceived as a new world picture – a world with a new human agenda, whose key features of human, individual and social existence are different from those of previous generations, and are characterised by instability and the creation of new social phenomena and frameworks. To meet those needs, in recent decades prominent European organisations have set as their goal to offer policymakers, by means of research and studies on various disciplines including education, guidance and instructions that can help to design educational policy and practices that provide answers to coping with 21st century challenges. This pertains to a wide variety of issues such as globalisation, the knowledge society, social cohesion, inclusion and exclusion, gender equality and democratic participation (Delors et al., 1996; Tawil & Cougoureux, 2013).

The European Council and the European Parliament adopted a European framework for key competencies for lifelong learning (European Commission, 2007). The framework identifies and defines the key competencies that citizens should require for their personal fulfilment, social inclusion, active citizenship and employability in our knowledge-based society. The innovative education paradigms should provide ongoing learning that fosters these skills in light of social-economic changes, and should be accessible to all and contribute significantly to reducing inequality and preventing exclusion. However, EU findings (Commission of the European Communities [CEC], 2001) indicate that only 8% of the workforce aged 25–64 in the EU participates in learning or training. This data is not in line with the changing needs of the 21st century that demand to learn throughout life. Therefore,

it has become paramount to promote a new education policy that establishes lifelong learning. While traditional policies emphasise institutional arrangements, the new policy highlights people and their collective aspirations. This aspect is at the heart of more comprehensive goals and aspirations of European countries, which wish to provide their citizens with the opportunity and ability to realise their ambitions and participate in building a better society.

Hence, learning and investment in human capital relate not only to promoting the gross national output, but also promoting civic participation, and physical and mental wellbeing. From this stems the wide definition of lifelong learning: “All learning activity undertaken throughout life, with the aim of improving knowledge, skills and competence, within a personal, civic, social and/or employment-related perspective” (CEC, 2001, p. 9). This definition relates to knowledge, competencies, skills and values in all areas of life that could be relevant to the individual’s and society’s coping with 21st century challenges. Among these skills are cooperation and communication perceived as essential in this century, and as such play an important role in preparing the learner to become part of a larger community (Ananiadou & Claro, 2009; European Commission [EC], 2013). These skills express the dual goal set by the EU—Making a European Area of Lifelong Learning a Reality – on one hand empowering citizens to face challenges posed by an information-based society, training them to move freely between learning environments, workplaces, regions and countries, and on the other hand promoting a more prosperous, tolerant, pluralistic and democratic society. In concrete terms, this means implementing a coherent, comprehensive policy and strategies compatible with lifelong learning (CEC, 2001).

Lifelong learning and citizenship skills can be encapsulated in one concept that expresses the link between them: ‘lifelong citizenship’. This denotes the up-to-date skills required from a citizen in modern-day democracies, that may be grouped around four key dimensions of lifelong citizenship, as emphasised in this book: (1) personal wellbeing, (2) digital literacy, (3) learning to learn by experience and practice, and (4) social cohesion and justice.

### *Personal Wellbeing*

Forming a personal identity, knowing one’s self, personal knowledge about one’s unique subjective characteristics, wishes, needs, abilities and weaknesses – could all be the infrastructure of a life based on a sense of agency and internal freedom, which might lead to choosing a proactive position and a meaningful life. Based on this notion, the personal dimension of lifelong learning emphasises education goals that discuss the learner’s empowerment, development of teaching methods suited to the individual and his/her abilities, skills that allow the student to be an independent learner, and the development of sensitivity to professional-moral aspects (OECD, 2012). These goals rest on the assumption that one’s talents could be concealed, like a hidden treasure, and that the objective of learning is to reveal, expose and enrich

one's potential creativity. To this end, the instrumental educational perception, which strives for a specific goal (concerning competencies, skills or economic potential), should be changed to a holistic approach, which emphasises developing one's existence as a whole (Delors et al., 1996).

This dimension focuses on value-oriented education, usually based on an educational approach that relates to the constant tension between the individual and society, between self-fulfilment and social commitment. The self-fulfilment stance sees the individual as everything, as one who should be helped to develop and realise his/her personal inclinations and social preferences. Social commitment relates to the needs and values of society, its cultural, national and universal heritage. The individual's commitment to cultural assets is a guarantee of society's intactness and continuity. A person's growth as a result of his/her interactions with others and with society has been abundantly articulated over the years by philosophers and educators. The principles of mutuality, reciprocity and dialogue between one's needs and one's commitment to society have been at the centre of their work (Dewey, 1916/1944).

Faure et al. (1972) have summarised four goals of this humanistic education: (1) Scientific humanism – science must serve humanity; citizens of the new millennium must learn to become scientific humanists. (2) Creativity – developing the individual's originality and creative ingenuity, together with realism; transmitting culture without harming the individual's uniqueness; encouraging the individual's unique skills and expression without fostering selfishness; paying attention to the individual's specific qualities alongside collective activity and welfare. This goal requires respecting the other's (and other cultures') creativity. (3) Social commitment – preparing the individual for life in society and for life in a moral, intellectual, emotional and coherent world made up of systems of values, interpretations of the past, and perceptions of the future. The individual achieves full realisation of his/her social dimension by means of democratic participation in society and is personally committed to change it if needed. (4) The complete man – searching for balance between the various components of the individual's personality: intellectual, ethical, emotional, physical and spiritual. Hence, Faure et al. (1972) place emphasis on the learner's personal growth:

The aim of development is the complete fulfilment of man, in all the richness of his personality, the complexity of his forms of expression and his various commitments – as individual, member of a family and of a community, citizen and producer, inventor of techniques and creative dreamer. (Faure et al., 1972, p. vi)

Accordingly, an important purpose of learning throughout life is to create self-awareness, conceptualisation of personal knowledge and building a professional ethos and identity, defined by Wise (2012) as,

A constant negotiation of recognition between professional and other societal actors, and one's self. This recognition depends upon meeting certain contingent

professional expectations and norms, but also concerns ‘values’: how one recognises, or constructs, one’s practice as ‘valuable’, both professionally and personally. (p. 171)

Professional ethos has two features: the internal, which has its roots in each individual professional, and the external, which is embedded in the credo of a professional organization (Newton, 1981). The ‘ethos’ of teaching is clearly a significant part of the overall educational experience of students, and, some have argued, the most important part, as it does not only facilitate the kinds of educative influence which teachers and schools seek to exert, but also constitutes and embodies that influence. Understanding the processes of educative influence aimed at by teachers and schools is incomplete in the absence of attention to teachers’ professional ethos (McLaughlin, 2005). Building a professional ethos through lifelong learning also gives learners the opportunity to examine ideas, discuss ethical issues, make critical decisions, and take responsibility for their actions. Thus, the personal dimension of the lifelong learning process shifts the focus from content-based learning to process-based learning, from learning that emphasises the teacher’s place to learning that emphasises the learner’s place, from learning focused on values to learning focused on the evaluator.

The true test of such learning, as described by de Montaigne, Nietzsche and Dewey, is the person who acts in real life. This type of learning identifies with Hans-Georg Gadamer’s definition of the essence of education as stimulating first-hand and well-guided experiences in the best vistas of wisdom, morals and creations, through which the personality is formed in a proportional and harmonious manner, and becomes rational, moral and refined. A considerable part of moral evaluation includes reference to personal and interpersonal evaluation processes. That is to say, all educators should themselves be attentive to the learner’s inner systems, and study their likely influence on the learner. The learning experience may increase the learner’s self-awareness, which can eventually bring about amplified self-identity and self-direction. As a result, the learner will be able to accept responsibility, affect his/her surrounding community, and foster human dignity in all walks of life.

The process of moral evaluation requires experiential learning *aimed at* recognising the *complexity* of *ethical issues*; in other words, the ability to cope with the tension between seemingly conflicting values. The educator provides a democratic learning environment that can prompt true investigation and in which discoveries can be made freely. Such learning environments should allow learners to discuss their personal values and confront them with philosophical, religious, social, cultural and democratic values, which guide the individual’s and the collective’s decision making. This notion is strengthened by Lind (2005) who asserted that the best known way to foster moral and democratic competencies is to provide proper learning opportunities in which the student is empowered and feels safe to freely express his/her moral ideals and arguments (this addresses the *individual* aspect or *one’s needs* of the *personal wellbeing* dimension) and in which he/she also respects

others and their right of opinion (in line with the *one's commitment to society* aspect of the *personal wellbeing* dimension). Such a learning opportunity is provided by the teaching method of the moral dilemma discussion (Blatt & Kohlberg, 1975; Lind, 2003).

Education to cope with this kind of tension requires high thinking skills in the domains of ethics and psychology, and thus recognises the unique role of the educator in achieving the desired ends. The educator, aided by other possible resources in the community, provides enrichment opportunities and suggests action within various circles of belonging while guiding the learners to a great deal of tolerance and pluralism. To this end, educators should enable learners to deal with issues that are challenged by their inherent dilemmas and are relevant to their lives as individuals and citizens in a democratic society. However, this process must ensure that learning social or moral values does not end at the cognitive level but in a process of internalisation of values. The assumption is that values cannot be forced on the learner from the outside; instead, the learner must identify with the value and internalise it. A teacher who imposes his/her values at the very best can make learners memorise and express the value, yet there might be an inconsistency between the imposed value and the learners' actual behaviour. Therefore, ethical education requires the educator to respect the students. In a respecting learning climate, the learner can adopt tolerant attitudes towards others through cooperation and discussion. The individual can realise his/her right to choose between various alternatives (UNESCO, 2002).

The goal of education according to this dimension of lifelong learning, as *delineated above*, focuses on the individual's complete fulfilment, it seeks to enable students to fulfil themselves instead of learning what 'fulfilment' is as an idea or ideal. This requires a shift of values from the old, mechanical, hierarchical order to a new order that demands recognition of one's choices and dignity. This element entails changing the teacher-centred educational paradigm to a holistic, integrated approach to learning by means of interaction and dialogue between teachers and students and within the learning community. This learning should thus include humanistic content alongside practical content.

### *Digital Literacy*

This dimension of lifelong learning deals with literacy skills of accessing, critically assessing, constructing and distributing knowledge in advanced digital environments; raising the learner's awareness of innovative technologies and cutting-edge interfaces that are effective for further studies, and encouraging interactive activities for the purpose of acquiring information, organising, and publishing professional content. During the last decade, there is a strong link between this dimension and democratic citizenship. The term 'digital citizenship' that refers to "the norms of [acceptable] behaviour with regard to technology use" (International Society for Technology in Education [ISTE], 2011, p. 2) reflects this connection between digital literacy and

citizenship. A digital citizen utilizes information technology in order to engage in society, politics, and government participation. These skills are seen as contributing to the larger public interest, as virtuous citizens must consider the needs of the whole rather than self-interest, and use their skills to make good decisions on behalf of the community (Mossberger et al., 2007).

In their constitutive document on lifelong learning, Faure et al. (1972) placed emphasis on the importance of educating the citizen on critical consumption of content transferred through mass communication media: “For the development of mass-communication media has provided political and economic authorities with extraordinary instruments for conditioning the individual, in whatever capacity we consider him, and especially as a consumer and as a citizen. The latter must, therefore, be able to combat the risk of personality-alienation involved in the more obsessive forms of propaganda and publicity, and in the behavioural conformity which may be imposed on him from the outside, to the detriment of his genuine needs and his intellectual and emotional identity” (p. xxiv).

Nevertheless, the swift development of information and communications technology during the first decade of this millennium has largely impacted lifelong learning goals and moved them a step forward. Promoting lifelong learning in the 21st century requires educational institutions to prepare their learners better for a rapidly changing world. Post-constructivist pedagogies aim to provide an up-to-date pedagogic framework for learning skills in advanced technological environments. One of these pedagogies is based on the Connectivism Theory. Connectivism presents a model of learning that recognises the information shifts taking place in connected societies, where learning is no longer an internal activity, but rather an activity of connections (Siemens, 2005, 2006). Accordingly, knowledge is published online by a network of connections, and consequently learning is composed of the ability to construct and cross these networks (Downes, 2007).

In the present era learning is a process that occurs in a vague, chaotic environment, not entirely in the individual’s control. Learning could be outside the individual – in an organization or database – and focuses on connecting nodes of information. These connections, which allow us to learn more, are more important than the state of our knowledge at any given time. Connectivism theory focuses on creating connections between different information systems in order to enrich the information and make it more meaningful. The theory posits that decisions made in the information age are based on rapidly changing elements and on incessantly acquired new information. Consequently, it is important to establish the competence to distinguish important, essential information from unimportant information.

In such chaotic environments, teaching-learning skills are infinitely more important than the quantity of knowledge one acquires, and preserving and cultivating connections could make ongoing learning easier. Identifying connections between disciplines, ideas and opinions is considered a core skill. The decision-making process in this context is considered in itself a learning process. Choosing what to learn and the significance of the accumulated knowledge are perceived through the

prism of a changing reality, as a correct answer now could be proved wrong later on due to changes in the information climate that affect the decision.

A prominent aspect of the theory that relates to current citizenship skills discusses the link between social networks and learning models in the digital age. Social networks include meeting points between well-connected people, who can cultivate and preserve the flow of knowledge. This interdependency facilitates effective flow of knowledge, which allows, among other things, effective civic participation. Personal knowledge is composed of a network that is fed into organizations and institutions, which in turn feed information back into the network and back to the individual. This cycle of knowledge development (i.e., personal – network – organization) keeps learners informed about their fields of interests by means of the connections they have formed. Hence, according to the proposed theory, the pipeline through which the information flows is more important than the actual information. Our ability to learn what is needed for tomorrow is more important than what we know today (Siemens, 2005).

The theory, which is based on integration of the concepts ‘chaos’, ‘network’, ‘complexity’ and ‘self-regulation’, offers a new conceptual framework and presents a unique vision concerning the interaction between the learner and the content and between the learner and the teacher (Al Dahdouh et al., 2015). The content is only a node in the network. The learners do not want to store information in their heads; they want to use it and connect it to other content in order to investigate a problem. Thus, learners are perceived as investigators seeking the most up-to-date information. They become creators of content rather than consumers of content. So, instead of giving learners a solved, ready-to-use problem, it is suggested to confront them with controversial problems related to reality. This might increase the tension, uncertainty, and sense of chaos and compel them to look for answers and seek help to find patterns, or in other words – to create connections in an attempt to solve the problem.

This where the role of teacher or the adult learner, already connected to an effective network related to his/her discipline (that includes: researchers, books, journals, websites, databases, mobile applications, etc.) comes in. Instead of serving as a bridge between the network and the learner, the teacher must help the learners to ‘plant’ themselves in the network and to become part of it. This process is supported by the technology that enables network connections whether through smartphone, email, search engines or social networks. Technology lets us reach updated information with relative ease. The theory presents a model of learning that recognises the differences in a society in which learning is not an individual action, and proposes new insights about the learning skills and tasks required to flourish in the digital era. Hence, according to the Connectivism theory, connections provide the learner with sources of innovation, creativity, and new perspectives; knowledge is defined as a network of connections; and learning is the process of investigating this network. Therein lays the importance of knowing these connections and the way they are formed. In the networked world we inhabit, the way we acquire appropriate information should be a subject of research (Downes, 2012).

Connectivism theory has a number of implications for higher education (Bell, 2009). The educator becomes a critical experimenter of new tools and services. He does not embrace a social media, which is becoming more and more important in teaching, only because of its novelty, but examines its pragmatic value and contribution to academic effectiveness. Students are exposed to a wide range of communications platforms, through which they can find information, submit papers, or publish them. It is possible for example to use blogs to follow learning processes, to record them and report on them, and thus create a reflective learning process. The theory encourages students to venture out of the institutional space. A salient feature of connected learners is that their learning is confined to neither a physical space nor a virtual classroom, but that they can produce social media in a 'wild' space, whether we like it or not. Instead of treating this as an obstacle, we can become involved in these processes and encourage them, because they impart 21st century technological skills, which can be used in the classroom and the workplace. In other words, the theory demarcates the shift from institutional internet services to external services. As educators, we can perceive this boundary as a 'soft' boundary, and provide students with activities that support digital literacy, so that they are able to operate in the wild space in a responsible manner, and eventually – efficiently and professionally. Another implication of Connectivism theory is providing accessibility of learning resources in an open and available way, to allow others to share, create and rewrite information in a legal manner.

These trends are widely associated with lifelong learning discussions. The highlighted paradigm is that side by side with the concept of lifelong learning, we should relate to life-wide learning, which is shaped by the ubiquity of technology, i.e. the prevalence of technologies in many places simultaneously. These technologies should help to make knowledge accessible to all the citizens in order to facilitate active and informed citizenship. Horton (2008) noted that the individual competency in applying and utilising these technological skills, habits and attitudes will enable him/her to make sounder and timelier decisions to cope with challenges such as educational, citizenship or job-related.

### *Learning to Learn by Experience and Practice*

Citizenship has many meanings and extends beyond the formal action of voting in elections to cover participation. Keogh (2003) asserts that citizenship is a continuous practice including repeated and habitual actions and procedures that requires capacity building of individuals, groups and communities for their participation in decision-making at all levels. She stresses the need to see adult education as an agent of active citizenship, social inclusion and a democratic society. Therefore, she argues that the link between citizenship and lifelong learning should be recognised:

The increasing complexity of society means that society needs people who can make decisions in light of evidence; evaluate arguments and definitions of problems, and articulate their own position in relation to contemporary

political debates. Citizenship is frequently linked to learning because civic virtue does not develop naturally, but like an understanding of the rights of citizenship, must be developed and encouraged. (p. 11)

As lifelong citizenship involves adaptation to changing circumstances, learning for citizenship has to move from applying prior knowledge to new situations to solving problems that require innovation. These strategies include developing awareness of practices and existing knowledge, and developing skills that foster motivation and knowledge in the search for innovative approaches to solving problems, and which might contribute to the effort of developing lifelong citizenship skills. These skills represent two dimensions (Schwartz, Bransford, & Sears, 2005):

1. *The efficiency dimension.* Efficiency is the ability to apply well-constructed prior knowledge to new situations quickly and productively. Situations that lend themselves to efficiency are problems that require the learner to recall previously learned knowledge in a new situation. This dimension can be seen as “problem-elimination rather than in-depth sustainable problem solving” (p. 26). Examples of problems that focus on efficiency are some of the easier problems at the end of the chapters in introductory physics textbooks. These problems typically require plugging values into a single equation to find the unknown. The known and unknown quantities are clearly defined in the problem, and the process of finding the unknown is obvious to any learner who has minimal familiarity with the formulae. Efficiency practices often create experts who are fixated on their roles. They are very efficient at solving a given system of problems, but are unable to continue to learn and develop new practices throughout their lifetime.
2. *The innovation dimension.* Innovation requires rethinking key ideas, customs and even values in order to change and to adapt to changing circumstances. Innovative learning requires skills aimed beyond that which is immediately known and familiar (i.e., thinking outside the box to solve the problem). Innovation is consistent with the contemporary views that transfer is a process of constructing or reconstructing knowledge to attend to a new situation. Situations that require innovation are those in which existing models or solution strategies are unavailable or unproductive. Schwartz et al. (2005) claim that “individuals who are optimally adaptive have the cognitive power to rearrange their environments and their thinking as they encounter new problems and novel information” (p. 27). Problems that are ill-structured, where there are no clear starting points or goals, and where multiple solutions are possible depending upon the assumptions made by the learner, are all examples of problems that require innovation (Rebello, 2009). Kaser and Halbert (2009) maintain that educational leaders need to acquire fluently accessible sets of skills and knowledge that are represented by efficiency.

The innovation dimension requires learning environments that include activities in which the learner is exposed to incongruence between the given and desired situation, and can acknowledge that bridging requires solutions that are not on hand,

so he or she must find unconventional solutions to deal with the situation. This coping involves cognitive and behavioural processes that might occur simultaneously (Hesse et al., 2015).

These adaptive learning processes largely promote creativity. For example, Masek and Yamin (2010) maintained that problem-based learning appears to have potential in fostering students' creativity, by developing specific components of creativity. Based on Amabile's (1983) framework of creativity, the authors placed emphasis on three components, or sets, of skills: domain-relevant skills, creative-relevant skills, and task motivation. The domain-relevant set of skills refers to individual knowledge, a basic talent for thinking, and may include technical skill with regard to a specific discipline. A creative-relevant set of skills pertains to an individual approach to problems and solutions. It may also depend on personality, thinking, and working styles. The last component mainly involves intrinsic task motivation, which refers to self-approach to a task, attitude, and self-efficacy perception. With relation to the creative-relevant component, the authors provided several recent studies that illustrate the impact of problem-based learning on several creative thinking measures: fluency and originality of problem solving (Awang & Ramly, 2009); divergent thinking and flexibility (Kwon, Park, & Park, 2006); and novelty of creative problem solving.

Péter-Szarka (2012) linked between adaptive learning, current global changes and creativity:

Contemporary organizations are facing increasing socio-economic changes and rapid developments in technology, so continuous renewal and adaptation is required to keep up with these changes. In this sense creativity is a key to success, because in this continuously changing environment the skills required for renewal and adaptation are not a luxury [...] This aspect becomes more important in the educational field, as well as in organizations involved with developing skills in adults. (p. 1018)

The innovation dimension has also implications for teaching and learning methods that emphasise the principle of self-regulation in learning diverting external control of the learning process, typical of traditional teaching methods, to the student's internal control of learning processes. Students are encouraged to be aware of the learning process and their place in it and to mediate between it and learning. Students must be given the opportunity to actively deal with learning processes that promote internal control, which includes setting learning goals, clarifying new meanings from existing knowledge, and creating awareness of present knowledge structures. The teacher provides scaffolds throughout the learning process, encouraging and guiding students to contemplate their learning processes, rather than acting as a conduit of knowledge (Ertmer & Glazewski, 2015). This type of learning is described as a deliberate process during which students focus on their performance and are aware of the thinking that led to taking certain actions. The experience they accumulated throughout the process could help them in their future. Self-direction

skills to learning are essential also for new employees, who are better able to accept responsibility for the results of their work behaviour and achievements. That is to say, these employees have a greater personal capacity to manage their actions and interactions in the workplace (Smith, 2005).

Schwartz et al. (2005) assert that we should prepare our students to become both efficient and innovative. The important thing in learning is to find a balance between these two dimensions because we need a focused investigation of efficient routines before we can apply innovative practices. They recommend the kinds of strategies that can enable learners to develop adaptive expertise. These strategies together allow learners to navigate a trajectory of development towards adaptive expertise called the ‘optimal adaptability corridor’ (Rebello, 2009). An adaptive expert is thus characterised by the ability to move from efficiency to innovation (De Arment, Reed, & Wetzel, 2013). Lifelong citizenship often involves this kind of move, which includes relinquishing old routines and changing beliefs and customs.

### *Social Cohesion, Inclusion and Justice*

The advantage of democratic culture is that it allows people from a variety of groups, backgrounds, competencies and interests to live together in peace in a shared public space. A democratic public space is founded on values that enhance cooperation and life in the light of agreed upon ethics, principles and rules (Dewey, 1938/1963).

One of the challenges faced by education in the 21st century is to teach humanistic values and instil social skills, which are required so that the learner can become a complete person. Indeed, 20th century education was considerably successful in fields such as science and mathematics; however, it has failed to teach humanity to live together in harmony or to harness the potential inherent in individuals to develop a fairer and more just society. There is, consequently, an urgent need to take steps to cultivate the social values and skills that are based on ethical foundations (UNESCO, 2002). This premise is strengthened by Veugelers, de Groot, and Stolk (2017) who argue that greater attention should be given to teaching common values, which has to address three elements of value development, namely knowledge, skills and a democratic attitude. Tolerance, appreciation, pluralism, and respectful engagement should be highlighted. Interpersonal relations, social and cultural groups, inclusive society – all need more attention in education policy and practice and can be strengthened by social and cultural diversity in schools and classrooms.

This notion is informed by Gutmann’s (1987) view, according to which most individuals are in fact multicultural: “Cultures are difficult to separate for practical purposes, and often even for analytical purposes, because most individuals rely upon many cultures, not only one, in living their lives” (p. 304). Therefore, a basic aim of almost every democratic ideal is mutual respect among individuals as free and equal citizens. Democratic education calls for two responses to multiculturalism. The first is a reaction to exclusion of the experiences of oppressed groups from the curriculum. The second one is tolerance – agreeing to disagree about beliefs

and practices that are a matter of basic liberty. Democratic education “supports a ‘politics of recognition’ based on respect for individuals and their equal rights as citizens, not on defense of tradition, proportional representation of groups, or the survival rights of cultures” (p. 306).

Faure et al. (1972) also related to equality among groups as a supreme value that has the power to strengthen democracy:

Strong support must be given to democracy, as the only way for man to avoid becoming enslaved to machines, and the only condition compatible with the dignity which the intellectual achievements of the human race require; the concept of democracy itself must be developed [...] more support must also be given to educational requirements, for there cannot – or will not – be a democratic and egalitarian relationship between classes divided by excessive inequality in education; and the aim and content of education must be recreated, to allow both for the new features of society and the new features of democracy. (p. xxvi)

Banks (2016) noted that those democratic values must be shared first in order to be protected:

Multicultural societies are faced with the problem of constructing nation-states that reflect and incorporate the diversity of its citizens and yet have an overarching set of shared values, ideals, and goals to which all of its citizens are committed. Only when a nation-state is unified around a set of democratic values such as justice and equality can it protect the rights of diverse groups and enable them to experience cultural democracy and freedom. (pp. 95–96)

In light of this framework, the Council of Europe (2016) described a conceptual model of the competencies which need to be acquired by learners if they are to participate effectively in a culture of democracy and live peacefully together with others in culturally diverse democratic societies. The model includes (1) *Values* such as human dignity and human rights, cultural diversity, democracy, justice, fairness, equality and the rule of law; (2) *Attitudes* referring to openness to cultural otherness and to other beliefs, world views and practices, respect, civic-mindedness, responsibility, self-efficacy, and tolerance of ambiguity; (3) *Skills*, for example, skills of listening and observing, empathy, flexibility and adaptability, cooperation skills, and conflict-resolution skills; and (4) *Knowledge and critical understanding competence* relating for example to knowledge and critical understanding of the world: politics, law, human rights, culture, cultures, religions, history, media, economies, environment, and sustainability.

The goal of learning is thus to provide learners with opportunities to participate in multicultural learning communities, ask questions, share knowledge, and create interest networks that promote the development of shared ideas and projects. This element includes an emotional-social aspect. The emphasis in education is to develop sensitivity to various communities and to appreciate the variety of a multicultural society. Such learning requires us to cultivate attitudes that promote

social cohesion such as tolerance and trust, which allow us to work together and solve social problems related to professionals. This type of learning develops mutual respect, caring, social responsibility, acceptance and solidarity towards a variety of (ethnic, social, cultural, sectoral, national, etc.) individuals and groups. The goal is to solve problems by means of practices of cooperation to create a just, free, peaceful and democratic society (UNESCO, 1998).

The pedagogy advanced by this lifelong learning dimension highlights that learning is a social activity affected by personal features as well as by external social elements. Knowledge is built through interaction between existing knowledge and social situations. This principle emphasises the cooperative nature of the learning process, the goal of which is to promote dialogical thinking. This pedagogy is described in terms of transferring the learners to a space of discourse. The process includes furthering the growth of cooperative research communities through the use of spaces that enable expressing alternative voices and recruiting students to real dialogues in a varied and multicultural society. This method of cooperation can take place in a classroom, where practices of discussion and teamwork transpire, or outside the classroom – in online or other forms of learning environment (Alt, 2014). Cooperation is a long-term process, in which the learners become part of an active community. At first, the learners have a peripheral role, but with experience and practice – they take on additional commitments. Experience can have implications for the individual's learning outcomes and achievements, if the activity indeed required and created actual cooperation that could not have been accomplished by dividing up the work between the participants; and in addition, if the problem at the core of the activity was complex and productive (Hesse et al., 2015).

In order to be active community members in a global world and to function as well-informed citizens, Gutmann (1987) argues that students need to learn a great deal about their own society; however, this is not enough,

In an increasingly interdependent world, recognizing the rights of all individuals to live a good life – whatever their citizenship – is just as important as recognizing the rights of one's fellow citizens [...] Understanding and assessing foreign societies and ways of life, therefore, presents a similar challenge to understanding and assessing cultural diversity within our own society. (p. 309)

This notion has implications for the teaching method. Traditional teaching should be reduced to the minimum; instead, the following activities should be cultivated in order to expose students to various ways of life: group discussion and group dynamics, role-play simulations, in-depth research and individual assignments, field trips and studies, volunteering in the community, participation in projects and international conferences, and teaching experience. Teaching should refer to real-life situations, to create commitment among the students and to promote values that were adopted in their communities (UNESCO, 1998).

Additionally, a teaching education process for enhancing this notion is essential, because the required teaching methods are not conventional. The goals deal

with internalising values and behavioural change, so knowledge about preparing appropriate teaching and learning resources is needed, as is ongoing mentoring and support of teachers. Education for social cohesion, inclusion and justice sets new demands to teachers. However, because their training was typically based on the teacher-centred approach and memorising facts, many teachers do not have the skills required to meet these demands which reflect values and teaching methods borrowed from the informal education system. Hence, the ‘social cohesion, inclusion and justice’ dimension requires initial training by experienced coaches who are proficient in both the content and the methodology. Simple methods of cascade training are not effective for programs that intend to promote behavioural change because short-term exposure to the teaching method and content are not enough to change the teacher’s values and attitudes, and make him/her an effective coach. Teachers have to reflect on their attitude towards others’ rights and needs and to issues of identity, containment, etc. Therefore, teacher education should be transformative – the kind that shapes attitudes towards cohesion, inclusion and justice and motivates the teachers to employ these attitudes in the classroom. The educational process should be long-term, anchored in experiential methods, and constantly supported by teaching coaches (Sinclair, 2013).

The personal and social dimension of lifelong learning requires, therefore, a shift from the traditional approach to humanistic education for values. The traditional education model places much more emphasis on the content of the value than on the ‘evaluator’ – the person who chooses the value and acts on it. In contrast, the humanistic model shifts the focus to the learner, and a major part of learning includes values education, during which dynamic interactions between the teacher and the students take place. From a professional point of view, teachers fulfil a central role as learning coaches, because in a world fraught with dangers and violence, they must adhere to a value-laden educational approach rather than a value-free one. The teacher is morally responsible for teaching common, universal human values that contribute to a culture of peace as well as to human development. The challenge lays in the ability to shape diverse educational materials and approaches that fit the learners’ needs in a multicultural society, and are compatible with their development. Improving the teacher’s values education competence requires teacher education that is different from the training practiced thus far and must change significantly both in content and teaching methods. Teachers will be expected to employ wider perspectives, more flexibility and interdisciplinarity (UNESCO, 2002). Kaser and Halbert (2009) argue that this process requires a shift in teachers’ mindsets, which is necessary to move from a sorting system to a learning system. This move involves all educators at all levels shifting from a fixed mindset to a growth mindset. “This requires a different way of thinking, new forms of teamwork, focused efforts, continuous learning and passionate commitment. Shifting mindsets is neither easy nor trivial work. It reflects a profound and significant set of changes” (p. 13).

The next chapters in the book will discuss in-depth the four dimensions of lifelong citizenship (personal wellbeing, digital literacy, learning to learn by experience and

practice, and social cohesion and justice) including descriptions and discussions of practices that were piloted in various teacher education frameworks.

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