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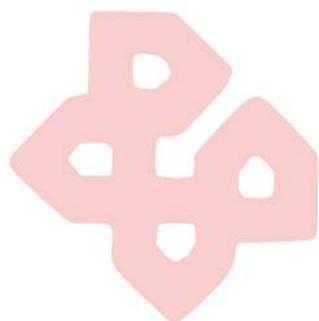
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ACTIVE CITIZENSHIP IN THE CLASSROOM: MISSION IMPOSSIBLE?

Ciudadanía activa en clase. ¿Misión imposible?



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Resumen:

Centrándose en la relación entre la educación en general y la educación para la ciudadanía, en particular, salen a la superficie algunas preguntas clave: ¿Qué tipo de conocimientos, habilidades y actitudes deben promoverse? ¿Cómo podemos evitar un enfoque dualista? ¿Cómo podemos establecer puentes entre la razón y la emoción, el desarrollo personal y social? Es el aprendizaje cooperativo en el aula y un multi-fuertes pilares de política escolar de mentalidad para construir el puente sobre problemas de agua?

Una vez establecida la base conceptual, vamos a presentar una investigación efectuada con un grupo de estudiantes de BA que se les ha pedido cuáles son sus ideas sobre el trabajo, carácter, relaciones interpersonales, valores y formas de pensar. Esto nos ayudará a recomendar una serie de ideas pedagógicas para fomentar la ciudadanía activa de los estudiantes en un mundo global.

Palabras clave: educación para la ciudadanía, aprendizaje democrático, desarrollo personal y social, ciudadanía activa, aula.

Abstract:

Focusing on the relation between Education in general and Citizenship Education in particular some key questions come to the surface: Which kind of knowledge, skills and attitudes must be promoted? How can we avoid a dualistic approach? How can we establish bridges between reason and emotion, personal and social development? Are cooperative learning in the classroom and a multi - minded school policy strong pillars to build the bridge over trouble water?

Once the conceptual background is established, we'll present an enquiry conducted with a group of BA students who have been asked what are their ideas regarding work, character, interpersonal relations, values and mindsets. This will help us to recommend a number of pedagogical ideas to encourage students' active citizenship in a global world.

Key Words: Citizenship Education, democratic Learning, personal and social development, active citizenship, classroom.

1. Democratic Learning from the beginning...

As the children enter class 5 of a Flemish school on the first day of the school year, they find the class list on each desk. Teacher Kristof smiles at his pupils and says: 'Let's start by learning all our names and one of the ways we will be working together this year. You'll notice I've arranged the desks in pairs, and the persons sitting at each pair will be partners in today's activities. I want each partnership to take our class list and classify the first names by how they sound. Then we will share the grouping or categories each partnership makes. This will help us learn one another's names. It will also introduce you to one of the ways we will study spelling and several other subjects this year...let me know if you have any problems.' The children do know how what to do, and within a few minutes they are ready to share their classifications:

'We put the three Emma's together.' We put Lies and Francies together because they have 'ies' in common. We put Georges and Jenny together because they sound the same at the beginning although they're spelled differently. A few minutes later the pairs are morning together as they help one another learn to spell the list of names.

Kristof has started the year by organizing the children into a cooperative set, by which we mean an organization for cooperative learning. She will teach the children to work in dyads and triads which can be combined into groups of five or six. The partnership will change for various activities. The children will learn to accept any members of the class as their partners and that they are to work with each other to try to ensure that everyone achieves the objectives of each activity.

Kristof starts with pairs because that is the simplest social organization. In fact, much of the early training in cooperative activity will be conducted in groups of two and three because the interaction is simpler than in larger groups. He also uses fairly straightforward and familiar cognitive tasks for the initial training for the same reason - it is easier for children to learn to work together when they are not mastering complex activities at the same time. For example, he asks them to change partners, for the new partnerships to quiz each other on simple knowledge (such as of European Union and their capitals) and tutor one another. He may change partnerships again and ask them to categorize sets of fraction by size. Later he will teach the children to respond to the cognitive tasks of the more complex information processing models of teaching as well as more complex cooperative sets. By the end of October we observed how children were skilful enough to be introduced to group investigation. During a feedback session Kristof, the teacher of Class 5, expressed the reasons of promoting cooperative disciplined activities.

"Pupils who are members of cooperative groups learn from one another. Each learner has more helping hands than in a structure that generates isolation. Interacting with one another produces cognitive as well as social complexity, creating more intellectual activity that increases learning when contrasted with solitary study. Cooperation increases positive feelings towards one another, reduces alienation and loneliness, builds relationships, and provides affirmative views of other people. Cooperation increases self-esteem not only through increased learning but through the feeling of being respected and cared for by others in the environment. In addition, partnerships in learning provide a pleasant laboratory in which to develop social skills and empathy for others. I have a great faith in the education we're giving our youngsters that you can trust them out of your sight even for talk with a parent or a colleague. They know how to control their behavior without me...a result of two months cooperative work based on the key competences of my pupils..."

Extensive efforts have been made to develop classroom instruction as a model of democratic process. In fact, variations on democratic process are probably more common than any other general teaching method as far as the educational literature is concerned. In terms of instructional models, democratic process has referred to organizing classroom

Groups to do any or all of the following tasks: conduct scientific inquiry into the nature of social life and processes. In this case the term democratic procedures are synonymous with the scientific method an inquiry; engage in solving interpersonal problems, provide an experience-based learning situations. Practice-based research by our trainees on cooperative learning is overwhelmed positive. One of the trainees concluded: 'the more intensely cooperative the environment, the greater the effects; the more complex the outcomes, the greater the effects. As researchers who spend more and more time in a wide variety of schools, we were impressed with the maturity of play during break and lunch times at the method school based on cooperative and democratic learning. The children were playing in a far more cooperative and disciplined way than we had seen in other schools. Cooperative activities appear likely to nurture interpersonal warmth and trust, respect for negotiated rules and policies, independence in learning, and respect for the dignity of others.

The same can be said about the teacher, the other side of the coin. Sarah (38) is trained between 1994-1997 to deliver the curricula with the support of textbooks. She resigned after 7 years' teaching, feeling bitterly disappointed. I met her on the train to Brussels as ticket controller. Her confession:

"The job as teacher is more and more formulaic and too much paper work... Deliver learning objectives, assessments, targets and you're a good teacher...There is no requirement for teachers or children to be able to question, create, analyze or discover together step by step the world...it's a rush to realize the targets and to fill in the reports.... The school system creates 'grey mice'... I don't want to be the person who is responsible for cloning these mice."

The developments in contemporary societies demand new profiles of competencies for individuals to be effective, to be able to adapt and keep a sense of purpose, self-fulfillment and worth. Because of the complexity of modern world and extreme velocity at which information is produced, distributed/ dispatched and surpassed/expired, becoming obsolete, the profiles of competencies valued and valuable in past times, the ones possessed and shown by excelling people and professionals in different fields and individuals/citizens in daily lives, can be now incomplete and inefficient.

The crucial set of competences for the present and the near future is lifelong learning, as agreed on by scholars, pedagogues and politicians. We are going to mention just a few taxonomies of great educational influence nowadays: the EU framework for Lifelong learning, the Tuning process, and Gardner's concept of five minds for the future. This will clarify how the ideal profile of individuals, citizens and professionals is envisaged and how to turn these insights into educational principles and practices.

2. Competencies for Lifelong learning: the framework for European Union

The recommendation of the European Parliament and of the Council, of 18 December 2006, on key competences for lifelong learning [Official Journal L 394 of 30.12.2006] states that key competences for lifelong learning are a combination of knowledge, skills and attitudes: "In accordance with international studies, 'competence' is defined here as a

combination of knowledge, skills and attitudes appropriate to a particular situation. 'Key competences' are those that support personal fulfillment, social inclusion, active citizenship and employment." This recommendation aims to ensure that these key competences are integrated by each Member State into their education and training policies.

The key competencies are seen also as a necessity in a society of knowledge and information, allowing for individuals to adapt more quickly to sudden changes in an increasingly interconnected world. Eight key competencies (The skills and attitudes related to these key competencies are described at the European Union portal: http://europa.eu/legislation_summaries/education_training_youth/lifelong_learning/c11090_en.htm), of a transversal nature, have been listed and presented as essential tools for personal development, social inclusion and cohesion, active citizenship and employment:

1. Communication in the mother tongue
2. Communication in foreign languages
3. Mathematical competence and basic competences in science and technology.
4. Digital competence
5. Learning to learn
6. Social and civic competences
7. Sense of initiative and entrepreneurship
8. Cultural awareness and expression

These competencies are seen as a major factor in innovation, quality, productivity and competitiveness. They are simultaneously technical, strategic, personal and behavioral and they are the very basis to further intellectual, emotional and social development and the ability to contribute positively to the development of society.

According to the recommendation, these key competences have a transversal nature and they are all interdependent. They should be approached from a perspective focused on critical thinking, creativity, initiative, problem solving, risk assessment, decision taking, and constructive management of feelings. This is the set of competencies that all young people should have acquired through the basic level of education, the one that European states agreed to be the state concern, mandatory for all children in the country.

2. Tuning and the transversal competencies expected for university graduate students

The Bologna process and the project Tuning are intertwined. Both rely on the concept of competence as a basis for higher education: the focus is the student and the process of learning.

It is the responsibility of higher education institutions to prepare their students, in a life long learning perspective, for a productive career and for citizenship. Universities and other higher education institutions increasingly have come to realize that theirs is a moving target, and that their leadership in the field of the elaboration and transmission of knowledge and understanding implies a new sensitivity towards developments in society. They increasingly look to consultation with their stakeholders on a regular basis. Education inspires progress in

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society, but at the same time it must respond, with foresight, to society, preparing adequate strategies for future programmes of studies. (The Tuning Project: <http://tuning.unideusto.org>)

Tuning (cf. Gonzalez & Wagenaar, 2003) is a landmark in the pursuit of a European space of higher education. Its basilar concepts are learning outcomes (formulated by academics) and competences. These represent a combination of knowledge, understanding, skills and abilities that are developed during the process of learning by the student. Tuning efforts were to identify the set of crucial (thematic/ specific) competencies (related to the profession) and the transversal, generic competencies that every graduate should have acquired. The Tuning Project identified several generic competencies and these were classified into three types (systemic, interpersonal and instrumental) (cf. Table 1). Raising awareness about the great relevance of generic competencies, both for employment and success at work and for citizenship, is a great achievement of the Tuning process, with important consequences in curriculums Europe wide.

Table1. *Tuning Generic Competences*

Systemic competences: abilities and skills concerning whole systems (combination of understanding, sensibility and knowledge; prior acquisition of instrumental and interpersonal competences required)	Entrepreneurship	14. Capacity for generating new ideas (creativity) 27. Initiative and entrepreneurial spirit
	Organization skills	9- Research skills 25. Ability to work autonomously 26. Project design and management 29. Concern for quality
	Leadership	19. Leadership
	Competency for success	2. Capacity for applying knowledge in practice 10. Capacity to learn 13. Capacity to adapt to new situations 24. Understanding of cultures and customs of other countries 30. Will to succeed
Interpersonal competences: individual abilities like social skills (social interaction and co-operation)	Individual abilities	12. Critical and self-critical abilities 22. Appreciation of diversity and multiculturality 28. Ethical commitment
	Social skills	17. Teamwork 18. Interpersonal skills 20. Ability to work in an interdisciplinary team 21. Ability to communicate with non-experts (in the field) 23. Ability to work in an international context
Instrumental competences: cognitive abilities, methodological abilities, technological abilities and linguistic abilities	Cognitive skills	1. Capacity for analysis and synthesis 3. Planning and time management 4. Basic general knowledge in the field of study 5. Grounding in basic knowledge of the profession in practice
	Methodological skills	15. Problem solving 16. Decision-making
	Technological abilities	8. Elementary computing skills 11. Information management skills (ability to retrieve and analyse information from different sources)
	Language skills	6. Oral and written communication in your native language 7. Knowledge of a second language

Note. The number represents the ranking of these competencies, taking into consideration the enquiry to employers, academics and graduates.

The results of the Tuning survey show that there's a high correlation between the importance attributed to each competence by employers and graduates. They value on the top of the ranking the systematic and instrumental competences: Capacity for analysis and synthesis, Capacity to learn, Problem solving, Capacity for applying knowledge in practice, Capacity to adapt to new situations or Concern for quality. And on the bottom of the ranking the competences of a more intercultural and international scope, such as 'understanding of cultures and customs of other countries, 'appreciation of diversity and multiculturality', ability to work in an international context' and 'knowledge of a second language'.

We could speculate that this means a trend to envisage the world of labor and professions as the sole ground for economic success and a rather asocial or amoral ambiance. If this speculation is right, it could be the result of the neoliberal scenario of western societies, where individual needs, success and freedom is beyond or at least separated from the social welfare and needs of communities.

The prospectus of Howard Gardner, the five minds for the future, is somehow an alert against the danger of the individualist motto "first you save yourself, then you save the world".

3. The five minds for the future

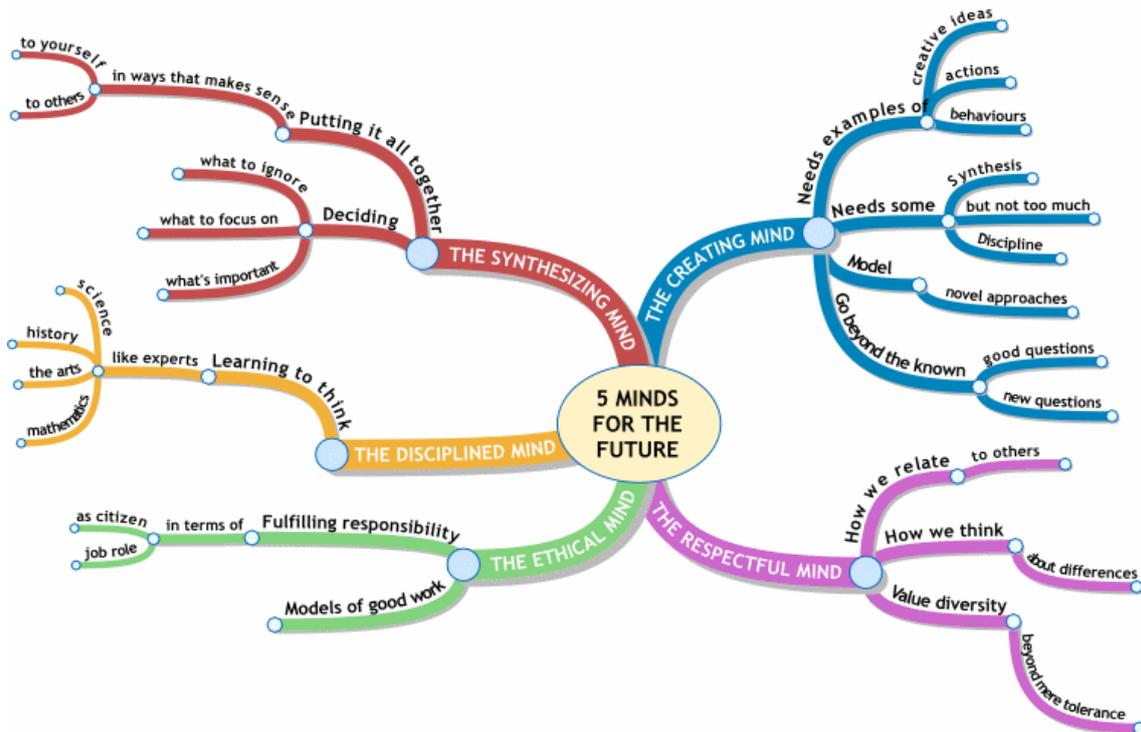
Four centuries ago the English poet John Milton gave a definition of education (1644) that we need to rediscover:

"I call therefore a complete and generous education that which fits a man to perform justly, skillfully and magnanimously, all the offices both public and private, of peace and war."

When we introduce this quote in one of our courses we try to arrange some 'cooperative thinking' with our students by the art of questioning. Ponder Milton's choice of words - an education that was complete and generous (no half-measures?), that fits (like a tailor making a bespoke suit?) so as to perform (not just talk?) justly (requiring a fine appreciation of ethics, which kind of ethics?), skillfully (practical or/and theoretical skills?), and magnanimously (what does it mean to have a 'big heart' for children, what about your empathy with others?). The profile of a pupil in this vision: a rounded person who can think for himself, however complex the situation. The profile of the society: a place where so many of us would like to be, where people are sufficiently educated, thoughtful and responsible that the need for government intervention and prescription are reduced to an absolute minimum. Is that the kind of education we need now for the kind of world for which we should be planning. The process of learning will be easy if it starts before the mind is corrupted.

Howard Gardner is worried about the environmental transformations and speculates about a future transformed by a genetic revolution, mega cities, global economies, virtual realities and machines replacing human beings in tasks and decisions. His "five minds" is less a psychological or philosophical concept and more an educational policy (cf. Gardner, 2008) and an educational vision for the expected future. The five minds are nothing but a selection of competencies of crucial relevance for people's adaptation and sustainable societies. Gardner elects the following: disciplined mind, synthesis, creativity, respect and ethical behavior.

Figure 1. A mind map of the Five Minds (Gardner, 2008).



The Disciplined Mind values knowledge, rigor and informed thought. The approach is multiperspectival, scientific and rational and behavior is informed and guided by accurate information and strategic thinking.

The Synthesizing Mind controls disorder by extracting principles from cases and extracting meaning from intricate and intriguing situations. Understanding and explaining reality depend on such intellectual gift. This is the mind able to manage complexity (theorizes, conceptualizes, makes taxonomies, sets rules and principles, is conformable with metaphors, images, general scenarios, visual and wordless narratives).

The Creating Mind plays with complexity, by renovating the shape of events, thought and feelings. It destabilizes and dissents; it is not concerned with superficial fame and celebrity, it really influences and changes whatever it touches. This mind can be inside the individual and inside the group (the wisdom of crowds) and examples can be seen in collective achieving and recommendations where the progression and improvement results from collective efforts (Wikipedia, Amazon or eBay list of recommendations...)

The Respectful Mind is the excelling mind in what regards peace keeping and preserving social wellbeing and sustainable interrelations. This is both inspired by principles of justice and caring. This is an empathic mind; it goes beyond personal views because it is skilled enough to view multiple perspectives: it puts on the other's shoes.

The Ethical Mind envisages a co-responsible, active and committed citizenship. The interest of community is above the interest of a few privileged. State of right becomes a pillar of political action, but the responsibility is not addressed only to political powers and structural, institutional organizations and structures, is a matter of concern for every individual. The ethical mind is guided by the 3M (Gardner, Damon & Csikszentmihalyi, 2001; Gardner, 2002): mission (a sense of purpose and dedication to a valuable cause), models (an

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inspiration taken from the example of life of excelling models in the given area of activity), and mirror (the mirror test: to ask oneself “did I do what I should today? Am I proud for what I’ve done? Was it good work? Did it benefit the others?”).

Gardner conceptions are aligned with the perspective of positive psychology (Seligman, 1998; Seligman, 2002; Seligman & Csikszentmihalyi, 2000; Sheldon, Frederickson, Rathunde & Csikszentmihalyi, 2000), which is concerned with the potential for development and improvement possessed by human beings, the virtues, strengths and positive aspects of human condition (cf. Table 3). Personal strengths and virtues include the following: increasing love/social, hoping/optimism, better relationships, talent, wisdom, altruism, tolerance, spirituality, values, cognitive restructuring, meditation, relaxation, flow, intuition, creativity, fulfillment and success. This is an effect of a progressive attraction of western modes of thought (in science, spirituality, art and lifestyles) to eastern concepts and a more spiritual and integral view of human creatures.

For a long time, psychology was trapped in a rationalist paradigm and spiritual, mentalist or subjective terms such as wisdom, altruism, meditation, relaxation, and intuition didn’t have enough dignity to be taken as objects of scientific study or to be seen in a taxonomy of human virtues.

Gardner’s five minds prospectus entails a holistic perspective such as this. The educational philosopher (after the Psychology scientist) synthesizes and balances the multidimensionality of human character: simultaneously rational and spiritual, cognitive and emotive, strong and feeble. He brings together knowledge and ethics, the box of disciplines and the creative gaze outside the box, autonomy and responsibility. He also considers as equally relevant the four categories of values: ethics (e.g. right versus wrong), aesthetics (e.g. beautiful versus ugly), doctrinal (e.g. political orientation, ideology, religious and social beliefs) and innate values/inborn (e.g., values regarding reproduction or survival). This integration is especially important in times of globalization. Somehow, it entails what Turner (2001) calls the cosmopolitan virtue:

Table 2. *The VIA Classification of Character Strengths*¹ (Via Institute on Character, 2008)

The six virtues	The 24 Strengths
Wisdom and Knowledge - Cognitive strengths that entail the acquisition and use of knowledge	<ol style="list-style-type: none"> 1. Creativity [originality, ingenuity]: Thinking of novel and productive ways to conceptualize and do things; includes artistic achievement but is not limited to it 2. Curiosity [interest, novelty-seeking, openness to experience]: Taking an interest in ongoing experience for its own sake; finding subjects and topics fascinating; exploring and discovering 3. Judgment & Open-Mindedness [critical thinking]: Thinking things through and examining them from all sides; not jumping to conclusions; being able to change one’s mind in light of evidence; weighing all evidence fairly 4. Love of Learning: Mastering new skills, topics, and bodies of knowledge, whether on one’s own or formally; obviously related to the strength of curiosity but goes beyond it to describe the tendency to add systematically to what one knows 5. Perspective [wisdom]: Being able to provide wise counsel to others; having ways of looking at the world that make sense to oneself and to other people

¹ VIA is an acronym to ‘Values in Action’. VIA Institute on Character was founded by Martin Seligman and Neal Mayerson to advance the science and practice of character development. The VIA Institute supported the creation of the VIA Classification of Character Strengths. The VIA Classification and Survey are used by researchers, clinicians, consultants, coaches and educators in the field of positive psychology and strengths (cf. <http://www.viacharacter.org>).

The six virtues	The 24 Strengths
Courage - Emotional strengths that involve the exercise of will to accomplish goals in the face of opposition, external or internal	<p>6. Bravery [valor]: Not shrinking from threat, challenge, difficulty, or pain; speaking up for what is right even if there is opposition; acting on convictions even if unpopular; includes physical bravery but is not limited to it</p> <p>7. Perseverance [persistence, industriousness]: Finishing what one starts; persisting in a course of action in spite of obstacles; “getting it out the door”; taking pleasure in completing tasks</p> <p>8. Honesty [authenticity, integrity]: Speaking the truth but more broadly presenting oneself in a genuine way and acting in a sincere way; being without pretense; taking responsibility for one's feelings and actions</p> <p>9. Zest [vitality, enthusiasm, vigor, energy]: Approaching life with excitement and energy; not doing things halfway or halfheartedly; living life as an adventure; feeling alive and activated</p>
Humanity - Interpersonal strengths that involve tending and befriending others	<p>10. Capacity to Love and Be Loved: Valuing close relations with others, in particular those in which sharing and caring are reciprocated; being close to people</p> <p>11. Kindness [generosity, nurturance, care, compassion, altruistic love, "niceness"]: Doing favors and good deeds for others; helping them; taking care of them</p> <p>12. Social Intelligence [emotional intelligence, personal intelligence]: Being aware of the motives and feelings of other people and oneself; knowing what to do to fit into different social situations; knowing what makes other people tick</p>
Justice - Civic strengths that underlie healthy community life	<p>13. Teamwork [citizenship, social responsibility, loyalty]: Working well as a member of a group or team; being loyal to the group; doing one's share</p> <p>14. Fairness: Treating all people the same according to notions of fairness and justice; not letting personal feelings bias decisions about others; giving everyone a fair chance.</p> <p>15. Leadership: Encouraging a group of which one is a member to get things done and at the time maintain time good relations within the group; organizing group activities and seeing that they happen.</p>
Temperance - Strengths that protect against excess	<p>16. Forgiveness & Mercy: Forgiving those who have done wrong; accepting the shortcomings of others; giving people a second chance; not being vengeful</p> <p>17. Modesty & Humility: Letting one's accomplishments speak for themselves; not regarding oneself as more special than one is</p> <p>18. Prudence: Being careful about one's choices; not taking undue risks; not saying or doing things that might later be regretted</p> <p>19. Self-Regulation [self-control]: Regulating what one feels and does; being disciplined; controlling one's appetites and emotions</p>
Transcendence - Strengths that forge connections to the larger universe and provide meaning	<p>20. Appreciation of Beauty and Excellence [awe, wonder, elevation]: Noticing and appreciating beauty, excellence, and/or skilled performance in various domains of life, from nature to art to mathematics to science to everyday experience</p> <p>21. Gratitude: Being aware of and thankful for the good things that happen; taking time to express thanks</p> <p>22. Hope [optimism, future-mindedness, future orientation]: Expecting the best in the future and working to achieve it; believing that a good future is something that can be brought about</p> <p>23. Humor [playfulness]: Liking to laugh and tease; bringing smiles to other people; seeing the light side; making (not necessarily telling) jokes</p> <p>24. Religiousness & Spirituality [faith, purpose]: Having coherent beliefs about the higher purpose and meaning of the universe; knowing where one fits within the larger scheme; having beliefs about the meaning of life that shape conduct and provide comfort</p>

People need all these talents and skills for the sake of survival and wellbeing. Society also needs people who are lifelong learners and who aspire to play a positive role in the world, even if this is not to be played in the arena of great historical events and famous events. Eastern philosophies have long foreseen the interconnections of all the elements in the universe. Each one of our actions somehow transforms and shapes our environment (natural and social). Being conscientious of this, being able to respect the spirit of the place, to protect motherland, to find the solution to daily lives problems and to prevent suffering, damage or insecurity is already a great achievement in an instable and complex world.

Educated, active, skilled and ethical citizens are enough to keep society sustainable and Earth a good place to live.

The Synthesizing Mind and the Ethical Mind have a lot to do with the perfect marriage of reason and heart. Stupidity and wickedness results in barbarian destruction; stupidity and goodness are a feeble combination and easily manipulated; intelligence and wickedness is dangerous and destructive; intelligence and goodness is the only alliance that, under favorable circumstances, may turn a common person into a hero. This means behavior guided by the sense of justice and caring, moral principles and compassion, a thoughtful and critical mind allied with a strongly empathic and unselfish heart.

The 3 M model, the five minds, the six virtues, the eight key competences for lifelong learning, the twenty four human strengths, the thirty generic competences for professional work -- whatever the chosen model or the magic number there's a very simple and global true of modern times: citizenship for complex and multicultural societies requires complex minds and intercultural competences. For a long time education of character and the models of virtues have been put apart with a label of indoctrination (thus, non-scientific, non-democratic, and authoritarian).

However, education and educators have always been asked by society to take on their hands the role of teaching the young generation how to cope with their present times and how to prepare themselves for the future. Old generations try to keep the patrimony of knowledge the wisdom of old generations alive. Education (in schools, at home, in any of the community institutions) is the guardian of this heritage and also the headlight that illuminates the path to a hopefully valuable future. Although many abuses happen (and are a reality in authoritarian regimes, contexts and minds), education for citizenship will prevail.

4. Students' voices, minds and hearts

Learning is essentially a reflective activity that enables us to draw upon past experience to understand and evaluate the present, so as to formulate deeper understanding and to shape our future far more effectively. The 5 minds of the future are also useful tools for a better understanding of the policy in the classroom.

Our strategy to explore these minds was based on the vision of constructivism in which we progress from curiosity and inquisitive mess to new information and knowledge. The condition sine qua non of constructivism is that learning never starts from a position of total ignorance, since we build new ideas on top of earlier ideas which may well be changed in the process. It is through building questions that we construct knowledge (Abbott, 2010)

We presented a mind map based on the book of Gardner to 16 undergraduate students in their second year of our Flemish teacher training college. The multiple intelligences of Howard Gardner and the 7 routes of the TO-GATHER film project created by Wim Krats born were given as an introduction to this mind map. During a two hours sessions we collected the students' questions and remarks in relation to the mind map. The only restriction was that the students had to link the branches of the map with their own educational experiences as trainees in the classroom. So this survey is very fragmental but will be a first step in a long - term process. In the discussion there were even references to the pathological or excessive form of the minds. In this contribution we haven't explored these thoughts. If we go further in this project the next step will be that we train students in their final year to work more

consciously on this approach after reading the book of Gardner. The results will be presented on the website of To - Gather. We followed the advice of Gardner that after starting with the disciplined mind it is better to move to the synthesis mind and go on with the creative one. We based our session on the English version of the book. We followed the same structure: first some questions based on the branches and sub branches, then some remarks and last but not least some references (made by themselves or their mentors) to their practice.

a) The disciplined mind

What is the meaning of discipline? Is it the same as a subject? Or has discipline to do with drill and work faithfully or dutifully? Is regime a synonym for discipline? Has it to do with mastery? Are the pronounced subjects the basic ones? What about the technical or vocational subject matters like technology or wood crafting?

A disciplined mind asks for experts. What is the profile of an expert? Is it possible that not only the teachers but also the pupils or external bodies can become experts? How can we label someone as an expert? Does it mean that you must not only have excellent knowledge but also the best skills to become an expert? Is 'learning to think' a skill in this mind? Does the discipline art contain languages, philosophy and social sciences? Are the selected disciplines gateways to other technical disciplines?

Referring to their evaluation of their practice students said that their mentors told them that they have a backpack with enough knowledge to work out a project. Another one said that the teachers said that it is important to compare several textbooks to find creative ideas or activities. One said that being a leader in a youth movement with children with special needs gave him more security and confidence when he was working with SEN pupils. One said that the commitments he made with the group about working in the ICT room were appreciated by the teachers. One said that he has still difficulties with working out a good lesson scheme for a smart board or an old fashion blackboard.

The group of students immediately agreed that this mind doesn't focus only on the content of facts and figures but must look for structures and processes. 'Knowing some taxonomies will be important for filling in this mind', one of the students said.

I had the task to work out extra worksheets for talented pupils based on some textbooks. It was for me a hard work to understand the exercises.

My background is a technical one and I have problems to work in the third stage (K 6) lesson plans of mathematic and language. The text books don't give the information that I need.

b) Creating mind

Is creating the same as inventing or innovating? Where do we find examples of creative ideas and action? Through observation, reading, or discussion? Is co-operative working not the best way to develop creative ideas and actions? Is it a condition that this kind of mind must be supported by solidarity and dialogues? Are teachers able to express their actions and behaviors? What is the difference between actions and behaviors? When can we speak about creative ideas? How can we develop this mind when we teach math and language? Do we need a critical mind at the same time?

Is there only one model to express the creative mind? What are 'novel' approaches? What are good questions in relation to go beyond the knowledge? Are there open questions, Critical questions? Do they clarify something? What about the answers? What is the meaning of new in relation to questions? Does it mean 'innovative'?

One linked the creative mind with the introduction of the smart board. She said this kind of hi - tech teaching that the teachable moments are 'constant and instant'. You can save the information and come back to it at every moment and you have instant information when a question comes. The questions about extra information can be found instantly. We need more observation and questionnaires to talk about creative ideas. These ideas must come up in relation to subjects that children express as boring.

Some students noticed that this mind must have links with like Picture, logic, nature and music smarts. One student remarks that differentiation is important in cultivating this mind: we reach more pupils, because some learn better through stories, others through a philosophical talk about a piece of art, or through identification with a skilled practitioner.

We notice that the head teacher told us about the dress code in the school and the way we can contact the teachers. Some teachers gave us the responsibility to work out a project with people of an environmental organization. We learned how to negotiate with them.

After my placement in Africa my creative mind was more shaped. I learned how to teach 'more with less' and coming back I learned my pupils to have more respect for the material in the classroom.

With recycling material I worked out several activities for this class. The children could make their own choice. First they expressed their feelings and ideas. They found brilliant solutions and the creative results for mother day were amazing.

There are so many books and websites to find ideas for doing some activities in relation to Mother Day. It is for the school a very important moment and the whole school worked at it. The teacher said that I failed in realization an 'attractive' and 'innovated' present.

c) Synthesizing mind

As moderator we pronounced that multiple ways of thinking about a topic are also essential for the synthesizing and the creative minds. Stepping to the second minds one student came up with the question: does synthesizing mean to look for connections after doing first a kind of analysis or diagnosis? All agreed that a set of tools must be available for making a synthesis. Can we use digital technology like 'mind mapping' to work out the synthesis? What about the contribution of search engines like 'wonder wheel' in working out synthesis? What are the criteria of deciding? Why do we ignore contents, emotions, skills, attitude? How to decide what is important, the focus? How can we evaluate this mind? How can we express our decisions? Must we tell our pupils, audience explicitly about our focus, our preference? Do feelings play an important role in this mind? Does synthesis also mean selections? How will tell us that the mind is 'correct' or 'right'?

Talking about the qualities of a good synthesis they used the adverbs: transparent, original, essential, substantial, logic and useful. The first remark about the respectful mind was that relation to others is too 'narrow' and that we must put in the pictures: ourselves (self -esteem) and material and nature.

When can we do this 'putting it all together'? Does it mean that you can do it by your one? Does it mean that we must co-operate with others to realize this mind? Are the criteria that it must make sense for yourself and/or the others? How do you express this synthesizing mind? Can you evaluate this mind?

I can 'survive' as a teacher in the future if I find at least one colleague who want to collaborate with me and looking what is the 'essence' of our teaching and how can give pupils 'a file rouge' about a subject.

d) Respectful mind

We were looking if we could find some synonyms for respectful mind. Some mentioned: open mind, critical mind or intercultural mind. Also here some students made a reference to the smarts of Gardner like 'interpersonal smart and nature smart'. Is there not a need for value unity instead of value diversity? How can we promote value diversity? Is respect the same as tolerance? Can you measure tolerance if you said 'more or less tolerance'? Does tolerance also mean acceptance? Are their norms and rules in this mind? Has respect to do with awareness and well -being? When do we forget this mind? How can we promote it? Who are the others and the differences?

One student referred to the vision of Belgian researcher Anouk Depuydt who mentioned 6 kind of respectful relations (to our body, the others, the material world, the community, the nature and the ultimate concern). For the students the differences that they linked with the respected mind were gender, sexuality, races, beliefs, customs, rituals and ideologies.

It is good that you use the golden feather for the one who worked very intensively. You may refer to the 4 bears of Meichel Baum to stress the four steps they must following realizing their tasks.

It was a good idea to use the round table so that you see all the pupils and see what they have done good or wrong.

I have difficulties to spread my attention to the different groups.

Children have difficulties to express their feelings. Funny and unknown exercises with photos and music were good ice -breakers. Good that you evaluate these exercises with the pupils.

e) The ethical mind

"Is there no overlapping with respectful mind", asked a student? Does the ethical mind express itself only in responsibility? What kind of ethics do we promote? Is it the ethics of Aristotle, Kant or Levinas? How can we promote responsibility? If you have no professions and you are not recognized as full citizen do you have an ethical mind? Does it mean that ethical mind in a profession has to do with a code and a deontology? Is this not a hidden mind or a mind under the surface? What is good work? Is it the same as volunteer work? Introducing the minds in our policy is promoting at the same time an inclusive approach. Learning is no longer purposeless or meaningless but linked and meaningful.

We must ask our mentor to tell us more about the way he gave a sanction to some bad behavior. I made adapted commitments for the lessons of music ,philosophy and drama so that I can 'survive'. I asked even some pupils to repeat these agreements. I told them about the punishment too. They were very silent. There was a good atmosphere during these sessions.

One of the most disturbing things that we can lose in life is perspective. To lose perspective is to experience everything as negative and not to know how we get out of it. I believe that 'using the five minds' we will regain our perspective. Once regained, we might look back and see what we had lost.

5. Conclusions from students' voices and recommendations

We see the five minds for the future as a kind of antidote to endless overdoses of behaviorism. This approach asserts that learning has always to be under control of the teacher, as has the learning environment. The human mind is better equipped to gather information about the world by operating within it than by reading about it, hearing lecturer on it, or studying abstract models of it. We need to find ways to enable students and pupils to see their lives in a wider context that gives life a broader meaning. The promotion of these minds give people a quick sense of self- importance that produces a high feel -good factor and are therefore the ideal expression of modern understandings of happiness. In the future we need a less ritualistic, more deeply internalized form of discipline. Such a disciplined individual continues to learn, but not because she or he has been programmed to spend two hours a night hitting the books. She or he has become passionate about the process of learning about the world. The platonic expression is still useful in this context: through education we need to help students find pleasure in what they have to learn. One of the most disturbing things that we can lose in life is perspective. To lose perspective is to experience everything as negative and not to know how we get out of it. I believe that 'using the five minds' we will regain our perspective. Once regained, we might look back and see what we had lost (Jamison, 2009)

After these arts of questioning we look to what are the most important challenges for our trainees. The disciplined mind was the one that could manage. Responsibility was for them more a value that would be important in their daily life and work. They want to learn more about models of good work. Also the respectful mind was rather a challenge. They had to think more consciousness about this mind.

The two must underestimated minds for the surveyed students were the synthesizing mind and the creating mind. For both minds they asked for more training sessions and good examples. For both minds they said that cooperative learning would be a good way to practice these minds. The creative mind means that they received some 'problems or case studies' to reflect on it. They want to see that creative means talents, changes, giving life extra dimensions. They want to empower their creative minds. It is a personal and common challenge to find another way by using these minds of reframing the problems.

There is too much evidence now available for teacher trainers to continue deceiving ourselves. Our present community and school structures are finely tuned to outdated assumptions about how humans learn. New understandings simply undermine the old assumptions on which the present structures gain their authority. If we are to capitalize on these new understandings and opportunities we must recognize that the changes necessary are of such a scale that the normal processes of instrumental innovation are totally inadequate. The conventional units of change (a single school or state -wide government) are no longer appropriate: new, intermediate units

which correspond more closely with human expectation and community needs have to be developed (Abbott)

We understand a move toward “*civic awareness*” to encompass the development of children’s cognitive, interpersonal and intrapersonal capacities: resisting dualisms and embracing instead the complexity of knowledge and the contexts in which one moves (cognitive); engaging in perspective-taking and empathy, understanding the inherent relationships one shares with others in her community (interpersonal); and developing a sense of oneself as a knowledgeable, capable agent (intrapersonal). We have to develop a language that is accessible and comprehensible to young children.

Last but not least we argued strongly that excellence in learning (and teaching) transcends the dichotomy between whole class - teaching and individual instruction. It is important to remind that Gardner’s approach and the other taxonomies shortly presented in this paper, are not only mirrors to reflect on our personal learning and teaching but also windows to inquire and reshape our environments.

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