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Role and Responsibilities of educational institutions
and strategies for intercultural citizenship education
in a globalising world

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“Role and Responsibilities of educational institutions and strategies for intercultural citizenship education in a globalising world”

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“Education is the most powerful weapon which you can use to change the world” (Nelson Mandela)

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 persons across the globe. Societies are growing in complexity and there is increased interconnection between and within societies and communities which might lead to social tensions and conflicts. We are searching for sustainable conviviality in confusing times. In today’s globalising world societies do no longer live in isolated territories or within closed boundaries This is the result not only of increased migration flows, but of modern technologies which transform communication systems and rebuild relationships. Education and the role of educational institutions are therefore of crucial importance to respond to the challenges of intercultural realities.

We have structured the paper into two main parts. The first part introduces the conceptual content of a human-centric approach to education as to its challenges, fundamentals and consequences. The second and main part of the paper focusses on the specific role of education for intercultural realities in a globalising world. Point of departure is the right to education, as guaranteed by Art. 26 of the Universal Declaration of Human Rights. In a second section the objectives and competences of education for integral human

development are explained while the third section offers some reflections on the concept, objectives, trajectories and practices of responsible citizenship education. The final section deals with the need for intercultural citizenship education in globalising societies as to objectives, competences and strategies of educational institutions. In the conclusion we propose some conceptual guidelines and policy suggestions for true intercultural citizenship education.

I. A Human-centric Approach to Education

1. Global challenges and threats

Major overlapping trends of the changing international setting refer to the emergence of a multilateral and multipolar world. These developments have an important impact on the changing nature and content of international relations. The global trends and threats should be understood within the current framework of interlocking crises and radical transformation of societies. They cover various sectors and dimensions of society and challenge the place, role, content and future of interstate relations, in particular they also shape educational systems, institutions and strategies.

- Globalised economics and politics: The present global economic and social challenges linked to a seemingly irreversible globalisation process threatens livelihoods, socio-economic models and interpersonal relations across the world. It undermines both internal and external solidarity as states and communities struggle to protect themselves for the sake of internal and external security. Social inequalities widen between and within states, as exclusive market-driven economic solutions become so devastating as to threaten the social well-being of entire generations. In this way the global economic and political challenges have become a social and societal crisis of paradigmatic dimension.

- The emergence of global threats such as underdevelopment, demography, environment, climate change and terrorism are dominating the international agenda. The

widening gap between developed and underdeveloped countries strengthens the economic and social disequilibrium through the world. Although the growing awareness for environmental protection and global warming-up have been manifest in international negotiations for quite some time, only very recently this was concretised in the Treaty of Paris (2016). Moreover, the recent terrorist attacks in Paris and Brussels have brought risks and insecurity to the heart of Europe and shaken European values with dramatic consequences. Also the refugee crisis has global consequences for its management.

- Citizenship and sense of belonging: Governments of single states struggle to meet global challenges that far surpass their capacity for governance. People move across state borders, creating truly multicultural societies. Yet trust is not readily transferred from national to transnational bodies. Social scepticism has expanded beyond 'nationalist' groups and touches large numbers of citizens across the world. Frameworks of (intercultural) dialogues have become part of the formal and informal management of global affairs.

- Focus on rights and responsibilities: The defence and promotion of human rights lies at the heart of our sense of citizenship. By definition, authentic human rights (civil, political, social and economic) can never legitimately be set aside. Yet the existence of rights in no way assures the quality of political participation and often fails to recognise the intercultural realities and the demands of affiliation, communal loyalties and solidarity.

2. Basic fundamentals of intercultural education governance

The conceptual building blocks of a human-centric approach to intercultural education governance (Bekemans 2013) should be based on the universality and indivisibility of the human rights, the cosmopolitan perspective of multi-level education governance, and the importance of global public goods in relation to educational practices.

(a) The human rights paradigm (Bekemans 2015): The universality of human rights rests on the recognition of the equal importance and interdependence of civil, political, economic, social and cultural rights. Within the current globalisation debate this implies localising human rights as much as developing a common responsibility across borders of states. The human rights paradigm is conceived as a powerful and universal transcultural and transnational facilitator for human-centric governance in education. This recognition should favour a move from the (increasingly) conflicting stage of multiculturalist to the dialogic stage of inter-culturalism in globalising societies. Therefore, integral human development (Papisca 2008), focussing on the human being as its primary subject, is anchored to the paradigm of human rights.

(b) A cosmopolitan perspective (Archibugi 1995, 2009; Bekemans 2010) of educational governance: The globalising world is characterised by some asymmetry between the growing extra-territorial nature of abundant power and the continuing territoriality of the ways in which people live their everyday lives. This seemingly contradictory nature reveals new opportunities for institutional educational structures along with new forms of management of education and dialogue at various levels of the globalising educational landscape. Point of departure is the weakening of the spatial paradigm of territoriality and identity-building by globalisation forces. It implies the strengthening and building of educational institutions and strategies to collaborate with different actors against the global threats beyond national or disciplinary boundaries.

(c) Global public goods (Kaul 1999, 2003) and transnational education patterns: A global public goods approach recognises multiple locations of educational governance, multiple dimensions of integration, multiple modes of interaction and an increasing institutionalisation of educational processes. Such an approach contributes to a better analysis of global policy challenges to education and recommends appropriate educational

strategies for dealing with these challenges. New opportunities for enhanced networked education governance emerge among states, regions and civil society actors. The public goods perspective implies the recognition of a principle of responsible sovereignty that encompasses both the internal and the external dimensions of educational governance.

3. Consequences for educational institutions and strategies: rethinking citizenship

The international legal recognition of human rights obliges us to re-construct citizenship starting not from state institutions (traditional top-down citizenship), but from its original holder, the human being, with his/her inherent rights internationally recognised. This implies a bottom-up citizenship-building. (Papisca 2008). This has an important impact on the role and responsibilities of educational institutions and strategies.

A useful way of addressing this situation is to reconceptualise citizenship starting from below. That is from the roots of the political community up to the institutions of governance. Such a bottom-up view is even more urgent if we consider the conflicts in many territories (regions, cities, streets) where different ethnic, religious and cultural groups live, where social deterioration, xenophobia and discrimination are growing, and where migrant people of different cultures rightly advocate the same citizenship rights as nationals. Education at all levels should therefore provide the objectives and instruments for dealing with the threats of social deterioration across the globe.

Important in this perspective are also educational institutions and strategies beyond the mere state actor level. Today's passionate and creative reality of civil society organisations and social movements, and of local governments acting across and beyond state borders, demonstrate that civic and political roles are no longer limited to the intra-state space, but also developed in formal, informal and non-formal education patterns. This mobilisation is further being legitimised in a specific and innovative way by the UN Declaration (1999) "on

the right and responsibility of individuals, groups and organs of society to promote and protect universally recognised human rights and fundamental freedoms”.

The new concept of citizenship implies huge changes in legal systems at all education levels. The big challenge that lies ahead is for politics and education to help offer a hospitable learning environment, harmonise national legal systems with the international law of human rights, carry out proper national and international social policies, and foster the inclusion of all in the framework of a multi-level architecture of governance. A re-thinking of citizenship-building citizenship, together with a true intercultural dialogue aimed at democratic inclusion, can revitalise the public sphere in a perspective of multi-level and supranational governance (Bekemans 2012). That is why we plea for intercultural citizenship-building: recognition of the cultural dimension of the citizen’s identity with respect for the valuable contribution of each culture to the society: citizenship culture is built through an ongoing intercultural dialogue and identification of shared public values.

II. Education for Interculturalism in a Globalising World

1. The Right to Education

Education is a fundamental human right and important for the exercise of other human rights. It promotes individual freedom and empowerment and yields important development benefits. A varied and rich universal and international legal framework for the right to education has been emerging during the last decades.

In accordance with their founding instruments, the United Nations and UNESCO have been responsible for initiating most of the international agreements concerning education that have been adopted since the end of World War II. The right to education has been universally recognised in Article 26 of the Universal Declaration of Human Rights (1948): *“(1) everyone has the right to education: Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and*

professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.” (2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms.”... (3) Parents have a prior right to choose the kind of education that shall be given to their children.”

Virtually all international agreements concerning education adopted since 1948 have owed at least part of their contents to this Article. The agreements fall into two groups: those that deal with education along with several other fields, and those that essentially are confined to education. The former correspond broadly to the agreements adopted under the auspices of the UN, and the latter to those adopted under the auspices of UNESCO.

The three main UN treaties that contain provisions concerning education are the International Covenant on Economic, Social and Cultural Rights (1966), the Convention on the Elimination of all Forms of Discrimination against women (1979), and the Convention on the Rights of the Child (1989). The International Covenant on Economic, Social and Cultural Rights has a broad scope: Article 13 paragraph 1 clearly states that education *“shall be directed to the full development of the human personality and the sense of its dignity, and shall strengthen the respect for human rights and fundamental freedoms [and] that education shall enable all persons to participate effectively in a free society, promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups, and further the activities of the United Nations for the maintenance of peace.”* Henceforth, rights, respect and participation are bound firmly together. Education in this sense embraces personal formation, not merely the transmission of information, or professional training. It thus enhances social, cultural and economic development, active citizenship and fundamental moral values.

UNESCO has adopted several international and regional treaties, declaration and recommendations concerning education up to the Dakar Declaration on Education for all (2000). The impact of the global economic downturn on education systems if the right to education is not fully protected has been dramatically illustrated by UNESCO, in its “Education for all - Global Monitoring Report 2010. Reaching the marginalized”. The two other treaties focus on particular categories of persons deemed to be especially in need of support and protection, women (Art. 10) and children (Art. 28 and 29).

As to the European context we refer to Article 2 Protocol 1 of the Convention for the Protection of Human Rights and Fundamental Freedom (Rome, 1950). It says, “*that no person shall be denied the right to education. In the exercise of any functions which it assumes in relation to education and to teaching, The State shall respect the right of parents to ensure such education and teaching in conformity with their own religions and philosophical convictions*”. Moreover, Article 14 of the Charter of Fundamental Rights of the EU (2000) defines the right to education as follows: “*1. Everyone has the right to education and to have access to vocational and continuing training; 2. This right includes the possibility to receive free compulsory education; 3. The freedom to found educational establishments with due respect for democratic principles and the right of parents to ensure the education and teaching of their children in conformity with their religious, philosophical and pedagogical convictions shall be respected, in accordance with the national laws governing the exercise of such freedom and right.*”

As well as being a right in itself, the right to education is also an enabling right. If people have access to education they can develop the skills, capacity and confidence to secure other rights. Education gives people the ability to access information and to grow in knowledge. It supports people in developing the communication skills to demand these rights, the confidence to speak in a variety of fora, and the ability to negotiate with a wide

range of authorities and power holders. In other words, some preconditions are needed to make education a meaningful right.

Within this context, the late Katarina Tomasevski (2001), former UN Special Rapporteur on the Right to Education developed the concept of the 4 A's: education should be "available" (i.e. *education is free and government-funded and there is adequate infrastructure and trained teachers able to support education delivery*), "accessible" (i.e. *the system is non-discriminatory and "accessible" to all, and positive steps are taken to include the most marginalised*), "acceptable" (i.e. *the content of education is relevant, non-discriminatory and culturally appropriate, and of quality*) and adaptable (i.e. *education can evolve with the changing needs of society and contribute to challenging inequalities, such as gender discrimination, and it can be adapted locally to suit specific contexts*). Of course these conditions should be cherished, elaborated and strengthened by educational institutions, in respect of the key objectives of education.

A good example of this broadened focus is the three-year program iLEGEND (Intercultural Learning Exchange through Global Education, Networking and Dialogue) launched by the European Commission and the Council of Europe in July 2016 to promote equitable and inclusive education in the promotion of peaceful and inclusive societies. The project is coordinated by the North-South Centre of the Council of Europe. ILEGEND aims to integrate education for global development into school curricula so that students learn to understand the reality of an interconnected world and the challenges that people from other countries face economic, political and cultural. The activities are carried out in line with objective number 4 of the Sustainable Development Goals of the United Nations on access to inclusive education and quality. With a € 1.3m budget, iLegend will be financed 75% by the EU's Development Education and Awareness Raising programme (DEAR) and 25% by the Council of the Europe.

2. Role of Education in Human Integral Development: objectives and competences

Education plays a central role in the development of both human beings and modern societies as it enhances social, cultural and economic development, active citizenship and ethical values. Education is to build peace, foster dialogue and enhance understanding in order “*to build peace in the minds of men*” as enshrined in UNESCO’s Constitution (1945) and further developed in its various recommendations, declarations, resolutions and initiatives. To be educated is to learn and to be able to create, think, imagine and dream – all distinctive and decisive capacities of the human condition. This ideal is summarised in the Delors Report, “*Education for 21st Century. Learning: The Treasure Within*” (1996) which argues that the education process rests on four pillars: learn to know; learn to do; learn to be; learning to live together. The Report focuses on the relationship between education and the six subject areas of development, science, citizenship, culture, social cohesion, and work. Also the Arab Ministers of Education in the Doha Declaration of 2010 stressed that “*quality of education is the capacity of education systems to provide learners with the knowledge, skills, competencies and ethical and citizenship values which enable and qualify them to be active citizens*”.

In short, “*learning to live together*” is crucial for educational institutions because: 1) learning to live appropriately with others is important in our everyday lives – from life in the school, family and community to the special problems of young people; 2) learning to live together in the wider society requires awareness of and respect for human rights and the responsibilities of local, national and global citizenship; and 3) learning to live together as responsible citizens can help reduce tensions due to ethnic or other divisions and social disparities which contribute to instability, unrest or civil conflict seen in many nations today.

The current crisis of socialisation and value transmission has made the task of education difficult but vital for society building. The crucial role of education should therefore be reset within the dramatic acceleration in the speed of social change brought about by the process of globalisation. Reference can be made to the works of sociologists such as Zygmunt Baumann (1994, 2000, 2006), Ulrich Beck (2000) and Anthony Giddens (2007), reflecting about education in a liquid society, a risk society or a reflexive modernity.

Within these processes of transformation, we are being urged to rethink the meaning and place of education, as well as the uses and practices of teaching and learning. It also implies that education should benefit from the opportunities offered by new communication technologies and find answers to the dangers of commodification of human relations and of social deterioration.

In short, we perceive education as a dynamic process of learning that should create added value and form the person for his/her integral development by transmitting possibilities and opportunities with conviction, intuition and motivation. This also means to clarify its objectives and identify the appropriate competences.

Objectives

The first task of education is to form (young) people to become responsible citizens in societies that allow freedom and provide space to create, think, imagine, dream and enhance social, cultural and economic development. It should also provide them with information, knowledge, competences, skills and an open behaviour, in line with fundamental values such as peace and tolerance of diversity, as enshrined in the UNESCO Constitution (1945). Edgar Morin, the French sociologist, proposes four objectives in the transmission of knowledge and the activities of teaching (Morin 2000): - to form a well-developed mind (better than a too full mind); - to teach the human condition, - to educate to live (learning does not mean only the acquisition of knowledge, techniques

and productive modes, but also an interest in the relations with the other and with oneself) and - to learn the dignity of the citizen.

Education systems should therefore transmit and shape the value systems of the complex and multicultural the societies in which they are embedded. Education, at all levels from primary schools to institutions of lifelong learning, is facing the critical challenge of reflecting and guiding the manifest plurality present among societies/communities/cultures within a radically changing socio-cultural context. It has the task and responsibility to respond to the challenges of globality and complexity, cultural disintegration, the dispersion and fragmentation of knowledge and the unequal distribution of opportunities throughout societies. Education should therefore prepare people of different backgrounds and of varying talents for a life together in dialogue. The crucial role of education needs therefore to be reset within the dramatic acceleration of social change, taking into consideration both the opportunities offered by new means of communication and the dangers of commodifying human relations.

In short, it should not be forgotten that education is first and foremost a fundamental human right (Art 26, UDHR) and essential for the exercise of all other human rights. It promotes individual freedom and empowerment and yields important development benefits. Today, more than ever, it requires integration and interconnection of diverse learning sources and levels to answer to the societal challenges and problems of the globalising world, implying multi-level education governance.

Competences

The basic life competences are a combination of knowledge, skills and attitudes that serve personal fulfillment, social inclusion and citizenship-building (UNESCO, 2013). It includes cognitive (knowledge), functional (application of knowledge), personal (behaviour) and ethical (principles guiding behaviour) components. These include the traditional competences but also the more transversal ones such as learning to learn, social and civic competences, cultural awareness and expressions.

Various educational skills can be identified to become responsible and active citizens: civic-related skills for participating in society and influencing public policy; social skills for living, cooperating with others and peacefully resolving contrasts and conflicts; communication skills and finally intercultural skills for appreciating the worth of cultural differences, promoting solidarity, establishing intercultural dialogue and effectively countering xenophobia. (Eurydice 2012)

3. Education for Responsible Citizenship

1) A dynamic concept

If education has the priority task of transmitting knowledge and competences that gives scope and responsibility to the development of each person, some fundamental questions need to be addressed concerning citizenship education. These relate to (i) education of and for all; (ii) education of humanity: this involves cross-cutting the dichotomy between an “humanistic” education and a “professional” education; (iii) education for change: this deals with the meaning of creativity and the use of a critical mind; (iv) education to master a variety of languages; and finally (v) permanent education in the search of values: this implies surpassing the so-called contradiction between tradition and innovation. However, it is not sufficient to affirm the principle of the centrality of the person in the education processes and transmission of knowledge. The educator and the teacher have to act

within a given socio-cultural context. This requires an integration of a range of different learning sources and levels.

Therefore, the question remains high on the policy agenda as to what extent a common goods-based vision of education can survive in a context of economic globalisation, cultural relativism and social deterioration. The growing social inequality and poverty, the true understanding of internal and external solidarity, the respect for differences, as well as the non-accessibility of the benefits of globalisation, have to be tackled by various and differentiated forms of learning throughout the world. In short, the current situation requires an inspiring vision and a strategy that embodies such a vision. We believe this can only be done in a dialogues' framework through (formal, informal and non-formal) education to active citizenship.

The notion of responsible citizenship includes an awareness and knowledge of rights and duties. It is closely related to civic values such as democracy and human rights, equality, participation, partnership, social cohesion, social justice as well as the knowledge and exercise of rights and responsibilities. This goes beyond the legal status and judicial relationship between citizen and state because a citizen is a person who coexists in a society.

In this perspective, the link between citizenship and education is very close. Today's educational challenge is to strengthen citizenship building in societies and develop learning modes that respond to the citizens' need for information, knowledge, capacity and quality; in other words, to prepare and equip people for living adequately with the societal developments of today's world. This is the core of the pedagogical approach to citizenship. However, the teaching of citizenship is not sufficient; it is the learning of citizenship that is essential. This consists of the development of intercultural skills in context, by acquiring operating, social and communicative competences through practice, experience and

dialogue in formal and non-formal instruction. As a consequence, the concept of citizenship could (and should) be integrated into the educational process in a very integrated way with a horizontal focus from different perspectives.

Moreover, active and responsible citizenship is a lifelong process. Learning citizenship 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 setting of the family. Teaching people to learn to become active citizens implies giving them access to the capacities and skills they need to participate efficiently in economic, political and social life. This also means the knowledge of languages. In summary, the concept of citizenship education relates to educating (young) people to become responsible citizens, who are capable of contributing to the development and wellbeing of the society in which they live (Karen O'Shea 2003).

2) Objectives of responsible citizenship education

While its aims and content may be highly diversified, key objectives of responsible citizenship education in today's complex world should relate to (1) political and (multi)cultural literacy, (2) critical thinking and developing certain attitudes and values and (3) active participation (Bekemans 2013).

(1) The development of political and cultural literacy may involve: learning about social, political and civic institutions, as well as human rights; the study of the conditions under which people may live harmoniously together; teaching young people about national constitutions so that they are better prepared to exercise their rights and responsibilities; promoting the recognition of cultural and historical heritage; and promoting recognition of the cultural and linguistic diversity of society.

In this perspective, increased literacy should favour active communication and participation in democratic societies, finally leading to responsible citizenship building.

Moreover, the impact of globalisation on societies necessitates a growing awareness of the existence of different cultures, religions and political systems in order to develop respect for the otherness. In other words, the increased diversity of peoples within and between societies requires a re-conceptualisation of literacy towards a political and multicultural literacy, which might be a vehicle to mutual understanding and learning in multicultural societies. In summary, political and cultural literacy requires a life-long and a life-wide education.

(2) 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 to behave responsibly towards others; strengthening a spirit of solidarity; supporting values with due regard for differing social perspectives and points of view; learning to listen and resolve conflicts peacefully; learning to contribute to a safe environment; and developing more effective strategies for fighting racism and xenophobia.

(3) Finally, the active participation of youngsters may be promoted by: enabling them to become more involved in the community at large (at international, national, local and school levels); offering them practical experience of democracy at school; developing their capacity to engage with each other; and 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, the cultural and historical heritage, etc. It is also crucial for integral human development that positive civic attitudes

and values are developed and active participation be promoted – be it at school level or in society at large.

3) Conditions for citizenship education

The conditions for such an integral human development in education and learning can be summarised as follows: (1) The development, not only of an analytical mind and understanding, but also of a synthetic and creative capacity to applied learning in concrete training projects. There is the need for capacity and skills to confront and go beyond isolated subjects, disciplines and frontiers. This favours tolerance and avoids stereotypical behaviour and prejudices; (2) the formation of general and specific knowledge, particularly thinking and acting with respect for diversity and differences. This requires a knowledge acquisition with an open and critical spirit rooted in an historical perspective, but conscious of basic values; (3) Education to listening, tolerance, comprehension and respect for other cultures and peoples and education to responsibility. Therefore, knowledge of one's culture and language, of other cultures and languages is an important key for actual communication; (4) A pedagogy embedded in the regional and educational specificity: it implies territorial inclusiveness in order to create formal and informal spaces of learning; and (5) The development of programmes for learning to live together and developing life skills at the grass roots level, which stimulate participation, respect and dialogue.

In short, true citizens' dialogue from an education perspective can be summarized as follows:

- The knowledge society requires an in-depth development of lifelong learning benefitting from a variety of interconnecting learning resources of citizenship building. However, today's policies towards a learning society imply a more innovative capacity to (re)design (new) institutions of political, economic, social and educational governance which can respond properly to the challenges mentioned earlier.

- The learning society manifests fundamental structural trends towards an individualisation of risk and social exclusion while promoting social inclusion, personal fulfillment, and lifelong learning for employability and adaptability remains priority. Learning new skills should therefore be envisaged for citizenship as much as for employability.
- Consequently, the promotion of an education to responsible citizenship and multiple identities needs to be understood and realised in a wider societal context of the knowledge triangle. A more comprehensive, international and multi-perspective analysis of the interconnection between education and society through the dialogues' framework should be proposed for both economic and societal reasons to make societies more cohesive and responsible citizenship an instrument and a goal.

The role and responsibility of education in multi-cultural and complex societies should reinforce the overall substance and urgency of the search for adequate and concrete responses in the learning agenda (i.e. formal and non-formal education as well as informal learning), embracing diversity and dealing with education through and for change and responsible citizenship. (Bekemans 2012, Anna Lindh Foundation 2015).

4) Role and responsibilities of educational institutions and strategies

Recognising the definition, objectives and conditions of citizenship education, educational institutions should be conceived as shaping actors to equip students with skills, competences and tools to become responsible citizens in today's world. In particular, schools and universities have a crucial role in the formation and shaping of the society of tomorrow: educate young people for a sustainable employability and prepare them for critical citizenship. A foeter taks is to stimulate imagination and creativity to allow understanding, dialogue and mutual learning with and between people, regardless differences. This can be done by offering various learning spaces at introductory,

advanced and specialised level. Concretely, this implies a curriculum-building in content and method that introduces a balance of courses and practices which includes human sciences, area studies, social and civic engagement.

Educational institutions and strategies need to prepare, educate and train people to a continuous border-crossing in an open dialogues' framework, recognising principles and expectations in a contextualised but diversified education space. The educational and cultural dimension of the citizens' dialogue should therefore be prioritised. There are numerous educational networks in the international system which may serve as partners, multipliers and bridge builders for outreaching to citizens.

4. Intercultural Citizenship Education in Globalising Societies

To live peacefully together in a diversified world therefore requires intercultural citizenship education. The Council of Europe provides in its Charter on Education for Democratic Citizenship and Human Rights Education (2010) a clear definition:

- "Education for democratic citizenship" means education, training, awareness-raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and behaviour, to empower them to exercise and defend their democratic rights and responsibilities in society, to value diversity and to play an active part in democratic life, with a view to the promotion and protection of democracy and the rule of law;
- "Human rights education" means education, training, awareness raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and behaviour, to empower learners to contribute to the building and defence of a universal culture

of human rights in society, with a view to the promotion and protection of human rights and fundamental freedoms.

The Intercultural Citizenship Handbook published by the Anna Lindh Euro-Mediterranean Foundation for the Dialogue between Cultures (ALF 2015) is an excellent example of such a broad educational approach. It is a resource tool that covers both theoretical and practical aspects of intercultural citizenship learning, including practical case-studies from across the Mediterranean region. It is a tool to support learning with young people focused on the knowledge and skills to play an active role in civic life at the local and international level.

1) Objectives

The first and priority objective of intercultural citizenship education can 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.”* (ALF 2015)

The specificity of intercultural education refers to learning processes which lead to a knowledge of other cultures and install behaviour patterns of availability, openness and dialogue. It concerns a rather complex type of knowledge, not always easy to apply in today's world. The primary objective of intercultural education should therefore be the promotion of the capacity of constructive conviviality in a multi-form cultural and social context, valorising the cultural dimension of active citizenship. This consists not only of the acceptance and respect of diversity, but also the recognition of the place of the proper cultural identity in the perspective of mutual learning. The challenge of such an education to comprehension can be expressed at two levels: the cognitive level of knowledge and information on the world and the others, and the affective level of the attention to the narrative, relation and interaction.

The unifying perspective of intercultural education lies in the reconciliation between unity and diversity in various multi-cultural and plural situations. Out of tolerance and respect dialogue and mutual enrichment can be developed to manage cultural diversity and strengthen citizenship (Bekemans 2013). The notion of solidarity may then be expanded to the concept of hospitality; the principle of equality may embrace the recognition of diversity and finally lead to mutual responsibility. In short, educational institutions and strategies will need to play a key role in developing the ability to favour authentic intercultural dialogue, being an integral part of integral human development and democratic culture.

Intercultural citizenship education accepts the paradigm of human rights as its point of departure, implying the importance of human rights education and consequently of education to democratic citizenship. Therefore a multi-dimensional approach to intercultural education in the current globalising reality should respond to a multiplicity of objectives: (1) Education to reciprocity: it implies a promotion of an attitude to life together, to collaborate with others and to affirm the value of each individual and all persons who make up society; (2) Education to complexity: it signifies a learning beyond particularities to be able to live in various educational spaces (schools, universities, families, etc.) between universality and cultural plurality amidst ongoing change; (3) Education to a correct and respectful interpersonal communication, verbal and non-verbal; (4) Education to conflict-prevention: it means to teach conflict management in a civilised way; (5) Education to the conviviality of differences: it implies the promotion of initiatives with respect of differences and common denominators; this means that respect for diversity and intercultural dialogue are conceived as vehicles for conviviality in multicultural societies, on the condition that intercultural learning is practice oriented and rooted in a territorial context; (6) Education for active participation: it implies the development of skills allowing the individual to play an active role for the solution of problems and participate to

the decision-making process within society; (7) Education for intercultural competences: it implies the development of the ability to communicate effectively and appropriately in intercultural situations based on one's own intercultural knowledge, skills and attitudes; and (8) Education to peace: it consists of a more global education to values constitutive for peace building and living together peacefully.

2) Intercultural Competences

Participation in multicultural societies, enjoying one's rights and obligations and interacting with other people to improve the society in which one lives, presupposes the acquisition of intercultural competences by the individuals involved, including those embedded in the everyday practices of communities. These competences are an integral part of the "learning to live together". They are abilities to effectively and appropriately interact in complex environments marked by growing diversity of peoples, cultures and lifestyles (Fantini & Tirmizi 2006).

It implies that the scope of intercultural competences goes beyond formal education and school learning. The Council of Europe's White Paper on Intercultural Dialogue "*Living together as equals in dignity*" (2008) defined learning and teaching intercultural competences as: "*Complementary tools should be developed to encourage students to exercise independent critical faculties including to reflect critically on their own responses and attitudes to experiences of other cultures*". They refer to having adequate relevant knowledge about particular cultures, as well as general knowledge about various issues arising when members of different cultures interact.

Within this framework the UNESCO World Report *Investing in Cultural Diversity and Intercultural Dialogue* (2009) introduced the term of cultural literacy, i.e. a fundamental resource for benefitting from multiple learning places (ranging from family and tradition to

the media and informal groups and activities) and an indispensable tool for transcending clashes of ignorance. Furthermore, the Intersectoral Platform for a Culture of Peace and Non-Violence of UNESCO published in 2013 a very useful conceptual and operational framework for addressing these intercultural competences. It was argued that intercultural competences empower participating groups and individuals and enable them to interact with cultural others with a view to bridging differences, defusing conflicts and setting the foundations of peaceful conviviality.

3) Strategies for intercultural citizenship education

As a consequence of the above mentioned objectives and competences, strategies and policies can be launched and conducted by educational institutions to implement specific attitudes, skills, knowledge and behaviour in intercultural citizenship education (Bekemans 2013) with a view to improving pedagogical approaches to intercultural relations:

- Attitudes relevant to intercultural competences include respect for other cultures, willingness to learn about other cultures, empathy, open-mindedness to people from other cultures, willingness to suspend judgement, curiosity, risk-taking, flexibility and willingness to tolerate ambiguity, valuing cultural diversity, etc.
- Skills: intercultural competences can be divided into separate skills: "savoirs" (knowledge of culture), "savoir comprendre" (skills of interpreting/relating), "savoir apprendre" (skills of discovery/interaction), "savoir être" (attitudes of curiosity/openness). Skills most directly relevant to an understanding of intercultural competences include: (i) skills to listening to people from other cultures; (ii), skills of interacting with people from other cultures; (iii) skills of adapting to other cultural environments; (iv) linguistic, sociolinguistic and discourse skills; (v) skills in mediating intercultural exchanges; (vi) skills in discovering information about other

cultures; (vii) skills of interpreting other cultures and relating cultures to one another; (viii) empathy, multiperspectivity; cognitive flexibility; and (ix) skills in critically evaluating cultural perspectives, practices and products.

A good practice is suggested by UNESCO's 2012 EFA Global Monitoring Report "*Youth and Skills: Putting education to work*". It proposes three sets of skills: foundational skills, referring to the most elemental, including literacy and numeracy; transferable skills, which include the ability to solve problems, communicate ideas and information effectively, be creative, show leadership and conscientiousness and demonstrate entrepreneurial capabilities; and technical and vocational skills, referring to the specific technical know-how required in different settings.

- Knowledge: types of relevant knowledge include: cultural self-awareness, communicative awareness, cultural other awareness, cultural-specific knowledge, especially knowledge of the perspectives, practices and products of particular cultural groups, cultural-general knowledge, specific knowledge of processes of cultural, societal and individual interaction, socio-linguistic awareness, the cultural adaptation process.
- Behaviour: behaving and communicating effectively and appropriately during intercultural encounters; flexibility in cultural behaviour; flexibility in communicative behaviour; and having an action orientation.

The strategies of the International Association for Intercultural Education (AIE) are oriented towards the realisation of these objectives, condition on an effective international cooperation between various educational stakeholders. Following proposed trajectories can help educational institutions to deal with intercultural citizenship education:

- To examine the implications of the societal contexts of education and the relationship between society, nation state and the international contexts and the situation of individuals, groups and minorities within them;
- To contribute to the development and implementation of intercultural education and issues of education in multicultural societies;
- To promote the exchange of information, knowledge and materials about all relevant issues concerning education in multicultural societies amongst teachers, teacher trainers, and professionals working in curriculum development, research and educational policy.
- To initiate, react and respond to activities in the field of education of international and national organisations.

Conclusion

This paper adopted a human-centric approach to education, analysed the right and role of education in society and assessed the major characteristics of intercultural citizenship education with a focus on the role and responsibilities of educational institutions and strategies in dealing with current globalising realities. In the conclusion we briefly propose some conceptual guidelines and policy suggestions.

1. Conceptual guidelines

The following conceptual guidelines for true intercultural citizenship education should be considered within a context of mounting challenges: - the valorisation of the educational and cultural dimension of citizenship building is crucial to find answers for a morally robust engagement of the citizen in society at all governance levels; - the promotion of an education to responsible citizenship and multiple identities needs to be understood and carried out in a wider societal context of the knowledge triangle; - a more comprehensive,

international and multi-perspective analysis of the interconnection between education and society will make societies more cohesive and sustainable; - education at various formal, informal and non-formal levels of learning fosters a culture of peace, understanding and dialogue which should lead to active and responsible citizenship, rooted in a value-driven and citizen-centric future; - promotion of the internal and external dimension of a social market economy should be a priority in education governance and learning practice; - and finally the remaking of educational institutions as formal and informal learning places/spaces par excellence. These guidelines may also provide answers to the growing social problems in our globalising societies.

2. Policy suggestions

The knowledge society requires an in-depth development of lifelong learning benefitting from a variety of interconnecting learning resources of citizenship building. However, today's intercultural challenges towards a learning society imply a more innovative capacity to (re)design (new) institutions of political, economic, social and educational governance which can respond properly to the realities of the multi-faceted process of globalisation. It implies raising investment in different people and differentiated knowledge and broadening opportunities for innovative, more flexible forms of learning, respecting multiple identities within various meeting places. The policy consequence is that education institutions should accept lifelong learning as their collective responsibility, but that governments should invest in training teachers and trainers for all stages of learning, in informal, non-formal as well as in formal education and that the lifelong learning agenda for active citizenship should be deepened and widened.

When referring to citizenship education, it seems therefore necessary to broaden the term 'citizenship' beyond its mere legal connotation and adopt a more comprehensive approach. Citizenship education has to be conceived as embracing all members of a given

society, regardless of their nationality, sex, or racial, social or educational background. Responsible citizenship is therefore to be seen as a universal concept of giving children and young people the knowledge, values and skills they require to participate in society and contribute to their own and society's wellbeing.

In order to respond to these contextual and societal developments, the following broad guidelines of policy-oriented education activities are suggested:

- Promote places of intercultural learning through international exchange programmes;
- Introduce innovative learning methods and tools at various educational levels;
- Develop a multi-layered curriculum on integral human development. This may enhance the understanding of the new reality of citizenship and the continuous socio-cultural and political transformations of multicultural societies;
- Launch creative incentives to learn active and responsible citizenship. Formal, non-formal and informal learning, in an interdisciplinary perspective, are all needed to preserve and enrich the political, cultural and economic heritage of communities;
- Launch an integrated strategy to foster education in human rights and responsibilities. Strengthened international cooperation in the education field could be based on work done by the United Nations, the Council of Europe, and UNESCO, especially in relation to two key international instruments: the UN Declaration on Human Rights Education and Training (2011) and the Council of Europe's European Charter on Education to Democratic Citizenship and Human Rights Education (2010).

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