

**DIRECTORATE FOR EDUCATION AND SKILLS  
EDUCATION POLICY COMMITTEE****Future of Education and Skills 2030: Conceptual Learning Framework****Preliminary summary of literature review: Competences and Values – the E2030 model  
(work in progress)****8<sup>th</sup> Informal Working Group (IWG) Meeting  
29-31 October 2018  
OECD Conference Centre, Paris, France**

This draft paper was written by Helen HASTE / University of Bath, UK, Kaya LEE / Harvard Graduate School of Education, USA and Abdulla OMAIGAN / University of Oxford, USA. This paper identifies the existing research and/or gaps in the existing research (both empirical and theoretical) that supports the links and relationships between: the key concepts of the OECD 2030 Learning Framework and the attitudes and values (used in the OECD Education2030 constructs).

This is still a “**working document**”.

**For ACTION:** participants are invited to COMMENT before 5 November 2018.

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**JT03438093**

## Abstract

The literature review trawled papers from 2015 onwards, across several disciplines, exploring the relationship between different attitudes and values and competences defined by the E2030 Learning Framework. Papers from before 2015 are included where they are definitive or ‘classic’ contributions to the field. Within the four competences, Sense of purpose towards well-being, Respect for diversity and tolerance of uncertainty, Creativity, and Sense of responsibility, the search first explored the relationship within each category of the various values to each other and to the overall defining concept. The purpose of this is to find out the extent of coherence within the broadly-defined competences of the E2030 Learning Framework. Second, the search explored relationships across categories, in particular the relationship to the overarching concept of Well-being.

## Introduction

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One underlying question is, to what extent does the model reflect

- a) four distinct sets of values,
- b) three distinct sets of values that each have a relationship to aspects of an overarching value of Purpose and Well-being,
- c) one encompassing cluster of values that includes all four categories – such that one might predict that Creativity values also predict Sense of responsibility values, and Sense of Purpose towards wellbeing.

A further question concerns the fact that educating individuals in values is only possible where such values are already integral to those individuals’ culture, or where a culture is explicitly receptive to value change, as a consequence of political, economic or social development (as for example in post 1989 China). Does the model assume that the focus of EDU2030 is on equipping individuals with these values, or on making these values normative across cultures? The literature search therefore needs to include establishing the extent to which the values within each of the competences already prevail in different cultures, and further, even where the value term exists, whether it has the same implications and meaning in different cultural contexts.

This paper reports the literature review (to date) under the following headings:

- How does current research elaborate or clarify definitions of the value concepts included (as keywords) within each competence?
- How does current research demonstrate the relationship between the concepts (keywords) and the overarching concept of the competence?
- What does current research reveal about the relationship between the different value concepts within a competence, and therefore the conceptual and psychological coherence of the competence?
- What does current research reveal about the relationship between concepts in different competences and what might be theoretical and pedagogic implications of overlap (for example, if a value concept seems to be common to both Respect for Diversity and Sense of Responsibility)?
- What does current research reveal about the relationship between the three competences and Sense of Purpose and Wellbeing, which the model seems to present as overarching? How do value concepts within each of the three

competences relate to Sense of Purpose and Wellbeing, according to current research?

For the purpose of the current paper, the conclusions to these questions are presented as bullet point summaries of papers; a later iteration of the paper will elaborate the argument more fully.

## Sense of purpose towards well-being

This competence reflects two values-based themes that have emerged particularly in recent years. Sense of purpose derives particularly from the work of Damon and others who argue that central to moral (and civic) competence is having a sense of one's personal direction in life, and linking this to wider purposes that serve others, as individuals, in the community, and society at large (Damon, 2008). Wellbeing emerged somewhat earlier across disciplines as wide as development economics (the goals of creating a good society in which individual health and wellbeing could flourish within and through institutions that were directed towards creating a culture and social system whose focus was general wellbeing) and individual or interpersonal wellbeing that emphasised a positive state of mind, the maintenance of good health, and resilience (refs). These developments encompassed such frameworks as Sen and Nussbaum's Capabilities, and positive psychology such as the work of Seligman (refs TBD). Despite having different emphases (societal and individual), in common these frameworks do not specify how the generic goals might be manifested; there is space for a variety of different cultural interpretations.

### *Purpose:*

A six nation study by Moran et al (Moran et al, 2017, 2018) shows that how 'purpose' is conceived is different in different cultures, and that these conceptions reflect shared cultural meanings. In common all versions include personal goals for life and goals for the common good, but the emphases are different. The 'good life' included quality family relationships everywhere. In China and Korea, it also included the quality of marriage, a high standard of living, and having new experiences. In Finland and Spain it also included new experiences and 'fun', and also positive power relations in society. In the USA it also included helping others and making the world a better place.

Having a strong sense of purpose is associated with better management of stress, and with aging well (Hill et al, 2018; Windsor et al, 2015)

### *Mindfulness, mindset, identity*

Adler et al (2016) find that subjective well-being is associated with identity narratives that include motivation, affect and integrative meaning. Dulaney et al (2017) find that having a strong sense of the consistency of one's self is associated with greater well-being. Having a sense of self-efficacy, mastery and higher self-esteem helps people to cope better with adversity (Thoits, 2010). Having a positive attitude towards one's failures and shortcomings ('self-compassion') is associated with a greater sense of well-being (Zessin et al. 2015)

Having a 'growth mindset' is beneficial to coping strategies under stress and to pursuing health-related activities (Schroder et al 2017; Howell et al., 2016). A growth mindset also predicts higher school engagement (Zeng et al., 2016)

### *Empathy and perspective-taking*

In the context of identity, well-being and purpose, 'empathy' is more than an affective response. It involves perspective-taking and also flexibility. In a study of generalised prejudice, Levin et al (2016) found that lack of empathy combined with lack of perspective-taking and inflexibility in predicting prejudice. Kellas et al (2017) found that marital well-being was associated with partners being able to engage in communicated perspective-

taking – acknowledging and affirming the other’s perspectives during interactions especially in conflict situations. Using the concept of ‘situational mindfulness’ which includes curiosity, as a version of perspective-taking, Laurent et al (2016) found that this increased positive affect and well-being among couples in conflict situations.

#### *Sense of belonging*

Greenaway et al (2015) found that in 47 countries, identification with social groups is associated with well-being, in the sense of feeling in control of their lives and capable. Amit and Bar-Lev (2015) found that among immigrants to Israel, life satisfaction and also religious motivation were associated with a sense of belonging to their host nation.

Chen (2015) proposes a theoretical model that recognises that globalisation and global wellbeing, will require creating a sense of ‘home’ in the global community, and the conceptual issues this raises.

The above summaries suggest that both sense of purpose and wellbeing are promising concepts for the organisation of values, at the level both of individual meaning making and cultural norms. However, the extent to which they cohere as a ‘competence’ is uncertain. Further, both the definition of ‘purpose’ and the definition of ‘wellbeing’ in the current literature suggest quite wide interpretations which are clearly subject to cultural variation. At very least, attention needs to be paid to the extent that different interpretations and definitions might lead to misunderstanding, different value prioritisation and different implications for pedagogic practice.

## Respect for diversity and tolerance for volatility, uncertainty, complexity and ambiguity

As described through its keywords and value concepts, this competence appears to have two main, intersecting, strands. One strand concerns the capacity to comprehend diversity and difference and to be able to tolerate the uncertainty and complexity this involves without seeking unitary or ‘closed’ outcomes – either denying difference and variation or invalidating other perspectives (or groups) besides the chosen dominant one (Haste, 2009). The other strand concerns interpersonal skills for managing conflict situations, including perspective-taking. Both strands involve encompassing values around diversity and the institutional structures (such as human rights) that ensure respect for diversity and openness to novelty and variation.

Although not explicitly listed, we would argue that cultural competence should be included in this list of value concepts: the ability to take the perspective or enter the worldview of cultures other than one’s own. This is a variation on ‘respect for cultural difference’. We would however, argue along with critical race theorists, that the term ‘tolerance’ in the context of human groups can imply taking a position of superiority (as ‘insiders’) towards outsiders, minorities or implicitly inferior others (refs).

### *Respect for cultural difference/cultural competence*

Alizadeh and Chavan (2016) note the limited consensus on the definition of cultural competence; they offer a trio of cultural awareness, cultural knowledge and cultural skills, in the context of enabling effective health care policy. Bernardo and Presbitero (2017) explore ‘cultural intelligence’ or CQ, a concept developed by several authors that includes functioning effectively in different cultural contexts, intercultural cooperation, negotiation and communication, and cultural adjustment. They propose the concept of ‘polyculturalism’, the belief that cultures are connected and mutually influencing each other; data from China and Australia demonstrate that polycultural belief is an important element of cultural intelligence. Chocce et al (2015) explored the intercultural sensitivity of Thai students and found that the main predictive variable was having international friends.

Sewpaul (2016) argues that international social work is seriously hindered by the monolithic and dichotomous discourses of ‘Western’ and ‘Asian/African’ cultures and the need to unpack socio-economic, human rights and cultural and subcultural factors in diverse contexts. Lucas (2013) argues that social work in Africa has to take account of the local cultural structural factors and at the same time encourage global concept around human rights and social justice to create a transformative agenda. Arai (2015) proposes a method of managing intercultural conflict through shared dialogic exploration of how the conflict’s history is represented.

### *Conflict resolution*

Woodyatt and Wenzel (2014) describe means of restoration in a conflict situation by meeting the offender’s need for moral identity through the affirmation of the values violated by the offense or affirming unrelated values that enable self-forgiveness and therefore reconciliation. This is an example of using dissonant experience to create a new, resolving, situation.

Malizia and Jameson (2017) found that high school students who have been trained as peer mediators carry over the communication and empathic skills into other areas of their lives, enhancing their well-being and self-esteem. Waithaka et al (2015) found that training conflict resolution skills among high school students did not actually improve their conflict handling, but did significantly alter their orientation towards conflict, suggesting that the experience impacts values.

Two papers on real life organisational conflicts demonstrate that conflicts have to be seen within a wide spectrum of variables, including power and status relationships, stakeholder interests, legal factors, the intensity of the conflict and the dynamics of the groups involved (Butler et al. 2015; Gounaris et al., 2016). While this is perhaps not surprising, it highlights the importance of seeing any situation as multifaceted and requiring the co-management of several complex and ambiguous concepts and processes rather than pursuing a simplistic linear solution.

Numerous studies demonstrate that conflict resolution especially in the workplace requires careful and mindful attention to cultural and diversity factors, styles and expectations, and the intersection of these with gender. (eg Prause and Mujtaba, 2015; Parker, 2015). Mendelberg and Karpowitz (2014) demonstrate how men and women manage deliberation and conflict resolution differently depending on the gender ratio in the workplace context.

## Creativity, adding new value

This competence includes curiosity and openness to new ideas and potential solutions, adaptability and flexibility, and willingness to take risks. To an extent it overlaps therefore with embracing conceptual diversity and ambiguity. The extensive literature on creativity (in all fields) emphasises willingness to uncouple existing links and relationships, to explore new metaphors and to widen the scope of imagery, metaphor, models and assumed causality. This is often termed divergent rather than convergent thinking. It is also consistent with the distinction between seeking a single ‘closed’ or linear, solution versus exploring in parallel a range of possible solutions, utilising a variety of feedback loops, in order to arrive at either a novel solution or even more than one option (Haste, 2009). As has often been noted, innovation (in all fields) happens at the margins not in the mainstream.

Creativity cannot be seen only as an individual process (Haste and Bermudez, 2017). It takes place within a cultural context which both provides the resources (such as models, metaphors and value) and which to a greater or lesser extent fosters and promotes innovation. Much creativity is also dialogic; co-constructed between persons and among groups. The competence of creativity therefore requires not only the individual’s ability to break or transcend schemas and frames, but his or her ability to collaborate in dialogue and co-construction with others. As Glaveanu (2015) argues: “The creative process is conceptualised as a form of action by which actors, materially and symbolically, alone and in collaboration with others, move between different positions and... imaginatively construct new perspectives on their course of action which afford greater reflexivity and the emergence of novelty.” (p. 165)

### *Organisational innovation*

Litchfield et al (2014) found that “the link between individual creativity and organisational innovation is most clearly strengthened when individual perspective-taking and team creative environment are both high. Neither individual perspective-taking nor team creative environment alone moderated the relationship between creativity and innovation.” (p 279).

## Sense of responsibility

This competence largely covers the domain of civic engagement, being an agent in relation to the welfare and improvement of others and the community (Carretero, Haste and Bermudez, 2016). It also covers self-regulation, another manifestation of agency. Responsibility requires a sense of agency as well as valuing the interpersonal interactions and social institutions to whom one believes oneself accountable. Trust and trustworthiness in this context are slightly problematic; trusting institutions and law are part of taking responsibility for maintaining social order. However, a responsible civic agent must also be critical and willing to act for improving civic rights and social justice. Data from numerous studies of social protest show that a high level of trust in the government can be associated with uncritical compliance to the status quo, whereas activism is often associated with low trust in the government and a high level of agency (Stekelenburg and Klandermans, 2013).

### *Self-regulation and self-monitoring*

Tangney et al (2004) and Baumeister, (2018) found that a high level of self-control predicts better adjustment, relationship skills, academic achievement and general wellbeing and that there are few negative associations. However, Koval et al (2015) found that there may be interpersonal costs. People with higher self-control are given greater workloads, and also report a higher level of reliance and dependence on them from others which may be a burden.

### *Corporate responsibility*

There has been a rise in interest in developing corporate responsibility, that organisations should recognise their obligations to the community and society (and the planet) and develop strategies to implement these. However, efforts to do so demonstrate that this requires more than individual commitment on the part of managers; it requires substantial structural coordination and monitoring (Maon and Lindgren, 2015; Bostrom, 2015). This suggests that individual agency can only be effective if performed as part of group cooperation which involves a range of skills.

The complexity of corporate responsibility reveals a problematic assumption inherent in the pursuit of individual agency and responsibility. Trnka and Trundle (2014) argue that emphasising the need to instil these in individuals ignores the fact that “responsible subjects are nested within multiple frames of dependencies, reciprocities and obligations” and that the skills of individual responsibility also require skills of care and social contract.

### *Developing agency and responsibility*

The field of civic engagement and civic education has been enlarged in recent years to include a wide range of actions, relationships and skills that are applied to many areas of the individual’s connection to the community and wider society. Developing agency and responsibility is integral to civic competence (Carretero, Haste and Bermudez, 2016). This includes providing opportunities for critical reflection on controversial social issues and on one’s own assumptions and beliefs (eg Hess and McAvoy, 2015). It includes fostering a positive identity as a group member through appreciating power relationships (Levinson, 2012; Ginwright, 2015). It includes having experiences in which one is required first to work collaboratively to unpack the nature of the problem, and second to develop strategies to address it, as for example in Youth Participatory Action Research (YPAR) (eg Kirshner and Ginwright, 2012)

## Discussion and Conclusion

The paper is still work-in-progress and will return to address the questions posed in the Introduction. We will also critically reflect upon the competences of the E2030 Learning Framework in the light of the data and consider areas of ambiguity or unclarity and suggest steps that may be taken to further enhance the framework. This paper also needs more examples of appropriate data to elaborate the arguments and categories

## *References*

Work-in-progress