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UNIVERSITÀ
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DEPARTMENT OF
POLITICAL SCIENCE, LAW
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HUMAN RIGHTS CENTRE
"ANTONIO PAPISCA"

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Education for Intercultural Realities
in a Globalising World (Market) Society

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



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From Bekemans, Léonce, *Education for Intercultural Realities in a Globalising World (Market) Society*, in Caroline Y. Robertson-von Trotha (Ed.), *“Die Zwischengesellschaft” (The In-Between Society): Interdisciplinary Studies on Culture and Society Series*, Vol. 10, Nomos:Baden Baden, 2016, p. 213-230.

Prelude

“Education is the most powerful weapon which you can use to change the world”¹

(Nelson Mandela)

“Human development, as an approach, is concerned with what I take to be the basic development idea: namely, advancing the richness of human life, rather than the richness of the economy in which human beings live, which is only a part of it.”²

(Amartya Sen)

“Without commonly shared and widely entrenched moral values and obligations, neither the law, nor the democratic government, nor even the market economy will function properly.”³

(Václav Havel)

“Humanistic culture is vital to democracy because it educates informed, empathetic, and critical world citizens: the sort of people necessary to sustain democratic societies.”⁴

(Martha Nussbaum)

Contextual premises

The various economic, political, social and cultural challenges in the era of globalisation have a drastic and diversified impact on societies, states, peoples, communities and individuals across the globe. Societies are growing in complexity, and there is increased interconnection between and within societies. The socio-cultural transformations of societies are spurring citizens across the globe for an into increased dialogue so that they can read the signs of the time and act accordingly. There is a growing societal debate on values, vision and perception, finality of relations (increased individualism, marketisation, commodification, the global market society, etc.) and experiencing/experimenting with dialogue and mutual learning with respect for the Other.

¹ Nelson Mandela quoted in Peter Schworm: Nelson Mandela’s 1990 Visit Left Lasting Impression, in: *The Boston Globe*, 07.12.2013; <http://www.bostonglobe.com/metro/2013/12/07/mandela-visitboston-high-school-left-lasting-impression/2xZ1QqkVMTbHKXiFEJynTO/story.html> [20.10.2015].

² Amartya Sen quoted in Nermeen Shaikh: *The Present as History. Critical Perspectives on Global Power*, New York 2007, p. 4.

³ Havel, Václav: *Politics, Morality, and Civility*, in: Don E. Eberly (ed.): *The Essential Civil Society Reader*, Lanham 2000, pp. 391-402, p. 401.

⁴ Nussbaum, Martha: *Cultivating Humanity: A Classical Defense of Reform in Liberal Education*, Harvard 1998, p. 12.

In today's globalising world societies do no longer live in isolated territories, so their cultures are no longer the specific culture of a given society limited by closed boundaries. We live in contact with one another, more or less intensively, and other cultures are therefore part and parcel of our daily lives. This is the result not only of increased migration flows, but also of modern technologies that transform communication systems and rebuild relationships. Various cultural interactions have become ways of life in today's world. The Council of Europe's White Paper on Intercultural Dialogue⁵ claimed two distinct approaches to define the way how different cultures relate to each other and manage cultural diversity: multiculturalism and interculturalism.

These approaches are perceived as attitudes and policies for facing the reality of multiple societies, cultures and identities. They refer to how cultural diversity can be managed in a globalised world⁶ (Barrett 2013). They are frequently confused with one another, and yet there is a big difference between them.

A multicultural society is one where people from different cultures, nationalities and ethnic and religious groups live in the same area, but are not necessarily in contact with one another. What we see in multicultural societies is that the mutual differences are often the basis for discrimination, where minorities may be tolerated, but are seldom fully accepted or appreciated. Even the law is not applied equally to everyone, despite the fact that legal rights exist to counteract these practices.

The concept of an intercultural society is the next step in human evolution and will eventually lead to universalism, transculturalism and cosmopolitanism. Interculturalism occurs in a society where people from different cultures, nationalities and ethnic and religious groups live in the same area and maintain open relationships with one another. Interculturalism presents itself as a dynamic policy approach that believes and affirms that cultures should be recognised for what they are, as different and separated as the social groups to which they belong. It endorses and encourages respectful and open interaction between and among individuals and groups from different cultural backgrounds, and it recognises the opportunities of various cultures within a given society and space. In an intercultural society, people recognise each other's way of life and accept these differences with respect and appreciation, and live together in order to actively encourage a healthy balance of interest, tolerance and self-achievement. This is a process that makes it possible for all members of the society to be treated equally and fairly.

In today's confusing context of prioritising exclusively market-driven goals while marginalising human-centric values in society building education is crucial for achieving more integral human development. New approaches are needed to respond to the challenges of fragmented and changing societies. In multi-cultural and complex societies education is faced with the challenge and increased responsibility of strengthening social ties and shared values as a basis for community building. The role of education needs therefore to be reset within the context of dramatically accelerating change. Starting from the need to know, understand and live with other cultures in today's increasingly interconnected human societies, we conceive education as a means to, as well as an objective of living together and learning about differences in a positive, peaceful, respectful and mutually beneficial way. The challenges to be tackled in world (market) societies relate to the increasingly diverse national, regional, ethnic and cultural dimensions of societies in nation-states throughout the world, and these

⁵ Cf. Council of Europe, *White Paper on Intercultural dialogue. Living Together As Equals in Dignity*, 2008.

⁶ Cf. Martyn Barrett (ed.): *Interculturalism and Multiculturalism: Similarities and Differences*, Strasbourg 2013.

challenges have forced education policy-makers and practitioners to re-examine the curriculum and the role of citizenship education. This rethinking of citizenship education has to be dealt with on the cognitive level of knowledge and information about the world and about the others as well as on the affective level.

This paper is divided into two main parts. The first part introduces the role of culture and education in multi- and intercultural realities. In line with the anthropological definition of culture, its main functions are set within the complexities of current social life (1.1). It is further argued that education has always been shaped throughout history by cultural developments that radically changed the position of education in society (1.2). The second and main part of the paper explores education for intercultural realities in a globalising world through four distinctive and consecutive steps. The point of departure is the right to education, as guaranteed by Article 26 of the Universal Declaration of Human Rights (2.1). Secondly the role of education in today's globalising world is further analysed (2.2). This is followed by some reflections on the concept, objectives and trajectories of responsible citizenship education (2.3). The final section proposes perspectives on opportunities for, and practices of intercultural citizenship education by focussing on the learning of life competences that are needed to live in (and benefit from) intercultural realities (2.4).

1. The role of culture and education in multi- and intercultural societies

The relation of the individual to his/her environment, in particular the consolidating and transforming role of culture in society, has changed drastically in recent decades. We are living in an increasingly interconnected and contextualised world in which societies, cultures and peoples (even beyond markets) meet and interact across the globe. We are living in a “global village” where the “other” has become my neighbour and the transformation of societies generates economic, political, cultural and personal impacts. We are therefore entering an era in which old traditional realities and separations are slowly disappearing. The “other,” who contributed by his or her cultural difference to enable me to discover who I am, is no longer a stranger; he or she is today a member of my own society. The reality is that my own culture is no longer the only one that exists in my own environment.

We therefore propose an anthropological definition of culture⁷, that distinguishes three aspects: a) conservation: culture as an asset, tangible or intangible and as a carrier of local identity; b) production: culture as a commodity that needs to be re-produced not only to reconstitute cultural capital but also as a source of economic development insofar as it is embedded in production processes; and c) valorisation: culture as a set of norms and capacities that enrich communities, used as a bridge builder and as a carrier of good relations for social and economic exchange beyond borders.

A dynamic and interactive process between these three aspects of culture implies not only peaceful co-existence of different cultures within society but also a mutually influencing and open dialogue between cultures. Moreover, such a conceptual shift from multicultural co-existence to intercultural dialogue may avoid the trap of cultural relativism and provide the basis for truly living together. By managing the consequences of globalisation, it should eventually lead to transcultural societies where borders are less important than meeting places and spaces.

⁷ Stavenhagen, R., *Cultural Rights: a social science perspective*, in *Cultural rights and wrongs*, Paris, Unesco, 1998.

1.1. The Four functions of Culture

In order to clarify the changing relation described above, we distinguish four functions of culture in line with its anthropological definition:

First of all, a culture enables communication. This includes both verbal and non-verbal cultural communication: the way people talk to each other and use sounds, signs, meanings, movements and attitudes so that each individual of the group understands what the others are saying and doing, and can communicate to them what he or she wants to share.

Secondly, culture becomes an instrument of socialization, i.e. it promotes the feeling of belonging to a group and of being recognised as a member of the group based on a common understanding and use of the group's cultural communication means. This process of socialization which exists in all social groups (for example in one family, ethnic group, nation, religion, profession, political party, private clubs, etc.) represents one of the goals of education systems, i.e. transmitting the group's language, behaviour and liturgies.

The third impact of cultural belonging is the process of identification. This represents a growing awareness on the part of the individual of his or her multiple identities. It is very important to find one's own place and role within the groups to which one belongs. But this certainly plays a more important function in a society where different groups live together. Today the process of identity-building very much relates to a growing awareness of multiple identities in communities and societies beyond nation-states, set in a relational and contextual perspective.

Finally, the fourth function of culture is that of self-expression: the capacity of the individual to use his or her heritage to consolidate, express and create cultural value. It comes from the capacity of individuals not only to use their acquired linguistic and cultural tools to participate in social life, but also to give a new dimension to them. It is not necessary to underline the role that literature and the arts have played in contributing to civilisations being remembered in history. However, cultures are not only what we inherit from our past, but also what is created for the future as new forms of expression and new symbols of identification, diversity and multiplicity. These various forms of self-expression may contribute to the development of a future intercultural society.

1.2. Cultural Development that Have Changed the Position of Education

As for the role of education in society, education has always been very much linked to general cultural developments. It has been prominently shaped throughout history by important revolutions, or fundamental ruptures. Some major cultural realities have radically changed the position of education in society:

The invention of writing has had a crucial impact on the role of education. The content of education was no longer limited to the knowledge transmitted by earlier generations who were proposing their views of the world to younger people. Instead, education was now indeed developing with the accumulation of knowledge through time, relating it directly to traditions and memories.

One further impact was the creation of schools, i.e. the establishment of a particular institution whose specific function is the transmission to future generations of the acquired and accumulated knowledge that writing allowed. The responsibility for educating future generations was therefore no longer

exclusively that of parents, families or communities, but that of social, religious, political, military or other powerful economic institutions.

The invention of European printing press in the 15th century fundamentally transformed the power of education systems. The cultural heritage of society become available to everyone and thus was no longer the privilege of education systems. Certainly, it took centuries until the effect of this transformation became real. The invention of the printing press also facilitated the spreading of local cultures to other territories, thereby strengthening the recognition of cultural diversity.

In today's globalising world, the new information technologies, and especially the development of the Internet, are fundamentally changing the content and manner of learning, and of how information is accessed, and are certainly breaking the territorial conception of current education systems. The use of languages has also been affected, and new concepts are altering the relationship between the four functions of culture. It seems evident that education through "software" will not remain conventional and cannot be imagined solely on the basis of local, ethnic or national cultural heritages. Several elements are playing a role here. The extremely rapid development of new knowledge in sciences and technologies makes it impossible to determine what should be learned in order to be considered up to date and thus fully qualified. Education can no longer be considered as a process with a secured finality. As a consequence, schools and education systems are progressively losing the power they once had with regard to defining the final goals of education. Education therefore becomes an ongoing process for everyone that can no longer be controlled by the political and social powers. If each individual has a direct influence over what he or she would like to learn, his or her decision will be shaped directly by the cultural dimension of individual experiences and identification.

2. Education for interculturalism in a globalising world

Education systems transmit and shape the value systems of the societies in which they are embedded. Education, at all levels from primary schools to institutions of lifelong learning, now faces the critical challenge of reflecting and guiding the manifest plurality of cultures and identities in globalising societies: both to embody a commitment to the equal dignity of all, and to offer a sufficiently rich vision of human flourishing. Education concerns capacity building in diversity management at the citizenship level. It should therefore prepare people of different backgrounds and of varying talents for a life together: this includes - but goes beyond - preparing them for livelihoods, and consists of providing information and training with regard not only to life skills but also cultural development.

2.1. The Right to Education

Education is first and foremost a fundamental human right and is essential for the exercise of all other human rights. It promotes individual freedom and empowerment and yields important development benefits. Article 26 of the Universal Declaration of Human Rights (1948) prescribes the right to education and describes authentic education as a process which "*shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms*"⁸. Rights and responsibilities are therefore bound firmly together in a legal context with an ethical foundation. Education in this full sense embraces personal development, not merely the transmission of information or professional training. It enhances social, cultural and

⁸ United Nations: The Universal Declaration of Human Rights, 10.12.1948; <http://www.un.org/en/universal-declaration-human-rights/index.html> [20.10.2015].

economic development, as well as citizenship and fundamental moral values, and eventually lead to responsible citizenship.

Yet education systems, at all levels, have increasingly an overriding concern with specifically economic performance. This emphasis affects both the objects of study (i.e. a preference for scientific, legal and economic subjects rather than for the traditional humanities) as well as the methods of pedagogy and assessment. Given the interpenetrating crises of education today, it is of concern that society's prevalent vision of education places it so predominantly at the service of economic growth as to instrumentalise it and reduce its scope. We need critical thinking, for example, about prevalent economic goals, and their weight in relation to other societal purposes, no less than we need to learn to live together in a globalising world with diverse cultural realities. However, the question remains open as to what extent a common vision, founded on the acceptance of shared rights and responsibilities, can survive in a context of economic globalisation and cultural pluralism. This implies that the crises of social inequality and poverty that are manifest in the inaccessibility of the benefits of globalisation, as well as in the urgency of internal and external solidarity that still contains proper respect for differences, have to be addressed forcefully by various modes of learning.

UNESCO's Constitution (1945)⁹ conceives equal human dignity as one of the basic pillars of the democratic principles of justice, equality and (intellectual and moral) solidarity "to build [...] peace in the minds of men and women"¹⁰ and ensure that educated human beings are free and responsible. The Universal Declaration of Human Rights also provides directions on how to behave in order to respect human dignity and equality. It is therefore indispensable to more equitably share not only material goods, but also knowledge, experience and - most importantly of all - wisdom in diverse spaces of dialogue. In a humanity committed to its common destiny, true dialogue means respecting and showing respect for views opposite to our own ideas, as well as interacting with all members of society in a setting of mutual learning.

In short, the interlocking crises and intersecting challenges require answers to an increasingly intercultural global reality. Moreover, the role and responsibility of education in multi-cultural and complex societies should reinforce the overall substance of the challenges: the search for adequate and concrete responses in the learning agenda that deal with education and responsible citizenship.

2.2. The Role of Education in intercultural realities: Learning to live together by learning to do together

The learning processes for multi- and intercultural realities should be based on shared social responsibility and integral human development. As noted before, education should play a central role in the development of both human beings and modern societies as it enhances social, cultural and economic development, citizenship-building and ethical values. Learning to live appropriately with others in today's world requires awareness of and respect for human rights and the responsibilities of local, national and global citizenship. Moreover, learning to live together as responsible citizens can help to reduce tensions stemming from ethnic or cultural divisions and social disparities. However, the current crisis of socialisation and value transmission undermines educational perspectives for dealing with multicultural and intercultural realities. The crucial role of education, as well as the use

⁹ Cf. UNESCO: Constitution of the United Nations Educational, Scientific and Cultural Organization, in: *ibid.*: Basic Texts, Paris 2014, pp. 5-18.

¹⁰ UNESCO's mission statement; cf. <http://en.unesco.org> [20.10.2015].

and practices of teaching and learning, need therefore to be reset within the dramatic acceleration in the speed of social change brought about by the process of globalisation. In short, objectives, competences and various aspects of citizenship education should be revisited and strengthened in order to develop proper answers to society's current challenges and cultural realities.

Education is a dynamic process of learning that creates added value and forms the individual through integral development. It should transmit possibilities and opportunities with conviction, intuition and motivation. It is always a meeting with the other; hence the role of teachers as key agents for change and the need to accompany and respect their role in the educational landscape. Also, the European, international and global context are an integral part of the general curriculum as well as of each individual learning path. This implies the need to transmit in an open and critical way ideals and principles that valorise the individual at the centre of education systems and national curricula, recognising the various dimensions of the learning process. Yet the primary task of education should be to help (young) people become responsible citizens, providing them with information, knowledge, competences, skills and open behaviour, in line with fundamental values such as peace, human dignity, respect for diversity, etc. This presupposes a learning capacity for dialogue and intercultural exchange, which in turn requires the learning of intercultural (life) skills, as well as social and communicative competences.

The Delors Report summarises this perspective very well when it identifies the four pillars of the education process: learn to know; learn to do; learn to be; learn to live together¹¹. All this implies that education as a lifelong process should be understood within a specific socio-cultural context by proposing (new) methods that respond to the challenges of globality and complexity, cultural disintegration and the dispersion and fragmentation of knowledge. An integration of the diversity of learning sources and formal, non-formal and informal learning levels should therefore be pursued.

The Dakar Framework for Action defined six internationally agreed-upon educational goals that aim to meet the learning needs of all children, youth and adults by 2015¹²:

1. “expanding and improving comprehensive early childhood care and education, especially for the most vulnerable and disadvantaged children;
2. ensuring that by 2015 all children, particularly girls, children in difficult circumstances and those belonging to ethnic minorities, have access to, and complete, free and compulsory primary education of good quality;
3. ensuring that the learning needs of all young people and adults are met through equitable access to appropriate learning and life-skills programmes;
4. achieving a 50 per cent improvement in levels of adult literacy by 2015, especially for women, and equitable access to basic and continuing education for all adults;
5. eliminating gender disparities in primary and secondary education by 2005, and achieving gender equality in education by 2015, with a focus on ensuring girls' full and equal access to and achievement in basic education of good quality;

¹¹ Jacques Delors et al.: Learning: The Treasure Within. Report to UNESCO of the International Commission on Education for the Twenty-First Century, Paris 1996.

¹² Cf. UNESCO: The Dakar Framework for Action. Education for All: Meeting Our Collective Commitments, Paris 2000.

6. improving all aspects of the quality of education and ensuring excellence of all so that recognized and measurable learning outcomes are achieved by all, especially in literacy, numeracy and essential life skills.”¹³

Unesco and the Council of Europe have developed the following conditions for global education practices for living in world (market) societies: - historicity of knowledge; - dealing with controversy; - confronting the issues of national or cultural identity; - introducing the element of change; - inspiring optimism and enjoyment; - building on personal experiences or simulations; - stimulating active involvement in society; - networking among peoples: establishing framework for dialogues; - using multiple modes communication.¹⁴

Key competences refer to knowledge, skills and attitudes that serve personal fulfilment, social inclusion and citizenship-building. These include the cognitive (knowledge), functional (application of knowledge), personal (behaviour) and ethical (principles guiding behaviour) components, but also more transversal ones such as learning to learn, social and civic competences, cultural awareness and expressions. In this context, reference to Edgar Morin is essential. He proposes four objectives in the transmission of knowledge and the activities of teaching: a) to form a well-developed mind (rather than a too-full mind); b) to teach the human condition; c) to educate to live (learning does not mean only the acquisition of knowledge, techniques and productive modes, but also an interest in relations with the other and with oneself); and d) to learn the dignity of the citizen.¹⁵

The general objectives can be translated and operationalised in more focussed thematic objectives such as: personal development, healthy relationships and human safety; conflict resolution and cooperative problem-solving; unity in diversity (tolerance/appreciation of diversity/preventing inter-group hostilities); human needs, rights and responsibilities (especially the rights of children, women and marginalised groups); civic roles: participation, democratic processes, rule of law, civil society, good governance, peacebuilding; care of the natural environment and the overarching (spatial) dimensions of education on the local, national and global levels.¹⁶

2.3. Education for Responsible Citizenship

If education has the primary task of transmitting knowledge and competences that give scope and responsibility to the development of each person, a number of fundamental questions need to be addressed. These relate to: a) education of and for all; b) the education of humanity: this involves challenging the dichotomy between a culture of education and a professional education; c) education to change: this deals with the meaning of creativity and the use of a critical mind; d) education to master a variety of languages; and finally, e) permanent education in the search of values: this implies surpassing the so-called contradiction between tradition and innovation. In other words, multicultural and intercultural realities call for an education oriented toward responsible citizenship-building in a

¹³ Ibid, p. 2 f.

¹⁴ Cf. North-South Centre of the Council of Europe: Global Education Guidelines. Concepts and Methodologies on Global Education for Educators and Policy Makers, Lisbon 2008.

¹⁵ Morin, E., *Réforme de la pensée et éducation au XXIe siècle*, in *Les Clés du XXIe siècle*, J. Bindé (ed.), Paris: Unesco/Seuil, 2000, pp., 271-275.

¹⁶ Cf. Deutsche Gesellschaft für Technische Zusammenarbeit/International Bureau of Education: *Learning to Live Together. Design, Monitoring and Evaluation of Education for Life Skills, Citizenship, Peace and Human Rights*, Eschborn 2008, p. 26.

pluralistic world. However, transmission of knowledge is not sufficient to affirm the principle of the centrality of the individual. The educator/teacher has to act within a given socio-cultural context that needs to respond to the challenges of globality and complexity, cultural disintegration and the dispersion and fragmentation of knowledge. All this requires an integration of a various learning sources and levels.

In sum, citizenship education has the task of being an agent of change and has the responsibility to revitalise its original project and consequently to mobilise and inspire its citizens, in particular young people. This can only be done through (formal, informal and non-formal) education for responsible citizenship that stimulates the commitment of (young) people to a diverse world of dialogues, encounters and meeting spaces. Various aspects can be distinguished.

2.3.1. Concept of Responsible Citizenship

Within the context of education for democratic citizenship the term “citizen” is broadly described as “person co-existing in a society”¹⁷. This does not imply that the idea of citizen in relation to the nation-state is no longer relevant or applicable. Instead, since the nation-state is no longer the sole focus of authority, a more integrated/holistic view of the concept has been developed, one that takes the growing complexities into consideration.

The notion of ‘responsible citizenship’ questions and broadens the classical concept of citizenship that is confined to a specific legal and political status in a given territory. Citizenship was essentially national and unilateral, based on the rights of blood (*ius sanguinis*) and land (*ius soli*) and adopted a distinction-discrimination, that is *ad alios excludendos*. In contrast, responsible citizenship implies an awareness and knowledge of rights and responsibilities (duties) within a broader extra-territorial and more inclusive context, which is shaped by the process of globalisation and the existence of multicultural societies. It is closely related to civic values such as democracy and human rights, equality, participation, partnership, social cohesion, and social justice as well as to the knowledge and exercise of rights and responsibilities beyond the legal status and judicial relationship between the citizen and the State. A good citizen is then defined as being personally responsible, participatory and justice oriented¹⁸. Moreover, responsible citizenship is a lifelong process. Citizenship learning is interactive and deeply embedded in specific formal, non-formal and informal contexts. Support should therefore also be given to citizenship learning within civil society as well as within the informal settings of the family. Although the sense of citizenship is embedded in each individual’s life history and its relationships with others, no standard model for developing citizenship can be applied.

2.3.2. Objectives of Responsible Citizenship Education

While its aims and content may be very diverse, the key objectives of responsible citizenship education in today’s complex world should relate to political and (multi)cultural literacy, critical thinking, the development of certain attitudes and values, and active participation. The realisation of these objectives implies the learning of specific skills and competences.

¹⁷ O’Shea, Karen, *Developing a Shared Understanding. A Glossary of Terms for Education for Democratic Citizenship*, Strasbourg: Council of Europe, 2003.

¹⁸ Cf. Joel Westheimer/Joseph Kahne, What Kind of Citizen? The Politics of Educating for Democracy, in *American Educational Research Journal*, Summer 2004, 41, 2, 2004, pp. 237-269.

The development of political and cultural literacy may involve: learning about social, political and civic institutions, as well as about human rights; the study of the conditions under which people may live harmoniously together, including social issues and ongoing social problems; teaching young people about national constitutions so that they are better prepared to exercise their rights and responsibilities; promoting recognition of cultural and historical heritage; promoting recognition of the cultural and linguistic diversity of society. In this perspective increased political and cultural literacy should favour active communication and participation in democratic societies, in short, the building of responsible citizenship in a life-long and expansive way. However, the impact of globalisation on our lives necessitates a growing awareness of the existence of different cultures, religions and political systems in order to develop respect for otherness. That is to say, the increasing diversity of peoples in European societies requires a re-conceptualisation of literacy towards a political, multicultural literacy that can be a vehicle for mutual understanding and learning in multicultural societies in Europe and beyond.

The development of critical thinking and the adoption of certain attitudes and values may entail: acquiring the skills needed to participate actively in public life; developing recognition of and respect for oneself and others with a view to achieving greater mutual understanding; acquiring social and moral responsibility, including self-confidence and learning, so as to behave responsibly towards others; strengthening a spirit of solidarity; constructing values, with due regard for differing social perspectives; learning to listen and resolve conflicts peacefully; learning to contribute to a safe environment; developing more effective strategies for fighting racism and xenophobia.

Finally, the active participation of young people may be promoted by: enabling them to become more involved in the community at large (at the international, national, local and school levels); offering them practical experiences of democracy at school; developing their capacity to engage with each other; encouraging pupils to develop project initiatives in conjunction with other organisations (such as community associations, public bodies and international organisations), as well as projects involving other communities.

In short, it should be clear that citizenship education is not just concerned with imparting theoretical knowledge to enhance political and (multicultural) literacy in issues such as democracy, human rights, the functioning of political institutions, cultural and historical heritage, etc. To achieve integral human development, it is crucial that positive civic attitudes and values be developed and that active participation be promoted for learners – be it at the school level or in society at large.

2.3.3. Trajectories of Citizenship Education

Although citizenship, whatever its scope and limits, always has a territorial-based connotation, education processes should take account of the fact that citizens identify with different entities and dimensions, whether local, regional, national, European, international, or global. Four aspects should therefore be considered in developing specific trajectories for citizenship education: curriculum building, teacher education, support for teachers and teaching materials, and extra-curricular activities involving mobility and exchanges.

With regard to curriculum building, various dimensions of citizenship should be part of the overarching general aims of various levels and phases of education to stimulate a sense of belonging and commitment to societal building at different levels. Aspects that could be addressed in education and learning paths are: the rights and obligations of citizens; contemporary history and development

processes; the functioning of institutions; economic, political and social issues in cooperation; knowledge and promotion of socio-cultural diversity; learning about various cultures, arts, literatures, etc. From the curricular standpoint, citizenship education can be offered as a separate stand-alone compulsory or optional subject, or integrated into one or more other subjects (such as history, social studies, geography or philosophy), or as a cross-curricular educational theme, so that the principles of citizenship education might be present in all subjects of the curriculum. These different approaches are not mutually exclusive. The development of a multi-layered curriculum on integral human development may enhance the understanding of the continuous socio-cultural and political transformations of multicultural societies, being the new intercultural reality of citizenship-building. When it comes to teacher education, the various dimensions of citizenship education should be taken into account. This should not only be the case in initial teacher education but also in the provision of in-service teacher training.

Support for teachers and teaching materials should also be considered. Teacher support measures relevant to the different dimensions of citizenship education may exist in a wide variety of forms. They may be devised by the education authorities of a particular country, public research institutes and institutions for teacher education, associations and NGOs as well as by a variety of international organisations. They may involve materials or facilities intended directly for teachers, or information materials for the general public.

Activities in the broader school context are another important factor. Learning about various dimensions of citizenship means acquiring formal knowledge and developing awareness about societal, political or cultural issues. However, this learning process also requires, above all, that students are able to gain experience of a practical nature as in simulation games or various exchange programmes. International, European, national and regional education programmes and schemes exist for promoting citizenship building and awareness through intercultural encounters.

2.4. Intercultural Citizenship Education in World (Market) Societies

The specificity of intercultural education refers to learning processes that lead to a knowledge of other cultures and instil behaviour patterns of availability, openness, respect and dialogue for a constructive and convivial living together in and among societies. It concerns a rather complex type of education and learning. The primary objective of intercultural education should be the promotion of the capacity for constructive conviviality in a multiform cultural, ecological and societal context. It consists not only of the acceptance of and respect for diversity, but also the recognition of the place for a proper cultural identity. Such mutual learning is expressed at the cognitive and affective level of interaction.

The unifying perspective of intercultural education lies in the reconciliation between unity and diversity in the various situations of a multi-cultural and pluralistic world. Dialogue and mutual enrichment can be developed to manage cultural diversity and strengthen citizenship. The notion of solidarity may then open up to the concept of hospitality; the principle of equality may integrate with the recognition of diversity and finally lead to mutual responsibility. In short, education will need to play a key role in developing the ability to conduct authentic intercultural dialogue, which is an integral part of developing democratic culture. Henceforth, intercultural education accepts the paradigm of human rights as the universal point of departure, implying the importance of human rights education and consequently of education to democratic citizenship. We therefore propose a multi-dimensional approach to intercultural education. Such an education responds to the learning

objectives of reciprocity, complexity, interpersonal communication, conflict-prevention, conviviality of differences and value driven peace building.

Once we accept the idea that a multiplicity of identities living together within a global space does not contradict necessarily a community of shared values, steps have to be taken so that people become prepared to live such an experience positively. For in spite of the de facto changes that the process of globalisation has introduced to the emerging cultural paradigm, people are not always free of values and norms inherited from the past, and they are certainly not conditioned to think about their own culture in terms of future creativity. Intercultural citizenship education can then be defined as empowering and stimulating people to contribute to social cohesion and cultural enrichment with respect for diversity and on the basis of equality. This implies recognition of the cultural dimension of the citizen's identity in learning processes, recognition of the contribution of each culture to the society and a citizenship culture formed through an ongoing intercultural dialogue and the identification of shared public values in education. Intercultural citizenship education becomes a tool for living and acting together with a society with a multiplicity of identities, and is directed towards responsible citizenship building. In short, such an intercultural citizenship education requires the learning and teaching of intercultural competences.

Participation in multicultural societies, i.e. enjoying one's rights and obligations while interacting with other people to improve the society in which one lives, presupposes intercultural competences among the individuals involved.

Intercultural competences refer to "having adequate relevant knowledge about particular cultures, as well as general knowledge about the sorts of issues arising when members of different cultures interact, holding receptive attitudes that encourage establishing and maintaining contact with diverse others, as well as having the skills required to draw upon both knowledge and attitudes when interacting with others from different cultures".¹⁹

On the basis of this definition the core components of intercultural competence can then be broken down into values, attitudes, knowledge and understanding, and skills and behaviours.

- The values involved include: valuing cultural variability and diversity; valuing pluralism of perspectives and practices
- The following attitudes are also involved: respect for other cultures; the willingness to learn about other cultures; empathy; an open-mindedness toward people from other cultures; the willingness to suspend judgement; curiosity; risk-taking; flexibility; and the willingness to tolerate ambiguity while valuing cultural diversity.
- The knowledge and understanding that contribute to intercultural competence include: cultural self-awareness; communicative awareness; cultural awareness of the other; cultural-specific knowledge; especially knowledge of the perspectives, practices and products of particular cultural groups; general cultural knowledge, especially knowledge of the processes of cultural, societal and individual interactions, sociolinguistic awareness; and knowledge of the the cultural adaptation process.

¹⁹ UNESCO, *Intercultural Competences, Conceptual and Operational Framework*, Paris: Unesco, 2013, p. 16.

- The skills involved in intercultural competence include cognitive and behavioural skills such as: listening to people from other cultures; interacting with people from other cultures; adapting to other cultural environments; linguistic, sociolinguistic and discourse skills; mediating intercultural exchanges; discovering information about other cultures; interpreting other cultures and relating cultures to one another; empathy and multi-perspectivity; cognitive flexibility; and critically evaluating cultural perspectives, practices and products.
- Relevant behaviours include: behaving and communicating effectively and appropriately during intercultural encounters; i.e. flexibility in cultural and communicative behaviour; cooperating with individuals who have different cultural orientations, flexibility in communicative behaviour; and taking on an active participatory role in the social world.

In other words, intercultural competence refers to a set of values, attitudes, knowledge, understanding, skills and behaviours that are needed for: understanding and respecting people who are perceived to be culturally different from oneself; interacting and communicating effectively and appropriately with such people; and establishing positive and constructive relationships with such people.

Conclusion

In summary, a positive and constructive interaction between education and culture in a globalising (market) society will always shape the choices of individuals, their encounters, market behaviour and market integration at all levels. This should contribute to the building of sustainable and reasonable societies which will consequently become more and more diversified and intercultural. Education for intercultural realities will therefore develop over the long term, not so much because of increasing migration flows, but mainly because of the changing nature of contemporary societies, the emergence of new cultural challenges and responsible global management of diversity and change by a variety of actors involved.

Education for intercultural réalités impacts how one learns to live appropriately with others, and it does so within life in the school, the family and the community as well as on the broader level of society at large. Learning to live together in the broader society requires awareness of and respect for human rights and responsibilities at the local, national and global level. Furthermore, learning to live together as responsible citizens can help reduce tensions that arise due to ethnic or other divisions and due to social disparities which contribute to the instability or civil conflicts seen in many nations today.

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