The Roles and Responsibilities of Educational Institutions and Strategies for Intercultural Citizenship Education in a Globalising World

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Executive Summary

The various economic, political, social, and cultural challenges in the era of globalisation have had 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 no longer live in isolated territories or within closed boundaries. This is the result not only of increased migration flows, but of modern technologies that transform communication systems and rebuild relationships. Education and the role of educational institutions are therefore of crucial importance to respond to the challenges of these intercultural realities.

The paper is structured in two 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 explores the role of education for intercultural realities in a globalising world. The point of departure in this second part is the right to education, as guaranteed by Article 26 of the Universal Declaration of Human Rights. The next section explains the objectives and competences of education for integral human development. In the third section, some reflections are offered 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 with regard to the objectives, competences, and strategies of educational institutions. In the conclusion I propose some conceptual guidelines and policy suggestions for true intercultural citizenship education.

1 The views and opinions expressed in this publication are those of the original author(s) and do not necessarily represent or reflect the views and opinions of the Dialogue of Civilizations Research Institute, its co-founders, or its staff members.
Policy Recommendations:

- Develop lifelong learning trajectories, through a variety of interconnecting learning resources, educational institutions, and dialogue frameworks;
- Raise investment in human resources and differentiated knowledge, in particular by investing in training teachers and trainers for all stages of intercultural learning and by introducing innovative and flexible intercultural pedagogy;
- Promote meeting places of intercultural understanding, dialogue, and mutual learning through international exchange programmes, in particular for young people;
- Elaborate and develop multi-layered curricula on integral human development to enhance understanding of the new realities of citizenship-building in the rapidly changing international context;
- Launch creative incentives to learn active and responsible citizenship and apply it accordingly in concrete local projects;
- Favour an integrated strategy to foster intercultural competences in culturally diverse democratic societies.

**Keywords:** education; citizenship; globalisation; competences; governance; dialogue, intercultural dialogue; learning society
‘Education is the most powerful weapon which you can use to change the world’.

– Nelson Mandela

1. A Human-centric Approach to Education

1.1. Global Challenges and Threats

The 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. These global trends and threats should be understood within the current framework of interlocking crises and radical transformations 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.

The first of these trends is globalised economics and politics. The present global economic and social challenges linked to a seemingly irreversible globalisation process threaten livelihoods, socio-economic models, and interpersonal relations across the world. They undermine 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 global economic and political challenges have become a social and societal crisis of paradigmatic dimensions.

The emergence of global threats – such as underdevelopment, demographic issues, environmental issues, climate change, and terrorism – are also dominating the international agenda. The widening gap between developed and underdeveloped countries strengthens economic and social disequilibrium throughout the world. Although
the growing awareness of global warming and the need for environmental protection has been manifest in international negotiations for quite some time, only very recently was this 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. Management of the refugee crisis also presents global challenges and consequences.

Another challenge concerns citizenship and a sense of belonging. The 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 touched large numbers of citizens across the world. Frameworks of (intercultural) dialogues have become part of both the formal and informal management of global affairs.

Finally, there is the 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 intercultural realities and the demands of affiliation, communal loyalties, and solidarity.

1.2. Basic Fundamentals of Intercultural Educational Governance

The conceptual building blocks of a human-centric approach to intercultural education governance (Bekemans, 2013a) should be based on the universality and indivisibility of human rights, the cosmopolitan perspective of multi-level educational governance, and the importance of global public goods in relation to educational practices.
According to the human rights paradigm (Bekemans, 2015b), 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 state borders. 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 multiculturalism to the dialogic stage of inter-culturalism in globalising societies. Therefore, integral human development (Papisca, 2008), focusing on the human being as its primary subject, is anchored to the paradigm of human rights.

In a cosmopolitan perspective on educational governance (Archibugi, 1995, 2009; Bekemans, 2010), 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 seeming contradiction 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. The point of departure is the weakening of the spatial paradigm of territoriality and identity-building by the forces of globalisation. It implies the strengthening and building of educational institutions and strategies to collaborate with different actors against global threats beyond national or disciplinary boundaries.

A global public goods approach (Kaul, 1999, 2003) to transnational education 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 educational
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.

1.3. 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 the original holder of rights, the human being, with their inherent rights internationally recognised. This implies a bottom-up citizenship-building (Papisca, 2008), which has an important impact on the roles 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 for the same citizenship rights as nationals. Education at all levels should therefore provide the objectives and instruments for dealing with the threat of social deterioration across the globe.

Also important in this perspective are 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 demonstrates 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 legitimised in a specific and innovative way by the UN Declaration ‘on the right and responsibility of individuals, groups and organs of society to
promote and protect universally recognised human rights and fundamental freedoms’ (1999).

This 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, together with a true intercultural dialogue aimed at democratic inclusion, can revitalise the public sphere in the perspective of multi-level and supranational governance (Bekemans, 2012a). That is why I plead for intercultural citizenship-building: recognition of the cultural dimension of the citizen’s identity, with respect for the valuable contribution of each culture to society. Citizenship culture is built through an ongoing intercultural dialogue and identification of shared public values.

2. Education for Interculturalism in a Globalising World

2.1. 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 in recent 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:
(1) [E]veryone 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. (1948)

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’ (1966). 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, declarations, and recommendations concerning education, culminating in the Dakar Declaration on
Education for All (2000). The impact of the global economic downturn on education systems when 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 mentioned above focus on particular categories of persons deemed to be especially in need of support and protection: women (Article 10) and children (Articles 28 and 29).

As for 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 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.

(2000)

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 four 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, culturally appropriate, and of high quality), and adaptable (i.e., education can evolve with the changing needs of society and contribute to challenging inequalities, such as gender discrimination, and can be adapted locally to suit specific contexts). Of course these conditions should be cherished, elaborated, and strengthened by educational institutions, with respect to the key objectives of education.

A good example of this broadened focus is the three-year program iLEGEN (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. iLEGEN aims to integrate education for global development into school curricula so that students learn to understand the reality of an interconnected world and the economic, political, and cultural challenges that people from other countries face. The activities are carried out in line with objective number four of the Sustainable Development Goals of the United Nations on access to inclusive and quality education. With a budget of €1.3m, 75% of iLegend’s funding will be provided by the EU’s Development Education and Awareness Raising programme (DEAR), and the remaining 25% will be provided by the Council of the Europe.
2.2. The 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. The purpose of 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 of the International Commission on Education for the Twenty-first Century, Learning: The Treasure Within (1996), which argues that the education process rests on four pillars: learning to know, learning to do, learning to be, and 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. The Arab Ministers of Education in the Doha Declaration of 2010 also stressed that ‘quality of education is the capacity of educational 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 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, as 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 processes 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), who reflect on 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. This 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 social deterioration. In short, we perceive education as a dynamic process of learning that should create added value and form the person for their integral development by transmitting possibilities and opportunities with conviction, intuition, and motivation. This also means clarifying its objectives and identifying the appropriate competences.

2.2.1. 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, and dream, as well as to enhance social, cultural, and economic development. It should also provide them with information, knowledge, competences, skills, and openness of perspectives 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 (2000): 1) to form a well-developed mind (as opposed to an overfull mind); 2) to teach the human condition; 3) 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 4) to learn the dignity of the citizen.

Educational systems should therefore transmit and shape the value systems of the complex and multicultural 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, and 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 varying talents for a life together in dialogue. The crucial role of education therefore needs 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 (Article 26, UDHR) and is 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 the integration and interconnection of diverse learning sources and levels to answer the societal challenges and problems of the globalising world, implying multi-level educational governance.

2.2.2. Competences
The basic life competences are a combination of knowledge, skills, and attitudes that serve personal fulfilment, 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 as essential to becoming 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

3.1. A Dynamic Concept

If education has the priority task of transmitting knowledge and competences that give scope and responsibility to the development of each person, some fundamental questions need to be addressed concerning citizenship education. These relate to (1) education of and for all; (2) education for humanity, which involves cross-cutting the dichotomy between a ‘humanistic’ education and a ‘professional’ education; (3) education for change, which deals with the meaning of creativity and the use of a critical mind; (4) education to master a variety of languages; and finally (5) permanent education in the search for values, which 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 education processes and the transmission of knowledge; the educator and the teacher have to act
within a given socio-cultural context. This requires the integration of a range of different learning sources and levels.

Therefore, the question of the extent to which a common goods-based vision of education can survive in a context of economic globalisation, cultural relativism, and social deterioration remains high on the policy agenda. Growing social inequality and poverty, true understanding of internal and external solidarity, and respect for differences, as well as the inaccessibility 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 for 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, and social justice, as well as the knowledge and exercise of rights and responsibilities. This goes beyond legal status and the judicial relationship between citizen and state, because a citizen is a person who coexists in a society.

From 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 incorporated 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, informal, and non-formal 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 well-being of the society in which they live (Karen O’Shea, 2003).

3.2. Objectives of Responsible Citizenship Education

While its aims and content may be highly diversified, the 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, 2013a).

3.2.1. Political and (Multi)cultural Literacy

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 the recognition of the cultural and linguistic diversity of society. From 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, life-wide education.

3.2.2. Critical Thinking and Developing Certain Attitudes and Values

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.

3.2.3. Active Participation

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 (multi)cultural literacy in issues such as democracy, human rights, the functioning of political institutions, cultural and historical heritage, etc. It is also crucial for integral human development that positive civic attitudes and values are developed and active participation is promoted – be it at the school level or in society at large.

3.3. Conditions for Citizenship Education

The conditions for such an integral human development in education and learning can be summarised as follows: The first condition is the development, not only of an analytical mind and understanding, but also of a synthetic and creative capacity for applied learning in concrete training projects. One needs the capacity and the skills to confront and go beyond isolated subjects, disciplines, and frontiers. This favours tolerance and avoids stereotypical behaviour and prejudices. The second is the formation of general and specific knowledge, particularly thinking and acting with respect for diversity and differences. This requires knowledge acquisition with an open and critical spirit, rooted in an historical perspective, but conscious of basic values. The third condition is education for listening, tolerance, comprehension, and respect for other cultures and peoples and education for responsibility. Therefore, knowledge of one’s own culture and language as well as of other cultures and languages is an important key for actual communication. The fourth is pedagogy embedded in regional and educational specificity; this implies territorial inclusiveness in order to create formal and informal spaces of learning. Fifth and finally, there is the condition of the development of programmes for learning to live together and developing life skills at the grassroots level, which stimulate participation, respect, and dialogue.
In short, true citizens’ dialogue from an educational perspective can be summarised as follows:

- The knowledge society requires in-depth development of lifelong learning, benefitting from a variety of interconnecting learning resources for 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 fulfilment, and lifelong learning for employability and adaptability remains a priority. Learning new skills should therefore be envisaged for citizenship as much as for employability.

- Consequently, the promotion of education for responsible citizenship and multiple identities needs to be understood and realised in the wider societal context of the knowledge triangle, which refers to the interaction between research, education, and innovation, seen as key drivers of a knowledge-based society. A more comprehensive, international, and multi-perspectival analysis of the interconnection between education and society through a dialogues framework should be proposed for both economic and societal reasons, to make societies more cohesive and to make responsible citizenship both 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, 2012c; Anna Lindh Foundation, 2015).

3.4. The Roles 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: to educate young people for sustainable employability and to prepare them for critical citizenship. A further task is to stimulate imagination and creativity to allow understanding, dialogue, and mutual learning with and between people, regardless of differences. This can be done by offering various learning spaces at introductory, advanced, and specialised levels. Concretely, this implies curriculum-building in content and method that introduces a balance of courses and practices, which includes human sciences, area studies, and social and civic engagement.

Educational institutions and strategies need to prepare, educate, and train people for continuous border-crossing in an open dialogues framework, recognising principles and expectations in a contextualised but diversified educational space. The educational and cultural dimension of the citizens’ dialogue should therefore be prioritised. There are numerous educational networks in the European and international system that may serve as partners, multipliers, and bridge-builders for outreach to citizens such as the Erasmus Student Network, the Jean Monnet Programme of the European Union, the European Community Studies Association (ECSA-World), the Association of History Educators (EUROCLIO), Europahuis “Rycvkevelde” (a non-profit organisation promoting European citizenship), the Anna Lindh Euro-Mediterranean Foundation for the Dialogue between Cultures, etc.

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 a clear definition in its Charter on Education for Democratic Citizenship and Human Rights Education:
‘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; ‘[h]uman 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. (2010)

The Intercultural Citizenship Handbook published by the Anna Lindh Euro-Mediterranean Foundation for the Dialogue Between Cultures (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 they need to play an active role in civic life at the local and international levels.

4.1. 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’ (Anna Lindh Foundation, 2015). The specificity of intercultural education refers to learning processes that lead to knowledge of other cultures and instil behaviour patterns of availability, openness, and dialogue. It concerns a rather complex type of knowledge, which is not always easy to apply in today’s world. The primary objective of intercultural education should therefore be the promotion of the capacity for constructive conviviality in a multi-form cultural and social context, valorising the cultural dimension of active citizenship. This consists not only of acceptance of and respect for diversity, but also recognition of the proper place of cultural
identity in the perspective of mutual learning. The challenge of such an education for comprehension can be expressed at two levels: the cognitive level of knowledge and information on the world and on others, and the affective level of attention to 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, 2013a). 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 as an integral part of 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 for democratic citizenship. Therefore a multi-dimensional approach to intercultural education in the current globalising reality should respond to a multiplicity of objectives: (1) education for reciprocity, which implies the promotion of an attitude towards life together, to collaborate with others and to affirm the value of each individual and all persons who make up society; (2) education for complexity, which signifies 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 for correct and respectful interpersonal communication, both verbal and non-verbal; (4) education for conflict prevention, which means teaching conflict management in a civilised way; (5) education for the conviviality of differences, which implies the promotion of initiatives with respect for both differences and common
denominators, which in turn 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, which implies the development of skills allowing the individual to play an active role in the solution of problems and to participate in the decision-making processes within society; (7) education for intercultural competences, which 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 for peace, which consists of a more global education in values constitutive for peace-building and living together peacefully.

4.2. 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 ‘learning to live together’. They include abilities to effectively and appropriately interact in complex environments marked by growing diversity of peoples, cultures, and lifestyles (Fantini and Tirmizi, 2006). This 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 follows: ‘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’. The paper refers 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 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 at 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. In March 2016 the Council of Europe published a new conceptual model of the competences which citizens require to participate in democratic culture and live peacefully together with others in culturally diverse societies.

### 4.3. 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 openness of perspective in intercultural citizenship education with a view to improving pedagogical approaches to intercultural relations (Bekemans, 2013a). 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 relevant to intercultural competences can be divided into separate skills: *savoirs* (knowledge of culture), *savoir comprendre* (skills of interpreting/relating), *savoir apprendre* (skills of discovery/interaction), and *savoir être* (attitudes of curiosity/openness). The skills most directly relevant to an understanding of intercultural competences include: (1) skills in
listening to people from other cultures; (2) skills in interacting with people from other cultures; (3) skills in adapting to other cultural environments; (4) linguistic, sociolinguistic, and discourse skills; (5) skills in mediating intercultural exchanges; (6) skills in discovering information about other cultures; (7) skills in interpreting other cultures and relating cultures to one another; (8) empathy, multiperspectivity, and cognitive flexibility; and (9) skills in critically evaluating cultural perspectives, practices, and products.

A good practice of skills-based intercultural competences 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.

The types of knowledge of relevant for intercultural competences 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; and the cultural adaptation process. Openness of perspective as an intercultural competence involves 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, conditioned on effective international cooperation between various educational stakeholders. Following the 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-states, and international contexts and the situations 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 by international and national organisations.

5. Conclusion

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

5.1. 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 the morally robust engagement of the citizen in society at all governance levels; the promotion of education for responsible citizenship and multiple identities needs to be understood and carried out in the wider societal context of the knowledge triangle; a more comprehensive, international, and multi-
perspectival analysis of the interconnections 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 dimensions of a social market economy should be a priority in educational governance and learning practice; and finally, the remaking of educational institutions as formal and informal learning places/spaces \textit{par excellence}. These guidelines may also provide answers to the growing social problems in our globalising societies.

5.2. Policy Suggestions

A knowledge society requires the in-depth development of lifelong learning, benefitting from a variety of interconnecting learning resources for citizenship-building. However, today’s intercultural challenges to a learning society imply the need for 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 consequence for policy is that educational 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 and 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 therefore seems 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 or sex or their racial, social, or educational background. Responsible citizenship is therefore to be seen as a universal concept, giving children and young people the knowledge, values, and skills they require to participate in society and contribute to their own and society’s well-being.

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

- 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 to enhance understanding of the new realities of citizenship and the continuous socio-cultural and political transformations of multicultural societies;
- launch creative incentives to learn active and responsible citizenship, since formal, non-formal, and informal learning in an interdisciplinary perspective are all necessary to preserve and enrich the political, cultural, and economic heritage of communities;
- launch an integrated strategy to foster education in human rights and responsibilities.

Responding to the challenges of intercultural realities and complexities within the globalising world requires a strengthened international cooperation between learning resources, educational institutions and dialogue frameworks. This 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).
The search for appropriate answers, however, needs to be rooted in an enlarging and mobilising vision of global intercultural citizenship-building towards a workable and forward-looking reality amidst a radically changing and confusing world. The role of education is fundamental to this vision. Only through integral human development in education and learning processes can a true citizens’ dialogue develop. Further applied research is therefore needed to explore and develop concrete educational trajectories of intercultural citizenship-building at all levels.

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