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**Master's degree in
Human Rights and Multi-level Governance**



FORMING RESPONSIBLE CITIZENS IN THE
EURO-MEDITERRANEAN REGION

EMPOWERING YOUTH AS AGENTS FOR
SUSTAINABLE HUMAN DEVELOPMENT

Supervisor: Prof. LÉONCE BEKEMANS

Candidate: ELISABETTA MANZI

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“Education is a human right with immense power to transform. On its foundation rest the cornerstones of freedom, democracy, and sustainable human development.”

Kofi Annan

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Abstract

Accessing and obtaining a value-based quality education is the foundation for youth to become agents for sustainable development. Building on Amartya Sen's capabilities approach as a basis for human-centred education policies, the MA thesis endeavours in an investigation on the role of citizenship education with respect to sustainable human development. The analysis and assessment of ideaborn's "Forming Responsible Citizens" (FRC) experience in Tunisia highlight that citizenship education can be valuable as an instrument in itself as well as a methodology and behaviour applied to education in general, provided that it is anchored in a democratic educational ecosystem that is conducive of sustainable human development.

The dissertation is divided into two parts. Part I aims at proposing a theoretical framework and a possible policy approach on which to model the provision of formal education. Chapter 1 will frame education as a global public good, while Chapter 2 will provide an overview of the international and regional legal framework on education. Chapter 3 will present the capability approach to education as the preferred normative framework, which leverages the strengths of the human capital and human rights discourses. Chapter 4 will then touch upon Global Citizenship Education (GCED) and look at global and regional initiatives on education and development. Chapter 5 will finally propose a theoretical and conceptual framework for GCED policies as means to promote peaceful and sustainable societies.

Part II deals with the implementation of the FRC initiative in Tunisia with respect to the framework developed in Part I. Specifically, Chapter 1 contextualises education in the MENA region and provides an overview of ideaborn's citizenship education initiatives. Chapter 2 focuses on the framework for development and education in Tunisia and on the local experience with the FRC project. Finally, the Conclusions present the major challenges and recommendations emerged from the Tunisian case study and provide some policy suggestions to strengthen the educational ecosystem.

Keywords: citizenship, education, empowerment, development, sustainability.

List of Abbreviations

CEDAW	Convention on the Elimination of All Forms of Discrimination against Women
CoE	Council of Europe
CRC	Convention on the Rights of the Child
CRPD	Convention on the Rights of Persons with Disabilities
CSO	Civil Society Organisation
EC	European Commission
ECHR	European Convention for the Protection of Human Rights and Fundamental Freedoms
ESD	Education to Sustainable Development
EU	European Union
EU Charter	Charter of Fundamental Rights of the European Union
GCED	Global Citizenship Education
GE	Global Education
GDP	Gross Domestic Product
GPG	Global Public Good
ICCPR	International Covenant on Economic, Social and Cultural Rights
ICERD	International Convention on the Elimination of Racial Discrimination
ICESCR	International Covenant on Civil and Political Rights
ICRMW	International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families
IGO	Intergovernmental Organisation
ILO	International Labour Organisation
MDG	Millennium Development Goal
MENA	Middle East North Africa
NGO	Non-Governmental Organisation
PPP	Public Private Partnership
SDG	Sustainable Development Goal
UDHR	Universal Declaration of Human Rights
UfM	Union for the Mediterranean
UN	United Nations
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNGA	United Nations General Assembly
UNSG	United Nations Secretary-General

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INTRODUCTION

1. Premises

Education was placed high on the agenda at the recent 73rd General Assembly.¹ Not only is education one of the 2030 Sustainable Development Goals, it is also one of the enablers of the entire *2030 Agenda for Sustainable Development* and its vision of peaceful, equitable and sustainable societies—therefore, the progressive achievement of the education targets brings the 2030 vision within closer reach.

Education is a means to foster the inclusion of every individual into the 2030 development process. On the one hand, knowledge-focused education on *how to redo* fosters the creation of human capital and includes the individual into the community of production factors. On the other hand, value-based education on *how to do and why* nurtures in the individuals the sense of the self and the sense of the community they belong to. Together, work skills and life skills empower the individual to freely choose the life she/he wants to live. When this freedom is not absolute, rather, when it carries the burden of responsibility towards the self and towards the community, then are peaceful, equitable and sustainable societies possible.

With this premise, the MA thesis endeavours in an investigation on the role of citizenship education with respect to sustainable human development. The opportunity to delve into this topic stemmed from an internship at *ideaborn* to work on their “Forming Responsible Citizens” (FRC), a civic education project aimed at the Mediterranean region and launched in Morocco, Tunisia, Jordan and Lebanon.² By analysing *ideaborn*’s

¹ UNGA 73rd session was held in New York on September 18-30, 2018. Devex reports that education seems to have emerged as a winner, having been the subject of a number of high-level meetings and of new initiatives (1 October 2018, <https://www.devex.com/news/after-unga-crucial-questions-around-us-development-humanitarian-aid-technology-and-more-93561>).

² The project “Forming Responsible Citizens: Promoting Gender Equality and Preventing Violence in the Mediterranean Region” has been labelled by the Union for the Mediterranean, is coordinated by *ideaborn*, and is financed by the Ministry of Foreign Affairs of the Kingdom of Norway and by the Royal Government of the Principality of Monaco. It is being implemented in partnership with the Tunisian Social Development and Empowerment Center (SDEC), the Moroccan Center for Civic Education (MCCE), the Jordanian Centre for Civic Education (JCCE), the Adyan Foundation of Lebanon and the Lebanese National Commission for UNESCO.

initiatives on citizenship education and through the application of Amartya Sen's capability approach to education, the thesis will argue that while the responsibility of each citizen is an indispensable condition to the creation of sustainable societies, citizenship education in itself is not the solution but one element of a complex mechanism. The thesis will highlight the various elements required to enable the functioning of this mechanism. Then, it will contend that goals of peace and sustainability are dependent on a comprehensive reform of education, on the creation of a new educational ecosystem that is truly inclusive of all individuals and of knowledge, skills, and behaviours, in order to empower the individual to live in dignity, free from hunger and free from fear.

What is education?

In its narrow sense, education refers to traditional schooling processes of receiving instruction and acquiring knowledge; the formal top-down transmission from teachers to learners, systematic and quantitatively measurable. In its broader sense, education is a life-long dynamic process that concerns both knowledge and behaviour and that includes formal, non-formal, as well as informal education. It is continuously enriched by different experiences and sources, with individual (and individualistic), social, economic and religious components. The Council of Europe's definitions of the types of education read as follows (2010, p. 7-8):

- c. "Formal education" means the structured education and training system that runs from pre-primary and primary through secondary school and on to university. It takes place, as a rule, at general or vocational educational institutions and leads to certification.
- d. "Non-formal education" means any planned programme of education designed to improve a range of skills and competences, outside the formal educational setting.
- e. "Informal education" means the lifelong process whereby every individual acquires attitudes, values, skills and knowledge from the educational influences and resources in his or her own environment and from daily experience (family, peer group, neighbours, encounters, library, mass media, work, play, etc.).

In terms of its function, *General Comment 13 on the right to education* (ECOSOC, 1999) contextualises education within an international framework. To start, "Education is both a human right in itself and an indispensable means of realising other human rights" (para. 1). This presumes a common international rights framework that guarantees the

right to individuals and that bestows the duty to other actors. Then, education is given a crucial role in a development framework, as follows:

As an empowerment right, education is the primary vehicle by which economically and socially marginalised adults and children can lift themselves out of poverty and obtain the means to participate fully in their communities. Education has a vital role in empowering women, safeguarding children from exploitative and hazardous labour and sexual exploitation, promoting human rights and democracy, protecting the environment, and controlling population growth (ibid.).

The paragraph highlights the empowering function of education for the world vulnerable people, its redistributive function, and its instrumental role vis-à-vis society at large. Education is instrumental also as a form of capital creation. And, it is intrinsically important because “a well-educated, enlightened and active mind, able to wander freely and widely, is one of the joys and rewards of human existence” (ibid).

The role of education

"So act as to treat humanity, whether in their own person or in that of any other, in every case as an end withal, never as means only." Immanuel Kant

Education can be an end in itself but also a means to other goods and to a general wellbeing. As described by Drèze and Sen (2002, pp. 38-40), it can play different valuable roles for a person's freedom. And these roles may have more than one dimension, impacting the individual or the community with economic or non-economic implications (Robeyns: 2006). Table 1 below schematises the different roles of education at personal or societal level.

Education appears as a multifaceted construct with multiple implications. In Kantian terms, it has first of all an intrinsic personal non-economic function, which may also have an economic impact when more education allows the individual to accrue more wealth. At social level, education can be instrumental to democracy by fostering political, civic and social participation, and it can also impact GDP growth. Finally, education may reduce inequalities and foster social cohesion.

Table 1. The multiple and interconnected roles of education

	ROLE	DESCRIPTION
1	Intrinsic (constitutive) importance of education	Education can be a valuable <i>achievement in itself</i> and can be of direct importance for a person's effective freedoms.
2	Instrumental personal roles of education	Education can help a person achieve other valuable functionings. On an <i>economic dimension</i> , it can help the individual to have an active role in the market and find a job, hence improve her/his standard of living, which can then trickle down to the family and the community. Education can also provide access to information different from the customs learnt from the family or community of origin, thus having a <i>non-economic impact</i> .
3	Instrumental social roles of education	Education and literacy facilitate public discussion of collective needs and demands. On the <i>economic dimension</i> , an educated workforce can enable a change of pace or a shift of skills for a country's economic development. This is a crucial element of the human capital approach to education. Beyond this dimension, widespread education is essential to the <i>practice of democracy</i> : it fosters collaboration in social and political life and helps to hold political leaders accountable. The entire community can benefit from the civic engagement of particularly educated group of activists.
4	Instrumental process roles of education	More people in school means lower child labour. Schooling broadens people's network of <i>relations</i> and opens their mind to other cultures and ways of life, thus fostering <i>dialogue</i> .
5	Empowerment and distributive roles of education	Disadvantaged or vulnerable groups can increase their ability to resist inequalities. Hence, education can play a major role in <i>countering discrimination and intolerance</i> . Better education contributes to <i>reduction of gender-based inequalities</i> .

Source: Personal elaboration based on Drèze & Sen (1995) and Robeyns (2006)

The relation between education and development

“[...] under the provisions of the Universal Declaration of Human Rights everyone is entitled to a social and international order in which the rights and freedoms set forth in that Declaration can be fully realised” (Preamble, *Declaration on the Right to Development*, 1989).

Owing much to Sen’s *Development as Freedom* (1999), this thesis will look at education in relation to human development. Development is a right in itself, as proclaimed in the 1989 *Declaration*. Anchoring development in a human rights framework, though, creates an environment that offers more opportunities for people beyond development (Fukuda-Parr, 2016).³ And, if development is equalled to freedom, it centres on the individual capacity to decide which role to play in the development process (Sen, 1999). Education, then, becomes “one of the keys to unlock everyone’s potential”, i.e. to expand the individual power of free agency.⁴

The right to rights-based human-centred development entails on the part of the individuals the duty to “active, free and meaningful participation” (*Declaration on the Right to Development*, 1989, Article 2).⁵ The capability to participate is created and fostered by education, which, through a dialogic, hands-on approach to teaching and learning, forms future citizens to master critical thinking, social engagement, and civic skills. Additionally, education should help eradicate the customary, legal, and physical barriers that prevent the full inclusion of all human beings in the development process on the ground of race, sex, language or religion. In particular, education should foster gender

³ Sakiko Fukuda-Parr highlights the differences between the right to development and the human rights-based approach to development. The former emerged in the 1980s as the struggles of poor countries for a better deal in the global economic system, which challenged the unequal distribution of political and economic power among countries and placed on the richest States the obligation to provide international assistance to the poorest ones. The latter (since the 1990s) has been focusing on the struggles of poor people for development as a means to the full realisation of their rights (Fukuda-Parr, 2016).

⁴ The full quote is “Kofi Annan strongly believed in development and knew that education was one of the keys to unlock everyone’s potential”. It is taken from a page that the *Global Partnership for Education* blog dedicated to Kofi Annan on the occasion of his death (GPE Secretariat, August 24, 2018). Retrieved from <https://www.globalpartnership.org/blog/>

⁵ Article 2 of the *Declaration on the Right to Development* reads: “All human beings have a responsibility for development, individually and collectively, taking into account the need for full respect for their human rights and fundamental freedoms as well as their duties to the community, which alone can ensure the free and complete fulfilment of the human being, and they should therefore promote and protect an appropriate political, social and economic order for development”.

equality and ensure that women “have an active role in the development process” (ibid., Article 8.1).⁶

Education is both a precondition to and an outcome of growth. It can enhance economic growth by broadening the opportunities for economic expansion and can be enhanced by more funds available for higher and broader education. Education also has an instrumental and redistributive role within development and sets the foundation for a vision of sustainable development. It affords individuals and the collective the power to participate in, contribute to, and enjoy development in all of its forms through the fair distribution of its benefits (OHCHR, 2016). Education being a generator of social capital, it affords a form of protection which is fundamental to shield workers from human rights abuses from the market in the name of development conceived as relentless growth. Education to responsible citizenship expands human capabilities and creates an environment that offers more opportunities for people.

Education and globalisation

The transnational and cross-generational exchange of ideas and information is an undeniable opportunity that globalisation has been delivering. Yet, globalisation becomes a challenge when such exchange is a one-way process from more developed (i.e. richer and powerful) regions onto less developed countries. On the development side, the gap between the included and the excluded is widening. As for governance, the more pressing the global urgencies become the more sovereign States tend to reject the idea of global political governance and the role of supra-national organisations to lead global development and prevent conflict.⁷ At socio-cultural level, then, globalisation challenges cultures: it may erode cultural differences and cause a general flattening towards the dominant regional cultural constructs, which may generate cultural clashes and social

⁶ Throughout the dissertation the term *gender* is used as synonymous of *sex*, i.e. sexual gender at birth. This simplification stems from various factors. First of all, with respect to Sen’s capability approach gender as sex is a means (i.e. an enabler) to the development of one’s capability set—while gender identity being a social construct, it would be an achieved functioning, i.e. the result of an autonomous choice. Secondly, some of the contents and contexts the analysis refers to intend gender as generally assumed binary sex typing. Any further delving on gender identity would not be strictly relevant to this MA thesis.

⁷ In fact, the theme of the general debate at the 73rd UNGA was about global governance and the relevance of the UN as global political leader: ‘Making the United Nations Relevant to All People: Global Leadership and Shared Responsibilities for Peaceful, Equitable and Sustainable Societies’.

tensions.⁸ Finally, “Political rights and civil liberties around the world deteriorated to their lowest point in more than a decade in 2017”, and “most worrisome for the future, young people [...] may be losing faith and interest in the democratic project” (Freedom House, 2018).

Within this unstable context, education has several roles to play. Education to responsible citizenship should foster the active and critical participation of youth to social life through democratic, value-based, civic and political engagement. It should enable young citizens and future nation builders to act responsibly in favour of democracy and freedom in the framework of the UN *2030 Agenda for Sustainable Development*.

Additionally, education should foster dialogues among cultures. A dialogue among equals based on the shared universal human rights values and orientated to the creation of democratic inclusive societies (Papisca, 2012). These open intercultural societies should be built on the recognition of cultural differences as a mutually benefiting process of understanding, exchange, and enrichment. Education, then, should promote dialogic engagement and mutual learning as factors for social cohesion (Bekemans, 2013).

2. Structure and conceptual organisation of the dissertation

Following the premises highlighted above, the first part of the dissertation aims at proposing a theoretical framework and a possible policy approach on which to model the provision of formal education. The second part centres on citizenship education in the MENA region and presents, analyses, and assesses the implementation of the Forming Responsible Citizenship initiative in Tunisia.

The development of the theoretical and conceptual framework proposed in Part I starts with an overview of the human development paradigm and of the capability approach in which it is anchored. Indeed, Sen’s concepts of capabilities, freedom, and

⁸ Culture is intended as “that complex whole which includes knowledge, beliefs, arts, morals, laws, customs, and any other capabilities and habits acquired by [a human] as a member of society” as defined by E. Tylor (in Seymour-Smith, C. (1986) *Macmillan Dictionary of Anthropology*. The Macmillan Press LTD) and adopted by UNESCO (<http://www.unesco.org/new/en/social-and-human-sciences/themes/international-migration/glossary/cultural-diversity/>)

agency (1999) prompt a holistic approach to education, on the one hand, as a universal human right and a basic human capability, and on the other hand, as the enabler of other human rights and a necessary means to enlarge the capability set of each individual. The human development perspective and Inge Kaul's work provide the basis for framing possible models of provisions of education as a global public good. The capability approach is also presented as the preferred normative approach to education. Compared to the human capital and the human rights-based approaches, the capability approach to education is not an alternative—rather, it builds on the other two approaches and affords a more holistic and comprehensive perspective to contribute to sustainable human development.

Part I Chapter 4 explores education policies rooted in international legal standards and linked to the evolving understanding of the concept of development. Beginning from the leading role of UNESCO in setting the vision and fostering education programmes, Chapter 4 shows the evolution of education for all (i.e. quantitative inclusion) to the most recent notions of quality education, which goes hand in hand with the shift from an idea of development as economic growth to the *2030 Agenda for Sustainable Development*.

Part I concludes that the realisation of the *2030 Agenda* requires the informed and critical agency of each individual, and that individuals need to be formed to gain the psychological and technical competences necessary to take an active part in sustainable development processes. The dissertation argues that education can form individuals to the task if a new democratic ecosystem is established. A policy framework for formal education, then, is proposed.

The second part of the dissertation contextualises this general framework in the MENA region (Chapter 1) and then concentrates on Tunisia and on the local implementation of the Forming Responsible Citizens initiative (Chapter 2). FRC invests in schools as the ideal *locus* to shape a new citizen, aware of her/his rights and responsibilities, and ready to put them into practice within the community. It fosters social and civic responsibility inside and outside of the formal education setting and provides political literacy that learners can actually practice in accordance with their age.

In the Conclusions, FRC is assessed against the framework defined in Part I. In fact, the dissertation argues that FRC is fully aligned to the international and legal standards for education, embraces the international best practices on citizenship education

teaching/learning methodologies, and is specifically contextualised to address local social challenges by promoting gender equality and the culture of non-violence.

Yet, the experience confirms that for education to be truly impactful, the entire educational ecosystem needs to be assessed and, when necessary, reformed. In this respect, the thesis builds on the initial framework to propose a possible parallel policy approach of mutually reinforcing macro-level and sector-specific policies that are guided by the State and participated by all stakeholders. Albeit crucial for the empowerment of youth, citizenship education is but a piece of an integrated whole which requires a multiplicity of policies and a dialogic participatory process. Only through this democratic approach can regional and global challenges be tackled.

**PART I — FORMING RESPONSIBLE CITIZENS: A
THEORETICAL AND CONCEPTUAL FRAMEWORK**

Introduction: Development as freedom

Building on Sen's work on individual human capabilities and on the concept of human development, Part I of this MA thesis will try to develop a framework for the development of Global Citizenship Education policies. Sen's work *Development as Freedom* (1999) and his key concepts of capabilities and agency provides the starting point for an analysis of the different aspects and implications of education in Chapters 1 to 4. Chapter 1 explores Kaul's work on globalisation and goods and will touch upon the provision of education as a global public good. Building on the idea that the concept of capabilities can also be seen as the basis of rights claims (Robeyns, 2006), Chapter 2 will provide an overview of the legal framework on education. Chapter 3 will discuss three different normative approaches to education and show how the capabilities approach can be nurtured and can flourish by leveraging the strengths of the human capital and human rights discourses. Chapter 4 will then touch upon GCED and look at global and regional initiatives on education and development, from UN led programmes to regional focus in the Euro-Mediterranean. Chapter 5 will gather the main ideas of this journey and propose a theoretical and conceptual framework for GCED policies as means to promote peaceful, equitable and sustainable societies.

1. The human development paradigm

“Human development [...] brings together the production and distribution of commodities and the expansion and use of human capabilities.” (UNDP, 1990, p. 11)

In this MA thesis, the intrinsic, or constitutive, and instrumental roles of education are to be understood within the framework of human development. It is a universal approach that assumes that everybody, everywhere in the world, should be free to realise the full potential of her/his life. Human development moves away from post-World War II growth economics and GDP measures of success towards including the richness of human life as a measure of achievement *besides* economic growth: “human development

is a process of enlarging people's choices” (UNDP, 1990).⁹ While utilitarianism with GDP as a measure of wellbeing does not capture other factors of wellbeing such as rights and freedoms, the human development approach is anchored in Sen’s work on human capabilities and people’s freedom to choose to be and do desirable things in life. This approach to development (wellbeing) tackles not only what is achieved but also the process to get there and the role of the individual in it.

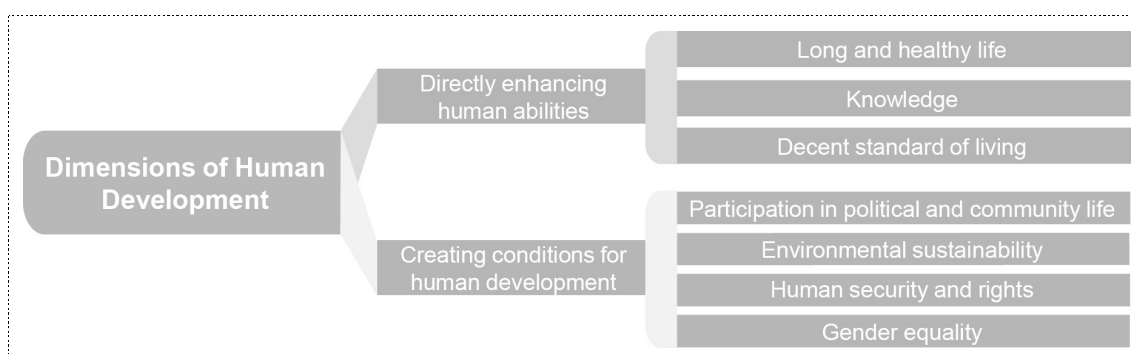
The human development approach revolves around three key concepts, namely:

- **People:** people are ends in themselves, and their lives should be improved. Income growth is valuable insofar as it is a means that may (or may not) contribute to people’s development.
- **Opportunities:** for people to have the freedom and opportunities to live lives they value their abilities need to be nurtured and used. Human development must tackle both the foundational and the contextual aspects of human development, as illustrated in Figure 1. Three core elements, identified as health, education, and living standards, are the fundamental aspect of human development, the preconditions to more opportunities, which should be granted to all people. They require the right context in which the conditions for them to flourish are created: these enabling conditions are represented by the socio-cultural and legal ecosystem of formal and informal rules, functions, and services. These two aspects need to be finely balanced in order to create the conditions for human development.
- **Choice:** human development means for people to have choices to decide what to do and what to be. While everybody should be put in the condition to choose, no decisions are imposed. Freedom of choice means to have a broad set of cards and to decide freely which one to play. Freedom of choice is not a guarantee for happiness; rather, it is the condition to be the master on the life one values.

The role of development is then not only to provide growth and increase GDP, but to empower people to determine what to do with themselves beyond their consumption needs.

⁹ Anchored in Amartya Sen’s work on human capabilities, the human development concept has been developed by Pakistani economist Mahbub Ul Haq in his capacity as Special Advisor to UNDP Administrator. The first report on Human Development was produced in 1990 with the involvement and contribution of Sen himself, among other economists (and Inge Kaul as a member of the UNDP team). Mahbub Ul Haq also devised the Human Development Index (HDI).

Figure 1. Dimensions of human development



Source: UNDP (2018)

Human development is a process but also an outcome, a measure of achievement. The Human Development Index (HDI) weighs each of the foundational elements that determine people’s opportunities, i.e. health, living conditions, and education, as shown in Table 2. The underlying principle behind HDI is to measure the concurring weight of life expectancy, education (mean years of schooling and expected years of schooling), and GNI (Gross National Income per capita, or Purchasing Power Parity) indices.

Table 2. Factors included in the Human Development Index (HDI)

Core elements	Content	Indices	HDI
Long and healthy life	Life expectancy at birth	Life expectancy index	
Knowledge	Mean years of schooling Expected years of schooling	Education index	
A decent standard of living	GNI per capita (PPP \$)	GNI index	

Source: Elaboration of the UNDP HDI illustration at <http://hdr.undp.org/en/humandev>

Through a more composite and broader perspective than mere GDP measurements, HDI highlights gaps and differences and helps identify who is left behind on which specific core opportunities, paving the way for further assessments and targeted actions. UNDP’s note on the fact that HDI is “widely accepted in development discourse. Over the years, however, some modifications and refinements have been made” shows how difficult it may be to operationalise the capability approach into a widely agreed normative list of priorities for human development. With regards to education indicators, more details will be explored in the next Chapters.

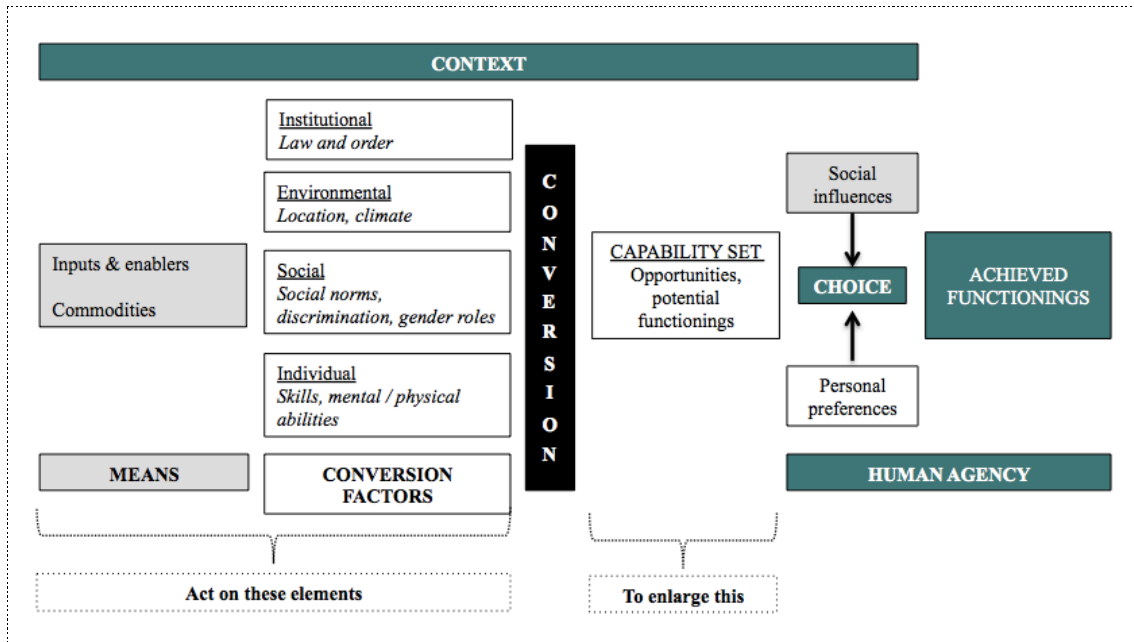
2. The capability approach behind the human development paradigm

The capability approach stems from the assumption that poverty in terms of lack of goods (means) is relative to other people's possession of means, hence non-absolute. Poverty in terms of lack of capabilities is instead absolute: lack of capabilities, according to Sen, implies the inability to achieve functionings and the freedom to live the life one values. Since education is a core capability as well as a fundamental means to attain other capabilities, lack of education equals absolute poverty. The approach is "an attempt to see development as a process of expanding the real freedoms that people enjoy. In this approach, expansion of freedom is viewed as both (1) the *primary end* and (2) the *principal means* of development" (Sen, 1999, p. 36). This section will illustrate the factors that characterise and come to play in the capability approach to development.

Development of individual capabilities and functionings

The capability approach is highly individualistic in that it ethically puts people and human agency (not the market, nor the State) at the centre of its concerns. Building on this, the central feature of the human development process can be described as the expansion of human capabilities. Capability refers to the substantive opportunities mentioned above, the alternative combinations of potential functionings from which a person can choose. This notion combines the innate and internal states and abilities of a person and the external provisions that enable them, with the ability and freedom to actually choose what to do with them. Achieved functionings refer to the result of people's choice: "The life of a person can be seen as a sequence of things the person does, or states of beings he or she achieves, and these constitute a collection of *functionings*" (Drèze & Sen, 1995, p. 10). The key elements of the capability development process are illustrated in Figure 2 and described below.

Figure 2. Contextual representation of a person's capability set



Source: Personal elaboration based on Robeyns (2005)

Conversion factors

As illustrated in Figure 2, opportunities need enablers, inputs driven by social institutions, by social practices, or by the market. These are means that are to be converted into opportunities through conversion factors. These factors may be individual, such as IQ or physical ability, or may be context driven, i.e. depending on the environment or on locally rooted social norms which may hinder the actual provision of equal opportunities for all. For example, social or religious norms that expect women to attend to household chores instead of studying act as a negative conversion factor, a structural constraint. Hence, the first step to apply the capability approach to development would be to assess the inputs and enablers and evaluate them with respect to the effect they have on individuals—not human beings taken in isolation, rather belonging to a community in a given context, suggesting that each context needs to be uniquely assessed. The goal is to act on the context and conversion factors, on social factors in the broadest sense, to impact and enlarge the opportunities for each individual and her/his ability to choose according to her/his very personal idea of a good life.

Individual capabilities and freedom

The expansion of one's capabilities requires, according to Sen, individual freedom to convert means into one's preferred achievements, to choose independently what kind of life to lead, as opposed to capability deprivation defined as lack of freedom: "Thus, the notion of capability is essentially one of freedom" (Drèze & Sen, 1995, page 11). This freedom should not be read as referring merely to worldly human situations (the value of freedom as a transcendental concept is not denied in any way). Rather, freedom entails self-determination, both the will and the capacity to assess and to choose a certain lifestyle based on one's specific understanding of the good life. Freedom has an intrinsic value for the individual life of the person, as opposed to coercion, and has an instrumental value too, because it becomes the means to more ends. There is a formal aspect to freedom, equivalent to a formal right to something, as well as a substantive aspect, i.e. the real capacity to enjoy one's freedom without barriers. Freedom, then, is both the absence of interference (negative freedom) and the possession of a broad capability set to achieve valuable functionings (positive freedom).

Expanding on this, Ballet *et al.* (2014) mention the notion of freedom as "antipower of the Other with regards to oneself" (p. 9): the individual has no other master but oneself and has the freedom to use her/his power in an arbitrary manner without interferences from the Other. Supposedly, this freedom is to be exercised both in the public and in the private sphere, which implies that inequalities of freedom should be addressed as redistribution of power both on a formal and on a substantial level. Vulnerable people should be formally protected by regulating the use of external powers—at State, industry or community level—that can limit their freedom. Additionally, traditionally excluded individuals should be freed and empowered.

When translating this normative aspect of freedom to education, excluded people should be allowed access to education, non-discriminatory policies and inclusive infrastructures structures should be put in place, and inclusive and quality education for all should be promoted and granted, focusing on redistribution of opportunities. With all this in place, the individual would have the opportunity—the choice—to decide what type

of education to pursue and why, making use of the means provided to him/her. Freedom is a means to achievement, to development, and also an end in itself.¹⁰

Freedom and the role of agency

The individual freedom described above is not an absolute concept because it is limited by the responsibility of agency, or “agency being simply the expression of the exercise of responsibility” (Ballet, 2014, p. 43). To enlarge one’s set of individual capabilities means to empower the person to become the free agent of the development of her/his functionings. Agency entails taking an autonomous and responsible *ex-ante* decision as to what one’s preferred idea of quality of life should be. Yet, “responsibility requires freedom” (Sen, 1999, p. 284). A social commitment (i.e. responsibility) to providing individuals with a comprehensive capability set, hence with the substantive freedom to act or to be, is necessary for individuals to have the actual freedom to take their own responsibilities.

There is, then, a reciprocal, interdependent relationship between individual responsibility and social responsibility (Alexander, 2008). The concept of agency shows that the capability approach requires an active, participatory role on the part of the individual at all times, both as an individual and as part of the social tissue. By extension, this implies that successful human development (in terms of universal attainment of the basic capabilities) requires the continued positive engagement and responsibility of all stakeholders with the means at their disposal, from advocacy to mobilisation, from research to policymaking. The strong social implications of this approach relativise and contextualise the possibly individualistic focus of the human development theory, which is, in fact, an *agent-oriented* development approach rooted in social commitments.

In the contextual setting described above, education in the human development framework is therefore a foundational building block for a potentially better life, which, within the HDI, is measured through mean years and expected years of schooling. Access

¹⁰ Ballet et al. (2014) debate the ambivalence of the concept of freedom in that it can become a normative notion not necessarily leading to positive effects in the way it isolates human beings outside of the actual context in which they live and may lead to injustices. It is worth referring to the fact that Sen did not mean to provide a theory of social justice, even if the capability approach may serve as a framework for various evaluative purposes (Robeyns, 2005). Moreover, the concept of agency and the responsibility it entails curb any understanding of freedom as absolute selfishness.

to education is a basic capability every individual should have the freedom to develop and that requires an ecosystem of schools, teachers, policies and tools for individuals to actually exercise this freedom. Education also requires the contextual opportunity for individuals to actually improve one's life: non-discriminatory practices to access to schooling on the ground of gender or physical ability, for example. Education can then be considered a "social variable" (Drèze & Sen, 1995, p. 13) of economic, social, and cultural progress, at national and transnational level, which needs *social institutions* and *competencies* to be properly developed.¹¹ Individual development and social development, therefore, need to go hand in hand.

¹¹ For a definition of social institutions, see F. Stewart (2013): "all institutions in which people act collectively (i.e., involving more than one person), excluding profit-making market institutions and the state. They include formal non-governmental organizations (NGOs); informal associations, such as neighbourhood associations or social clubs; cooperatives and producer associations; sports clubs and savings associations; and much more." Broadly speaking, the term also encompasses norms and rules related to these institutions. Social competencies are "what such institutions can be and do" (ibid.).

Chapter 1. Education as a global public good: theoretical framework

Education is a *global public good* that plays a role in economic development, social development and personal development and has the potential to lift people out of poverty and solve major global problems, hence benefit us worldwide. (GELF, 2018)

Figure 2 above (Contextual representation of a person’s capability set, p. 23) lists commodities, or goods, on the left column among the means at the disposal of the individual to build her/his capacity set. Inge Kaul *et al.* define *goods* as “complex elements made up of multiple building blocks” (2003, p. 18) organised according to the criteria of rivalry and exclusiveness, as illustrated in Table 3—the less exclusive, the purer. If commodities are set in the context of market economy, it should be assumed that every commodity should be marketed, i.e. a good can be sold to individual purchasers. These would be *private goods*, such as a shirt or a house, characterised by rivalness in consumption (i.e. the benefits from this good can only be enjoyed by the purchaser) and exclusiveness (i.e. one person’s consumption excludes another person’s).

Table 3. Types of goods

	Exclusiveness	Non-exclusiveness
Rival	Private (personal) goods: Food, clothing, cars, houses	Common resources: Natural resources, atmosphere
Non-rival	Club goods: Cinemas, private natural reserves, television on demand	Pure public goods: Sunlight, management of contagious diseases (risk avoidance)

Source: Personal elaboration of various sources

Yet, the market economy mechanism of buying and selling does not work when a good is not for private purchase and consumption, rather, it is consumed by people together and its benefits are broad. This is the case of *public goods*, i.e. goods that are non-rival in consumption and non-exclusive, such as defence, or sunlight: everybody can enjoy them, and one’s enjoyment does not detract from anybody else. There are also mixed cases of goods that can be enjoyed individually, privately, but have spillover

effects on the community as a whole, the public: these Sen calls *semipublic goods* (1999). If the intrinsic and instrumental roles and benefits of education are considered, then education will fall into this category. On the one hand, individuals may enjoy education for the pleasure it delivers; on the other hand, more educated individuals impact the public community at large.

The classification may vary, since specific policies may turn a common resource (like fisheries, or culture) into a private resource (by defining fishing quotas or privatising education). Exclusiveness is therefore a political choice and, as such, bound to change over time and contexts. In today's global world, perspectives and politics on public goods cannot be limited to a merely national approach, since their presence or absence has positive or negative spillover effects beyond national borders.¹² In 2014 a certain lack of management of contagious diseases in some African countries brought the Ebola virus to Europe, which shows that health should be treated as a global public good. Along this line, this chapter will argue that education is a global public good—which has various implications on its provision.

1.1 Education as a global public good

“An international public good is a benefit-providing utility that is in principle available to everybody throughout the globe.” (Morrissey, 2002)

In the sentence above, the word *international* means spanning across national borders as well as across time: the benefits may theoretically be available to more people, regardless of one's decision or interest to make use of them, and across different generations. In today's society, *global* is probably a more relevant word, referring to the notion of globalness, global reach, at times inherent to the good, at times referring to a social or political construct (Kaul et al., 2003). This notion of global is multidimensional, including geographical, sociological, and temporal dimensions, therefore a global good has a universal aspect, in that: (i) it benefits more than one country; (ii) it does not

¹² Market players have been taking a global approach to private goods since a long time, and the same global brands and global standards have long become the shared aspiration of global shoppers.

discriminate between socio-economic groups; and (iii) it impacts more than one generation (Kaul, 1999).

The term *public* refers to the public at large—civil society, general population as well as States. As *global public*, it includes all transnational actors that come together in the international arena. And, it refers to public in consumption: “goods that are in the public domain and may concern all people” (Kaul, 2003, p. 18). Hence, these goods are public in principle, since their benefits can be enjoyed publicly, but not necessarily supplied by the public sector—in fact, they may be supplied privately as well.

Regarding their impact, Morrissey *et al.* (2003) focus on the *benefit*-providing aspect of goods: to be enjoyed, the benefit requires a preference (an interest, a choice) and a certain amount of absorptive capacity. Therefore, the same good may provide different spillover effects depending on these two conditions. Stiglitz (1999) specifies that these externalities can be positive (extend benefits to others who did not contribute to it) or negative (negatively affect others who receive no compensation for the damage accrued: pollution is an example). The OECD (2004) then adds a further nuance, *sustainability*: a GPG “does not bring about disutility to any consumer now or in the future”, thus implying responsibility towards the next generations.¹³

An additional level of analysis has been proposed by the World Bank which distinguishes between goods that provide benefits as a *core* activity, and goods that are *complementary* to the enjoyment of the benefits: these may be contributing to the provision (production) or to the cost (financing) of the core good. To complete the picture, the EU definition of GPGs (2002) raises the question of universality: “Broadly, they [i.e. GPGs] can be classified into five main types: environment, health, knowledge, peace and

¹³ The OECD (2004) takes a four-step approach in defining a GPG:

- “A Public Good is a commodity, measure, fact or service which can be consumed by one person without diminishing the amount available for consumption by another person (non-rivalry); which is available at zero or negligible marginal cost to a large or unlimited number of consumers (non-exclusiveness); and which does not bring about disutility to any consumer now or in the future (sustainability). The degree of non-exclusiveness determines the Public Good’s degree of purity.
- An International Public Good is a Public Good which provides benefits crossing national borders of the producing country.
- A Regional Public Good is an International Public Good which displays spill-over benefits to the countries in the neighbourhood of the producing country, in a region which is smaller than the rest of the world.
- A Global Public Good is an International Public Good which, while not necessarily to the same extent, benefits consumers all over the world.”

security, and governance. Within each of these sectors goods can be identified that bring advantages to society as a whole and to which every individual has an equal entitlement”.

Like Morrissey, Sen (1999) categorises goods, including education, in terms of their benefits. Education may be intrinsically important for the individual as a source of pleasure and self-fulfilment—hence, a *private good* that provides a benefit as a *core* activity. At the same time, it may impact society as a whole, as stated in the human development theory: a community of better-educated individuals will see quicker economic progress, positive social changes and participation—hence, education is a public good that provides benefits as both core and complementary activities. And, since without education there is no freedom to choose one’s life (so there is absolute poverty), every individual has an equal entitlement to fight poverty, i.e. pursue education. Finally, education can be considered a global good because its provision, or lack thereof, impacts the human community at large.¹⁴ The next sections will focus on provision, while entitlement to education will be covered in Chapter 2.

1.2 Provision of education as a global public good

“For a very small expence the publick can facilitate, can encourage, and can even impose upon almost the whole body of the people, the necessity of acquiring those most essential parts of education.” Adam Smith as quoted by Sen (1999, p.129)

In general, the provision of GPGs is problematic because it cannot simply be guaranteed by the market and its demand/offer mechanisms. It is a complex endeavour (summarised in Table 4) that involves, on the one hand, a *political process* of decision-making, and on the other hand, a *production process* that requires specific policies on the financing and management of the goods. This section will look at the provision of education as a GPG.

¹⁴ Sen (1999) describes health as a pure public good, because one’s health has positive repercussion on the whole environment: if one can organise a malaria-free environment, their neighbours will also enjoy the same healthy environment. Nowadays, in the developed world health has seemingly become a *semi-public* good: it is at times hard to draw the line between health and ideology, as with vaccines.

Table 4. GPGs provision process

Step 1 — Political decision-making process	What to produce, how much, and expected benefits
Step 2 — Production process	a) <i>Financing</i> : allocation of resources b) <i>Management</i> : implementation in a timely, frictionless, efficient and effective manner

Source: Personal elaboration based on Kaul (2003)

This process can take different collaborative forms and involve different types of actors. Acknowledging the fundamental and broad public benefit-providing effects of education leads to assigning the task of provision to the entity(ies) that can best represent the priorities of the public, i.e. the State and social institutions. Having the private market as sole provider of education may entail risks in terms of inclusion and of content, since private suppliers may pursue their own profit-related goals. And, it is also arguable that, from a market economy perspective, there is no incentive for private providers to invest in goods that they cannot sell privately for profit. The strategic and political role of the State in providing for education, then, should be *non-renounceable* because education is an investment in poverty reduction and social engagement whose return would be measurable in terms of individual wellbeing and positive externalities on to the community at large.

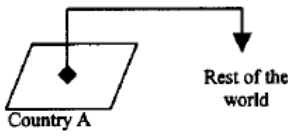
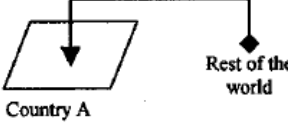
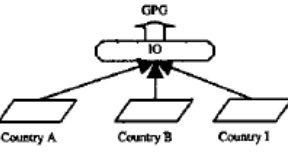
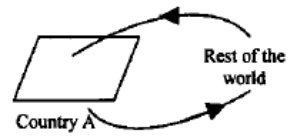
Given the broad and long-lasting impact of education (in geographical, sociological, and temporal terms) its provision needs to be addressed with innovation as a filter, looking at new approaches that are relevant to today’s globalised society. Education has traditionally been regarded as a strictly domestic domain, because of the socio-political implications of managing the cultural upbringing of citizens (such as national identity and social cohesion within state borders).¹⁵ While the importance of national values and local culture is undisputable, a broader perspective needs to also take into account the transnational and even global challenges that education should address, ranging from sustainability to cultural diversity, from new technologies to infrastructures.

¹⁵ UNESCO’s 1945 Constitution stated, “With a view to preserving the independence, integrity and fruitful diversity of the cultures and educational systems of the States Members of the Organisation, the Organisation is prohibited from intervening in *matters which are essentially within their domestic jurisdiction*” (Article 1.3, emphasis added).

Transnational cooperation

According to Kaul, international cooperation on the provision of education may be a way of addressing shared global priorities through a national public good and to deliver global benefits. As an illustration of this approach, Table 5 shows possible forms of international cooperation and how they could impact education.

Table 5. Forms of international cooperation on education from a national perspective

Type of cooperation	Motivation	Illustration	Education
(a) Outward-oriented cooperation	Cooperation with others perceived as necessary to enjoying a good domestically		Local diversity(ies) as shared common good to foster global development
(b) Inward-oriented cooperation	Global exigencies or regimes requiring national policy adjustments		Universal values and freedoms embedded in national education policies and curricula
(c) Joint governmental production	Production of a good assigned to an international organisation		Share achieved local functionings (culture) or best practices as means (technology, science)
(d) Networked cooperation	National policy adjustments to meet the access requirements of joining a network, to capture its benefits		Internalise positive spillover effects from global practices to accelerate internal compliance with global priorities

Source: Columns 1 to 3 are from Kaul (2003, p. 11). Column 4 is a personal elaboration to highlight how different forms of international cooperation could address various aspects of education.

An example of type (a) *Outward oriented cooperation* could be the preservation of national culture(s) inside and outside of national borders—culture understood in its broadest meaning, from languages to any artistic expressions or scientific achievements. The goal of cooperation with other States would be to advocate for recognition and promotion of elements of diversity, to fight discrimination and to foster a more open, multicultural society.

What for some States is outward oriented cooperation may be perceived as type (b) *Inward-oriented cooperation* by some other States: for instance, the duty to change national policies to protect a national minority language—a sort of regional or international top-down demand to harmonise local practices to external best practices—which actually implies a continuous evolution and enrichment of national education curricula and methods. Whereas type (a) would be about feeding the global common with local diversity, type (b) would enrich the local public good. Both ways contribute to cultural diversity, “a source of exchange, innovation and creativity [...] as necessary for humankind as biodiversity is for nature (UNESCO, 2001, Article 1)—“one of the roots of development” (ibid., Article 3).

Type (c) cooperation may illustrate the role of UNESCO in the *Education for All* initiative and in relation to SDG 4.¹⁶ An international organisation that all stakeholders trust is given the responsibility to coordinate the provision of global education-related objectives, to share best practices, align priorities and ensure measurement of achievements. The cost of a central coordinator is shared among all Member States, which can in return leverage the broad international knowledge and capacity.

Finally, type (d) *Networked cooperation* would mean for a State to join a transnational education or cultural initiative or network to try and enjoy their positive spillovers when that State is not ready for actual local policy changes. For example, signing the CoE *European Charter for Regional or Minority Languages* could be a way to progressively raise national priorities with regards to diversity in education (focus, resources) and foster change to obsolete local structural frameworks. This would be a temporary strategy, because the State would then need to take a stand and actually adjust its policies to regional or international standards.

Roles and responsibilities

Different process steps may require varying degrees of responsibility and accountability. With respect to the *political decision-making process*, in a democratic State the government would lead and involve all necessary stakeholders through political

¹⁶ The Education for All (EFA) movement is a global commitment to provide quality basic education for all children, youth and adults. UNESCO’s role on global education and global initiatives such as the Sustainable Development Goals will be discussed in Chapter 4.

negotiation, legal framing, awareness raising, advocacy, and mobilisation. The State has the duty to respect, protect, fulfil and promote the progressive learning and sharing of the capabilities and functionings at domestic and international level, making a “*smarter exercise of national policymaking sovereignty*” (Kaul, 2013, p. 5). This implies that for any type of international cooperation on education to be successful good practices would need to start with local commitment. In other words, in exercising its sovereignty the State needs to truly embrace education as a long-term fundamental investment to foster human development—and not as a short-term political tool. This may translate into acknowledging the national public role of education and the need for external support in making education available locally.

With regards to the *production process*, States may not have the necessary public resources or the management skills to ensure smooth provision. Hence, financing may be an important area of intervention for external actors. It could take the form of a one-off catalytic investment to establish the foundation of education infrastructures: this would be the case of private donations to build new schools in a short timeframe, for example. States could then consolidate this initial asset through repayable loans from international organisations.

The key concept is that with regards to pure GPGs the public at large should enjoy the benefits, but citizens should not carry the entire financial burden: public in consumption does not mean public in production, as said earlier. This nevertheless requires the State to take the lead in terms of *management*, because the State government plays a key role in negotiating simultaneously at domestic and international level, and making education more widely available has a significant social and infrastructural impact.

Therefore, an open-style management through dialogue with all the stakeholders involved is needed, being state and non-state actors. A responsible State would then keep the political leadership on such a key national good and welcome foreign intervention for funding or process management. Ownership of education would remain local, external input would be managed through the subsidiarity principle (through contextualised, not forced, implementation) and diversity should be preserved.

1.3 Under-provision of education

Today's global challenges and the global need of concrete solutions underline a shortage of GPGs. Kaul (1999) highlights three reasons for the under-provision of GPGs that, arguably, can be applied to education. One is the *jurisdictional gap* between global policy concerns and national policymaking: for example, a global value-based vision of education vs. mere human capital development at local level. Second, a *participatory gap*: international cooperation is mainly intergovernmental and, at local level, non-state or civil society agency in the field of education may not be encouraged nor valued. Third, an *incentive gap*, the gap between commitment and reality, because States may have other priorities and a change to their approach to education cannot be imposed from the outside (maybe its consequences may be sanctioned as human rights violations, but the effects would be negligible).

While the rivalness and exclusiveness criteria used above to define GPGs still hold, a forward-looking holistic perspective is required today to approach what Kaul calls a new typology of GPGs that she classifies according to the policy challenge they pose (Kaul, 1999). Table 6 below illustrates these three types of GPGs, or global concerns, the key issues which cause their under-provision, the policy challenges they raise, and the global public bad derived from such under-provision. The Table shows how these GPGs are deeply interconnected by their respective positive and negative spillover effects, which implies that a holistic approach needs to be applied to each aspect of the provision process, including actors and responsibilities.

Following this scheme, education can be analysed as a class 2 GPG, a *human made common*. The key issue for its under-provision derives from under-usage of stock, i.e. the inability to actually take advantage of the available means. Therefore, any education policy should focus on putting this stock to use. To give an example, the human made common of human rights and education suffers from under-provision derived from repression, from limitations to the individual freedom to enjoy it. Policies should target enforcement of these rights and freedoms and enforce due diligence to ensure the actual long-term commitment to State or other parties' duties to guarantee such rights and freedoms.

Table 6. Global concerns as global public goods and bads: typologies, issues and impact.

GPG type	Issue	Policy challenge	Global public bad
1 — Natural commons	Overused stock	Preserve the stock → sustainability	Depletion of natural stock
2 — Human made commons	Underused stock	Put the stock to use	Direct or indirect cross-border spillovers
Human rights, education	Repression, limitation of freedom	Enforcement, due diligence	Abuse
Knowledge, education	Repression, limitation of access	Protection, systemisation, divulgation, harmonisation	Inequality
Internet (education infrastructures)	Entry barriers	Provision process (political and production)	Exclusion
3 — Global conditions	Undersupply of stock	Increase and normalise the supply level	Negative externalities exacerbated by systemic risks
Peace			War
Freedom from poverty			Civil strife, crime, violence
Equity and justice			Social tensions, conflict

Source: Personal elaboration based on Kaul (1999, p. 454-455, Table 1)

Yet, today the lack of such goods is evident because of the presence of the bads— i.e. the lack of education and human rights is evident from the presence of abuses, violations, and lack of freedom. At this point, reactive policies pursue tactics of avoidance or apply short-lived parches to reduce the bad, whereas in fact global strategic priorities should focus on sustainable provision processes of GPGs and of their enablers.

In order to foster the global common of education, a democratic context founded on human rights and the rule of law that promotes an environment conducive of human capabilities development is necessary. In terms of actors and responsibilities, such complex scenario requires active political participation of all actors in the domain of education in the broadest meaning, with clear accountabilities and open confrontation. It calls for both bottom-up transnational participation of state and non-state actors, as well as top-down facilitation of best practices and enforcement when needed.¹⁷ This new,

¹⁷ The function of education as a GPG may have two non-mutually exclusive aspects: a rational aspect, as a social structure required for economic growth, and a value-driven aspect, as a vehicle for transmitting values and attitudes supportive of sustainable social development (Morris, 1996). The graduation of rationality vs. values is driven by the context: in less democratic States top-down schooling methods and

concerted global effort would be the only way to increase and smoothen the flow of global commons and curb (if not eliminate) such *common bads* as abuses, inequality, and exclusion, which would nurture intolerance, social conflict and violence—and ultimately poverty. While wealthier individuals will find ways to avoid at least some of the bad, the world poor will ultimately pay the highest price.

1.4 Public-private partnerships as possible avenues for sustainable provision

Education is a global public good and partnerships are the name of the game to ensure that all people and countries reap its benefits. Today we have one agenda for education that is rallying governments, civil society, business and academia, and it is a global agenda that is relevant to all countries—education is about opportunity, growth, reducing inequality, tackling climate change and changing mentalities. Irina Bokova, UNESCO Director General (2016)

GPGs are not necessarily state-generated, and non-state groups can actually produce goods—or bads, by the same token—that have equity at global level. Values such as solidarity or social cohesion, for example, are not limited by political state boundaries (Kaul, 1999). Likewise, governance for education needs to reflect the multiple dimensions and multi-actor interactions of the education process (Kaul, 2003). States are partly abdicating their sovereignty in favour of IGOs, but their powers are also shifting to non-state actors who may have a stronger transnational perspective, especially when dealing with values and culture-related topics. States are mediators rather than rulers, but when democratically elected they can be great orchestra conductors—provided they understand the new tunes that all the different instruments can play.

Global public-private partnerships (GPPPs) may provide a means to bridge the gap between State and market and to bring equity to GPGs governance by rebalancing roles and responsibilities, particularly on the policy implementation side of international

quantitative measurements of success would probably prevail, while critical value-driven participatory education would characterise more democratic States.

While some may justify a strong hand in particular cases of states of emergency calling for extreme measures, what gauges the real success of education policies (as any policies) is the long-term sustainability of this success, which is unlikely without informed and active participation. Even when a State ensures that people have the capability to be healthy, educated and live in a peaceful environment, if the path is solely traced by a *strong State* and people are not active participants in the construction of this environment, they are not the agents of their own development. Albeit healthy, literate, and rich, they are not free.

cooperation (Kaul, 2005).¹⁸ Starting from a shared agenda, GPPPs can then take different forms depending on their objective. With regards to the provision of education, double bottom-line ventures (aiming private or national public good, they combine private returns with social goals) and social ventures (primarily focusing on merit goods and social goals) would probably make the most sense, depending on which aspect of education needs to be developed.¹⁹

A practical example of provision of a GPG through a social venture-type GPPP could be the development of the information technology infrastructure needed for learning. The goal would be to leverage external research and development expertise and availability of quality goods (fibre connections, computers, ITC) to boost local implementation in a collective, voluntary, non-profit modality. The State government would take the political decision, maybe supported by IGOs.

As regards production, funding could be secured through international donations. Management would take place in a form of co-governance and power sharing with predefined, time-bound, and measurable accountabilities. A multi-actor participation should be foreseen starting from the State government as key political agent and judicial bodies to ensure the rule of law. Intergovernmental organisations may be represented by UNESCO as education experts and holders of best practices, as well as the World Bank as investment experts. Non-state actors would include funders (private foundations) and the industry, the actual providers of goods. The general public would participate mostly in the form of NGOs, media and academia, to ensure that the venture is contextualised, possible negative spillovers are highlighted, and the point of view of final beneficiaries

¹⁸ Kaul (2005, p. 94) describes five defining characteristics of GPPPs as follows:

- *Voluntary*: arising from the partners' self-interest.
- *Horizontally organised*: maintaining the partners' autonomy.
- *Participatory*: involving joint governance and specifying the issues on which partners will consult or decide jointly.
- *Multiactor-based*: bringing together different actor groups, such as government and intergovernmental organisations, business, academia, civil society, and charitable or philanthropic foundations.
- *Global*: addressing issues or involving activities of worldwide reach and sometimes of multigenerational scope.

¹⁹ The concept of impact investments is increasingly being used to define investments made into companies, organisations, and funds with the *intention* to generate *social and environmental impact* alongside a financial return. The growing impact investment market provides capital to address the world's most pressing challenges in sectors such as sustainable agriculture, renewable energy, conservation, microfinance, and affordable and accessible basic services including housing, healthcare, and education. Further details at <https://thegiin.org/impact-investing/need-to-know/#s2>

is considered. This type of catalytic investment could actually be the first step of an international cooperation on ITC infrastructure that could evolve in a double bottom line venture and even in a business venture.

If education is to be treated as a public good that drives progress in human development, three key elements are necessary. First, education policies and programmes will require the *participation* of all key stakeholders in order to foster empowerment and commitment and to close the current participatory gap highlighted by Kaul. Second, education will require *equity*, i.e. universal equality of entitlement, which implies negative and positive rights of each individual as well as equalisation of access (i.e. positive discrimination measures). Last, its *provision* will need to be socio-politically and financially sustainable in the short and long term. It would need to cater for all individuals without discrimination; to embrace both intrinsic and instrumental functions as equally important; and, to be backed up by a realistic provision process.²⁰ These elements are strictly interconnected; they all have socio-political grounds and implications. International cooperation could accelerate the local learning curve by providing expertise in the different domains, but the active participation of local actors, including civil society, is crucial for a bottom-up human capability-based approach to cooperation.

²⁰ This is based on a personal elaboration of S. Alkire and S. Deneulin, “The Human Development and Capability Approach”, chapter 2 in Deneulin (2009).

Chapter 2. Education as a human right: legal framework

Is education a fundamental human right?

Think of capabilities as the bases of rights claims. If someone claims that there is a fundamental right to X, it is incumbent on them to justify it; and justification will proceed by showing how the right to X is required to serve some capability. If there is no capability that it serves, then it is not a fundamental right. (Harry Brighouse, quoted in Robeyns, 2006, p. 82)

The right to education was first enshrined in 1945 in UNESCO's Constitution as a commitment to "advance the ideal of equality of educational opportunity without regard to race, sex or any distinctions, economic or social" (Article 1.2.b). Proclaimed in 1948 UDHR as a free and compulsory means directed to the full development of the human personality (Article 26), it has subsequently been included in several international binding treaties. The first was 1965 CERD, focusing on State Parties obligation to eliminate any form of discrimination and to guarantee access and enjoyment to rights, including education, training and cultural participation (Article 5), followed by ICESCR (1966, Articles 13 and 14). Over time, other treaties have further specified the right to education, as follows:

- A right guaranteed to all women and girls without discrimination on the ground of gender, following the principle of equality of men and women (1979 CEDAW Article 10);
- To every child (1989 CRC Article 28);
- To every child of a migrant worker on the basis of equal treatment with State nationals (1990 ICRMW Article 30), while respecting their cultural identity (art 31);
- To disabled people without discrimination and on the basis of equal opportunity (2006 CRDP Article 24);
- And, in emergency situations to all affected populations, as an integral element of humanitarian assistance and humanitarian response (UNGA Resolution A/64/L.58 *The right to education in emergency situations*, June 2010).

Hence, the right to education is a widely recognised and protected fundamental right, which contributes to shaping the dignity of worth of the human person. States have the

obligation to provide education to all, in a non-discriminatory and, if required, progressive manner.²¹

2.1 International standards

With Sen's approach (1999), access to education should be the right (i.e. freedom) every individual is entitled to and that requires a set of determinants in the form of political and civil rights and economic arrangements to be enjoyed. Indeed, the normative aim encapsulated in ICESCR Article 13 implies the formulation of policies conditional to the achievement of the goal to which children have the obligation to comply (Ballet, 2014). Article 13 requires from the State Parties to the Covenant the duty to respect the right (not to hinder it), as well as the positive obligations to protect it (prevent interference from third parties) and fulfil it (facilitate and provide).

This is encompassed in the four essential features of the right to education as defined in the *General Comment 13 on the Right to Education* (GC13), namely: availability, accessibility, acceptability and adaptability (the 4 As).²² In detail, they can be summarised as follows:

1) *Availability* refers to the actual availability of sufficient education facilities and instruments in the state territory; it is context specific and entails an investment in provision, including general infrastructures such as water and electricity.

2) *Accessibility* is a multi-faceted term that includes, namely: non-discrimination, on any ground; physical reach, in terms of distance for face-to-face schooling or technology for virtual provision; and affordability, be it free for all or participated, depending on the education level and offer.

²¹ The ICESCR, the CRC, and the CRPD “are all explicit about States Parties’ obligations to provide maximum available resources to ensure the enjoyment of human rights.” (*Interim report of the Special Rapporteur on the right to education*, 2011, A/66/269 §13)

²² *General Comment 13* was elaborated with UNESCO and adopted by the Committee on Economic, Social and Cultural Rights (1999, §1). The 4As framework was developed by former UN Special Rapporteur on the Right to Education Katarina Tomasevski.

3) *Acceptability* refers to relevance, cultural appropriateness, and quality from the point of view of students and, when applicable, parents, and should meet at least the minimum standards set by the State.

4) Finally, *adaptability* refers to keeping the relevance in the face of evolving socio-cultural contexts and changing needs of students; today it means to understand and to interiorise local and global social challenges and turn them into opportunities.

When looking at the content and scope of the right, Article 13 ICESCR formalises and broadens Art. 26 UDHR following the same tripartite scheme while adding a last paragraph on non-interference with State sovereignty.²³ ICESCR Art.13.2 (UDHR 26.1) refers to the scope of the right in terms of accessibility and availability (how to cater for the right). Primary school should be compulsory, which shields boy and girl children from any interference from parents, the community or the State and supports the right to non-discrimination in education, on any grounds. Primary school should also be available free for all, which means provided for by the State, while attendance by those who did not complete school should be encouraged “as far as possible”.

Secondary school is to be “generally available” and its provision is to be made progressively free. This sentence puts the focus on the new generations of better-educated future citizens and should allow poorer States to actually manage the investment. The last point opens the door to failures on the part of the State to actually meet the obligation and consequently to the rise of private education systems. Arguably, while the notion of “progressive implementation” concerns the entire ICESCR and should be read as “continued, relentless focus”, it may lead States, particularly the less affluent ones, to eventually make a list of priority rights on which to invest. Private education in itself it would not be an issue, as far as it does not create social and cultural, or even religious, divisions. Finally, availability and access to higher education on the basis of capacity supports a meritocratic approach to education.

ICESCR Article 13.1 (UDHR 26.2) refers to the role of education for the individuals, i.e. the benefits that people derive from education. This paragraph can easily be read through the lens of capabilities, education being the lever, the core capability that allows the full development of the human capability set. Hence, the article refers both to

²³ UNESCO’s comparative analysis of CADE and ICESCR has been used as a reference for this section (2006).

the intrinsic value of education for the development of one's personality and sense of dignity, and to education's instrumental function of enabling participation in all aspects of public life. What competences are needed to learn these life skills is partly context driven, but embracing diversity is assumed to be a necessary universal ingredient to achieve the ultimate goal, the maintenance of peace.²⁴

2.2 Regional standards

At the regional level, the codification of the right to education is ancillary to overall local priorities. The *American Convention* prioritised civil and political rights and did not include the right to education, which is later covered in the *Protocol of San Salvador* at Article 13 following the blueprint of Art 13 ICESCR.²⁵ In absence of an Asian legally binding human rights instrument, the *ASEAN Human Rights Declaration* was adopted in 2012. It includes the right to education (Article 31) following the ICESCR blueprint.²⁶ As entrenched in the 2004 *Arab Charter*, the eradication of illiteracy through the right to education is proclaimed across the Middle East.²⁷

African regional instruments offer a more comprehensive perspective on education. The *African Charter* mentions the instrumental social value of education, as “every individual may freely take part in the cultural life of his community” (Article 17.2), and the importance of education to preserve local culture, a duty assigned to the State (17.3)—quite relevant with respect to human capabilities development for post-colonial States in a challenging scenario of economic globalisation.²⁸ Additionally, the 2006 *African Youth Charter* specifically targets youth empowerment and development. It supports national policies, programmes, and action in favour of youth development

²⁴ Other additional factors of influence and competence building are parents (UDHR 26.3 / ICESCR 13.3). This will be touched upon in section 3.4 below.

²⁵ 1969 *American Convention on Human Rights*; 1988 *Additional Protocol to the American Convention on Human Rights in the area of Economic, Social, and Cultural Rights* (Known as *Protocol of San Salvador*).

²⁶ The members of the Association of Southeast Asian Nations (ASEAN) are: Brunei Darussalam, Cambodia, Indonesia, Lao PDR, Malaysia, Myanmar, Philippines, Singapore, Thailand, and Viet Nam.

²⁷ The *Arab Charter on Human Rights* (ACHR) was adopted by the Council of the League of Arab States on 22 May 2004.

²⁸ 1987 *African Charter on Human and Peoples' Rights*.

including the right of every young person to education of good quality, be it formal, non-formal, informal, distance learning and life-long learning, to cater for diverse needs (Article 13 Education and Skills Development). By taking a holistic approach and recognising the interconnections of the multiple facets of developments, education is closely connected to poverty eradication, socio-economic integration of youth, sustainable livelihoods, employment and health.

The *Youth Charter* is building on Africa's past and values to shape a future for the largest group of youth in the world. It clearly highlights that achieving the goal of youth empowerment and development is a shared responsibility that requires active participation and long-term commitment of different stakeholders. Specifically, it highlights the responsibilities of youths to themselves, to be the masters of their own empowerment.²⁹ But also the responsibility of the States to promote an environment conducive of youth development from the point of view of infrastructures, values and gender equality; African sub-regional and continental organisations' obligation to mobilise to support the education goals and to foster harmonisation of policies; and, the industry, which should invest to foster scientific and technological knowledge (Ubi, 2007).

Yet, according to the African Development Bank (2013), progress is too slow because the African environment in many cases is not conducive of development—due to lack of political will, nationalistic interests being priority vs. regional interests, ongoing conflicts and wars, and lack of resources. This case shows that if there is no real understanding of the role of education and no commitment to education as a GPG, any objectives of sustainable development will be hard to achieve.

In Europe, the 1950 Council of Europe ECHR did not include the right to education, which is later covered in Article 2 of the *First Protocol* in very general terms when compared to ICESCR. The core notion is that the State must guarantee that "no person shall be denied the right to education" while respecting parents' religious and philosophical convictions.³⁰ The article is basically replicated as Article 16 in the 2000

²⁹ Youth should endeavour to realise their potentialities, actively participate in social and community life, engage in youth clubs, be the first advocates of themselves, practice dialogue among African States youth.

³⁰ The ECHR leaves a certain margin of appreciation to State Parties in dealing with human rights, yet the protection of human rights owes much to the continuous interpretative work of the European Court of Human Rights.

EU Charter, an instrument that builds on the ECHR and on the common constitutional traditions of the Member States—which have also ratified the ICESCR. Additionally, the EU Charter protects children’s rights (Article 32) prohibiting child labour and setting the employment minimum age no lower than the age of completion of compulsory education. It also protects academic freedom (Article 13) and includes a comprehensive non-discrimination clause in Article 21 (RTE, 2018).

2.3 Non-discrimination and gender equality

“Discrimination: the power to distinguish and select what is true or appropriate or excellent.” Merriam-Webster online dictionary

UNESCO (1945) established the right to education based on principles of non-discrimination, equality of opportunity, universal access and solidarity, and reaffirmed the inclusive aspect of education in the 1960 *Convention against Discrimination in Education* (CADE).³¹ Non-discrimination—in education as well as with regards to all rights—is explicitly stated in both the UDHR and ICESCR at Article 2 and is reiterated, more or less explicitly, in the formulation of the right to education. Yet, further codification has been necessary since the UDHR because States have probably not exercised with enough conviction their power to prevent segregation or to foster integration. One case with global reach is gender discrimination in CEDAW, gender being a factor of discrimination in itself and an exacerbating factor when compound with race or disability or migrant status.

CEDAW is unique in its holistic approach to all rights and all stakeholders (State, individual, community) in one instrument, offering a solid bridge and a transformative tool to emphasise structural inequalities and gender specific issues in the economic, social and cultural spheres (Reilly, 2009).³² Indeed, the human rights system tends to perpetuate

³¹ CADE (1960) was the first international instrument in the field of education having binding force in international law. For more details on UNESCO’s work on education see Chapter 4.

³² CEDAW Article 1 touches upon direct and indirect discrimination in all fields of human life: “[...] ‘discrimination against women’ shall mean any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.”

the ICCPR / ICESCR split and to separate rights into civil and political rights—perceived as obligatory duty to citizens—and economic and social rights as aspirational rights, dependent on the resources available to the State in question or to individual ability (True, 2012). CEDAW can, therefore, be a potentially powerful instrument to foster human capabilities development by challenging long-established and staid power structures and hierarchies. For example, Article 2(f) refers to States obligation to abolish all customs and practices that, by discriminating them, foster the idea of women’s inferiority, hence infringing their cultural integrity. This becomes challenging for State governments in combination with Articles 3 and 4, because it introduces the concept of positive discrimination to accelerate *de facto* equality, so it targets *substantive* equality for women beyond *formal* recognition.³³

As regards education, Article 10 can be read as requiring the State to set the stage for equality in education by providing equal means to capacity development and by eradicating discriminatory conversion factors perpetuated by stereotyped gender roles. Hence, substantive equality means a process of equalisation driven by the State that involves all social and economic players and that impacts school structures, instruments and teachers. Article 10, then, seems to bring a frightening challenge to staid State structures; in fact, the approach it sets forward is what human development requires to foster capability sets—with regards to discrimination in education but also more generally to promote global peace.³⁴

Indeed, when the approach to education is to drive capital development and not to develop capabilities and agency, it contributes to the highly gendered connotation of today’s ignorance and poverty and to strengthening the public/private divide that permeates developed as well as developing regions.³⁵ Governments are complicit in

³³ CEDAW Article 3 has been the object of heavy reservations whose spirit permeates for instance the topic of education in the 2004 *Arab Charter on Human Rights*—at 41.3 it states that “The States parties shall take appropriate measures in all domains to ensure *partnership between men and women* with a view to achieving national development goals” (emphasis added).

³⁴ CEDAW Article 10.c: “The elimination of any *stereotyped concept of the roles of men and women* at all levels and in all forms of education by encouraging coeducation and other types of education which will help to achieve this aim and, in particular, by the *revision of textbooks and school programmes* and the adaptation of *teaching methods*” (emphasis added).

³⁵ In a 2014 study on the importance of women’s agency for global development, the World Bank reports that globally 65% of women with primary education or less are married as children, lack control over household resources, and condone wife-beating, compared with 5% of women who finish high school. While girls are increasingly completing school and university, their work choices remain restricted by laws

creating and perpetuating gendered inequalities at the expenses of girls and women when they are not fighting discriminatory conditions in the public, private or social spheres—starting with the substantive right to education.³⁶ “Education promotes equality and lifts people out of poverty. It teaches children how to become good citizens. Education is not just for a privileged few, it is for everyone. It is a fundamental human right” (Ban Ki-moon).

and/or social norms that dictate whether and what work is appropriate for women. Lack of education and social norms contribute to the feminisation of poverty: women contribute 70% of the world’s working hours, yet they represent 70% of the world’s poor because they have limited access to work outside the house. Poverty, then, increases gender gaps: girls living in poor households are almost twice as likely as their richer peers to marry young and suffer from more frequent intimate partner violence (*Voice & Agency: Empowering women and girls for shared prosperity*. The World Bank Group, 2014).

³⁶ From the summary of the report of the Special Rapporteur Kishore Singh *The promotion of equality of opportunity in education*: “The promotion of equality of opportunity in education both in law and in fact is an ongoing challenge for all States, and one that requires not only the elimination of discriminatory practices, but also the adoption of temporary special measures to bring about equality in fact with regard to education” (2011).

Chapter 3. Normative approaches to education

The introduction to the MA thesis touched upon the roles that education can play for the individual and for the society and how higher literacy and widespread education positively impact economic growth and social achievements. The roles of education can be tackled through different educational policies depending on the normative accounts that generate them. The analysis below shows that these accounts may bring a cumulative rather than alternative or substitutive effect to education policies (Robeyns, 2006).

3.1 Human capital approach to education

“The improved dexterity of a workman may be considered in the same light as a machine or instrument of trade which facilitates and abridges labour, and which, though it costs a certain expense, repays that expense with a profit”. (Adam Smith, 1776, as quoted in Sen 1999, p. 124)

Content

Human capital refers to the “abilities and skills of any individual, especially those acquired through investment in education and training, that enhance potential income earning”.³⁷ The human capital theory, developed in the 1960s at the University of Chicago, affirms that “schooling promotes economic and social development because the benefits to the individual spill over to help society”.³⁸ The relevance of education lies in the creation of skills and acquisition of knowledge that serve “as an investment in the productivity of the human being as an economic production factor” (Robeyns, 2006). Hence, education is seen instrumentally as an enhancer of the income generating abilities of the individual and of the collective, because it provides the productive skills needed in industrialised/industrialising economies.

³⁷ Human Capital Theory. (n.d.) Collins English Dictionary – Complete and Unabridged, 12th Edition 2014. Available at <https://www.thefreedictionary.com/Human+Capital+Theory>

³⁸ Cambria Russell, “Human Capital Theory”, in James Ainsworth (Ed.) *Sociology of Education: An A-to-Z Guide*. SAGE Publications, Inc. 2013. DOI: <http://dx.doi.org/10.4135/9781452276151.n192> Human capital is one of the various forms of capital, where capital is defined as an asset or advantage from which an economic return can be earned. Since specific forms of human capital can be of value to specific productive domains, education and knowledge are imparted according to productive needs, which denies any intrinsic role of education as self-fulfilment.

The human capital approach sees education as an investment (not a cost) that, like other investments, may yield dividends. In fact, the elimination of illiteracy and ignorance has demonstrated a positive impact on economic growth and is functional to eradicating poverty measured as GDP increase. The output of the skills that an educated individual has acquired benefits her/him and the society as a whole, which is especially critical for non-developed countries. Creating human capital, hence, produces growth.

Assessment

The human capital theory, though, does not go beyond the instrumental formula that more education equals more productivity. Yet, to take GDP as “the ultimate test of success” (Drèze & Sen, 1997) and treat education as a simple means to GDP achievement would be reductive and a mistake. It is actually a dangerous approach because it leads to perpetuating discriminatory practices of providing education only to those who guarantee the highest return on investment—hence, it is likely to create social disparities and emarginalisation. In a society defined merely in economic terms, if a person is not a production factor, this person is excluded from social life. Exclusion from the productive cycle and from society means to have no recognised identity. It means not to have *the right to the right to have rights*. In other words, while education nurtures better skilled workers who can foster economic growth and then reap personal benefit from it, not everybody is entitled to be a worker, a production factor, and to have the opportunity to access those benefits. External and internal (i.e. physical ability) restrictions identify, classify and promote the specimens worth the investment in education because of the return they can provide and those condemned to exclusion.

Hence, where socio-cultural norms do not allow women to work outside the home, educating women is not bound to bring a financial return. The gendered aspect of exclusion that CEDAW pushes States and communities to eradicate exemplifies the negative impact of socio-cultural restrictions to education in a market-dominated society rooted in patriarchal and patrilinear family and community structures.³⁹ Until the need for

³⁹ Patriarchalism is a social context, constructed and consolidated over time, that defines the relations between individuals as relations of inequality and asymmetry. It is a cross-cutting variable that affects all the social strata by determining strict gender-specific roles and which also impedes social mobility and negatively impacts development, in all its aspects (UN Special Rapporteur on the Right to Education, 2006).

production factors will be forcedly turned to the untapped work capital represented by women, some societies will exclude half of their population from education.

While not denying the strengths of the human capital theory and the benefits that economic growth can bring to society as a whole, new perspectives and more stakeholders need to be considered today—also because there is no automatic link between GDP levels and human progress (UNDP, 1990). Sustainable growth aims at fostering self-help, awareness, and capabilities to be the masters of one's life. Likewise, education should move beyond the human capital approach and its being “fragmentised and exclusively instrumentalistic” (Robeyns, 2006), and embrace more inclusive and long-lasting perspectives that equip individuals to participate to market and social processes responsibly, in what they consider to be a qualitative manner. Education is a key instrument in the process of individual empowerment and has a redistributive function which positively impacts communities at large, so much that “Increasingly, education is recognised as one of the best financial investments States can make” (*General Comment 13*, 1999).⁴⁰

3.2 Human rights-based discourse and education

“Human rights and human development share a common vision and a common purpose—to secure the freedom, well-being and dignity of all people everywhere.” (UNDP, 2000, p. 1).

Content

Where education is merely a means to economic growth, higher GDP for the State, and possibly higher wages for the worker, there seems to be a very marginal role for human rights. Conversely, the human rights approach prioritises the intrinsic importance of education (Robeyns, 2006) regardless of its instrumental importance, because human beings are ends in themselves and all have a right to education, as discussed in Chapter

⁴⁰ In the 1970s and 80s the development debate considered using alternative focuses to go beyond GDP, including putting greater emphasis on employment, followed by redistribution of growth, and then whether people had their basic needs met (UNDP, 2017). On the financial side, impact investment theories (sustainable investments) have moved beyond measuring growth in merely economic terms focusing also on the relation between growth and vulnerability: how growth can include the most vulnerable, the excluded, and how the vulnerable ones can be protected from market shocks.

2. This approach implies to look beyond mere enrolment figures and to tackle the entire education process from attendance and completion to content, methods and environment. Sida (2015) has identified three aspects of human rights-based education, namely: the rights *in* education and skills development, the rights *through* education, and the right *to* education, as illustrated in Table 7.

Table 7. The core elements of human rights-based education

TO	IN			THROUGH
	Frames	Process	Result	
Education and skills development should be guaranteed directly to everyone, without discrimination.	Structure, governance, curricula, teachers, resources.	Pedagogy, methods of teaching and learning, Content of learning.	<i>Effects for individual:</i> changed attitudes and values, acquisition of skills, competences and abilities.	<i>Effects for society:</i> shared democratic values and commitments.

Source: Sida, 2017

The rights *in* education include the right to receive quality education to develop individual basic life and work skills in a healthy and safe environment. Individuals should be taught in a fair and participatory manner, respectful of their rights, and should learn to respect other human rights (such as non-discrimination, equality, respect for others and for the environment). Skills development should be a dialogic process between teachers trained to the knowledge of human rights and pedagogical skills and actively engaged learners. *Through* education learners should be equipped to actively exercise their full set of rights, to participate in the democratic socio-political economic and cultural development of their community, and to help promote values of peace and equality for all.

Having the right *to* education implies the existence of a legal framework that enables a person to claim her/his right. But *right* is an empty notion if no *guarantees* for fulfilment are in place: in other words, strategically framing education as a legal entitlement, as a political right, may reduce the right to a mere positive legal obligation of the State towards the individual. However essential (without public budgets, policies, and infrastructures it may be impossible for people to access education), this legal perspective needs to be broadened. It needs to consider the social context and its fabric of values, as well all the stakeholders involved so that people can make an effective use

of their right. There is a moral dimension to the legal right to education that must be considered in order to take into consideration a broader range of enablers and potential obstacles to education, such as the traditions embedded in the family and in the community.

Assessment

In fact, for everybody to actually enjoy the right to education, some external restriction coming from long-standing customs should be demolished. To mention one, fostering patriarchal practices and stereotyped family and social roles leads communities to pick and choose who can eventually access education, when provided. These well-rooted informal norms give families the latitude to reserve the right to education to male offspring, for example. Or, when violence against women is often socially condoned, activities outside of the protective domestic walls (consciously turning a blind eye on domestic violence, here) may be a risky endeavour for girls.⁴¹ Hence, if human rights values are not understood and embraced at the micro level, if change does not start from the bottom, then all that is left is rhetoric. Social arrangements should address these aspects of the right to education.

The clause on the progressive fulfilment of ICESCR may also be an external factor of restriction to education for all, since it may lead States and societies at large to accept the temporary violation of one right to ensure the immediate fulfilment of another.⁴² The plight of child labour may then be accepted when the immediate need for food and income competes with the right to education. In 2016, 152 million young people aged 5 to 17 were in child labour, of which 73 million were in hazardous work. Almost

⁴¹ As stated by the World Bank (2014), less educated women tend to condone their partner's violence. True (2012) provides extensive coverage on how the construction of masculinity against feminine identities, activities and institutions supports violent behaviour of men, often directly affecting women. These masculine identities provide *justification* for male violence against women. For example, in times of conflicts violence against women becomes a celebration of masculine aggression and women are merely spoils of war. Or, in situation of generalised social violence, such as in South Africa, recreational masculinities justify the crucial role of rape in male peer-group positioning. In this case, then, school attendance may actually expose women to potentially higher risks than limited access to education.

⁴² ICESCR, Article 2. "Each State Party to the present Covenant undertakes to take steps, individually and through international assistance and co-operation, especially economic and technical, to the maximum of its available resources, with a view to achieving progressively the full realisation of the rights recognised in the present Covenant by all appropriate means, including particularly the adoption of legislative measures."

20% of these underage workers were counted in Africa, where schooling levels are the lowest.⁴³ If all rights are equally important—and given that there is a right to almost anything on earth—who is to say that the right to education is more of a right? Who is to write a priority list?

To sum up, the human rights-based approach to education is a valuable weapon to compensate for the “fragmentised and exclusively instrumentalistic” human capital approach and to foster the universal scope of education. It also puts on the State the full legal responsibility of enabling access to education with infrastructures and programmes and of getting rid of possible obstacles to the enjoyment of the right. The international breadth and acceptance of the human rights approach enables individuals to claim their negative and positive right to (freedom of) education.

Still, by itself this approach does not seem to guarantee the actual enjoyment of the right. First, besides providing infrastructures and programmes, the State has to embrace a full-fledged notion of education, not only focusing on skills driving economic growth or on the political view of a few. Second, other stakeholders, such as cultural and religious communities or the business sector, need to embrace the right to education as a moral right for all and promote its intrinsic importance and the freedoms it brings to individuals, even if these freedoms may clash with their own beliefs. To close, if education is not priority vis-à-vis other recognised rights driven by economic urgencies or other investments, it will not even fulfil its most basic instrumental roles.

⁴³ “Children aged 5 to 11 years form the largest share of those in child labour and also form a substantial share of those in hazardous work. Forty-eight per cent of all those in child labour are in the 5–11 years age bracket [...]. A quarter of all children in the hazardous work group – 19 million children in absolute terms – are aged 5-11 years.” (ILO, 2017)

The UNESCO Institute for Statistics (UIS, 2018) reports that in Africa “girls’ education is a major priority. Across the region, 9 million girls between the ages of about 6 and 11 will never go to school at all, compared to 6 million boys [...]. Their disadvantage starts early: 23% of girls are out of primary school compared to 19% of boys. By the time they become adolescents, the exclusion rate for girls is 36% compared to 32% for boys.”

3.3 Education as freedom: the capability approach

Content

The capability approach proposed by Sen can bring an additional layer to the discourses highlighted above. Within the capabilities discourse, education is a core capability of fundamental importance for a person to flourish, hence intrinsically important, and it is also an enabler for (instrumental to) other capabilities. Capabilities being opportunities, and functionings the actual achievements, as said above, the capability approach affords a quite broad normative framework to assess and drive social changes (Robeyns, 2006).

Unterhalter (2007) has touched upon the possible application of the capability approach to education. Building on the notion of development as expansion of the capabilities set so that individuals may exercise their free agency and responsibility, she suggests that the capability approach would go beyond equal access to education and question whether education is really providing individuals with the best possible set of capacities to enable them to exercise their freedom. What follows it that if only years in school and enrolment are considered as indicators of universal education goals, it is not possible to know whether individuals have actually gathered resources and whether they will know how to turn these resources into achievements. When the relation between the resources and the space of capabilities is evaluated—in other words: when looking at the actual freedom that people have to formulate their capabilities and convert them into functionings (Unterhalter, 2003)—then inequalities will surface, which puts the focus on the context and on the individual experience.

The focus on the agency of the individual is shared with the human capital approach. Yet, what sets the two approaches apart is what achievements individuals should attain. Whereas the human capital agency is concentrated in augmenting production possibilities for local market priorities, Sen focuses on the substantive freedom of individuals as responsible agents of their own destiny to pursue their own idea of development, i.e. the type of life they want to live (Sen, 1999). This would then call for a specific focus on the family and community context and its influence of the individual and her/his choices. Is the individual acting freely and making rational choices towards engaging in or dropping education? Or, is the social context leading or forcing

her/him to put education aside because of other more compelling priorities or beliefs? If the broader social context is not considered, the measured output of education will say nothing about the actual *life skills* that people have developed.⁴⁴

Assessment

Looking at the role of the individual in the social context shows that, albeit quite different, the notions of rights and capabilities are nevertheless closely interlinked and mutually necessary. Some basic capabilities are required to be able to understand and claim even the most fundamental rights. Non-educated individuals would not be able to claim their right to free speech, to vote, to participate in the political life of the community, and their cultural achievements would probably be limited to complying with local customs and traditions. Likewise, without rights it may be impossible to nurture even the most fundamental human capabilities. The achievement of freedoms being the goal of the capability approach, the focus is then on positive rights: not on non-interference (negative right), rather on the promotion of education and the elimination of barriers. What the capability approach to education adds to a human rights-based approach is, again, the contextualisation: it always places the individual within a socio-political, cultural and economic environment with different actors and dynamics. This broadens the perspective of the policymakers and prevents a generic blanket approach to education policies.

These considerations show that the capability approach to education affords a more holistic and comprehensive perspective compared to the other two discourses discussed above (Robeyns, 2006). From the point of view of opportunities for the individual, this openness is a strength because, as said above, it obliges researchers and policymakers to go beyond laws and numbers and to take into consideration all socio-cultural norms that may constrain individual opportunities. The interdisciplinary nature of the capability approach, though, may represent a weakness because it makes it more

⁴⁴ Unterhalter (2003) illustrates this concept as follows: “Imagine two 15-year-old girls participating in an international study of learning achievements. Both achieve poor results in mathematics. One girl attended a well-equipped school with highly qualified and well-motivated teachers and ample time for additional learning support. A major reason for her poor result was her personal decision to spend less time on maths homework. But the other girl’s teacher was absent for long periods; there was a lack of supportive culture in the school and at home for girls’ achievement in mathematics, and heavy demands on her to perform housework and childcare for other family members. So, despite her interest in mathematics and schoolwork generally, her poor results stemmed from these other factors.”

complex to operationalise. Generally speaking, in the human capital approach, embedded in neoclassical economics, all individuals, men and women, are *simply* factors of economic efficiency. And in the human rights-based discourse education rights are internationally codified principles that *just* need to be granted to individuals (which does not ensure actual impact and participation, though).

Additionally, the capability approach also changes the rule-making game. Its focus on building capabilities puts into question the reasons why certain capabilities may be valued more than others in some contexts (Unterhalter, 2003). This provides the platform for a broader and critical participation of all stakeholders involved in education, fosters bottom-up engagement in the socio-cultural and legal ecosystem where capabilities should be allowed to flourish. It can build on the instrumental aspect of human capital-based education in terms of offering market-relevant contents that may foster technological innovation and drive economic growth. It can use the human rights language as international currency to claim both infrastructures and equal access to them for all. Ultimately, it puts the weight on the intrinsic value of education as a means of personal fulfilment—which positively spills over onto the community—which every individual has the right to.

In conclusion, the three approaches are not mutually exclusive alternatives to a normative discourse on education. Rather, human capital and rights-based approaches show the need for a broader perspective to bridge between economic needs, international legal commitments of the State, and context-specific socio-cultural norms, all for the benefit of the individual as an end in her/himself. The universal appeal and diffusion of the human rights discourse, and its legally binding connotation, is of instrumental importance to support demands for state-provided infrastructures and tools for the capability approach to actually expand individual capabilities for the sake of mere personal fulfilment. Moreover, it offers non-state stakeholders a powerful strategic lever to advocate not just for education but also to “ensure inclusive and quality education for all and promote lifelong learning” (UN SDG 4). “While we may be able to manage well enough with the language of freedom rather than of rights [...], there may sometimes be a good case for suggesting—or demanding—that others help the person to achieve the

freedom in question. The language of rights can *supplement* that of freedom” (Sen, 1999, emphasis added).

3.4 Applying the capability approach to education policies: education as freedom or as functioning?

Scenario

The capability approach introduced by Sen was not devised as a theory of justice or a method ready to operationalise. Rather, it is a “broad normative framework for the evaluation and assessment of individual well-being and social arrangements, the design of policies, and proposals about societal change” (Robeyns, 2006, p. 352). In other words, it is a holistic framework, an open perspective which should be contextualised to provide the basis to approach different aspects of development. Sen himself leaves it open to goals and contexts: “The evaluative focus of this *capability approach* can either be on the *realised functionings* (what a person is actually able to do) or on the *capability set* of alternatives she has (her real opportunities)” (Sen, 1999, p. 75).

With regards to education, Robeyns and Unterhalter, among others, have noted how embryonic the application of Sen’s theory to education still is. Arguably, while people are ends in themselves, a focus on functionings as ends may be necessary at times. Education policies can be devised and assessed for their immediate output in terms of contribution to the education indices in the HDI, or, with a more qualitative longer-term projection, in terms of impact on internal and external barriers to education. Both aspects need to be considered nowadays for a comprehensive assessment of the efficacy of education policies in equalising opportunities for all, because achieved functionings in school (such as passing a test score) are useless without understanding what circumstances lead to those poor or satisfactory achievements. In other words, the capability approach requires the understanding of the level of individual freedom and the weight of conversion factors.

In this respect, to assess education policies based on the capabilities approach it is necessary to consider and assess the set of resources that these policies provide to individuals to enable them to achieve a certain level of agency. Otherwise said, such policies should enable individuals *in a given context* to make a free agency choice of

which functionings they want to realise and to take the full responsibility for their free choices and actions. The indicators to gauge policies efficacy could then be differentiated depending on whether the assessment concerns the intrinsic impact of education on the individual (i.e. pleasure), its consequential impact on society and economy (i.e. informed civic and political participation, skilled workforce, economic growth), or its constructive effect on other functionings (i.e. empowerment, personal growth, richness, ability to realise more functionings).

Realistically, building individual freedoms through education today requires targeting basic functionings that empower people to act consciously and effectively in ever-changing market-driven societies. Presumably, foundational education policies will target literacy, numeracy, sciences, and information technology requirements necessary for social inclusion in the XXI century, which can then be measured regularly with applied knowledge tests. This would be in line with a human capital normative approach to forming all individuals as market production factors.

From a human rights approach, this basic education should be provided to all regardless of internal or external barriers, without discrimination on grounds of gender or physical ability, so quantitative measurements would be necessary where access to school has been inhibited for some social groups, for example. This type of curriculum alone would not necessarily ensure equal empowerment or teach how to tackle the less tangible challenges emerging in today's globalised society. While these challenges share common traits worldwide, they also take context-specific forms, depending on the socio-economic and cultural milieu that nurtures them, and evolve over time, making them even more difficult to tackle in a definitive manner.

What follows is that what type of capability set is valued in any given society, hence what type of education and content is supportive of these capabilities, is context-specific and ever changing. If, for example, freedom from fear is a valued notion, then a further component of education policies should embrace civic and citizenship values and form individuals to critically engage with social dynamics which may or may not be contemplated in traditional norms and practices. Solidarity and participation to community life are common values across many different cultures, but the appreciation of cultural or gender diversity is not necessarily so. Education should put individuals in the condition to understand the personal, social and economic opportunities deriving from

cultural diversity, or the missed opportunities and risks stemming from the perpetuation of structural inequalities, for instance.

It is worth pointing out that this is not suggesting different levels of education policies, basic and advanced. Following Sen's theoretical approach, education should be addressed with a more holistic perspective and with inclusive methodologies. A certain level of fact-based education (schooling) should be provided to all, supported by the freedom to attend classes.⁴⁵ The second, "softer", component should then permeate any education curricula and activities to effectively enlarge the capability set and empower the informed exercise of agency. What should be measured is the possibility and ability of individuals to actively participate in the building of their capability set. This reflects the intrinsic pluralism of the capability perspective (Sen, 1999) and nurtures the notion of self-determination of one's quality of life.

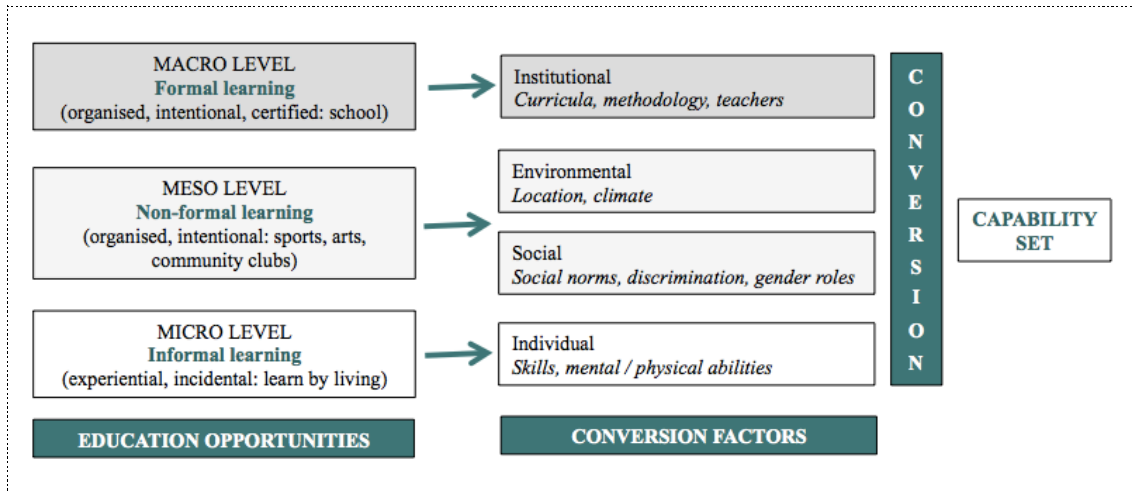
Suggested approach: education as opportunities

The capabilities perspective, then, broadens the notion of education to encompass all the opportunities available to the individual to acquire her/his potential functionings and that impact the conversion factors that influence the building of the capability set, as illustrated in Figure 3. Yet, having defined education as a GPG, formal learning should take the lead in embracing value-driven quality education for all. Public education policies are necessary to frame the individual free agency so that education is not only a functioning that brings pleasure to the individual, i.e. an individual right, rather one which delivers a payback to society, i.e. an individual's duty (Ballet, 2014).

⁴⁵ This is a highly gendered problem, with different origins. Some social practices do not value girls' education; it may actually make them more difficult to marry off. In South Africa, sexual violence in and around school and high HIV incidence are major barriers for female attendance and a limitation of their freedom (True, 2012 – Unterhalter, 2007).

UNESCO reports that "many children are constantly exposed to violence in schools: an estimated 246 million girls and boys are harassed and abused in and around school every year. In two-thirds of the countries in which there is gender disparity in lower secondary education, it is at the expense of girls. Absence of private toilets, lack of access to sanitary pads and hygiene-related stigma when girls begin menstruating can harm their education, increasing their absenteeism rates and lowering their educational performance". (UNESCO *Education 2030 Framework for Action* 2015, Para. 65)

Figure 3. Opportunities for different forms of education to help build the individual capability set across people’s lifespan



Source: Personal elaboration of Bielefeld University and University of Dortmund 2006: Proposal for a Graduate School of Education and Capabilities (Bielefeld/Dortmund), as illustrated in Otto and Ziegler (2006)

Additionally, education practices would need to be participative, as mentioned previously: in terms of curricula design, of participatory teaching, and experiential learning methodologies. Participative and learners-relevant teaching and learning methodology should be fostered to avoid non-contextualised top-down impositions of knowledge. In terms of content, it would be quite challenging to impose a set list of capabilities to be fostered by education, because today’s liquid society requires continuous learning and adjusting. Given the diversity of contexts, the goal should be to enable all different aspects of individual potentialities as a human being, as an active member of the development community and as a participating citizen in an equal society (Otto, 2006).

What follows from this is that the concept of individual freedom is limited by the individual ability to take such responsibility in full awareness of her/his choices. Hence, to accompany the “evolving capacities of the child” (CRC Article 5), and until the child is “capable of forming and expressing his or her own views” (Ibid., Article 12.1), education norms and policies should be devised in *the best interest of the child*, even against family beliefs and customs if they hinder the promotion of a crucial functioning—such as education—for the consequent development of other functionings. However, this opens the door to a potential conflict between the free agency of the child and the free agency of the parents (UDHR Article 26.3 “Parents have a prior right to choose the kind

of education that shall be given to their children”). As explained by the CRC Committee (2013), the phrase “the best interest of the child” has to be understood as a dynamic concept: a *substantive right* of the child, a *legal principle* to pursue the holistic development of the child, and a *rule of procedure* implying a rights-based approach to implementation in order to ensure the effective enjoyment of the rights listed in the Convention—keeping in mind that there is no hierarchy of rights within the CRC. This concept has been conceived as both a collective and an individual right, to ensure the highest protection of minors in any circumstance.⁴⁶

As per UDHR Article 26.1, education should then be compulsory “in the fundamental stages”: arguably, until children have developed the capacity to take autonomous decisions, when the child's personality, talents and mental and physical abilities have developed to their fullest potential (CRC, Article 29.1.a). There is however no guarantee that every individual will then be willing and able to make the most out of the same capability set. Nevertheless, forcing people to anything that policymakers believe to be *the right thing* should not be the goal of education policies in a liberal (in the philosophical meaning, not economic) democratic society.

In conclusion, this chapter suggests that the capabilities approach can serve as a valuable basis for globally relevant education policies that are centred on the individual and that embrace human development by focusing on fostering individual opportunities (i.e. freedoms). This normative approach is particularly valuable because it does not conflict with, and exclude, other possibly better-known normative approaches such as the human capital and the human rights approaches—rather, it leverages them as a foundational or boost factor. Yet, by focusing on the expansion of the elements of

⁴⁶ *General comment No. 14 (2013) on the right of the child to have his or her best interests taken as a primary consideration* (§11). The implementation of the CRC involves three key players. The child is the main actor, specified as an autonomous full-fledged legal subject and holder of rights, also presented as the collective entity of children, a notable group worth specific attention (Article 3). The sparring partner is the State Party to the CRC, the principal bearer of duties towards the child. This construct creates a formal, vertical relationship of justiciable rights.

But then, at a meso level, the parents and, by extension, the family and the “community, as provided for by local custom” (Article 5) are the third player, both rights and duties holders, with the primary responsibility for the development and upbringing of the child, Article 18(1), the best interest of the child being their north star—see also UDHR Art 26(3) and ICESCR Art 13(3). In practice, this creates a continuous tension between the rights of the child and the right of the parents to decide on their children’s education and upbringing, which may fire up when religious education is at stake.

individual freedom and agency, the capabilities approach challenges traditional top-down policies and methods in favour of a more participatory and experiential approach in methods and contents, starting from formal education.

Chapter 4. Education for responsible citizenship: international and European policy framework

The accelerated pace of the globalisation process has created an increasingly interconnected world and is perpetuating it with multiple consequences. The increased production of goods and services has generated more wealth in developing countries but has not closed the gap between the world's rich and the world's poor. Likewise, the increased cultural exchange and movement of people has not necessarily increased intercultural understanding, on the contrary. In the best cases it has fostered tolerance and dialogue, in the worst cases it has actually sparked intolerance, fear and rejection of diversity, and negative radicalisation.

To tackle the existing and emerging global challenges and drive the creation of sustainable societies for the future generations an overlapping consensus needs to be found on how to drive human rights-based sustainable human development. The trigger could be education, specifically education to raise responsible citizens. Education needs to be understood and approached within a global perspective and in terms of human made common good necessary for the maintenance of world peace. This chapter will touch upon different policy frameworks and highlight the common value-driven vision on the role of education for sustainable peaceful societies.

4.1 UNESCO and education: vision and programmes

Vision

Chapter 2 provided an overview of international instruments that touch upon education among other topics. This section will instead refer to the work of UNESCO, the UN agency with a specific mandate to cover all aspects of education. Over the years, UNESCO has been adopting several education-related instruments, starting with CADE. The 1960 CADE has remained a key pillar for the international education agenda because it touches upon many necessary ingredients for successful education policies: inclusion, public and private involvement, programmes and teachers, respect for diversity. Apart

from the fundamental principle of non-discrimination and equality of opportunity in education for youth and adults, it also includes the role of States Parties in guaranteeing public schooling in various forms and levels (Article 4) and appropriate teacher training and qualification to ensure quality education. The establishment or maintenance of private education institutions should not exclude any social group but instead provide educational facilities *in addition to* those provided by public authorities (Article 2). It supports the liberty of parents to choose the kind of education they want for their children and recognises minorities' right to carry on their own education activities.

UNESCO's continued effort in keeping education relevant for changing societies is marked by two key documents. In 1972, when traditional education systems were being challenged by the increasing protagonism of the individual, *Learning to be* (the *Faure Report*) established the two interrelated notions of learning society and lifelong education.⁴⁷ The focus of the report was on "the lifelong learning process of every individual that would enable the formation of the *complete man* who is an agent of development and change, promoter of democracy, citizen of the world and author of his own fulfilment" which called for innovation and quality as opposed to tradition and quantitative parameters (Elfert, 2015, p. 89).

Twenty-four years later, in the second landmark publication known as *Delors Report* (1996), education is defined as the necessary utopia, the counter-model to the neoliberal approach to education that was dominating after the fall of the Berlin wall and the increasing globalisation process.⁴⁸ The 1996 report embraces the lifelong learning paradigm and presents four key pillars underlying education and life: (a) *learning to know*, meaning leaning to learn, for continuous self-improvement and to make an instrumental use of the knowledge acquired; (b) *learning to do*, a necessary element to become an active part of the market economy both in terms of technical and psychological competences; (c) *learning to be*, reminding to the *Faure Report* and to the concept of development of the human potential to its fullest; and (d) *learning to live together*, which recognises the interdependence of peoples and cultures and could be thought in terms of

⁴⁷ The Faure Report was the outcome of the International Commission on the Development of Education, chaired by the French politician and former Minister of Education Edgar Faure.

⁴⁸ *Learning: The treasure within* (1996). Report to UNESCO of the International Commission on Education for the Twenty-first Century, chaired by Jacques Delors, former European Commission President.

dialogue and intercultural social relations based on the knowledge and understanding of the Other.

More recently, the 2015 publication *Rethinking Education: Towards a global common good?* builds on the previous reports to reformulate education in the current context of change, complexity, and uncertainty and to open a policy dialogue. To counter the negative spillovers of globalisation, the document embraces Kaul's vision mentioned in Chapter 1 in terms of re-contextualising education from a *public good* to a *global common*. It proposes to overcome the public/private dichotomy and to embrace forms of global cooperation rooted in a humanistic approach of intercultural knowledge and understanding. This has consequent implications on governance, because education needs to be a truly societal endeavour, involving multi-stakeholder debate, and not a top-down policy exercise. In a time of complex societal changes, education needs to evolve both in its content and in the provision process.

Programmes

UNESCO has also been playing a significant role in leading cooperation efforts around education. A milestone is the 1990 *World Declaration on Education for All* and the launch of EFA, a global movement involving intergovernmental agencies, national governments, and civil society groups to provide basic education for all. The aim was to create universal access to basic education for all children, youth and adults by the end of that decade.⁴⁹ A disappointing assessment of progress (EFA 2000 Assessment) pushed EFA to realigning energies around its education objectives at the 2000 World Education Forum (Senegal), where governments formally committed to the *Dakar Framework for Action* with the goal of achieving basic education for all by 2015 and to incorporate the concepts of gender equality and quality education.⁵⁰ This was not a mere declaration of

⁴⁹ The *Declaration* was adopted at the World Conference on Education for All (1990, Thailand). The members of the initiative committed to achieving six specific education goals by 2015, including access to and complete, free, and compulsory primary education of good quality for all children, without discrimination. The focus was then on global inclusion, including vulnerable groups and adults, and on the quality of education.

⁵⁰ At the World Education Forum (Dakar, 2000), the *Dakar Framework for Action, Education for All: Meeting our Collective Commitments* was adopted. Participants reaffirmed the vision of the 1990 *World Declaration on Education for All*. 164 governments pledged to achieve EFA and identified six goals to be met by 2015. Governments, development agencies, civil society and the private sector would be working together to reach the EFA goals. More insights are available on the World Education Blog, an independent blog hosted by the team working on the *Global Education Monitoring Report* (GEM Report, formerly

intents but a collective commitment to action on the six 1990 goals based on a set of strategies that would help global, regional and national partners reach their targets.

In December 2002, a UNGA resolution launched yet a new initiative, the UN Decade of Education for Sustainable Development (DESD) for the years 2005 to 2014.⁵¹ UNESCO was appointed leader of the initiative and charged with drafting an implementation scheme to integrate the principles, values, and practices of sustainable development into all aspects of education and learning. The local implementation would be based on the collective ownership and cooperative responsibility on the part of the multiple stakeholders mobilised by State governments. The challenge was to accelerate the process of educating individuals to deal with complex social, economic and environmental issues that threaten planetary sustainability. The premise was that reforming education would not be enough without a collective in-depth effort from many sectors of society (*UN Decade of Education for Sustainable Development 2005-2014: International Implementation Scheme*, UNESCO, 2005).

A major challenge for UNESCO was that the international community—and UNESCO itself— was already engaged with three initiatives with education at their core, namely: the EFA movement; the 2000-2015 Millennium Development process; and the 2003-2012 UN Literacy Decade (UNLD).⁵² This complexity shows how critical the topic of education was—and, in fact, still is. The EFA goals are concerned with extending the reach of basic education to every female and male learner of all ages, so the focus is on provision without discrimination. In this respect, they overlap with MDG 2, but in the

known as the *Education for All Global Monitoring Report*).
<https://gemreportunesco.wordpress.com/2014/08/18/lessons-from-dakar/>

⁵¹ The objective of DESD was “to integrate the principles, values, and practices that make up sustainable development into all aspects of education and learning, with the goal of promoting the behavioural changes that are necessary if environmental integrity and economic viability are to be preserved, and to ensure that present and future generations may enjoy social justice. Education alone will not be enough to attain a sustainable future, but this goal can never be achieved without education and learning for sustainable development.” <https://en.unesco.org/themes/education-sustainable-development/what-is-esd/un-decade-of-esd>

⁵² The UN Literacy initiative was launched in 2003 to ensure literacy would reach all humankind, even the more excluded and vulnerable—an unfinished business of the XX century, since 20% of the global population was still illiterate. “UNESCO’s slogan, Literacy as Freedom, was designed to free people from ignorance, incapacity and exclusion and free them for action, choices and participation. [...] Literacy, as a vital aspect of the right to education, was part of the wider drive towards education for all and was an instrument of economic, social and cultural development.” <https://www.un.org/press/en/2003/obv322.doc.htm>

Development Goals education is also a key element in a broader measurable scheme of action on development—so one step further than EFA. The Literacy Decade builds on the EFA goals by adding to the provision aspect a more qualitative connotation, which ultimately empowers the beneficiaries of higher literacy. Eventually, what the DESD adds to this busy scenario is a new attention to values, educational institutions, relational pedagogical processes and behavioural outcomes, which should characterise learning with a long-term vision.

Tawil (2013) suggests that the adoption of the Millennium Development Framework just a few months after the Dakar Framework wrecked EFA's efforts, and DESD probably added too much to an already complex scenario. On the one hand, EFA's role as the sole reference for educational development at the global level was challenged. On the other hand, the MDGs narrowed the international education agenda to Universal Primary Education (UPE) and gender equality (narrowly equated with parity), thus neglecting the more comprehensive EFA vision. The goals of the Dakar Framework were not reached by the set deadline and in 2015 EFA Member States formally adopted the *2030 Agenda for Sustainable Development* and the global goal on education (SDG 4).

The DESD, on the other hand, is an important basis for the *Education 2030 Agenda* (details later) in the way it sees education and sustainability as inextricably linked. Development is unlikely to be sustainable if it is not contextualised and if it does not encompass an approach to the environment, to society and culture, and to education. And if all people, without distinction, are not educated to the needs and values of global development, it will be hard to give form to a sustainable future. As highlighted in the 2014 Report,⁵³ such type of effort requires committed political leadership and a multi-stakeholder partnership approach both at local and international level. Coherence and institutionalisation of processes and policies is the open challenge that the Decade has left for the Sustainable Development Framework.

⁵³ *Shaping the Future we Want*. UN Decade of Education for Sustainable Development (2005-2014) Final Report. UNESCO, Paris, 2014. Available at <http://unesdoc.unesco.org/images/0023/002303/230302e.pdf>

4.2 Global education and development: the MDGs

The Millennium Development Framework was launched in 2000 as the biggest commitment made by world leaders to fight poverty and foster international development.⁵⁴ The framework was based on the UN Member States collective responsibility to ensure that globalisation would represent a positive force for all States and peoples, and that development opportunities should be more evenly distributed. The global effort was formulated around eight interdependent goals and would require, among other values, the *freedom* to live in dignity, free from hunger and from fear, most likely to be fostered by democratic and participatory governance, and the *equality* of rights and opportunities for women and men to benefit from development.

With regards to education, the goals included the commitment to “ensure that [by 2015] children everywhere, boys and girls alike, will be able to complete a full course of primary schooling and that girls and boys will have equal access to all levels of education”.⁵⁵ This translated into two specific action items, MDG 2 to achieve universal primary education, whose key progress indicators were enrolment in primary education and completion of primary education, and its closely connected MDG 3 to promote gender equality and empower women.

As for governance, the *Millennium Declaration* was promoting a stronger leadership role for the UN and other IGOs and encouraging a stronger dialogue with State and civil society agents. Globally supported institutions would facilitate the definition of strategies and the efficiency of operations in order to close the gaps mentioned by Kaul—jurisdictional, participatory and incentive. The jurisdictional gap would be closed by linking global and domestic agendas on the achievement of the eight goals, with stronger international cooperation and in the framework of the UDHR and CEDAW. Encouraging input and contributions from civil societies and the market would bridge the participatory gap. A greater awareness of the interconnected negative spillovers of uneven

⁵⁴ Following the UN Millennium Summit and the UN *Millennium Declaration* eight international development goals for the year 2015 were established. All UN Member States (191 at that time) and a series of international organisations committed to the initiative (UNGA, September 2000).

⁵⁵ 2000 UN *Millennium Declaration*, paragraph 19, second alinea. This is closely connected to paragraph 20, first alinea, “To promote gender equality and the empowerment of women as effective ways to combat poverty, hunger and disease and to stimulate development that is truly sustainable”.

development would convince all actors to close the incentive gap, with the support of dedicated financial resources.⁵⁶

The 2015 UN MDGs report celebrates the successful actions to foster development and eradicate poverty while also recognising the shortcomings.⁵⁷ The most critical failure seems to be the incapacity to foster an even development, since at the end of the fifteen-year timeframe the poorest and most vulnerable people are still being left behind the overall global progress averages. With respect to education, the report shows that children from poorer households or from rural areas were still excluded from access to education: “2008–2012 survey data from 63 developing countries showed that children in the poorest households were four times as likely to be out of school as children in the richest households” (UN, 2015, p. 26); that 57 million children of primary school age were still not in school; that exclusion from education affects girls more than boys: “Even where women are equally as likely to live in poor households as men, they are more likely to be deprived in other important areas of well-being, such as education” (ibid., p. 16).

Data shows that development objectives as conceived in 2015 were not sustainable in the long term, for many different reasons whose dedicated in-depth analysis would go beyond the scope of this thesis.⁵⁸ Regarding MDG 2, limiting the focus to

⁵⁶ The UN *Millennium Declaration* (UNGA, 2000) declares the State Parties resolve to “take special measures to address the challenges of poverty eradication and sustainable development in Africa, including debt cancellation, improved market access, enhanced Official Development Assistance and increased flows of Foreign Direct Investment, as well as transfers of technology” (paragraph 28, third alinea).

⁵⁷ The 2015 UN *Millennium Development Goals Report* lists the achievements in the field of education as follows (pages 4 and 5):

- The primary school net enrolment rate in the developing regions has reached 91 per cent in 2015, up from 83 per cent in 2000.
- The number of out-of-school children of primary school age worldwide has fallen by almost half, to an estimated 57 million in 2015, down from 100 million in 2000.
- Sub-Saharan Africa has had the best record of improvement in primary education of any region since the MDGs were established. The region achieved a 20-percentage point increase in the net enrolment rate from 2000 to 2015, compared to a gain of 8 percentage points between 1990 and 2000.
- The literacy rate among youth aged 15 to 24 has increased globally from 83 per cent to 91 per cent between 1990 and 2015. The gap between women and men has narrowed.
- Many more girls are now in school compared to 15 years ago. The developing regions as a whole have achieved the target to eliminate gender disparity in primary, secondary and tertiary education.
- In Southern Asia, only 74 girls were enrolled in primary school for every 100 boys in 1990. Today, 103 girls are enrolled for every 100 boys.

⁵⁸ The 2013 publication by Fehling, *Limitations of the Millennium Development Goals: a literature review*, provides a multidisciplinary literature review on MDGs, focusing on limitations in the formulation of the MDGs, their structure, content and implementation. Different authors attribute the MDGs failures to diverse factors. Returning arguments refer to:

- *limitations in the MDG development process*, as a political compromise mostly lead by Western countries which actually failed to include the voice and needs of the poorest regions;

primary education, which ignored the importance of secondary and higher education, might have shifted local investments and resources to meet the Goal at the expenses of overall country knowledge levels (Fehling, 2013). Additionally, the focus on quantitative measures has failed to ensure quality issues such as availability of teachers, school infrastructure and maintenance, and school completion rates (ibid). As a general conclusion, even if they fostered human development and seemingly accelerated it in some regions, the MDGs had a limited impact in eradicating some of the root causes of the issues they targeted.

One positive outcome of the 2015 Goals is that setting goals and mobilising different stakeholders around them can bring tangible results. The key learning, though, is that goals should be less politicised and better contextualised to each local situation in terms of indicators and stakeholder involvement. What the UN report defines “the unfinished work on education” needs to contextualise any goals to the socio-cultural (and not merely economical) reality of each different area and to target exclusion factors such as physical disabilities, gender, or migrant status, in order to actually achieve a long-term impact:

The concerted efforts of national governments, the international community, civil society and the private sector have helped expand hope and opportunity for people around the world. Yet the job is unfinished for millions of people—we need to go the last mile on ending hunger, achieving full gender equality, improving health services and getting every child into school. Now we must shift the world onto a sustainable path. (UNDP, 2015)⁵⁹

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- *limitations in their structure*, which neglected some interconnected factors and root causes behind the various goals and did not always define clear accountabilities;
 - *limitations in the MDG content*, for example with respect to equality and equity (used interchangeably!) and the limited role and importance given to human rights. With regards to education, MDG 2 did not target the pupil–teacher ratio (25:1 globally, 43:1 in sub-Saharan Africa, 69:1 in Chad and 83:1 in Congo)
 - *limitations in the MDG implementation and enforcement* caused partly by lack of data, an issue highlighted by the 2015 UN *Report* as well. On education, data on school attendance are collected at the beginning of the academic year so it is hard to have data on actual completion.

⁵⁹ From UNDP’s overview on the achievements and shortcomings of MDGs. Available at: http://www.undp.org/content/undp/en/home/sdgoverview/mdg_goals.html

4.3 Global citizenship education and sustainable development: the SDGs

The MDGs served as a learning platform for the development and launch of the *2030 Agenda for Sustainable Development* (UNGA, 2015) with 17 Sustainable Development Goals, integrated and indivisible, and 169 associated targets.

We commit to providing *inclusive and equitable quality education at all levels* [...]. All people [...], especially those in vulnerable situations, should have access to *life-long learning opportunities* that help them to acquire the knowledge and skills needed to *exploit opportunities* and to participate fully in society. We will strive to provide children and youth with a *nurturing environment for the full realisation of their rights and capabilities* [...] including through safe schools and cohesive communities and families. (UNGA, 2015, para. 25. Emphasis added)

The topic of education is directly addressed as a stand-alone goal with SDG 4 to “Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all”, and partially with SDG 5 to “Achieve gender equality and empower all women and girls”. Additionally, education as an individual empowerment factor is recognised as a necessary functional element for the acceleration and achievement of most other goals. Quoting Clark, the power of knowledge in the development process is critically vast. Education is particularly relevant for the goals on health; on growth and employment; on sustainable consumption and production; on climate change; and for the ultimate SDG 16 of peace and justice.⁶⁰

The global political commitment to the education Goal is firmly rooted in the international legal standards that all UN State Parties should theoretically be bound to.⁶¹ The roadmap for achieving the ten targets which constitute SDG 4 is provided by the

⁶⁰ “In our world, knowledge is power, and education empowers. It is an indispensable part of the development equation. It has intrinsic value—extending far beyond the economic—to empower people to determine their own destiny. That is why the opportunity to be educated is central to advancing human development.” Helen Clark, UNDP Administrator, at the World Education Forum, Incheon, 2015.

⁶¹ The UN OHCHR lists the human rights that support SDG 4 as follows:

- Right to education [UDHR art. 26; ICESCR art. 13], particularly in relation to children [CRC arts. 28, 29]; persons with disabilities [CRC art. 23(3), CRPD art. 24]; and indigenous peoples [UNDRIP art. 14]
- Equal rights of women and girls in the field of education [CEDAW art. 10]
- Right to work, including technical and vocational training [ICESCR art. 6]
- International cooperation [UDHR art. 28; DRtD arts. 3-4] particularly in relation to children [CRC arts. 23(4), 28(3)], persons with disabilities [CRPD art. 32], and indigenous peoples [UNDRIP art. 39] (https://www.ohchr.org/Documents/Issues/MDGs/Post2015/SDG_HR_Table.pdf).

Education 2030 Framework for Action (November 2015), with UNESCO in charge—strong of the EFA and MDGs learning experience.⁶² The *Framework* should provide the blueprint for how to turn commitments into action through mobilisation, financing, execution, and monitoring.

SDG 4 takes on a more holistic approach and a broader scope compared to EFA and other initiatives and also to MDG 2's narrower focus on primary education. Its ten targets encompass different aspects of education, seven targets being expected outcomes and three targets being means of achieving these targets. To start, SDG 4 acknowledges that a global education agenda cannot be detached from the overall international development framework, because human development and economic development are closely interconnected and mutually supportive. This concept is embedded in a humanistic understanding of education and in the role that education can play in fostering a new type of development: inclusive, engaged, respectful, and sustainable—financially and for the planet. Accordingly, SDG 4 goes beyond the MDG 2 concept of mere *access* to primary education, which was arguably limited in effect, and promotes a broader goal of lifelong learning. It embraces the concept of relentless enlargement of the individual capability set in a globalised liquid society which requires constant adaptation and evolution in order for the individual to be the decision makers of one's life.

SDG 4 Target 4.7 “Education for sustainable development and global citizenship” represents another innovation.⁶³ This target breaks with the previous ones in that it shifts the focus from outcome and achievements to the concept of *quality education* with its

⁶² In May 2015 the *Incheon Declaration* was adopted at the World Education Forum, reaffirming “the vision of the worldwide movement for Education for All initiated in Jomtien in 1990 and reiterated in Dakar in 2000 — the most important commitment to education in recent decades and which has helped drive significant progress in education” (para. 2).

In its role of UN specialised agency for education, UNESCO was entrusted to lead and coordinate the Education 2030 initiative. The *Education 2030 Framework for Action*, adopted in November 2015 in Paris by 184 UNESCO Member States, provides guidance on implementation. It also establishes a multi-stakeholder international Steering Committee at para. 94: “To ensure strong global coordination, UNESCO will convene a multi-stakeholder SDG-Education 2030 Steering Committee (SDG-Education 2030 SC), working within the wider 2030 Agenda for Sustainable Development architecture.”

⁶³ SDG 4 Target 4.7 reads: “By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development.”

value-driven content.⁶⁴ What is particularly interesting is its related indicator 4.7.1, which measures,

[the] extent to which (i) global citizenship education and (ii) education for sustainable development, including gender equality and human rights, are mainstreamed at all levels in: (a) national education policies, (b) curricula, (c) teacher education and (d) student assessment.

Points (i) and (ii) put the accent on the cognitive, socio-emotional and behavioural aspects of education and its transformational power. GCED provides the knowledge, skills, values and attitudes required by global citizens to foster the creation of peaceful and inclusive societies through respect for cultural, religious and linguistic diversity. Education for sustainable development (ESD) empowers learners to take informed decisions and responsible actions with regards to the environment, to justice, to development, and across generations (GELF, 2018).

The second part of the indicator—points (a) to (d)—refers to the political will of UN Member States to drive change in education, as well as to the availability of resources, i.e. financial means and actual capability. By affirming equality for all, this target requires States to include all people in the education process, also the vulnerable individuals that the implementation of MDG 2 had left behind.⁶⁵ It engages States in a process of literature review, assessment and modification which may involve questioning well-established education policies, practices and methodologies. Consequently, SDG 4 targets 4A, 4B and 4C address respectively the provision of an *effective learning environment* (physical facilities as well as a safe and inclusive milieu); of student support via *scholarships*; and qualified *teachers and educators*. How education is taught and learnt needs to adjust to the quality content it aims to transfer to youth by involving all stakeholders.

⁶⁴ As stated in the *2030 Agenda*, para. 36 (2015): “We pledge to foster intercultural understanding, tolerance, mutual respect and an ethic of global citizenship and shared responsibility. We acknowledge the natural and cultural diversity of the world and recognise that all cultures and civilizations can contribute to, and are crucial enablers of, sustainable development.”

⁶⁵ SDG 4 fosters equity of opportunity while also reaffirming equality for all, directly and in connection to SDG 5. Goal 4, Target 4.5 reads: “By 2030, eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples and children in vulnerable situations”. (UNGA, 2015.) In the *2030 Agenda*, equity and equality are not synonyms; rather they assume the use of affirmative action when required. Gender equality is actually considered a foundational principle of the *2030 Agenda* and intrinsically linked to education as empowerment. Gender still means men and women.

With regards to teachers (Target 4C: “By 2030, substantially increase the supply of qualified teachers”) Fehling (2013) touched upon the pupil-teacher ratio neglected by MDG 2. SDG 4 goes farther in recognising not only the need for more teachers but also the critical role of *quality teachers and educators* as the necessary link between the provision of education and the actual process of forming global responsible citizens. This illustrates the issue of States’ political will and capacity to act. Besides the financial capacity to remunerate the sheer number of teachers required, forming *quality* teachers and instructors requires some premises. To name a few, the State should embrace human rights-based education curricula and methods; participatory processes of curricula design should be in place and involve the teachers themselves; and, all key education stakeholders should participate through an open debate and a continuous assessment and improvement, at national and transnational level.

Indeed, this process is an institutionalised inclusive societal endeavour. It requires a democratic environment and “implies the recognition of a principle of responsible sovereignty that encompasses both the internal and the external dimensions of educational governance” (Bekemans, 2016, p. 7). Ultimately, education shows that societal cohesion and engagement, and global citizenship, need to be nurtured by that same democratic environment that they need to foster and perpetuate. Optimistically, the *Education 2030 Framework* states that “Over the 15 years to 2030, democratisation of decision-making processes is expected to increase, with the voices and priorities of citizens reflected in the development and implementation of education policies at all levels” (2015, para. 79).

The above reminds to a foundational principle of the *Education 2030 Framework*, i.e. that education is a public good “of which the state is the duty bearer” (para. 10). Yet, education is actually a *global common*. On the one hand, State authorities are charged with substantive compliance with international legal standards and with strategic decision-making and normative formulation, from inclusive governance to transparent accountability mechanisms. They also are required to increase the percentage of domestic spending on education “in accordance with country contexts” (para. 105), which means giving education a higher priority vs. other investments or commitments. On the other hand, the international community should support the States most in need, aiming for “efficiency, effectiveness and equity of education systems” (para. 18), because “aid will

remain a crucial source of education finance over the next 15 years if the targets are to be met” (para. 107).

To ensure positive global spillovers from increased education everywhere and at all levels, the current decline in aid to education denounced by the UN should be reversed. International partnerships and donations should act as enablers or catalysts to build local capacity and support policy implementation. Since it is clear that more consistent investments are needed to meet the ambitious *Agenda 2030*, more inclusive and participative international cooperation schemes and GPPPs reviewed in Chapter 1 could be viable alternatives for the provision process of SDG 4. Which is crucially interlinked with SDG 17 to strengthen the means of implementation and revitalise the global partnership for sustainable development.

4.4 Education in the Euro-Mediterranean region from a broad European perspective

Even in the European region not everybody can enjoy the right to education to the same extent. The CoE reports that three main groups of young people are particularly vulnerable within education systems, namely: children and youth from economically disadvantaged families; those coming from a family of limited educational experience; and, immigrants, ethnic minorities and people with no fixed home (Council of Europe, 2007).⁶⁶ Hence, the topic of education in the Euro-Mediterranean region is a field of interest and collaboration for different actors: the CoE, the EU, and the UfM. They all have adopted the *2030 Agenda* and contribute to the achievement of the SDGs, in particular with regards to SDGs 4, 5, 16 (to promote peaceful and inclusive societies) and 17.

⁶⁶ The Roma, the largest ethnic minority in Europe, are especially vulnerable due to social and cultural marginalisation, poverty, and language difficulties: 50% of Roma children fail to complete primary education, which should in fact be compulsory (CoE, 2007).

Council of Europe

“Education is the process by which society transmits its accumulated knowledge, skills and values from one generation to another.” (*Maastricht Global Education Declaration*, November 2002).

The CoE supports co-operation among its 47 Member States. Specifically, on education the CoE targets the development of a coherent vision of the role of education as a means to foster human rights, democracy and rule of law, and intercultural dialogue (CoE, 2017).⁶⁷ The CoE’s vision of education encompasses values and competencies and attributes a fundamental importance to both formal and non-formal education. The idea is to integrate the concepts of *lifelong learning* and *learning society* into European educational policies in order to offer continuous opportunities for the development of skills and competencies—which recognises the key role of open, inclusive and flexible education systems, as well as the high potential of non-formal education as a more flexible and engaging tool. In terms of policy development, the CoE has partnered with the European Commission to foster the recognition, valorisation and validation of non-formal education and to encourage contamination of the formal and informal sectors to the benefit of learners.

Within the Council of Europe, global education is a priority focus area for the North-South Centre (NSC).⁶⁸ In their view, GE encompasses “development education, human rights education, education for sustainability, education for peace and conflict prevention and intercultural education; being the global dimension of education for citizenship” (*Maastricht Global Education Declaration*, November 2002). While working in line with the CoE values, the NSC has created a unique concept called

⁶⁷ The texts adopted by the CoE member States include: the *Charter on Education for Democratic Citizenship and Human Rights Education* (CM/Rec(2010)7), *Recommendation on the promotion and recognition of non-formal education / learning of young people* (CM/ Rec(2003)8), *Recommendation of the Committee of Ministers to member states on the education of Roma and Travellers in Europe* (CM/Rec(2009)4), *Recommendation on the public responsibility for higher education and research* (CM/Rec(2007)6) and *Recommendation on intercultural dialogue and the image of the other in history teaching* (CM/Rec(2011)6E) (CoE, 2017)

⁶⁸ The European Centre for Global Interdependence and Solidarity of the Council of Europe (North-South Centre) was established in 1989. The NSC is an instrument of international cooperation which contributes to the implementation of the CoE’s neighbourhood policies and to strengthening civil society, mainly through education. Indeed, its mission is to “empower civil society, in particular youth and women, through intercultural dialogue and global citizenship education, to play an active role in Council of Europe member states and neighbouring regions. [...] the North-South Centre responds mainly to four priority areas: Global Education; Youth Cooperation; Empowerment of Women; Migration.” <https://www.coe.int/en/web/north-south-centre/about-the-north-south-centre>.

"quadrilogue" to describe its working method. Quadrilogue refers to the partnership governance scheme that brings together representatives of governments, national parliaments, local and regional authorities, as well as civil society. This partnership ensures representation of all the relevant education stakeholders; and, it helps bridge between different political actors and views by fostering constructive exchanges. Common challenges are identified, solutions are proposed, and examples of good practice are shared (CoE, 2017).

With this method and within the framework of iLEGEND, the 2016-2019 joint programme between the EU and the CoE to promote global development education, the NSC facilitates regional meetings on the implementation of education policies in the Balkan, Baltic, South-East Europe and Mediterranean, and Visegrad countries (*Global Education Guidelines*, NSC, 2012).⁶⁹ The NSC facilitation process is based on the strategic recommendations agreed upon at the 3rd European Congress on Global Education (Zagreb, 2015) and on the CoE 2011 *Recommendation on education for global interdependence and solidarity*.⁷⁰ The 2011 *Recommendation* underlines the key role of interdependence and solidarity for the sustainability of democratic societies in the face of global challenges. It also auspicates a stronger support by all States to education that empowers individuals to build just and peaceful societies, through formal, non-formal and informal education. Building on this premise, the 2015 Zagreb strategic recommendations reiterate the need to form, through GE and GCED, new global citizens able to create new societal models to counter the highly pressing challenges of climate change, refugee emergency, financial crisis and security. The recommendations addressed in the Zagreb document target a local and regional quadrilogue support to SDG 4 Target 4.7 “Education for sustainable development and global citizenship”, in line with the 2030 Agenda.

⁶⁹ The NSC and the European Commission have signed a joint management agreement in November 2008 to promote global education and youth action in the new EU Member States and beyond, within the EU-Africa Strategy.

⁷⁰ CoE Recommendation [CM/Rec\(2011\)4](#) of the Committee of Ministers to member states on education for global interdependence and solidarity (adopted by the Committee of Ministers on 5 May 2011 at the 1113th meeting of the Ministers’ Deputies) can be considered “the first European legal standard on global education” (NSC, *Global Education Guidelines*, 2011, p. 8).

European Union

In addition to working with the CoE on education in the wider European region, the EU is currently engaged in the *ET 2020* initiative, the EU framework for cooperation in education and training. This initiative is part of Europe 2020, the EU agenda for growth which emphasises smart, sustainable and inclusive growth to overcome the structural weaknesses in European economy (European Commission). Education is one of the five target areas for action (together with employment, R&D, climate change and energy, and poverty and social exclusion). The specific focus is on reduction of early school dropouts (rates of early school leavers below 10%) and completion of higher education (at least 40% of people aged 30–34 having completed higher education).

While each EU Member State is responsible for domestic education and training systems, the EU helps address common challenges through dialogue and sharing of best practices. The specific objectives set in 2009 with *ET 2020* are the following: (a) making lifelong learning and mobility a reality; (b) improving the quality and efficiency of education and training; (c) promoting equity, social cohesion, and active citizenship; and (d) enhancing creativity and innovation, including entrepreneurship, at all levels of education and training (EC, 2009). The progress is measured regularly, and indicators are adjusted accordingly.

Within this framework, the first objective on learning and mobility is a unique EU initiative, rooted in diversity as a hallmark of the Union. Originally launched in 1987 as Erasmus, mobility is now covered by the 2014-20 Erasmus Plus programme which addresses education, training, youth and sport, and targets students and teachers. By building on the premise that study and training abroad increase intercultural skills and chances of employability in today's globalised society, and by including non-formal education initiatives, the programme gives form to the concepts of *lifelong learning* and *learning society*. Apart from budget implications, this programme is also obliging Member States to pursue a process of harmonisation of curricula and recognition of titles, which requires sharing and collaboration on regional policies.

The appeal and success of this programme and the achievement of the other three objectives listed above depend on a truly shared vision of the role and content of education. For this reason, the EC regularly produces communications and reports to focus upcoming priorities. In 2012, the *Rethinking Education* communication put the

focus on building skills for the XXI century to reduce youth unemployment at a time of perpetuated economic crisis.⁷¹ The document embraces the concepts of human development in three mutually reinforcing growth priorities it highlights for the 28 members. It advocates for an economic growth that should be *smart*, based on knowledge and innovation; *sustainable* in terms of resource efficiency and respect; and *inclusive*, fostering social and territorial cohesion (EC, 2012). The EC, then, is linking education to welfare and education to wellbeing, which is expected to lead to positive instrumental social and economic results.

The 2016 EC *Communication on Improving and Modernising Education* builds on the progress of education for growth and puts the accent on people as the main assets of the Union and on the importance of quality education to form cohesive and peaceful societies. Quality education requires a modernisation of the education systems across the Union based on efficiency and inclusion. This would translate into newer education technologies but also novel, more participatory teaching methods; stronger connection between schools and local communities where non-formal education takes place; and improved teacher training and continuous professional development. In terms of higher education, stronger links need to be established between universities, businesses and other organisations in order to realise the 2012 vision on skills for growth.⁷²

The two documents are the expression of a Union which was originally founded on economic integration to create synergies and accelerate peaceful growth. While the economic perspective is still the engine of the Union, Europe 2020 is a manifesto of the importance of putting people's welfare and wellbeing at the centre of any initiative for growth. By advocating a strongly engaged role from the Member States, these

⁷¹ The document proposes priorities and targets to drive economic growth within the EU territory and maintain a relevant role of the Union in the global market. It addresses the need for more relevant skills, particularly entrepreneurial skills, and lists the issues that education, training and lifelong learning should tackle, such as: "A quarter of all pupils have poor reading competences, one in seven young people leave education and training too early. Around 50% reach medium qualifications level but this often fails to match labour market needs. Less than one person in three aged 25-34 has a university degree compared to 40% in the US and over 50% in Japan. According to the Shanghai index, only two European universities are in the world's top 20" (p.11).

⁷² This communication was followed shortly afterwards by *School development and excellent teaching for a great start in life* (May 2017). This new communication addressed the need for education reforms and highlighted the most critical areas for intervention, as follows: (a) developing better and more inclusive schools; (b) supporting teachers and school leaders for excellent teaching and learning; and (c) governance of school education systems.

communications reflect the subsidiarity principle on which the Union is based, while at the same time expressing the necessity of a concerted effort, centrally coordinated, to reverse the consequences of the economic crisis through effectiveness, equity and efficiency. While content and budgets are non-renounceable ingredients, good governance and timely measurements are key success factors, given the interlinkages between the Member States and between different policy areas.

The Union for the Mediterranean

Whereas the EU is oriented to policy recommendation and coordination, the UfM is essentially an action-driven organisation that acts as a catalyst of projects between its 43 Member States. The three areas of project intervention—youth, women empowerment, and sustainable development—address the three regional priorities of stability, human development, and integration. In January 2017 the UfM Member States adopted an action-oriented roadmap centred on Mediterranean youth's potential for promoting stability and development in the region. The roadmap focuses on human development, in particular through youth and women empowerment, as a main contribution to addressing the root causes of the current challenges faced by the region including violence and extremism (UfM, 2017).

Within this roadmap, education is specifically addressed among the activities aimed at strengthening the nexus between development and security. One perspective of action is to foster regional human development in order to counter the destabilising issue of unemployment.⁷³ With one of the highest youth unemployment rates in the world, the Med region needs investments in higher education, vocational education and training (ibid). Based on the positive learnings from the Erasmus programme, youth mobility through education is seen as an essential factor for human development. In terms of infrastructure, the UfM can count on two UfM universities to implement its mobility policies, as well as on a fully operational regional network of education and research institutions.⁷⁴ Vocational training requires cooperation with the private sector, which the

⁷³ Almost 60% of the Med region population is under the age of 30. The number of young people under the age of 15 is forecast to increase by over 18% by 2020. 2.8 million young people enter the labour market each year in the region. The average unemployment rate is about 30% for youth and around 50% for young women (UfM, 2017, p. 14).

⁷⁴ The Euro-Mediterranean University (EMUNI) was established in Slovenia in 2008 as one of the UfM priority projects. One of its goals is to strengthen intercultural dialogue and to stimulate the integration of

UfM facilitates through its working methodology based on regional dialogue platforms that bring together all different stakeholders involved in the topic.

Besides employment-oriented education, the UfM focuses heavily on intercultural and interfaith dialogue to bridge cultural divides and to prevent negative radicalisation and racism (ibid). A key UfM partner in this area is the Anna Lindh Euro-Mediterranean Foundation for the Dialogue Between Cultures (ALF), an inter-governmental institution founded in 2005 to promote intercultural dialogue in the Mediterranean region in order to build trust and improve mutual understanding.

The Anna Lindh Foundation and its activities in the Euro-Mediterranean region

“Intercultural citizenship education is a tool for living together and acting within a diverse world and within a region as diverse as the Euro-Mediterranean area.” (Bekemans, in ALF, 2014).

ALF was established “to bring people together from across the Mediterranean to improve mutual respect between cultures and to support civil society working for a common future for the region”. It brings together civil society and citizens through a region-wide network of over 4,000 CSOs. Its actions in the fields of education, culture and media aim at overcoming the misunderstandings and stereotypes which affect societal relations in the Euro-Med region—and which may be at the roots of some of the challenges that the region is facing today.

With regards to education, ALF produces programmes and resources for educators to foster dialogue and promote diversity, such as the 2014 *Anna Lindh Education Handbook: Intercultural Citizenship in the Euro-Mediterranean Region*. The *Handbook* targets teachers and instructors in formal and non-formal education with a combination of theories and practices of education to intercultural citizenship. It aims at empowering and stimulating young people through the acquisition of the knowledge and skills required for an active civic role, which will ultimately contribute to social cohesion and cultural enrichment through diversity and on the basis of equality (ALF, 2014, p. 8).

The concept of interculturalism emerges from a conception of society which is fluid and ever-changing, exposed to multiple inputs and tensions, and a new notion of

different nations and cultures in the academic spheres. The Université Euromed de Fès (UEMF) is a new regional centre of excellence promoting dialogue, intercultural exchange, sharing of knowledge and cooperation in the fields of higher education, research and innovation (UfM).

citizenship that, while still rooted in a national context, is simultaneously enlarged beyond national boundaries and embraces a broader community of people (Bekemans, in ALF, 2014). In this mutated context, the new citizen is exposed to a plurality—of languages, customs, and cultures—which represents at the same time an opportunity (curiosity) and a challenge (fear). Education to intercultural citizenship, then, aims at tackling plurality as an opportunity for enrichment through communication and exchange. It teaches to forego fear and hostility for diversity, move beyond mere passive acceptance of differences and actually engage in *constructive conviviality* for mutual learning, to shape new cohesive societies (ibid).

For the effective creation of peaceful and cohesive societies, the drive needs to come from the citizens themselves as a bottom-up effort fostered by democratic and inclusive environments. Intercultural societies need to build on fundamental standards of human rights principles and values and enrich the individual capability set with new, more relevant potential functionings. Education, then, needs to foster new empowering competences that lead citizens to take informed decisions and actions. These include, on the one hand, the knowledge of other cultures and societies (cognitive competence) and the skills to functionally apply such knowledge; on the other hand, personal competences of attitudes and behaviours towards embracing diversity (i.e. flexibility, openness, communication skills). In terms of teaching and learning methodologies, the handbook embraces what is described as a “learner-centred, problem-oriented and practice-focused methodology and [...] a dialogic pedagogy” (ALF, 2014, p. 19). Changing social contexts require a holistic approach to education contents, methods, resources and environments.

4.5 Putting the global citizen at the centre

With all due consideration for regional peculiarities, what emerges from the various inter-governmental approaches to education is that today’s major challenges are global, and they should be tackled with a common approach to (global) education. According to Tarozzi (2016), GE has taken different forms in different regions—such as *intercultural* education, *development* education, and education for *sustainable development*—which, he states, have set the basis for GCED. *Development* education

focuses on the concepts of human solidarity and interdependence to foster the closure of the gap between the developed rich North and the poor underdeveloped South. It stems from the right to development and the struggles of poor countries for a better deal in the global economic system, which challenges the unequal distribution of political and economic power among countries.

Yet, this approach has shown its limits because economic development does not necessarily have a direct effect on human development. Therefore, a human rights-based approach has shifted the focus to *sustainable development*, i.e. development as the fulfilment of the human rights of all individuals through empowerment (Fukuda-Parr, 2009). This approach has been broadened and strengthened by the 1992 *Agenda 21* and the implications of development on the environment. Hence, “under the umbrella of sustainability lie mutually interconnected, environmental protection, respect for human rights, education for a planetary citizenship and world peace” (Tarozzi, 2016, p. 12).

In Europe GE has turned from a colonial instrument into “a manifold container, encompassing several topics such as: Development Education; Human Rights Education; Education for Sustainability; Education for Peace and Conflict Prevention; and Intercultural Education” (ibid., p. 10). The CoE *Maastricht Declaration* (2002) has defined GE as “education that opens people’s eyes and minds to the realities of the globalised world and awakens them to bring about a world of greater justice, equity and Human Rights for all”. Later, the CoE *Charter* (2010) specifically highlighted two approaches to education that have a different scope but are “closely inter-related and mutually supportive”, while their prioritisation would need to be contextualised:

Education for democratic citizenship focuses primarily on democratic rights and responsibilities and active participation, in relation to the civic, political, social, economic, legal and cultural spheres of society, while *human rights education* is concerned with the broader spectrum of human rights and fundamental freedoms in every aspect of people’s lives. (emphasis added)

What emerges then is the idea of citizenship: “Education gives us a profound understanding that we are tied together as citizens of the global community, and that our challenges are interconnected” (Ban Ki-moon). In September 2011 former UNSG Ban Ki-moon launched the five-year *Global Education First Initiative* (GEFI) to accelerate progress towards the EFA goals and the education-related MDGs. This initiative puts

“quality, relevant and transformative education” at the centre of development agendas as the basic building block of every society, with three priorities, namely: to put every child in school; to improve the quality of learning; and, to foster global citizenship. It aims at raising the bar in terms of outreach and engagement on GCED with a focus on learning and teaching for sustainable development.⁷⁵ With the due contextualisation, GEFI’s framework provides a comprehensive basis for human-centric participatory education policymaking.

⁷⁵ Within the UN, human rights education became an official central concern internationally after the 1993 World Conference on Human Rights with the launch of the Decade for Human Rights Education (1995-2004) to foster the incorporation of human rights education into formal school curricula. The *Agenda 21* document (1992) following the Rio de Janeiro UN Conference on Environment was instrumental in pushing forward themes of environmental sustainability, with more development during the UN Decade of Education for Sustainable Development 2005-2014 (Tarozzi, 2016). *Agenda 21*, Chapter 36: *Promoting Education, Public Awareness and Training*, states that “Education, including formal education, public awareness and training should be recognised as a process by which human beings and societies can reach their fullest potential. Education is critical for promoting sustainable development and improving the capacity of the people to address environment and development issues.”

Chapter 5. Looking ahead: enlarging capabilities for the global citizen

The realisation of the *2030 Agenda* requires the informed and critical agency of each individual as part of a global community founded on universal human rights values and freedoms. Otherwise said, sustainable development needs to be fostered by the international community at large but centred on individuals. Individuals need to be formed to gain the psychological and technical competences they require in order to take an active part in a sustainable development process.

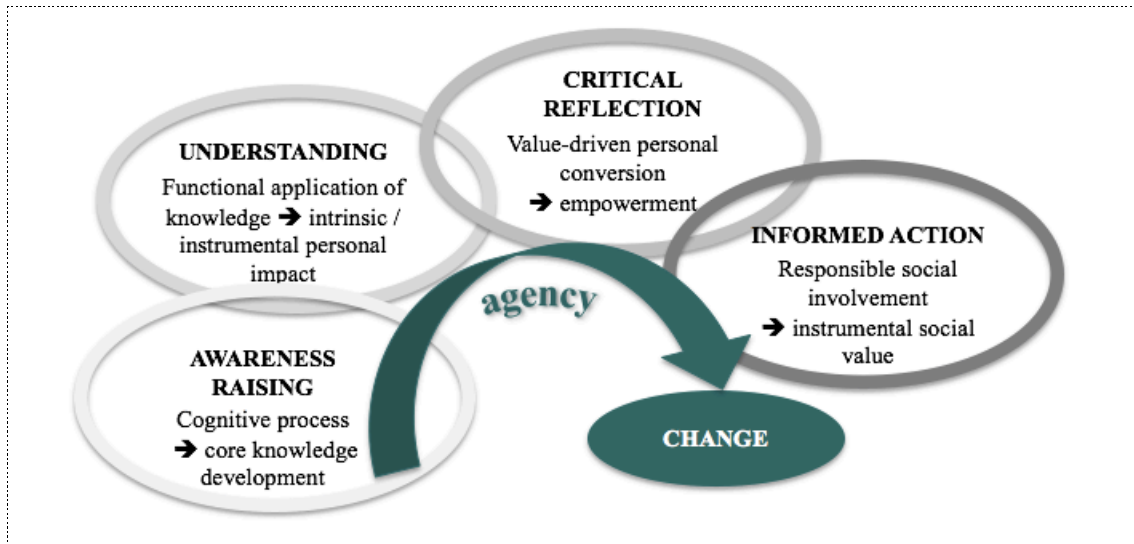
Education, then, plays a leading role in the *2030 Agenda* both as a goal in itself as well as a necessary platform for the achievement of other goals. Because of its broad instrumental relevance, education can be classified as a man-made global common, valuable in itself and for its role of keeping global bads at bay. As such, it requires a relentless democratic process of provision and usage. A way to form people for this task is to utilise the human capability approach as a normative basis for education, where education is both an intrinsically valuable capability in itself for the pleasure and fulfilment it delivers, as well as a fundamental enabler of other capabilities—ultimately, of sustainable human development.

5.1 Empowering the global citizen

The capability-based normative approach to education illustrated in Chapter 3 perfectly supports citizenship education policies, because it focuses on the person and on her empowerment and requires active participation and contextualisation. GCED aims at leapfrogging from the legacy of traditional education to a formative process that can bring sustainable social change: it is transformative because it aims at empowering people to become active and responsible global citizens, i.e. citizens that foster and build a sustainable global world. Hence, the traditional top-down teaching methods need to be abandoned in favour of a new approach, which may be visualised in a four-step process from the means to the achieved functionings. Figure 4 illustrates how each step involves

a different, additional, learning level in a value-based process which must be rooted in tolerance, solidarity, equality, justice, inclusion, co-operation and non-violence.

Figure 4. Illustration of the global education process



Source: Personal elaboration based on Drèze & Sen (1995), GLEN, and Bekemans (2016)

The education process would start with raising awareness of global challenges (i.e. poverty, inequalities, environment). This corresponds to a cognitive process in which knowledge is developed. Knowledge then allows a deeper understanding of the issues' complexity and causal effects. The broader this understanding process, the higher the potential to enrich the individual's capability sets and to foster the ability, through critical thinking, to reflect on one's role in the issue in that given context and in the broader society. So empowered, the individual can actively and responsibly engage in fostering change. This process entails the simultaneous teaching and learning of welfare (economic development) and of wellbeing (human development).

GCED has implications for both the content and the methodology of education, since through teaching and learning it aims at driving action on *new* topics such as human rights, sustainability, peace, inter-cultural communication, and justice. Topics need to be taught and understood factually, objectively (for example, facts and laws about gender discrimination) but also contextualised in everyday practices—for example, how structural asymmetries embedded in family and community life may foster gender stereotypes, and how they can be uprooted starting from school practice.

The process should then put the learner at the centre and be based on participation. It should be a continuous exchange in which the teacher acts a mentor who encourages learning through reflections, emotions and practical experiences. This implies that universal values are not only treated as a specific subject matter in themselves but are also embedded in any other subject matter. This results in a complete revision of teacher training and school curricula at all levels of education as well as in the establishment, through the contribution of all stakeholders, of a new learning environment truly conducive of value-driven education.

5.2 A new democratic educational ecosystem

The development perspective of the *2030 Agenda* is premised on the central role of the individual as key agent of development and it requires shared strategies and collaborative implementation. On the one hand, it demands a global political approach to education in terms of objectives, content and methodology; on the other hand, the local contextualisation of policies and projects should leverage external best practices and provision methods. Therefore, the global education ecosystem should be updated to the *Agenda 2030* and beyond, in line with the current politically agreed framework of SDG 4, specifically Targets 4.7, 4A, 4B, and 4C. Ultimately, this ideal ecosystem should be available and accessible to all, children and adults, should be contextualised to what is locally acceptable, and should be adaptable to the requirements of today's fast-changing liquid societies.

A point of depart on how to tackle a comprehensive revision of GCED may be found in Ban Ki-moon's vision for the 2012 GEFI. The GEFI model proposed a holistic approach to the entire ecosystem, from content to infrastructures, which Table 8 tries to schematise and enrich with the outcomes of the analysis conducted in the previous Chapters. The scheme focuses on formal education because, as said earlier, States and government actors in general have the primary responsibility of respecting, protecting and fulfilling the individual right to education. By committing to the *Agenda 2030* they also have a responsibility vis-à-vis the international community.

Table 8. Formal education: a policy framework for child schooling

	CONTENT	ASSESSMENT	OBJECTIVE	POLICY CHALLENGE
Education				
A. Knowledge achievement	Literacy, numeracy, sciences, information technology. Education for development.	Score tests	Welfare <u>Intrinsic</u> : personal fulfilment <u>Instrumental</u> : market participation → Sustainable development	Curricula assessment and revision. Employability skills (adaptability). Technological infrastructures.
B. Value achievement	Human rights values embedded in all formal and non-formal education curricula and practices. Citizenship education.	Qualitative measurement	Wellbeing <u>Intrinsic</u> : empowerment (substantive freedoms) <u>Instrumental</u> : informed participation in socio-cultural civic and political life → Human development	Curricula assessment and revision / multi-layered curricula (ad hoc courses; value-embedding in all subject matters). Intercultural pedagogy. Mobility.
Key enablers				
C. Funds	Facilities, books, tools, transportation, infrastructures	<i>States</i> : Percent national spend <i>Donors</i> : Catalytic vs. return rate of investments	Increase and equalise attendance and completion.	GPPPs International cooperation ODA (official development assistance) FDI (foreign direct investments)
D. Rules	Rule of law. Formal standards. Accountability and redress.	Ratification of treaties Democratic participation	Foster an inclusive democratic environment.	Implementation or harmonisation of international / regional legal standards
E. Freedom	No external barriers (architecture, climate, geography) No gendered barriers (traditions, violence)	Disaggregated attendance data	Equalise attendance and capacity building opportunities. Availability and accessibility.	Modernisation of infrastructures (health, safety, energy, connectivity) Barrier-free architecture Implementation of legal standards
F. Teachers	Market competitive general knowledge Capacity to interiorise and transmit human rights values Pedagogical skills	Training of trainers Qualitative evaluation	Foster participatory teaching, experiential learning, intercultural dialogue.	Continued education programmes. Pedagogical teaching and learning training. Adoption of external best practices. Mobility.

G. Participation	<i>Children:</i> experiential learning <i>Institutions:</i> political leadership <i>Academia, teachers:</i> curricula development with institutions <i>Communities:</i> non-formal <i>Families:</i> informal <i>The media:</i> informal	Qualitative evaluation of class and community dynamics (violence, respect, dialogue, solidarity)	Develop critical thinking and social participation. Increase social solidarity.	Multi-stakeholder dialogue frameworks, national and transnational. Acceptability.
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Source: Personal elaboration based on Unterhalter (2003), GEFI (2012), Bekemans (2016)

The scheme reflects the ultimate goal of enlarging the individual capability set through education, so that education becomes an instrument of fulfilment and freedom. The upper rows on education (row A *Knowledge achievement* and row B *Value achievement*) remind to Target 4.7 Indicator 4.7.1 about embedding the two interconnected aspects of education into all school curricula (i.e. GCED, wellbeing objectives, and ESD, welfare objectives). If welfare enables acceptable and sustainable standards of living and health, wellbeing ensures that these are *individual* standards constructed in an ongoing relation with a given context through the conscious filter of conversion factors. In terms of policy implication, these steps require (a) the definition of the competences needed by global citizens—and by global workers—at international level; (b) the assessment of the tools, methods, and resources available at international and then at local level; (c) the design and testing of new curricula; (d) specific policies to transform cultural diversity into intercultural and interfaith dialogue.

While Figure 4 (p. 92) illustrated the four steps of the global education process, it is worth spending a few lines on the conceptual dimensions of GCED, as presented by UNESCO (2015). To start, the concept of citizenship has evolved over time. It has become more inclusive, both within national borders and at transnational level, yet it is by no means a fixed concept. UNESCO uses the term global citizenship with reference to “a sense of belonging to a broader community [beyond borders] and common humanity” in a context of globalised interlinkages and interdependency (ibid, p. 14). This premise implies that GCED is not a mono-dimensional subject matter. Rather, it represents a multi-dimensional approach to different, complementary life skills which have a specific impact on the development of the individual capability set, as schematised in Table 9.

Table 9. Core conceptual dimensions of global citizenship education

DIMENSION	CONCEPT	ACHIEVEMENT	CAPABILITIES
Cognitive	To acquire knowledge, understanding and critical thinking about global, regional, national and local issues and about the interconnectedness and interdependency of different countries and populations.	The learner becomes informed and critically literate.	<i>Intrinsic</i> importance of education.
Socio-emotional	To have a sense of belonging to a common humanity, sharing values and responsibilities, empathy, solidarity and respect for differences and diversity.	The learner becomes socially connected and respectful of diversity.	<i>Instrumental</i> role of education.
Behavioural	To act effectively and responsibly.	The learner becomes ethically responsible and engaged.	<i>Empowerment</i> and <i>distributive</i> roles of education.

Source: Personal elaboration based on UNESCO (2015), and Drèze & Sen (1999).

In his capability approach to development Sen does not specify which particular life skills should be developed by education. As said before, Sen aimed at providing a general framework, which requires contextualisation.⁷⁶ Yet, Sen also refers to the possibility to formulate the basic freedoms for human development in terms of rights.⁷⁷ Hence, human rights treaties may serve as a ready-to-use blueprint of universally accepted values for education policymakers to define contents and design programmes for GCED. They are universally embraced, which allows capability approaches to education to actually leverage the persuasive force of the human rights discourse. Furthermore, capabilities and rights reinforce each other.

Referring back to Table 8 (p. 90) and the key enablers of GCED, they are all interconnected and non-renounceable. The topic of funds (row C of the Table) is a matter

⁷⁶ Nussbaum, on the other hand, developed a list of ten central capabilities, as follows: Life; Bodily health; Bodily integrity; Senses, imagination and thought; Emotions; Practical reason; Affiliation (empathy, compassion, self-respect); Other species (environment); Play; and Political and material control over one's environment. According to Nussbaum, this (evolving) list "isolates those human capabilities that can be convincingly argued to be of central importance in any human life, whatever else the person pursues or chooses" and should serve as the basis for normative developments (Nussbaum, 2000, p. 74).

⁷⁷ "The case *for* basic freedom and for the associated formulation in terms of rights rests on:

- 1) their *intrinsic* importance
- 2) their *consequential* role in providing political incentives for economic security
- 3) their *constructive* role in the genesis of values and priorities." (Sen, 1999, p. 246)

of concern for the achievement of SDG 4, especially for under-developed regions, because of the lack of local resources and the decrease in international cooperation highlighted above. A possible approach to funding has been touched upon in Chapter 1, which argued for a State government political leadership and a participated provision process. Then, the legal scenario on education (row D), whose implementation is a necessary and non-negotiable precondition to the *Agenda 2030*, has been reviewed in Chapter 2, which argued for a stronger State commitment and actual engagement in the eradication of all forms of discrimination in education, in particular on the ground of gender. Row E of the Table (Freedom) is linked to the two above and requires the application of legal standards as well as innovative provision strategies to ensure actual realisation.

Row F, Teachers, has critical quantitative and qualitative implications and might actually be the weakest link of the entire process. To ensure the availability of the framework (number of educators, fair compensation, territorial distribution) and of the actual education process (appropriate knowledge and teaching methodology) implies acting simultaneously on a multiplicity of levers which require competencies and resources—finance, politics, content, methodology—that would represent a challenge even for developed regions. This is a domain which would require in-depth investigation beyond the scope of this MA work.

Besides counting on the best teachers, it is crucial to ensure that GCED programmes are acceptable for all the stakeholders, as listed in the last row (G. Participation).⁷⁸ The contextualisation of global commitments to education (such as SDG 4) into local policies should be a participatory multi-actor process with a shared responsibility to promote equalised access and enjoyment of quality education. Policymaking should be based on constructive debates, on deploying one's agency in an open arena with a shared responsibility for eliminating any barriers to GCED at micro, meso and macro social level: a process that should foster the general commitment to GCED and have positive spillover effects on the community at large.⁷⁹

⁷⁸ This participatory approach has been highlighted in Chapter 4 with regards to policies and projects in the European region.

⁷⁹ Besides having the appropriate and smooth funding, possibly the biggest challenges for educational systems that embrace this collaborative approach are *resilience* and *adaptability*. Resilience refers to the ability of policymakers to keep the process going and the actors involved in spite of the complexity and the

5.3 Conclusions

The ultimate goal of human-centred education should be to put in place a democratic educational ecosystem which equalises gaps and fosters equality, highly participated by all stakeholders, and which embraces human rights and responsibilities at micro, meso and macro level. This process would build on the heterogeneous factors that compose today's society and leverage diversity as a means of enriching the set of individual capabilities. By focusing on enlarging their capabilities, education policies are empowering individuals to deploy their agency, i.e. to take the responsibility for their own decisions, to be the masters of their own fate and follow their natural inclinations—within a framework of universally accepted values. If, on the contrary, policies were to focus only on the achievement of specific functionings, they would most likely be imposing a particular ideology in a top-down, non-inclusive and discriminatory manner. This reminds to the ultimate purpose of education in the XXI century, which is to preserve the natural and human-made commons and to foster the global conditions that would allow humankind to counter today's global challenges (Kaul, 1999).

The development of human capabilities targeted with SDG 4 is therefore a key enabler for SDG 16 to “promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels”. Within this framework, Part II of this MA thesis will present, analyse and assess ideaborn's “Forming Responsible Citizens: Promoting Gender Equality and Preventing Violence in the Mediterranean Region”, a secondary school education project, labelled by the UfM, which is part of a larger initiative to build peaceful societies through responsible citizenship.

time it may take to see tangible results, especially to reverse long-standing negative conversion factors (such as non-inclusive nationalistic patriarchal systems). Adaptability refers to the need to stay relevant to the citizens of tomorrow when citizenship is such a fluid concept.

**PART II — FORMING RESPONSIBLE CITIZENS
IN THE MENA REGION: TUNISIAN CASE STUDY**

Introduction

Within the framework elaborated in Part I, Part II will present the Global Citizenship Education Fund, a foundation established by ideaborn Barcelona to promote initiatives on citizenship. In particular, it will review a UfM labelled project on citizenship education in secondary schools, “Forming Responsible Citizens: Promoting Gender Equality and Preventing Violence in the Mediterranean Region” (FRC). FRC has been designed by ideaborn in 2014 as part of their broader strategy on global citizenship education, and launched in 2015 in Morocco and Tunisia, followed by Jordan and Lebanon in 2017. Founded in 1999, ideaborn is a service providing consulting firm that focuses on strengthening the rule of law, and on promoting peace-building and good governance by facilitating synergies between different sectors and stakeholders. FRC aims at strengthening the prevention of violence and the promotion of values of sustainable inclusive development and gender equality among children and teenagers. Considering education as a key vector to enhance these values, FRC promotes the development of a new approach to civic education and citizenship applicable to formal and non-formal contexts.

The project has been labelled by the UfM within the scope of their *Roadmap for Action* in the Euro-Med region with a view of developing best practices for both shores of the Mediterranean.⁸⁰ This part of the MA thesis will specifically focus on the implementation of the project in Tunisia because of the first-hand experience working with the local team in Spring 2018 on the edition of the local FRC guidebook. Specifically, Chapter 1 will contextualise the topic of education in the Southern shore of the Mediterranean and will provide an overview of ideaborn’s citizenship education initiatives. Chapter 2 will focus on Tunisia and the local implementation of the FRC project, while the Conclusions will provide an assessment of FRC against the framework proposed in Part I and suggest some policy recommendations.

⁸⁰ FRC is supervised by the Social & Civil Affairs division of the UfM Secretariat. This division focuses on gender equality and youth. It drives the empowerment of youth and women to foster human development and to address the root causes of the current social and economic challenges in the region. Young people and women are key agents for change and can be a catalyst for positive change in the Euro-Med Region and beyond if an action-enabling environment is provided to facilitate their full participation and engagement (UfM, 2018).

Chapter 1. Empowering youth in the Southern Mediterranean

1.1 The MENA regional context for human development and education

A challenging perspective for human development

According to *The Economist* (2018), the MENA region only includes two (flawed) democracies, Tunisia and Israel, and is otherwise “characterised by a concentration of absolute monarchies, authoritarian regimes and the prevalence of military conflicts” (p. 11).⁸¹ The MENA regional democracy index has been declining since 2012 with the failure of the “Arab Spring” and it still is the lowest score globally (ibid.). The crucial role of youth as agents for responsible change lies at the core of the UfM roadmap for action, and the 2016 UNDP *Arab Human Development Report* (AHDR) reinforces the urgency of focusing on their empowerment to revert the undemocratic trend. Since young people carry the burden of nation building, a shared agenda for peace should strive to empower them to carry out this task sustainably.

The Arab region today has a very large share of youth: 105 million people aged 15 to 29 represent 30% of the population, while another third is under 15 years of age, which means that youth should be considered a key agent for the next two decades, at

⁸¹ The report describes flawed democracies as States that “have free and fair elections and, even if there are problems (such as infringements on media freedom), basic civil liberties are respected. However, there are significant weaknesses in other aspects of democracy, including problems in governance, an underdeveloped political culture and low levels of political participation” (p. 64).

While there is no single definition of democracy, the report considers that democratic features include at least “government based on majority rule and the consent of the governed; the existence of free and fair elections; the protection of minority rights; and respect for basic human rights. Democracy presupposes equality before the law, due process and political pluralism” (p. 61). The table below shows 2017 democracy indices in the four States where the FRC is being implemented, whereas Norway and North Korea represent the highest and lowest benchmark respectively.

	Rank	Overall score	Electoral process and pluralism	Functioning of government	Political participation	Political culture	Civil liberties	Status
Norway	1	9.87	10.00	9.64	10.00	10.00	9.71	Full democracy
Tunisia	69	6.32	6.00	5.71	7.78	6.25	5.88	Flawed democracy
Morocco	101	4.87	5.25	4.64	4.44	5.63	4.41	Hybrid regime
Lebanon	104	4.72	3.50	2.57	7.22	5.63	4.71	Hybrid regime
Jordan	117	3.87	3.58	4.29	3.89	4.38	3.24	Authoritarian
North Korea	167	1.08	0.00	2.5	1.67	1.25	0.00	Authoritarian

least.⁸² This group of youth is educated: AHDR reports almost universal completion of primary education, a significant growth in secondary school enrolment and an overall increase in total years of schooling—albeit the quality of such education remains questionable. This generation is also more digitally connected than any previous generations in the region. Therefore, their potential as agents for change is high.

Yet, life dissatisfaction among Arab youth is the world highest. Regional conditions for development are unfavourable, which leads to a progressive disempowerment of youth followed by marginalisation and exclusion. Indeed, exclusion of youth, particularly serious for women and displaced youth, is a common trait across the region. The frustration it generates may lead some youth to protest, like in 2011, but it may also turn into violent radicalisation and extremist reactions. A serious policy reform is required to turn youth from a matter of concern to a key resource for development.

As for data, looking at development in terms of HDI the levels of achievement increased across the region from 1980 to 2010 driven by gains in education and health, with a slower growth in income levels. The 2008-2009 financial crisis, though, had a very negative impact with a consequent drop in HDI levels in the 2010-2014 period. In addition to a weak economic model thwarted by corruption, increasing levels of armed conflict are further eroding economic opportunities and weakening social cohesion.⁸³ HDI figures also show rising inequalities in the region: in spite of the increase in women's school attendance and education levels, inequality between genders is actually widest in education (38% gap). Although gender equality is nominally guaranteed in most of the region, the culture, the society and the actual laws and policies do not entirely embrace

⁸² UN statistics define youth as 15 to 24 years of age, while the AHDR stretches the group up to 29 years of age to reflect the prolonged transitions to adulthood faced by many young people in the Arab region (AHDR, 2016).

⁸³ Widespread corruption in the region has subordinated public policies and investments to personal gains and has weakened the emerging private sector by submitting it to the goodwill of politicians. Today the Arab region sees the highest income inequality in the world, with a widening gap between the rich and the poor. This distorted development drove youth to the forefront of the 2011 uprisings.

To add to the economic and social instability, the Arab region has witnessed 17% of the world's conflicts between 1948 and 2014, and 45% of the world's terrorist attacks in 2014. In that same year, the region was home to 47% of the world's internally displaced people and 57.5% of all world refugees (AHDR, 2016). The 2018 statistical update of the UNDP human development report states that between 2012 and 2017 Libya, the Syrian Arab Republic, and Yemen had falling HDI values and ranks—the direct effect of violent conflict. Although Lebanon is not directly involved in violent conflict, it has suffered spillovers from the conflict in Syria, hosting more than a million Syrian refugees.

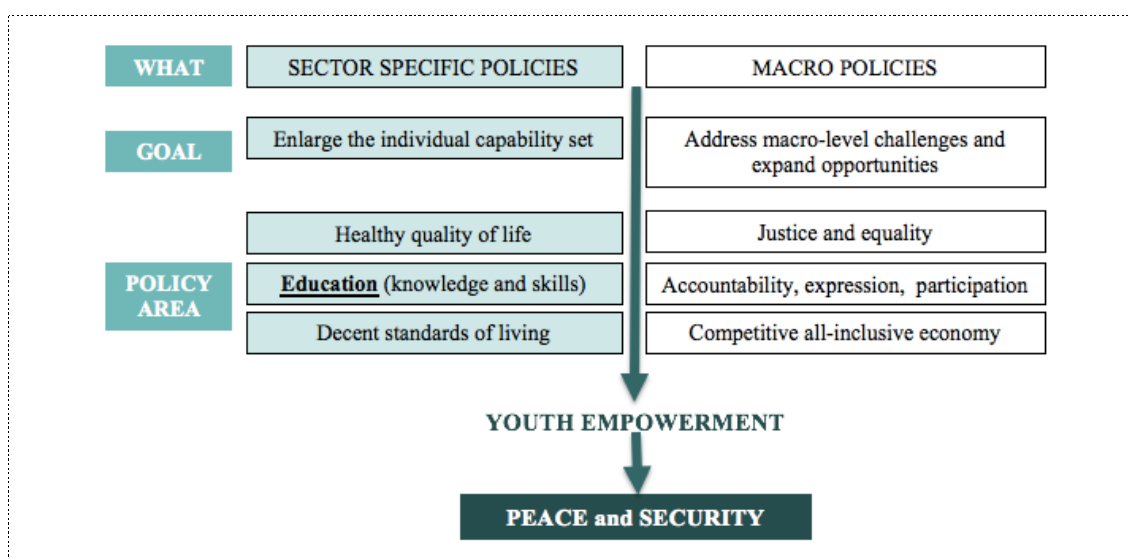
the concept. Embedded in traditions and community relations, gender discrimination is also a recurring fact in the workplace, hence hindering the economic emancipation of women.⁸⁴

Considering education in general, the region is uncompetitive and lags below world averages in terms of years of schooling and achievement. Opportunities to attend school are unequal, dependent on income (especially higher education), and international tests scores reveal the overall poor quality of the education systems. In times of armed conflicts rates of enrolment drop dramatically, which disrupts the education cycle and creates a group of low educated people with low employability. This inadequacy to market requirements results in exclusion from work, from the community and from social relations. Unemployment delays the opportunity to build a family and disrupts the social fabric of the region. It builds frustration and may be at the roots of violent radicalisation.

In response to these challenges to inclusion of youth and women, the AHDR argues for youth empowerment from a human development perspective: “the goal of development is the expansion of the choices and freedoms available to people to live in ways they want and value” (AHDR, 2016, p. 5). The AHDR suggests a parallel policy approach, as illustrated below in Figure 5. On the one hand, a focus on sector specific policies which can directly impact HDI achievement (left side of the illustration). On the other hand, a more holistic approach to reforms through macro-level policies (right side). As discussed in Part I of this dissertation, a reform of the macro-environment would entail tackling all the conversion factors that may restrain the deployment of opportunities, both at macro (State) and meso (community) level. To address equal gender empowerment, policies in this area would include the actual application of legal provisions on non-discrimination, for instance, as well as the design of social and cultural policies to foster participation at all levels, to reach even the meso level where traditions and customs may further hinder inclusion and empowerment.

⁸⁴ The 2017 *Global Gender Gap Report* highlights that “the MENA region continues its progress from the previous year—closing more than 60% of its overall gender gap for the second year running. However, the region continues to rank last globally on the overall Index, behind South Asia. On Educational Attainment, it ranks ahead of Sub-Saharan Africa and South Asia” (World Economic Forum, 2017, p. 21). The AHDR figures show poverty levels for women at 31.6% vs. 19% for men; female share of GDP at 29%, vs. 50% in all developing countries. In addition to unequal gender relations and strong bias against women, gender-based violence takes a big toll, in the form of honour crimes, FGM, forced marriages and widespread violence fuelled by armed conflicts.

Figure 5. Youth-focused policies to empower youth and enable peace and security



Source: Personal elaboration based on AHDR (2016)

Arguably, the biggest challenge is to expand capabilities and opportunities simultaneously when the context is not conducive of youth development for the multitude of reasons highlighted above—weak State policies, corruption, conflict, a generalised backwardness—and to involve youth in both processes as active agents for transformation. As discussed all along this MA thesis, education is an inescapable factor for development and meaningful participation, and it is particularly critical in the Arab region right now.⁸⁵ Interestingly, 54% of 300,000 people below the age of 31 think that receiving a good education is their first priority (AHDR, 2016). The next section will focus on the status of education and the reforms it may require.

⁸⁵ Apart from employability skills (according to 2012 WEF data quoted in AHDR, the region needs to create 60 million new jobs by 2020 to stabilise youth employment), there are major macro-challenges that education should tackle to prepare youth for new social dynamics, for example for active political engagement. To give an example, youth represented over 18% of the participants to the 2011 protests, compared to an average involvement of 10.8% in middle income countries, hence showing a will to be heard. But then, youth voting rates are the lowest globally at 68.3%, showing a lack of engagement in the decision-making process which may derive from lack of trust in State institutions, but also from a low awareness of citizenship duties and responsibilities.

The right to quality education

“Whereas Arab countries have paid lip service to the goals of education reform and education for citizenship, they have taken very few steps to make these goals a reality and to prepare young people for a political and economic order that is rapidly shifting.” (Faour, 2013, p. 3)

From a legal perspective, the Arab nations have ratified the treaties listed in Chapter 2 of Part I—albeit with reservations, particularly on CEDAW. Additionally, some have ratified the 2004 Arab Charter.⁸⁶ In theory, then, they recognise the State duty to respect, protect and fulfil the right to education of every individual. Nominally, all nations intend to introduce human rights and democracy concepts into school materials and curricula.

The 2013 *Review of citizenship education* issued by the Carnegie Middle East Centre shows that almost all the countries considered spend considerable percentages of their GDP on education, comparable to benchmark nations such as Canada (Faour, 2013). Likewise, net enrolment rates for primary and secondary education are comparable or higher than the world average. Yet, the reality shows lack of political commitment behind education: the report highlights an overall problem of governance, which results in a gap between the declarations of intent and the actual policymaking in the Arab nations analysed.⁸⁷

⁸⁶ Of the four States involved in FRC, Jordan and Lebanon have ratified the Arab Charter while Tunisia and Morocco only signed it. In 2008, the 2004 *Arab Charter on Human Rights* has been defined by UN High Commissioner for Human Rights Louise Arbour as incompatible, with respect to certain provisions, with UN's understanding of universal human rights (Lenzerini, 2014). The Arab Charter follows the 1981 *Universal Islamic Declaration of Human Rights* and the 1990 *Cairo Declaration on Human Rights in Islam* and it actually represents a step forward in aligning with UN views. It reaffirms the UN Charter, the UDHR and the two 1966 Covenants, and proclaims that all human rights are universal, indivisible, interdependent and interrelated.

The Declarations had distanced themselves from the UN vision by stating that fundamental rights are binding divine commands and by declaring interdependence between human rights and religion; hence, all rights are subject to Shari'ah, i.e. Islamic law (Qur'an and Sunnah). While a certain cultural relativism may be necessary to maximise the effectiveness of human rights standards and promote stable and peaceful intercultural relations, at the same time, a minimum content of human rights universalism remains necessary to defend the idea of human dignity and to support the global commitment to dialogue, peace and stability (Federico Lenzerini, *The Culturalization of Human Rights Law*. Oxford University Press, UK, 2014, pp. 77-89). From this perspective, the 2004 Charter can indeed be considered a step towards the universal understanding of human rights.

⁸⁷ The report covers the following eleven nations: Algeria, Bahrain, Egypt, Iraq, Jordan, Lebanon, Morocco, Oman, Palestinian Authority, Tunisia, and UAE. All the dimensions of education were fully managed top-down at Ministry level at the time of research (Faour, 2013).

The reasons for this gap are manifold. To start, objectives of citizenship education are as diverse as the local political visions; therefore, scope and content of citizenship education are adjusted to local political and cultural contexts. Some States refer to *national* civic education to emphasise the concepts of patriotism and loyalty to the nation-State.⁸⁸ For some States, religious—Islamic—values are often taught as the guide for citizenship development. Likewise, concepts of democracy and universal rights values are presented through a local filter, often religious.⁸⁹ Whatever the cultural nuances, such narrow and politicised approach is not promoting openness and critical thinking—on the contrary, it is to a certain extent excluding diversity.

Another issue is the overall school climate.⁹⁰ The school environment is often authoritarian and non-inclusive, hence not only non-conducive to the development of civic and citizenship competences but also in open denial of these competences. Most teachers are not properly prepared and trained and follow traditional teaching methodologies which do not foresee students' critical engagement. Students declare feeling unsafe—physically, socially, and emotionally—so absenteeism rates are important. In terms of curricula, citizenship education courses receive limited attention (mostly less than the time allocated to Islamic education) and they have little weight in the overall score, therefore student motivation is not incentivised. Additionally, citizenship education as a subject matter is isolated, not embedded in the school approach to teaching and learning, hence other courses may contradict it (Faour, 2013). What emerges is a bleak scenario across all the dimensions of the school environment, well beyond the subject of citizenship education.

⁸⁸ Tunisia, on the other hand, fosters the idea of multiple citizenships (or, one multifaceted citizenship) deriving from a cultural and civilisational belonging in Arab, Islamic, and universal humanitarian dimensions (see Part II section 2.1 for more details).

⁸⁹ The ADHR touches upon the importance of religion in the life of youth. Religion is the basic source of values: it shapes their identities and habits and is a defining element of community life. Yet, the role of religion in politics and government is controversial: surveys in Tunisia, for example, show that the majority of young people support the separation of religion and politics to varying degrees. What emerges, though, is that when the State is weak, religious institutions fill the vacuum. Political Islam is popular, especially for its moral critique to a not-so-transparent system, but the vast majority of youth reject terrorism and violent radicalisation.

⁹⁰ The school climate measures safety, teaching and learning, and institutional environment in relation to the international average in the Trends in International Mathematics and Science Study (TIMSS 2007). A zero index indicates similarity with the international average, while a negative index highlights a problematic situation. Tunisia, Palestinian Authority and Oman show the lowest index at -6 (Faour, 2013).

1.2 Education systems in need of reform

The Carnegie *Review* stresses the need for a participated approach to reforming citizenship education and to turn State political commitments into effective policies. Collaborative reforms to Arab educational systems are also advocated by the promoters of the 2016 *Beirut Declaration*. The *Declaration* builds on the broader perspective of the instrumental role that education can play to foster human development and peaceful societies—goals that in Arab societies are hindered by extremism and violent radicalisation—and offers a series of recommendations “about educational reforms as a means of resilience in the face of extremism”.⁹¹ These recommendations may be grouped in six main areas of policy intervention, which concern both the content of education curricula and the enablers of the proposed reform.

The *Declaration* advocates for a change of perspective and puts the learner at the centre. The role of education is to empower learners by enlarging their individual capability set through an integrated and comprehensive formation to wellbeing and welfare (Recommendation 4) and a new participatory approach (Recommendation 3) to nurture their life skills—as opposed to old-fashioned teaching and learning methodologies based on mere mnemonic skills.⁹² A second policy area addresses the central function of teachers and education workers. They should be formed to interiorise human rights and citizenship values to be able to play a key role within the educational system as mentors for learners (Recommendation 5). A third area concerns schools, which should become open democratic spaces that nurture human rights and values (Recommendation 6). A value-based school environment should curb the problem of absenteeism emerged from the Carnegie *Review*.

⁹¹ This is very much in line with the AHDR recommendations. The *Beirut Declaration* is the outcome of a meeting convened in September 2016 by the Adyan Foundation, together with the Arab Thought Forum, which gathered 50 educational policy experts from Iraq, Bahrain, Oman, Jordan, Syria, Egypt, Tunisia and Lebanon, the UNESCO Regional Bureau in Lebanon, the Arab Institute for Human Rights, the UNESCO National Commission, the Center for Educational Research and Development in Lebanon and several public and private academic and educational institutions. The Adyan Foundation, an NGO established in 2006 in Lebanon, is one of the GCEF working partners. It focuses on valuing cultural and religious diversity, solidarity and human dignity through intercultural and interreligious relations.

⁹² Recommendation 3: “Strive to focus the educational system on the learners and involve them in its multiple dimensions, including assessments, so that they use what they learn as a means of self-development and active participation in life” (*Beirut Declaration*, 2016).

While these three areas may be addressed through sector specific policies, the *Declaration* focuses on three more domains, which would probably require macro-policies to tackle the broader societal environment and the educational system at large. For one, the *Beirut Declaration* advocates for an educational reform which “calls for an integrated and comprehensive societal reform, which—in turn—calls for an educational revolution towards humanisation” (p. 3). Indeed, for the educational system to be “inclusive of all forms of diversity and [affirm] the principles of non-discrimination and acceptance of difference”, as per Recommendation 1, these values should be firmly and broadly established at social and cultural level. As the AHDR has highlighted, this is not what Arab youth perceive at the moment.

Tightly connected to the above, the topic of educational content to foster wellbeing unfolds over six recommendations (7 to 12), which aim at the development of the learners’ cognitive, socio-emotional, and behavioural competences required to participate in diverse and democratic societies.⁹³ A unique and very relevant point is the focus on religion as a subject matter—as highlighted by AHDR, religion plays an important role in the lives of Arab youth. Religious education is envisaged as “education to the common values of public life”, which indeed represent points of contacts for the three regional monotheistic religions, in opposition to the distorted and divisive “ideological exploitation of religious texts” (Recommendation 11). What the *Declaration* proposes is a new religious rhetoric of inclusion, rooted in religious heritage, which promotes values of citizenship and coexistence (Recommendation 12).

Finally, the last macro-policy area concerns governance (Recommendations 13 to 16), also highlighted as an issue in the *Carnegie Review*. By advocating for the “establishment of independent higher councils for education, culture and sciences” and “independent national committees”, the *Declaration* challenges the power structures of the State and promotes a shared, inclusive intervention all the way to the creation of “an Arab education network” (Recommendation 16).

⁹³ The *Declaration* emphasises the role of enriching education curricula with Humanities and Arts, which reminds to Nussbaum’s list of ten central capabilities, specifically to capability 4. Senses, Imagination, and Thought, which she articulated as “being able to use the senses, to imagine, think, and reason—and to do these things in a “truly human” way, a way informed and cultivated by an adequate education, including, but by no means limited to, literacy and basic mathematical and scientific training” (Nussbaum, 2000, p. 74).

The recommendations agreed in Beirut focus on education to the *values* and *relations* of citizenship as weapons to counter extremism in a region that is particularly challenged on several fronts, from political tensions, protracted armed conflicts, and economic under-development. Arguably, to bring tangible results the vision of the *Declaration* requires to be complemented by a similar commitment on the side of welfare education, i.e. education on employable skills, on new technologies, on entrepreneurial skills, in line with market needs and in partnership with market players. As the AHDR shows, youth in the Arab region need to be civically and politically engaged, but they also need to be an active part of the regional productive fabric to be able to feel and act as full-fledged citizens. Hence, the Arab education network could find its complement in a widening of Arab economic integration, which would also have a positive impact on the levels of unemployment and poverty (AHDR, 2016).

1.3 ideaborn's perspective on education as empowerment: the Global Citizenship Education Fund

FRC has been conceived by ideaborn Barcelona within the Global Citizenship Education Fund (GCEF), ideaborn's strategic framework approach to global citizenship education as a means to counter global violent challenges and foster social cohesion.⁹⁴ GCEF is a non-profit entity created to conceive, promote and monitor a sustainable programme of practice-oriented human rights education. Anchored in the 1948 UDHR and subsequent international treaties, it promotes initiatives that, from different perspectives, contribute to strengthening citizenship rights, duties and responsibilities.

GCEF and all its initiatives put children and youth at the centre, with a view to fostering the involvement of young people aged 11 to 17 in the learning and development process, in line with CRC Article 12.1 (Respect for the views of the child). Article 12.1 refers to the State duty to ensure that the child (without discrimination on any grounds, as per CRC Article 2, as well as children taken as a group) is entitled and empowered to

⁹⁴ This section draws extensively from the copy of the GCEF website, launched at the end of June 2018, which I either edited, translated or wrote.

make use of her/his free agency capability.⁹⁵ This Article is strictly related to Articles 13 and 17 (respectively on the right to freedom of expression and on access to information). Yet, while Articles 13 and 17 place a duty of non-interference on the part of the State, Article 12 “imposes an obligation on States parties to introduce the legal framework and mechanisms necessary to facilitate active involvement of the child” (Committee on the Rights of the Child, 2009, para. 81).

With reference to the application of Article 12.1 to education, school, sports and cultural activities, the core idea is to foster a process of participation of children in the decisions that affect the development of their skills—a process, hence not a momentary act but a continuous exchange “between children and adults on the development of policies, programmes and measures” (ibid, para. 13). Article 12.1 imposes on the State the positive right to provide for a participatory learning environment conducive to the expression of children’s views: the school environment should be safe and accessible for all, including the most vulnerable ones; teachers should be trained to a dialogic and experience-based teaching methodology; and, children and their families are encouraged to take part in school committees and similar groups that can dialogue with school authorities.⁹⁶

The structure and areas of intervention of the Fund are illustrated in Table 10. The scope of GCEF includes two complementary initiatives to FRC, namely “One school, One year” and the “Graduate Diploma in Participatory Education”, which should actually enable the expansion of FRC. The first initiative concerns the provision of education. It

⁹⁵ The UN *Convention on the Rights of the Child* Article 12.1 provides the following: “States Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child.”

⁹⁶ The Committee “notes with concern continuing authoritarianism, discrimination, disrespect and violence which characterise the reality of many schools and classrooms” (para. 105). As discussed in Part I, it is the responsibility of State authorities to embrace and foster ideas of inclusion, non-discrimination and rejection of violence at all social levels, starting by demolishing those customs or traditions that perpetuate exclusive behaviours. Schools can be powerful drivers of positive change, but democratic values should embed all relations, in all environments and at all levels.

Article 12 in conjunction with Article 29.1 defines the State obligation to create, provide access and perpetuate an education ecosystem that is participatory, child-centred, child-friendly and empowering for all (CRC GC1 No. 1, 2001), which should equip children with the adequate life skills and competences to make an informed use of their individual agency and be the masters of their own life. To the obligations regarding content derived from Art. 29.1, Article 12 adds the obligation of “the educational processes, the pedagogical methods and the environment within which education takes place, whether it be the home, school, or elsewhere” (CRC GC No. 1, 2001).

has been conceived to foster the sustainability of citizenship education programmes throughout one academic year addressing both formal and non-formal education. Since FRC is a pilot initiative, One school, One year aims at gathering resources to extend its methodology and content, as it did through a successful crowdfunding campaign in May 2017. The funds will provide the platform to accelerate cooperation among education entities and can pave the way to more structured provision processes.

Table 10. Schematic overview of the Global Citizenship Education Fund

	INITIATIVE	AREA OF INTERVENTION	HUMAN RIGHTS FOUNDATION	GOVERNANCE
SCHOOL	Forming Responsible Citizens	INSTRUMENTS - Focus on teaching materials and teaching and learning methodologies	UDHR Articles 1, 2, 26, 27 and 29 CRC Article 12.1	Secondary school technical working group + Various local implementation teams
	One school, One year	PROVISION of EDUCATION - Focus on sustainability of programmes, addressing both formal and non-formal education.		
	Graduate Diploma in Participatory Education	TEACHERS - Focus on continued value-based education for secondary school teachers		
	Youth radicalisation early warning systems	SECURITY - Focus on detection and prevention of violent radicalisation	UDHR Article 3	Working group
	Citizenship education comparative analysis	INTELLIGENCE - Contextualised data analysis to build specific in-depth knowledge	UDHR Articles 1, 2, 18, 19, 20, 21, 21, 26, 28	Working group

Source: Personal elaboration based on www.globalcitizenshipfund.org (2018)

The Graduate Diploma will act on probably the most critical enabler of education, the teachers. It has been conceived to prepare and empower teachers to integrate responsible citizenship behaviour into any secondary-school subject matter, so that citizenship values become embedded in the school environment. In detail, it consists of six training modules that build on teachers' existing abilities and experience and add experiential learning (learn by doing) as an innovative pedagogical method, together with a value-based vehicular language.⁹⁷ While the goals, knowledge, competences and

⁹⁷ The guidelines of the Graduate Diploma initiative have already been defined. The six training modules will touch upon critical thinking skills; becoming emotionally intelligent citizens; active participation and responsible citizenship; gender differences, equality and rights; intercultural dialogue; and, conflict resolution. Following an agreement with local institutions, a team of experts will analyse the needs of the local secondary education system and tailor the training modules accordingly. While implementation modalities will be defined by local institutions, the courses will most likely be delivered on weekends, or when most suitable for local communities in order to involve the highest number of teachers from city and

methodology are the same for all who attend the training, the actual content of the six modules will be tailored to the specificities of each local secondary education system.

FRC is actually the first initiative launched within GCEF, which then sparked a more holistic approach to youth and citizenship. In fact, FRC has shown the need for a higher level of intelligence to be able to contextualise citizenship education methods and programmes to the target population and to each specific socio-economic reality, hence the launch of the Citizenship Education Comparative Analysis initiative. Last, while education should prevent violent radicalisation, the need has emerged to support local institutions and municipalities in detecting existing situations of radicalisation and prevent the insurgence of violence. A specific initiative has been launched to design early warning systems of youth violent radicalisation to detect, compile and analyse information and devise targeted measures.

In terms of governance, a Trust sets GCEF's roadmap and goals and approves yearly plans and budgets, while the Executive President leads the implementation through dedicated Working Groups. The international Working Group on secondary education works on the implementation of the first three initiatives mentioned above and listed in Table 10. It includes entities with diverse education expertise, which delivers a holistic approach to each specific topic. At country level, local implementation teams ensure the actual execution with the participation of all the stakeholders involved in each project. Details on FRC local governance will be covered later.

suburb areas. The detailed content of the 120-hour face-to-face programme is currently being developed by ideaborn in partnership with the Institució Cultural del CIC (Cultural Institution of the CIC), a private foundation that operates in Catalonia, Spain, in the fields of culture and education, and promotes an educational network including more than 8,000 students (<http://www.iccic.edu/>).

1.4 The Forming Responsible Citizens initiative

It should be noted that FRC documents often refer to *civic* education and not to *citizenship* education. Whereas there is full alignment among all stakeholders on the role of value-based education to promote social peace and cohesion, some believe that the term citizenship may assume undesired political connotations. In some States in the MENA region the priority of government efforts is to maintain control and social stability in a context of social tension, intense migration and economic uncertainty, and the relatively new application of the concept of citizenship outside of legal matters may be understood as an element of disruption vis-à-vis State control. Hence, the language and experiential focus of FRC education manuals is contextualised to each State.

Objectives

The initiative is about forming the Agenda 2030 generation, the citizens of tomorrow in the Southern Mediterranean region who will take the reins of development and peace building. FRC has been conceived with the intention to contribute to the prevention of violence and the promotion of values of sustainable and inclusive development among children and adolescents. The initiative aims at addressing various value areas that represent different aspects of human development, ranging from the concepts of rights and freedoms compound with duties and responsibilities, to themes of violence in all its forms, and an important focus on equality between men and women.

FRC has elected the school as the privileged *locus* for action. Not only is school the easiest access place to the target group, it also provides an opportunity to renew the relationship between young citizens and the formal apparatuses of the State thanks to the learners' active participation in the classroom and the experiential application to community life. Schools are children's first formal environment of socialisation: they provide a different perspective vis-à-vis family traditions and community customs—hence, they can be the main vehicle for the transmission of the soft skills that form and empower youth to be active agents of sustainable and inclusive development.

In this scheme, teachers need to be the nexus between the locus and students. Teachers are actually the core element of the initiative. For teachers to embrace FRC's content and methodology, the initiative foresees their participation at different stages,

from curricula evaluation to testing of new materials and specific training sessions. Empowering secondary education teachers becomes the primary requirement for a successful implementation of the programme, but also, with a long-term vision, to influence education policies and legislation from within the system.

It is fair to say that FRC's ambition is to focus on a specific target but to indirectly impact society at large. While teachers, and then students, are the primary beneficiaries, FRC aims at fostering openness and engagement in a broader series of stakeholders, from school staff to non-formal educators, from the community to the families which will be called to participate in the process—which should encourage policymakers and legislators to further invest in the education system as the vehicle that can help prevent violence and foster equality.

Structure of the project

The implementation of FRC unfolds along three main phases, starting from the assessment of existing civic education materials to the development of new instruments and their actual implementation. Albeit following the same general guidelines, each phase is contextualised to specific situations and needs. Here below a short description of each phase.

- (i) The initial phase called *national diagnosis* consists in the assessment of existing civic education curricula and textbooks in local secondary schools. It starts with an in-depth review of literature on civic/citizenship education by local experts in the framework of the project objectives of violence prevention and gender equality. This is integrated by qualitative input from other education stakeholders to better understand the current school climate in terms of perceived safety, methodology and institutional environment. It concludes with key recommendation for further action, which sets the basis for phase 2.
- (ii) The second phase concerns the elaboration of new or additional teaching tools for secondary school teachers depending on the needs emerged from the previous phase. These tools should address the three components of responsible citizenship, gender equality, and prevention of violence; they should draw on experiential learning methodologies; they should combine a global perspective with a proactive local approach. Since FRC is not intended to bypass local know-how and good

practices, new materials are developed to integrate existing curricula with a global citizenship approach to education. These new tools are then tested in pilot schools and refined, where necessary.

- (iii) The last phase involves training the teachers to use the new materials and become the first ambassadors of FRC. This is followed by actual school practice in each country's pilot schools through the creation of *citizenship educational clubs*. These are sports or arts or leisure clubs that children join freely, outside of school hours, based on personal interests. These initiatives not only form learners to values and life skills but also help to bring citizenship education and awareness from the school into daily life.

Content: a novel approach

FRC promotes a novel approach to secondary school civic education and embraces a participatory pedagogical approach. Indeed, knowledge sharing and collaboration are central features of FRC. This participative approach entails opening the door to debates and input from different stakeholders, including civil society, to understand the actual priorities and tackle social challenges. The approach is applied at each stage of the project, from the diagnostic phase of research and assessment, to the elaboration of new material, all the way to training and testing.

Compared to traditional civic education programmes, the goal of FRC is to build in students the ability to use what they learn beyond the mere acquisition of notions. Teachers are formed to lead children to learn by doing: experiential learning replaces the traditional mnemonic acquisition of civic notions, teachers become mentors. Based on the assumption that practicing responsibilities while learning them at the early age fosters social skills, children are taught to practice dialogue and conflict management, and learn to apply theories to their daily practices. The use of new information and communication technologies as well as brainstorming, discussion circles, debate, theatre work, and role-playing, to name a few techniques, make the learning process more relevant to young people's lives, hence more effective. Additionally, the experiential application of school projects to daily life should bring civic engagement values to the community, thus engaging the broader collectivity and challenging traditional practices of exclusion, where they exist.

Measurement

The initiative is measured at three levels, i.e. in terms of agreed outputs at project approval, of the expected short to mid-term outcomes, and then of the long-term possible positive implications. The agreed output, i.e. the deliverables under the direct responsibility of the implementation teams, include the development of new didactic materials in each country of implementation (one manual per country), training teachers in new contents and methodologies, training the students (three pilot schools per country), followed by a regional conference to share best practices and, finally, an online platform to share the results.

The positive reception of the output should contribute to establishing schools as the key vector to disseminate values of responsible citizenship and equality. In the short to medium term, FRC is supposed to foster participation and reduce school drop-out rates, to contribute to reducing violence and increasing equality starting from the school, which should have a favourable impact on the school environment and in the relationship between schools and families.

As for the higher-level outcomes, in the longer term the FRC approach and tools should prove to be effective means of tackling the regional challenges to sustainable human development. By impacting individual behaviours and relations, they should contribute to closing the gender gaps in social, political and economic participation, and to reduce the use of violence by young people. Such ambition is not under the immediate control of the project stakeholders and is dependent on other external factors—still, FRC's ambition to empower youth is working in the direction auspicated by development scholars.

Provision: governance and sustainability

FRC is a pilot project which should set the basis for mainstreaming value-based citizenship education both in the test countries and in the Euro-Med region. Referring back to Kaul's provision process discussed in Part I Chapter 1, the provision of FRC may be schematised as per Table 11. In each country, all UfM Member States, local authorities approve and endorse the project within their programmes for civic education enhancement. The State, therefore, owns the political decision.

Table 11. FRC provision process

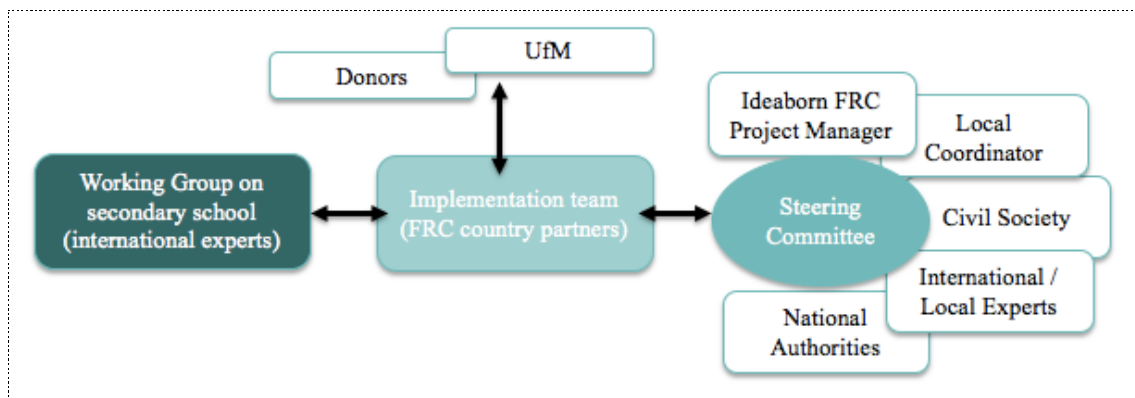
Step 1 — Political decision-making process	Local government in the framework of UfM roadmap for action
Step 2 — Production process	a) <i>Financing</i> : foreign grants (international cooperation) b) <i>Management</i> : led by ideaborn with a multi-stakeholder participative approach

Source: Personal elaboration based on Table 4 (p. 37) and www.globalcitizenshipfund.org (2018)

With regards to production, FRC is financed through grants (catalytic investments) offered by the Ministry of Foreign Affairs of the Kingdom of Norway and by the Royal Government of the Principality of Monaco through the intermediation of the UfM. The UfM, then, acts as endorser, playing an important political role in facilitating the implementation of the project.

The management process is led by ideaborn under the aegis of the UfM. FRC promotes an integrated, multi-stakeholder approach to drive the co-ownership of the programme and of the results and to enhance the long-term sustainability (as illustrated in Figure 6 below). As said, a central Working Group on secondary education is responsible for the overall strategic framework, while the implementation team is in charge of the execution. The implementation team includes ideaborn and the local FRC project partners, who act as the local FRC spokespersons.

Figure 6. FRC’s multi-stakeholder approach to civic education



Source: Personal elaboration based on ideaborn, 2018c

Following the endorsement of the local Ministry of Education (or equivalent State authorities), each country establishes a Steering Committee, a sort of board whose members include representatives from the endorsing government authorities, from the

field of education at large (which may include independent experts and IGOs) and also from civil society. The Committee is charged with validating and ensuring consistency of the entire process, in particular with respect to the recommendations issued in the diagnostic phase. It fosters continuous improvement at each step of the project, follows up school practices, and regularly informs all stakeholders on the state of advancement of the project plan. *ideaborn* represents the *trait d'union* (the black arrow in the illustration) that follows the project at all times and provides regular reports to the UfM and to donors.

In terms of sustainability, the long-term vision for the project is a progressive mainstreaming of FRC content and methodology to the entire school network through the Ministries of Education and to the broader learning community, including civil society (*ideaborn*, 2018c). Additionally, the GCEF website is the first building block of a regional platform for citizenship education which should become a repository of information and training materials as well as “a forum for dialogue at regional and international level, shaping the development of education curricula and the enhancement of education systems reform” (*ibid*).

Chapter 2 — Empowering Tunisian youth through education: a case study

2.1 Tunisia’s framework for development and education

“La jeunesse est une force active dans la construction de la patrie. L’État assure les conditions propices au développement des capacités de la jeunesse et à la mise en œuvre de ses potentialités. Il encourage les jeunes à assurer leurs responsabilités et à élargir leur contribution au développement social, économique, culturel et politique.” (Tunisian Constitution of 2014, Article 8)⁹⁸

25% of Tunisian population is under 15 years of age, while the 15 to 24 year old cohort weighs 14%—which means that children and young adults represent almost 40% of the total population, and a development factor that cannot be overlooked.⁹⁹ Following the 2011 Revolution, the 2014 Tunisian Constitution set the foundation for a *new* Tunisian State “with a view to building a democratic and participatory republican regime”. Tunisia is also making progress in terms of human development index. If Tunisia can complete its transition to full democracy, then these premises should offer a fertile ground for public policies to reform civic education to a value-based subject matter as well as a teaching/learning method and a behaviour for general curricula.

A flawed democracy

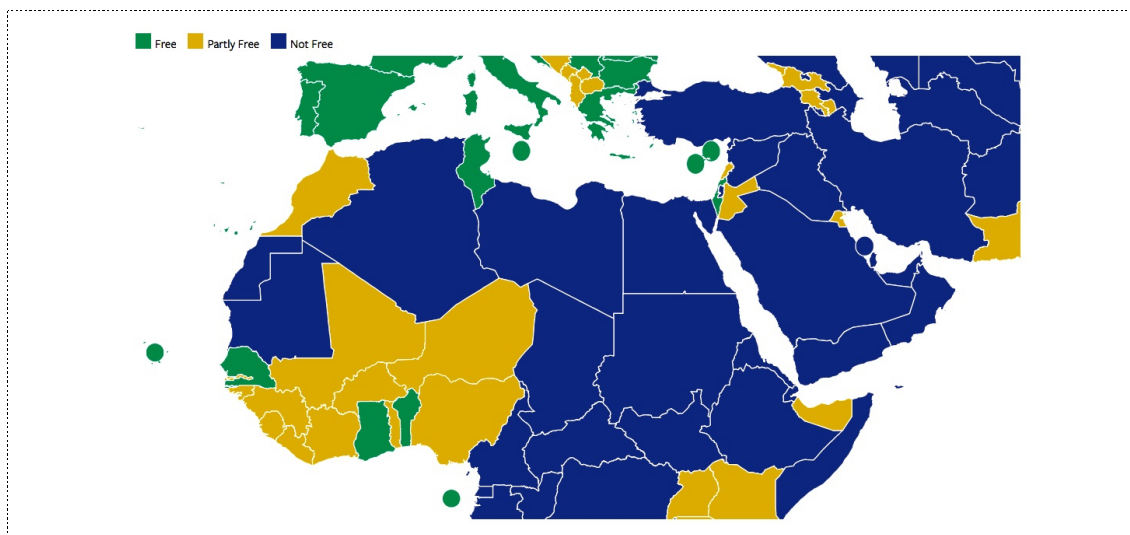
In fact, following the fall of Ben Ali in 2011, the drafting of a democratic constitution (adopted in 2014), and free elections, Freedom House (2018) reported Tunisia moving from the status of *Not Free* country to *Free* in the space of four years.

⁹⁸ “Youth is an active force in the construction of the country. The State shall ensure the conditions conducive to the development of youth capacities and the effective use of its potentialities. It encourages young people to assume their responsibilities and expand their contribution to social, economic, cultural and political development” (own translation). The Tunisian Constitution adopted in January 2014 is the third Constitution in Tunisia’s modern history. It replaced the constitutional law of December 2011 that temporarily formed the basis of government after the suspension of the Constitution of 1959, which had been adopted after Tunisia gained its independence from France (1956) in replacement of the 1861 Constitution.

⁹⁹ January 2018 data available on CIA website at <https://www.cia.gov/library/publications/the-world-factbook/fields/2018.html>

Figure 7 illustrates Freedom House’s classification for 2017—Tunisia definitely stands out. Yet, both The Economist (2018) and Freedom House state that this “democratic bright spot” in the Arab region continues to decline due to various reasons such as the pressures on democratic representatives by the former regime, which negatively impact policymaking processes, and the destabilising lawlessness in Libya. Without steady support from the international community, argues Freedom House, Tunisia’s democracy was too new to withstand the blows of the old regime and failed to create and fully fund independent bodies to protect the post-2011 achievements (2018). According to Freedom House, the corruption and lack of transparency which characterised the old regime have plagued the new ruling authorities as well.

Figure 7. Freedom status in the MENA region in 2017



Source: Freedom House (2018)

Looking in detail at civil liberties, then, independent media exist in Tunisia. Yet, media intimidation is such that journalists covering controversial topics encountered pressure from the government (ibid.) and The Economist now ranks Tunisia 71 overall—still better than all MENA countries apart from Israel, but still largely *unfree*. Religious freedom is affirmed in the Constitution, yet only Muslims have access to presidency, Islam is the only State religion, and Islamic education at school is compulsory (ibid.).

Regarding gender, Tunisia can boast relatively progressive social policies, especially compared to other countries in the region. However, discrimination remains rooted in customs and culture, and women “experience social discrimination, domestic

abuse, and [...] harassment in public spaces” (ibid.). A law on Eliminating Violence against Women was passed in 2017 to protect women from public and private violence and from discrimination, but some provisions conflict with the penal code and the effectiveness and application of the new law is limited. Gender is a delicate topic even in the academic world: apparently, it is difficult to pursue dissertation research on topics including sexuality and gender identity (ibid).

Human development and education

As stated in recently published UNDP data, “Tunisia’s HDI value for 2017 is 0.735— which puts the country in the high human development category—positioning it at 95 out of 189 countries and territories” (September 2018). The progress is illustrated in Table 12. With regards to education indices, mean years of schooling increased by 3.8 years and expected years of schooling increased by 4.6 years in the 1990 to 2017 timeframe (ibid., p. 2).

Table 12. HDI trend in Tunisia, 1990 to 2017

	Life expectancy at birth	Expected years of schooling	Mean years of schooling	GNI per capita (2011 PPP\$)	HDI value
1990	68.8	10.5	3.4	5,468	0.569
1995	71.5	11.6	4.1	5,899	0.607
2000	73.2	13.1	4.9	7,314	0.653
2005	74.2	14.2	5.8	8,442	0.689
2010	74.8	14.5	6.7	9,972	0.716
2015	75.5	14.9	7.0	10,200	0.728
2016	75.7	15.1	7.1	10,192	0.732
2017	75.9	15.1	7.2	10,275	0.735

Source: UNDP (2018, p. 2)

Tunisia is well positioned with respect to the highest global average. Yet, HDI is an average measure of basic human development achievements, and as such it masks the inequality in the distribution of human development. Inequality-adjusted HDI figures, instead, take into consideration inequality in education. This is expressed as a percentage, which indicates the loss in human development due to inequality: the higher the percentage, the higher the loss in human development.

To put the above into perspective, Tables 13 and Table 14 compare Tunisia’s education indices with the average data for countries in the high human development

group.¹⁰⁰ Data in Table 13 shows the negative impact of inequalities in education on Tunisia’s overall development.

Table 13. 2017 HDI and education indices, Tunisia vs. high HDI countries

	(a) HDI			(b) Inequality adjusted HDI	
	Value	Expected years of schooling	Mean years of schooling	Value	Inequality in education
Tunisia	0.735	15.1	7.2	0.573	34.6%
High HDI	0.757	14.1	8.2	0.636	13.1%

Source: UNDP, 2018

Table 14 provides better insights with regards to the gender gap. By showing gender-disaggregated data for both Tunisia and average high HDI countries, it highlights a generally disadvantaged position of women overall and in the field of education—but the disadvantage is higher for women in Tunisia.

Table 14. 2017 Gender Development Index, Tunisia vs. high HDI countries

	GDI value		Expected years of schooling		Mean years of schooling	
	Female	Male	Female	Male	Female	Male
Tunisia	0.684	0.762	15.8	14.4	6.4	7.9
High HDI	0.740	0.773	14.3	13.9	8.0	8.6

Source: UNDP, 2018

Additionally, with regards to higher education, UNDP Gender Inequality Index reports that 41.2% of adult women have reached at least a secondary level of education compared to 52.7% of adult men (high HDI countries averages are respectively 69.5% and 75.7%). As highlighted by the 2017 WEF *Global Gender Gap Report*, though, Tunisia continues its progress in closing the gender gap.¹⁰¹

¹⁰⁰ Education indices are measured by female and male expected years of schooling for children and mean years for adults aged 25 years and older.

¹⁰¹ With regards to the gender gap in Tunisia, the World Economic Forum *Global Gender Gap Report* (2017) shows the following figures with regards to *access* to resources (the report measures equality):

	Global index	Economic participation / opportunity	Educational attainment	Health and survival	Political empowerment
Rank	117	131	99	71	55
Score	0.651	0.446	0.966	0.975	0.216

The education attainment subindex include measurements of female rate over male value in literacy, which reflects the country’s ability to educate all in equal numbers, as well as in primary, secondary and tertiary-

Normative framework for education

“La Tunisie est un État civil, fondé sur la citoyenneté, la volonté du peuple et la primauté du droit. Le présent article ne peut faire l’objet de révision.” (Tunisian Constitution of 2014, Article 2)¹⁰²

Starting with academic year 1989/1990 the school subject of *national* education was changed to *civic* education and separated from *Islamic* education and was recognised as a statutory subject with the 1991 education reform. Civic education was to bring an instrumental contribution to the socialisation of Tunisian citizens within a framework of rights, duties as well as responsibility towards society and humanity. The second reform took place in July 2002 with the “Education Act”, a normative framework that anchors civic education into the broader education system as a type of education that strengthens national, legal and religious identity while opening to a universal community of values.¹⁰³ Civic education became more interested in the topic of coexistence in various spaces (from the family, to the school, the community and the State) and in the role of civil society. It was then meant to provide students with the knowledge as well as the values and attitudes recognised in national and international legislation to foster community integration through a deeper understanding of the world they live in.

Following the 2002 Education Act, the Programme of Programmes (National Curriculum) issued by the Ministry of Education and Training, Curricula and Textbooks Department in 2003, has become the text of reference for civic education. According to the Programme, the role of civic education is (i) to instil in learners sustainable skills, the virtues of self-learning and lifelong learning; (ii) to challenge the traditional teaching aids and methods and diversify them in order to establish a new relationship between the teacher, the learner and knowledge; and (iii) to assess and update scientific qualifications and skills based on changes and innovations in the job market (ideaborn, 2016). The

level enrolment, which measures actual access. The *Global Gender Gap Report* states that “Tunisia ranks second in the [MENA] area behind Israel” (p. 21) and that Tunisia is showing progress on gender parity with regards to basic literacy (World Economic Forum, 2017).

¹⁰² “Tunisia is a civil state, based on citizenship, the will of the people and the rule of law. This article may not be revised” (own translation).

¹⁰³ Loi d’Orientation n° 2002-80 du 23 juillet 2002 relative à l’éducation et à l’enseignement scolaire, Article 3 : L’éducation a pour finalité d’élever les élèves dans la fidélité à la Tunisie et la loyauté à son égard, ainsi que dans l’amour de la patrie et la fierté de lui appartenir. Elle affermit en eux la conscience de l’identité nationale et le sentiment d’appartenance à une civilisation aux dimensions nationale, maghrébine, arabe, islamique, africaine et méditerranéenne, en même temps qu’elle renforce l’ouverture sur la civilisation universelle.

Programme, then, focuses on competences that lead to employment as well as on transversal behavioural competences to be embedded in all curricula to form a solid cohort of actively engaged citizens.

The 2014 Tunisian Constitution touches upon different dimensions of education. Article 39 entrenches the right to free public education at all levels, and the duty to receive compulsory education until 16 years of age. The State commits to respect, protect and fulfil the right for all without discrimination and for each child in its best interest (Article 47). In addition, the Constitution entrenches the right to culture as creative expression as well as cultural heritage (Article 42), the right to freedom of expression (Article 31), and the right to information (Article 32). Academic freedom and freedom of scientific research are guaranteed, and resources are provided by the State (Article 33).

The provisions at Articles 39 and 42 go actually deeper than mere entrenchment of a general right. They focus on a certain type of content of education and culture that the State promotes. Article 39 specifically refers to the right to *quality education*, which should foster an idea of multilevel citizenship—rooted in Arab and Islamic identity and national belonging—while also disseminating the human rights culture.¹⁰⁴ This contextualisation of the notions of citizenship and citizenship education is an inclusive, non-conflictual way to acknowledge globalisation and encourage multicultural learning, while reaffirming people’s roots and the role of Tunisia in the local, regional and international arena. The importance of religion as an identity-building factor is recognised, while the reference to human rights should curb the interference of religion into politics and State government—in fact, the State guarantees the rule of law and respect for human rights and freedoms (Preamble). Likewise, Article 42 refers to culture “in its roots, diversity and renewal, with a view to establishing the values of tolerance, rejection of violence, openness to different cultures and dialogue among civilisations”.¹⁰⁵

¹⁰⁴ Article 39 reads: “L’instruction est obligatoire jusqu’à l’âge de seize ans. L’État garantit le droit à l’enseignement public et gratuit à tous ses niveaux. Il veille à mettre les moyens nécessaires au service d’une éducation, d’un enseignement et d’une formation de qualité. L’État veille également à l’enracinement des jeunes générations dans leur identité arabe et islamique et leur appartenance nationale. Il veille à la consolidation de la langue arabe, sa promotion et sa généralisation. Il encourage l’ouverture sur les langues étrangères et les civilisations. Il veille à la diffusion de la culture des droits de l’Homme”.

¹⁰⁵ Article 42 reads: “Le droit à la culture est garanti. La liberté de création est garantie. L’État encourage la créativité culturelle et soutient la culture nationale dans son enracinement, sa diversité et son renouvellement, en vue de consacrer les valeurs de tolérance, de rejet de la violence, d’ouverture sur les différentes cultures et de dialogue entre les civilisations. L’État protège le patrimoine culturel et en garantit le droit au profit des générations futures”.

This legal framework sets the premises for a revision and eventually a reform of the *content* and *methodology* of formal education systems, which should be complemented by the recognition of the relevance of non-formal education in forming youth, supported by Article 43.¹⁰⁶ Finally, the legal basis for a reform in the *governance* of the educational system is offered by the Constitution's Chapter VII on "Local power", based on the subsidiarity concept and consequent decentralisation of powers towards the local communities (Article 131), which function through mechanisms of participatory democracy and open governance and encourage the participation of citizens and CSOs to local projects (Article 139).

The OBG report on Tunisia (2017) mentions a comprehensive reform package that Tunisian authorities are designing in the framework of the 2016-20 Strategic Plan for the Education Sector. The reforms are tackling major issues such as the low quality standards of local education, the high dropout rates, and the lack of infrastructure—which correspond to the challenges highlighted in the *Carnegie Review*. In addition, the report highlights the need to close the gap between educational outcomes and labour market requirements to counter the deterioration of market conditions and to increase social stability.¹⁰⁷ The five main objectives of the plan comprise: (a) improving the quality of teaching and thus of employability; (b) promoting research and innovation; (c) fostering good governance and optimising resource management; (d) reviewing university planning to ensure regional balance; and (e) developing teachers' training. While all these goals are tightly interlinked and all equally relevant, the regional scenario suggests that objective (a) on the quality of education is a foundational strategic element which requires a novel commitment and the active engagement of all stakeholders in the defence of the global common, beyond Tunisian borders.

¹⁰⁶ Article 43 on sports and leisure activities encourages a value-based reform to non-formal education as well. It reads: "État encourage le sport et s'emploie à fournir les moyens nécessaires à l'exercice des activités sportives et de loisir".

¹⁰⁷ The basic education system of Tunisia consists of nine years of schooling divided into primary school (6 years) followed by lower-secondary school (3 years). A certificate is issued if a national exam is passed, which give access to upper-secondary school (4 years: 2 on general curriculum and 2 of specialisation). The Oxford Business Group article states that "unemployment rate among young people with a higher-education qualification is particularly high, reaching 19.4% and 40.4% for men and women, respectively, in the third quarter of 2016, according to the National Institute of Statistics (Institut National de la Statistique, INS)"—which drives exclusion and fosters instability.

2.2 The FRC civic education project in Tunisia: a three-phase structure

In the framework described above, the Tunisian Ministry of Education and SDEC have signed an agreement through which the State endorses the launch of FRC in three pilot schools in Tunisia.¹⁰⁸ A Steering Committee chaired by the CIFIIP (*Centre International de Formation de Formateurs et d'Innovation Pédagogique*) on behalf of the Ministry on Education has been put in place. Other sub-agreements have followed to formalise the implementation process between SDEC and regional entities. The two regions selected to launch FRC represent two different environments; the Nabeul Governorate is the main tourist destination in Tunisia, while the Siliana Governorate is a land-locked region whose economy is mainly based on agriculture.¹⁰⁹ This section will provide an overview of the execution of FRC until June 2018 along the three-phase structure described in section 1.4 above.

FRC phase 1: a diagnostic study of civic education

Assessment: key concepts

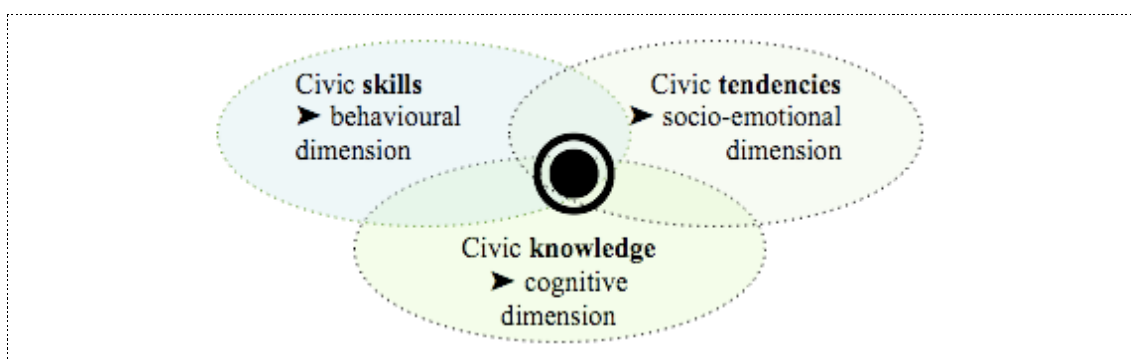
FRC Phase 1 consisted in a diagnostic study aimed at checking whether civic education in Tunisia is effective in consolidating the culture of non-violence and in fostering gender equality among learners. The first concept to be explored is civic education itself—and how to actually define it. The study embraces the approach taken, among others, by the Algerian researcher Abd-al Basset Houidi who describes it as the sum of its three interrelated components of civic knowledge, civic skills, and civic virtues

¹⁰⁸ The Social Development & Empowerment Center (SDEC) based in Hammamet, Tunisia, is an NGO that works towards achieving human development in all of their dimensions, and is mainly concerned with marginalised sections of society and unemployed university graduates. The objectives of SDEC reflect the issues and concerns of the youth. In a framework of autonomy, it engages in relations of cooperation and partnership with relevant parties that have an interest in community development in a comprehensive sense both inside Tunisia and abroad.

¹⁰⁹ The three pilot schools are Maktar Technical High School in Siliana, and two lycées in the Nabeul region, Rue El Menzeh Beni Khalled in Nabeul and 2Mars 1934 in Korba.

or tendencies.¹¹⁰ *Civic knowledge* is concerned with the cognitive side, i.e. what every citizen should know with regards to the organisation of the State, its principles, the rights and duties of the citizen vis-à-vis the State and the society. *Civic skills* are the competences that allow the citizen to put to use the knowledge she/he has acquired, i.e. critical thinking, interaction, influencing and decision-making on individual and public issues. Last, civic virtues, or *tendencies*, refer to the personal emotional attributes, to the individual inclinations to preserve social values, cooperation and social solidarity—the tendencies to promote and create a human rights-based society.

Figure 8. The components of civic education and the corresponding conceptual dimensions of GCED



Source: Personal elaboration based on UNESCO (2015) and ideaborn (2016)

As illustrated in Figure 8, this vision reflects the core dimensions of citizenship education which have been schematised in Table 9 (Core conceptual dimensions of global citizenship education, p. 96). Only when the three dimensions have been acquired (the dot in the illustration) is the individual effectively empowered, and sustainable social change can take place. As an academic subject civic education requires instruments and methodologies that strike a balance between the three components while adjusting them to the local context and to the evolving capacity of the child. This poses various challenges with regards to content and structure of tools, but most notably with regards to forming teachers to master the teaching of the subject matter.

¹¹⁰ FRC diagnostic study refers to Abd-al Basset Houidi; *Social dimensions of competency-based strategy*, a thesis submitted to the jurisdiction of a PhD in developmental sociology, University of Mentouri Constantine Algeria, Department of Sociology, January 2012.

To add a further layer of complexity, the diagnostic study investigated civic education in relation to two more concepts that are at the heart of FRC, namely violence and gender equality. Regarding the latter, the diagnostic study highlights that gender relations and roles in Tunisia are often reduced to *sex typing*, to the stereotypical categorisation of role models based on sexual appearance. In spite of the national entrenchment of non-discrimination and equality norms, social relations are still based on traditional cultural construction of gender identities and roles, and on power relations of inclusion and exclusion.¹¹¹

Assessment: questions, hypotheses and methodology

The diagnostic study focused the investigation on three research questions covering the culture of non-violence, gender equality and responsible citizenship, as follows (ideaborn, 2016):

- (i) To what extent has civic education in Tunisia succeeded in consolidating the culture of non-violence in the daily practice of citizens?
- (ii) To what extent do the teaching practices and students' learning outcomes of civic education reflect the gender equality awareness?
- (iii) How can the teaching/learning of responsible citizenship in Tunisia be improved?

The questions were tackled in the light of three premises, i.e. hypotheses, on the distributive and empowerment role of citizenship education (ibid.):

- (a) Civic education as a school subject intends to ensure that learners acquire the rules of living together and is particularly interested in direct and indirect violence.
- (b) Civic education aims at strengthening citizenship in its various dimensions (political, legal, moral, emotional, and administrative) in line with the gender approach, in order to overcome the still-persisting stereotypes on genders and roles.

¹¹¹ In fact, Tunisia's Constitution has strong protection for women's rights, including article 46, which provides that "The state commits to protect women's established rights and works to strengthen and develop those rights," and guarantees "equality of opportunities between women and men to have access to all levels of responsibility and in all domains". The problem is the gap between equality *de jure* and *de facto* rooted in customary and religious norms. The official French version reads, "L'État s'engage à protéger les droits acquis de la femme et veille à les consolider et les promouvoir. L'État garantit l'égalité des chances entre l'homme et la femme pour l'accès aux diverses responsabilités et dans tous les domaines. L'État s'emploie à consacrer la parité entre la femme et l'homme dans les assemblées élues. L'État prend les mesures nécessaires en vue d'éliminer la violence contre la femme".

(c) Reforms to civic education should be approached from non-traditional angles such as life skills and daily living skills, to respond to the reality of a society in transition [to full democracy].

The diagnostic study has applied a quantitative-qualitative approach as well as triangulation in data collection and analysis in order to guarantee objectivity of the research and exhaustive representation, so to reach valid and reliable conclusions. The process involved literature review, focus group discussions, interviews and questionnaires. The first step of the study was a literature review through content analysis technique, which included all civic education teaching manuals across the entire school cycle—civic education curriculum, official syllabi and textbooks. This phase suggested that civic education is a multi-faceted topic, and all these facets are, in fact, complementary. The scope of this first investigative work was expanded to focus group discussion to include the point of view of various stakeholders—teachers, inspectors and students. Additionally, questionnaires were used to investigate and identify people’s attitudes, feelings, motivations and behaviours with respect to civic education.¹¹²

Findings, conclusions and recommendations

Going back to the three initial questions on violence, gender equality and teaching/learning of responsible citizenship, the study yielded several interesting findings and then formulated recommendations to tackle the main issues. Regarding violence, there seems to be a consensus on the positive role that school can have in consolidating the culture of non-violence. Yet, violence has not been eradicated, not even from the school. The diagnostic study highlights that violence takes many forms, besides the more evident physical expression, and that some forms of violence are even justified at times—when not utterly defended as appropriate to the circumstance. Moreover, what students learn in class often is refuted by people’s violent behaviour in real life. The topic is so

¹¹² The first focus group session included a number of civic education inspectors and took place in June 2015. The second one targeted a group of inspectors, pedagogical supervisors as well as classroom practitioners of civic education in the beginning of the academic year 2015-2016 (ideaborn, 2016). Two questionnaires were designed. One was distributed to a sample of 100 teachers of civic education representing different areas of the country (urban and rural), and the other addressed to a sample of 100 students from different schools throughout the country.

vast that it cannot be isolated into a civic education class—non-violence should be an attitude fostered in all formal and non-formal education environments.

As for the gender approach, opinions pointed to the limit of devoting teaching modules to “the woman” and stressing gender differences, while equality should be about discussing rights and responsibilities with regard to both genders, and in real life, from the family to the community contexts. The first change should come from attitudes: i.e. the description of women in the textbooks, separation of boys and girls in classroom sitting arrangements, and above all the attitude of teachers to foster equality and eradicate stereotyped attitudes towards status, role and gender.

It is believed to be a priority to develop unbiased teaching programmes that promote solidarity and respect starting from the school but targeting everyday life. The role of education is to embrace the gender approach as a process and method in order to disengage from traditional gender images and roles and foster substantive equality. The gender approach, then, is a transversal aspect of education aimed at fostering above all attitudes and skills: it considers “the impact of policies and programmes to strike a balance between the two sexes through the participation of women in all the stages of the planning of development” (ideaborn, 2016).

In addition to these general considerations, a summary of the final output of the diagnostic study is provided in Table 15.

Table 15. Output of FRC phase 1 in Tunisia

	CONCLUSION	RECOMMENDATION	AREA OF INTERVENTION
1	Discrepancy of theory vs. students’ lives	Project-based approach	Textbooks and methodology
2	Teaching aids are not relevant for youth	Adopt XXI century tools (ITC)	Tools, methods, school infrastructures
3	Divergences on how to approach gender equality	Contextualisation of approach	Teachers and methodology
4	Civic education should go beyond civic knowledge	Interactive approach to foster civic skills and tendencies	Pedagogical methodologies / learning strategies
5	Civic education as a subject alone is not enough	Embed civic behaviour in all school curricula and non-formal training	School environment, education to welfare, non-formal education

Source: Personal elaboration based on ideaborn (2016)

The first area of concern listed in the Table refers to the gap between the way theories of rights and values are presented in class and the students' everyday interests and challenges (Point 1). Apparently, teachers and school staff tend to resist the transposition from theoretical output to practical application—then, learning by heart prevails. Experts recommend a *project-based approach*, i.e. allocating more time to the practice of civic education and emphasising the aspect of the accomplishment of projects related to daily life.

Point 2 is again about the lack of relevance of learning civic education to students' lives. It refers to the current use of obsolete teaching aids, which do not relate to young people's way of communicating in real life and are disconnected from XXI century innovations. In terms of reforms, beyond aids in themselves what is needed is a modern school environment with adequate infrastructures. Reforms should address textbooks, tools and teaching methodologies and should involve students in the development of school policies on the basis of gender interaction, constructive dialogue, and innovation.

The third finding relates to the difficulty of tackling the gender approach, specifically to the lack of agreement on where to depart in order to establish equality of opportunity between the two sexes, a subject on which different parts of the country have different points of view—linked to specific socio-economic conditions. The recommendation would be to empower teachers to contextualise the approach in order to help students internalise the topic and put it into practice in a relevant manner for their community life. Teachers should be trained to be sensitive to the topic and to adopt the most appropriate type of exercise to promote interaction between boys and girls—such as group work in the classroom.

The fourth point concerns the limit of teaching civic knowledge and learning civic concepts, while students perceive the need to integrate behaviours and attitudes into the process. The diagnostic study reports that students should be given the opportunity to express their point of view and feelings, hence assuming responsibilities in the classroom and outside. Conflict resolution and problem solving should be developed, and psychological support should be assured. Pedagogical methodologies should be revised, and teachers should be properly trained on soft skills and to detect psychological needs.

The final very poignant finding (Point 5) refers to the limit of the notion that civic education as a subject matter can build responsible citizens. The skills and values of civic

culture need to be embedded in the school environment as a whole, and to be constantly integrated into activities outside the school to establish a strong link between schools and everyday life. Civic education as a behaviour (i.e. personal application of skills and attitudes) should be part of all curricula, which means that teachers and educators in general should be trained to take a value-driven approach to what they teach, in the school and outside, formally and non-formally, geared to empowering learners. Because gender equality, non-violence and civics are all part of the same journey to empower responsible citizens.

FRC phase 2: new training materials on citizenship education

The second phase of FRC addresses the recommendation to design new civic education teaching/learning instruments.¹¹³ It concerns the production of a teachers' guidebook on citizenship education, which sees the light through a three-step process that involves the design of new materials, the production, and a validation step.¹¹⁴ The design step is based on the conclusions and recommendations of the diagnosis and is anchored in the Tunisian and international citizenship values framework. It follows what ideaborn calls “a three-pillar philosophy”, which involves (i) tackling the topic of citizenship education from a global perspective; (ii) adopting experiential teaching/learning processes and techniques, i.e. learn by doing; and (iii) designing a project-oriented curriculum (2017). It is led by a team of international and local experts and coordinated by SDEC with the support of ideaborn FRC project manager. When the design framework is approved, tools are actually developed and then tested and validated through focus group research.

¹¹³ The task of embedding value-driven behaviours into welfare teaching curricula will be picked up by the “Graduate Diploma” initiative within ideaborn GCEF strategy.

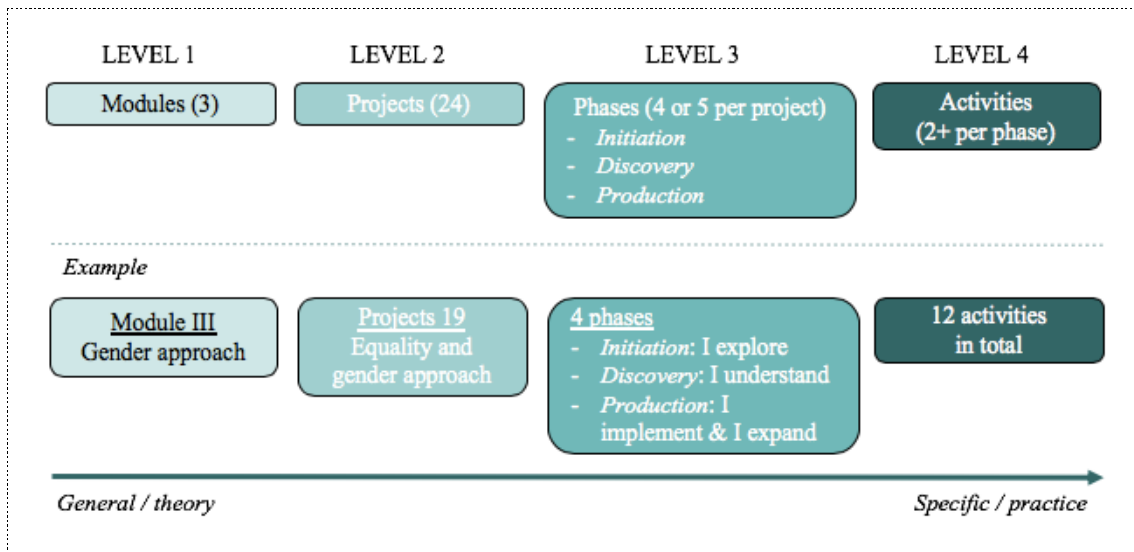
¹¹⁴ The pedagogical guide of Tunisia *Former des citoyens responsables : Promouvoir l'égalité des sexes et prévenir la violence dans la région méditerranéenne* has been elaborated by the Tunisian Social Development and Empowerment Center (SDEC), directed by Mr Amara Benromdhane, in collaboration with Mr Moncef Khemiri, Mr Belgacem Hassen and Ms Ilhem Mansour.

A novel approach

The Tunisian team has targeted the guidebook to educators in primary, preparatory, and secondary schools, as well as trainers in the field of civic education. The guidebook takes into consideration the recommendations of the diagnostic study and of the 2016 Official Programme of Preparatory Education (Ministry of Education) on how to approach civic education as a school subject. First of all, it should be addressed with an all-encompassing approach, which should integrate the different—yet interconnected—dimensions of civic education. It should also be based on usefulness and functionality for the learners, so that it can meet their needs and the requirements of societal development. Teachers should contextualise the content of their classes to motivate and stimulate participation of the learners. Finally, it should be taught in a participatory, experiential manner, in order for the learner to acquire both knowledge and skills and put them to use autonomously and with her/his school collective: "students should acquire skills individually and collectively in order to solve the problems they encounter in their daily life" (ideaborn, 2018b, p.8).

A schematic overview of the guidebook structure is provided by Figure 9. The structure develops over four levels. The higher, theoretical level is the one of the three key concepts that FRC aims to tackle (i.e. citizenship, violence and gender), which are explored in three modules. In order to deconstruct the concepts and make them accessible to learners, each module is broken down into themes, each of which is explored in a dedicated section (called project) for a total of twenty-four projects. These projects represent the second level of information. In turn, each project consists of four or five different phases addressing different dimensions of learning, from introspection to understanding, to research or implementation (this will be illustrated through the review of Project 19). Finally, for each phase the guidebook suggests at least two practical activities that teachers can implement with their students.

Figure 9. Tunisian FRC guidebook structure



Source: Personal elaboration based on ideaborn (2017 and 2018b)

The three theoretical modules cover respectively responsible citizenship (Module I); the culture of non-violence (Module II); and, equality and gender approach (Module III), as shown in Table 16 below. While each topic receives specific attention, the three modules are actually closely interconnected. The module on responsible citizenship covers the fundamental aspects of rights, duties and responsibilities. Then, Modules II and III add a further level of knowledge and extend the application of what has been learned in Module I to the two most compelling challenges for Tunisian society, i.e. violence and equality. Through this civic journey and the direct involvement of students in the teaching process the complexity of the role of responsible citizens as agents of change is fully explored.

The guidebook puts the learners at the centre of the process, as an individual and as a collective of students. Teachers are trained to value the product of the learners and to ensure that students can learn from their mistakes and grow as individuals but also as a group. In order to bridge between school theory and everyday practice, the guidebook embraces the socio-constructivist approach to learning and emphasises cooperative and participatory work.¹¹⁵ The activities are carried out either individually, in groups or

¹¹⁵ Social constructivism emphasises the collaborative nature of much learning and affirms that learning is essentially a social phenomenon. Soviet psychologist Lev Vygotsky argued that all cognitive functions originate in social interactions and that learning is the process by which learners are integrated into a knowledge community—hence, the key role of language and culture in cognitive development. According to Vygotsky, learning is a collaborative process. The implication for teaching is to foster in learners those

collectively and, when possible, the use of XXI century technologies is encouraged— internet research, video making, use of social media. Diversification is encouraged both in terms of work dynamics and also in terms of techniques (case study, role play, brainstorming) in order to arouse the interest of the learners and to teach them different ways of approaching challenges and questions. The methodology, then, reinforces the content of the classes and boosts individual responsibility towards the classmates and towards the community.

Table 16. FRC pedagogical guidebook for Tunisia: organisation of content

MODULES			
	Responsible citizenship	Culture of non-violence & the fight against terrorism	Equality and gender approach
THEMES	<u>10 projects</u> <ul style="list-style-type: none"> • Fundamental concepts, dimensions and values • Self-responsibility • Responsibility towards the social environment • Responsibility towards the natural environment • Responsibility towards the nation • Responsibility in its universal dimension • Living together • Democracy within the school • Education to citizenship and human rights • Universal citizenship 	<u>8 projects</u> <ul style="list-style-type: none"> • Defining concepts • Manifestation of violence and extremism • Threats to the individual and to society from violence • Tackling violence in schools • Countering terrorism through culture, law and security approaches • Using dialogue to fight violence. 	<u>6 projects</u> <ul style="list-style-type: none"> • Defining concepts • Equality and non-discrimination • Gender approach • Women's rights as an integral part of human rights • Tunisian women's achievements: conquests and opportunities and how to preserve and strengthen them: <ul style="list-style-type: none"> <i>Monitoring violations of women's rights</i> <i>Cultural protection</i> <i>Legal protection</i> • School drop-out and impact on the situation of girls in Tunisia: <ul style="list-style-type: none"> <i>Underage girls' work</i> <i>Trafficking and sexual exploitation</i> • Empowering women as the basis for protecting their rights; socio-economic approach; regional and local development

Source: ideaborn (2018b)

teamwork skills which will allow them to contribute to the success of the group (Berkeley Graduate Division, Graduate Student Instructor teaching & resource centre, <https://gsi.berkeley.edu/gsi-guide-contents/learning-theory-research/social-constructivism/>).

Practical illustration

Looking at the final guidebook in detail helps to understand the theoretical structure described above. Module III Project 19 “Equality and gender approach” is shown in the boxes below. While the prior modules touched upon citizenship and violence in a gender-neutral manner, Module III introduces the gender approach, i.e. the analysis of the processes that differentiate individuals on the basis of gender and how gender equality is a prerequisite for sustainable development. Through its four phases (i.e. sets of activities), Project 19 introduces learners to CEDAW (civic knowledge) and builds on it to foster critical thinking and to put Tunisian customary gender approach into a new perspective (civic skills). With these new competences, students can analyse and comment on topics such as women’s representation in public offices and women’s empowerment.

Each project opens with general guidelines for teachers on what the project will try to achieve (project output) and through which steps (activities and canvas). Box A (p. 138) shows that Project 19 aims at setting a common basic understanding of the topic of gender and at instilling in students the idea of gender equality. The process starts from the locally recognised national and international legal framework.

Box B on page 139 shows the first phase of the development of Project 19, which Aubarell defines as the *initiation stage*, or input (Ideborn, 2017). In this phase learners are introduced to the topic of equality between genders. It is up to the teachers to decide how to break the ice and to approach the topic based on the local context. The guidebook suggests four progressive activities that start with individual analysis and reflection and end with a group assignment to stimulate collaboration and to broaden perspectives.

Box A

Module III — Project 19: Equality and gender approach

Theme: equality and gender approach.

Issue addressed: definition of concepts

- Equality and non-discrimination;
- Social gender approach.

Target audience: students aged 12 to 17.

Project outputs	Activities and canvas	Notes
<p>Learner:</p> <ul style="list-style-type: none"> • Aware of the importance of the gender approach; • Believes in full equality between the sexes and is hostile to all forms of discrimination against women; • Endorses the process of women's empowerment to ensure justice, equity and development. 	<p>Groups: learners will be divided into small groups on the basis of gender distribution.</p> <p>Supporting documents and frameworks:</p> <ul style="list-style-type: none"> • <i>Tunisian Constitution 2014</i> • <i>Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)</i> • Paper and pencils • Cardboard shirts • Cards • Computer • Video projector <p>Phases: the project consists of four phases.</p> <p>Activities: each phase is structured around a certain number of activities varying between individual and/or group and/or collective work.</p>	<p>Gender approach</p> <p>The gender approach is grounded in the systematic analysis and questioning of processes that differentiate and prioritise individuals according to their sex.</p> <p>The implementation of the gender approach is a prerequisite for the effectiveness and sustainability of all development actions.</p>

Source: ideaborn, 2018b¹¹⁶

¹¹⁶ All boxes are sourced from *Forming Responsible Citizens. Pedagogical guide of Tunisia: An Overview*, pp. 12-20, 2018. This document is an abstract of the French version of the guidebook and was prepared for the June 2018 UfM Seminar.

Box B

Module III — Project 19 — Phase 1: I explore

Phase 1: I explore

Activity 1: (individual assignment)

Fill the following chart with everything that comes to your mind about the meanings that could be attributed to the concepts listed:

Concept	Meaning
Equality	
Non-discrimination (whatever the nature)	
Positive discrimination	
Social gender	

Activity 2: (individual assignment)

From the different meanings that you have recorded for the concepts mentioned in the previous table, and based on your background, mention the facts and attitudes related to the situations given as examples in the following table:

Situations	Facts and attitudes
Discrimination boys-girls	
Discrimination on the grounds of sex in public life and in society	
Equality before the law	
Equality in citizenship	

Activity 3: (individual assignment)

Write on a card in a spontaneous way the names of famous women who have distinguished themselves in the fields of science, literature or politics through the different periods of history:

Names of famous women throughout history

In the field of science	In the field of literature	In the field of politics

Activity 4: (group assignment)		
Present to your group members what you have achieved individually in activities 1, 2 and 3 in order to readjust and rectify through the web what you have done.		
Concept	Meanings	
Situation	Facts and attitudes	
Names of famous women throughout history		
In the field of science	In the field of literature	In the field of politics

The *discovery* phase is the second step in the learning process (ideaborn, 2017). It leads students to discover more about the topic they are studying so that they can formulate their own personal opinions. Box C (p. 141) shows how this second phase of Project 19 aims at building civic knowledge through the analysis of CEDAW (Activity 1). With Activity 2 this knowledge is then applied to the analysis of discriminatory sayings, from local adages to traditional customs that students may be familiar with, to foster the learners' critical thinking skills. Individual assignments lead to group work in a continuous process of positive confrontation and growth.

Box C

Module III — Project 19 — Phase 2: I understand

Phase 2: I understand

Activity 1: (individual assignment)

Try to extract from the *Convention on the Elimination of All Forms of Discrimination against Women* (CEDAW)—adopted by the United Nations in 1979 and which entered into force in 1981—all the rights promulgated by the *Convention* for the benefit of women
<http://www.ohchr.org/FR/ProfessionalInterest/Pages/CEDAW.aspx>

a- Write the rights on a card

Rights promulgated by the *Convention on the Elimination of All Forms of Discrimination against Women* (CEDAW)

b- Write a commentary in which you assess women's rights as developed by the *Convention on the Elimination of All Forms of Discrimination against Women* (CEDAW)

Commentary

Activity 2: (individual assignment)

Women have endured many hardships throughout history and in all societies (segregation, discrimination, exploitation, etc.). The following is a list of statements in the form of quotations, popular adages, and social situations that explicitly or implicitly suggest messages of discrimination against women and injustice compared to men in terms of esteem and attitude.

Write before each statement what you consider to be an infringement of women's rights, quoting each time the right violated and the contrasting clauses of the Convention (CEDAW) with each of the statements:

Statements	Women's rights infringed	CEDAW clauses in contradiction with the assertion
That's a woman's opinion after all! (popular saying)		
"The woman is a seed of the devil."		

Marry the girl without asking her opinion (dominant tradition until a not distant time).		
A good female genitor must give birth to boys and not girls (a dominant tradition until not too long ago).		
"Reverse the jar on her orifice, the girl would look like her sire..."		
"The woman has only two outings throughout her life: the first to her husband's home and the second from her husband's home to the cemetery."		
"A woman never succeeds in what a man has failed."		
Prevent girls from going very far in their schooling.		
"Manly woman" for a woman who's doing pretty well.		
Recruit young girls as... housemaids in wealthy families.		
The woman's cunning is worth her double.		
Never trust women, or time for that matter.		
"Woman son of a woman is the one who lends his ear to a woman"		
The girl is like a watermelon: sell it before it explodes.		
The woman is like a reed, easy to convince and impress.		
A home where there are only girls is not a home.		
Cut off the cobra's head and the woman's tongue.		

Activity 3: (group assignment)

You have decided, in consultation with the members of your group, to organise a campaign in your school and neighbourhood to promote full equality between men and women, to condemn all forms of discrimination against women and to show the positive impact of such an approach on relational aspects within the family and society.

You decide to create various tools to implement your campaign (leaflets, posts, tweets, text messages, slogans, drawings, caricatures...). Propose some samples of these outputs to the members of the other groups before publishing them. Collect them in the personal portfolio dedicated to the gender approach.

When students reach Phases 3 and 4 (*production* phases) they are ready to actually produce some personal output based on the knowledge and skills they have developed. As Box D below shows, the guidebook tries to provide a variety of exercises, from topics which may be closer to students’ passions, such as sports, or which foster political engagement, such as the representation rate of women in the Tunisian public bodies. Research and production of outputs leverage the tools that youth use every day, such as internet and social media, to increase the idea of proximity of the topic of gender equality to their everyday life, while building presentation skills and public speaking competences. The ultimate goal is to empower youth to present and stand for their ideas in a dialogic, non-conflictual manner and to assume the responsibility of their agency.

Box D

Module III — Project 19 — Phase 3: I implement; Phase 4: I expand

Phase 3: I implement

Activity 1: (individual assignment)

Several women in history have led countries at the highest political level and have distinguished themselves by their skills and ability to succeed in the difficult task of State management.

Search the Internet and library for women who have led countries among the women listed below:

Hatshepsut - Zenobia - Cleopatra - Chagarat al-Durr (pearl tree) – Catherine II – Victoria – Elizabeth II – Margaret Thatcher – Indira Gandhi – Benazir Bhutto – Angela Merkel

Person	Presentation
Hatshepsut	
Zenobia	
Cleopatra	
Chagarat al-Durr (pearl tree)	
Catherine II	
Victoria	
Elizabeth II	
Margaret Thatcher	
Indira Gandhi	
Benazir Bhutto	
Angela Merkel	

Activity 2: (individual assignment)

- a) Search the Internet for the names of women sports champions who have won international titles in various disciplines (gymnastics, swimming, athletics, tennis...) and enter this in Table A.
- b) Search the Internet for the names of women who have won the Nobel Prize in various fields (science, literature, peace...) and enter this in Table B.

Table A

Sports discipline	Names of famous women sports champions
Athletics	
Swimming	
Gymnastics	
Tennis	

Table B

Fields	Names of women who have won the Nobel Prize
Physics	
Chemistry	
Literature	
Peace	

Activity 3: (group assignment)

Search on the Internet with the members of your group the representation rate of women in the following national public bodies:

- Assembly of People's Representatives (APR - parliament)
- Government
- Governors
- Ambassadors (diplomatic missions)
- National constitutional bodies (national bodies established by the *Constitution*: <http://www.legislation.tn/sites/default/files/news/constitution-b-a-t.pdf>).

a- Enter the rates recorded in the following table:

National institutions and/or administrative bodies	Representation rate of women
Assembly of People's Representatives (APR - parliament)	
Government	
Governors	
Diplomatic missions	
National constitutional bodies (established by the <i>Constitution</i>).	

b- Try —by doing a little research on the internet with the members of your group— to find the rate of girls among Tunisian baccaulaureate holders of all sections combined during the last three sessions.

Record girls' achievement rates in the following table:

Baccalaureate session	Rate of girls in the total number of admissions
Session 2016	
Session 2015	
Session 2014	

c- In a debate with your classmates try to discuss the situations explained in activities a- and b- and comment on them.

Phase 4: I expand

Activity 1: (group assignment)

As the culmination of your debate —and in assessing the gap between women's representation rates in national bodies and those of girls' success in the baccalaureate— write a paragraph to be published in media of your choice in which you stress the importance of the gender approach and women's empowerment as well as the repercussions of such a state on society and development in general.

The paragraph

Activity 2: (individual assignment)

Present a speech to your school's citizenship club (or civic education club) in which you will discuss the importance of full gender equality in citizenship and before the law, and the need to empower women to ensure family and social balance and lay the foundation for real, sustainable and equitable development.

a- Record your speech in a video sequence and through photos taken during this event at the citizenship club (or civic education club).

b- Post the video on your school's website and Facebook page.

Throughout the guidebook, the participatory teaching methodology and the experiential learning approach reinforce the theoretical civic knowledge by building civic skills and fostering civic value-based attitudes. FRC's participatory approach is indeed the *leitmotiv* of the entire process. It tries to ensure that no aspect or point of view has been left out and to foster ownership of the outcome on the part of all participants. For this reason, the guidebook has been tested through focus groups with state and non-state actors to ensure the appropriateness and relevance of both the teaching methodology and the content. Once reviewed by all stakeholders, the guidebook has been produced and FRC Phase 3 has been launched.

FRC phase 3: training and testing

Applying again the same dynamic methodology and participatory process, this last phase provides the opportunity for the experts who designed the guidebook to test the new material with the end users, to solicit feedback and improve where required. The SDEC organised a four-day training session during which all the teachers involved in civic education from the three pilot schools were brought together.¹¹⁷ Teachers were tasked with specific assignments in order to validate the completeness of the guidebook and the actual feasibility of the exercises. For instance, teachers were asked to identify situations where participants will have critical decisions to make; or, to design a simulation and define the essential know-how for learners to succeed in their assignments. Or, they were trained to understand the context and to be able to adjust the pace and level of activities according to the group of students.

In terms of content, teachers were invited to work in groups on concrete cases covered in the guidebook, choosing one project from each module, in order to get familiar with the topics, the working method, the type of teaching aids required. To ensure active participation of all, the technique of role-playing was used—which was also aimed at confronting teachers with potential in-class situations. The teacher was the key actor at the training, like learners will be at the centre of civic education classes.

Following the validation of the guidebook, FRC was finally implemented in the three pilot schools through the creation of *citizenship clubs*. Clubs are run by teachers within the school but outside of the formal class curriculum (they might be the same teachers that children work with in formal classes) and they are open to the participation of parents and other members of the community. FRC citizenship clubs have been working on their theme of choice following a shared roadmap, which starts with the selection of a problem, followed by the identification of its causes. To tackle this, different possible solutions are defined; finally, the group agrees on the definition of a strategy and a related intervention plan. By giving students the opportunity to acquire the abilities of dialogue and conflict resolution in a less formal environment, clubs build a

¹¹⁷ The teacher training activities in Tunisia took place from 26th February to 1st March 2017 in the three pilot schools in Siliana and Nabeul governorates.

bridge between the school as the place of theoretical knowledge and the practical life within the community.¹¹⁸

2.3 Measures of success: Regional Seminar on Civic Education for Youth in the Mediterranean

“L’éducation à la citoyenneté responsable, à la non-violence et à l’égalité femmes – hommes n’est pas un phénomène inné chez l’être humain, c’est un comportement qui s’apprend. Donc, il faut éduquer et faire de l’école un outil de changement : objectif fondamental de notre projet *Forming Responsible Citizens*.” (Benromdhane, 2018)¹¹⁹

The implementation of FRC in Tunisia has just seen the conclusion of the first year of activities, the promised output has been delivered, and the conclusions have been presented by SDEC Director Benromdhane at the UfM Regional Seminar on Civic Education for Youth in the Mediterranean at the end of June. In terms of hard data, FRC in Tunisia is a modest project. It has reached two regions for a total of three institutions (0.05% of existing institutions) and nine youth clubs. It has touched 300 direct beneficiaries (270 students and 30 teachers) and has indirectly benefitted 4,500 people between students and education personnel (Benromdhane, 2018).¹²⁰ In terms of quality, though, the team that led FRC in Tunisia believes that it is a promising factor of change and innovation in the scenario of Tunisian education.

Looking at mid-term outcomes, on the political and social level FRC can offer a support for the further democratisation of Tunisia by educating youth to the rights, duties and responsibilities that come with active citizenship, and by empowering them to act in

¹¹⁸ Themes of FRC clubs include for example “Tunisia & Peace: No to terrorism”, “Women for Change”, or “Environmental Citizenship Club”. The actions some clubs put in place include leisure activities that encourage responsibility and cooperation, such as the creation and maintenance of gardens, theatre workshops, and studies of local products.

¹¹⁹ “Education for responsible citizenship, non-violence and gender equality is not an innate human characteristic; it is a behaviour that is learnt. Therefore, we must educate and turn the school into a tool for change: the fundamental objective of our *Forming Responsible Citizens* project.”

¹²⁰ To report on the final output, SDEC fills out evaluation reports in collaboration with the club leaders (teachers). It is an in-depth evaluation which includes quantitative data on attendance and an overview of the activities, as well as a qualitative evaluation on the impact of the activities on the students based on questionnaires administered to students involved in clubs. Details have been kindly provided by Ms Ilhem Mansour, President of SDEC Scientific Committee and ELT General Inspector at the Education Board of Nabeul, Tunisia.

a more effective manner. FRC brings a contribution to the national dialogue on education, on the pressing challenges of violence and terrorism, but also on the status of women—a key factor for democratisation. FRC favours women because it fosters equity and the principle of parity, hence substantive equality (ibid.).

FRC is seen as an innovation because of its methodology geared to empowering learners. The project approach starts from the school, empowers learners by teaching them how to understand concepts and the method to apply them (design, implementation, evaluation and monitoring). As a consequence, the school reaps the immediate benefits by encouraging students and educators to become agents of democratisation (ibid.). According to CIFFIP Director Haj Ali the FRC pilot experience has taught that curricula and work in school life should be reformed to include citizenship education in all its dimensions in order to develop youth's life skills. These skills are seen as necessary to ensure employability and inclusion, to develop a stronger entrepreneurial spirit and to foster integration of youth into working life. In the long term, then, FRC can play a role not only with respect to democratisation but can also be an agent of human development at large.

From the FRC project to the GCEF platform

Following the completion of FRC implementation in Tunisia and Morocco, the June 2018 UfM Regional Seminar was organised to promote civic/citizenship education among experts in the Euro-Med region.¹²¹ The FRC guidebooks developed in Tunisia and Morocco have been shared as a regional best practice. A general consensus has been reached among the participants that GCED is the (only) tool to prevent social problems, and that moving forward education should incorporate life skills and citizenship values in each and every subject. GCED is and should be treated as a transversal subject—an achievement in itself and the enabler for further achievements.

In this respect, the Seminar explored one of the main recommendations of the FRC project, which is to prioritise capacity building of professional educators and teachers because of their crucial role in forming responsible youth and, by consequence,

¹²¹ In a sequence of five roundtables over two days, 32 speakers coming from 13 different countries discussed the critical role of citizenship values education in forming responsible and engaged youth. Further details available at <https://globalcitizenshipfund.org/regional-seminar/>

in countering some of the current regional challenges. The approach of the “Graduate Diploma in Participatory Education” was strongly supported, but it raises the need of further budgetary support as well as the long-term commitment from State authorities to higher education as well as to continued education.

Participants to the Seminar mentioned that citizenship education teaching should consider and work on three dimensions of the person, namely: (i) the personal dimension, or self-construction, because self-awareness is the enabler of identity building; (ii) the social dimension, the act of living together; and (iii) the ethical dimension, or moral reasoning. This last dimension is seen as different from the behavioural dimension, and in fact impacting behaviour. It reflects the *Beirut Declaration*’s recommendation to include religion as “education to the common values of public life” into civic education curricula, exactly because of the moral role of education in many societies.

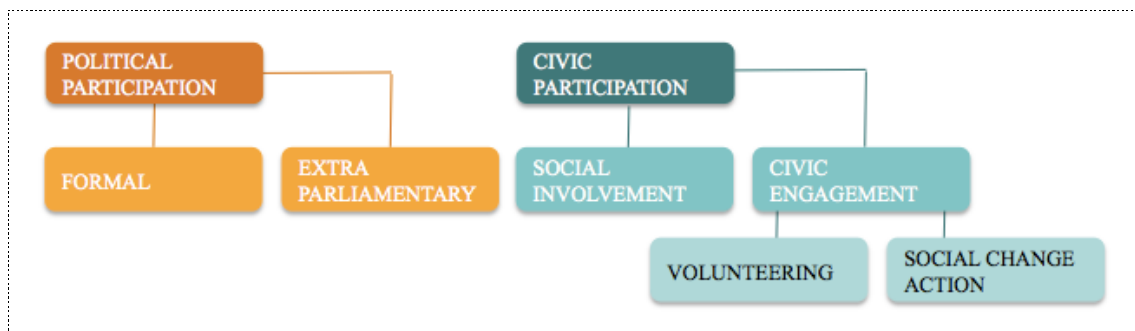
As final output, the Seminar has provided the venue for the public launch of the GCEF digital platform www.globalcitizenship.fund.org. This website, which also features a fund-raising function, has been envisioned by ideaborn as a catalyst of citizenship instruments and knowledge and as a bridge for common understanding in the region. Admittedly, the GCEF initiative has proven to offer a comprehensive framework and could be the way forward. Ultimately, it has been created to facilitate Public Private Partnerships for the promotion of citizenship, globally—but it needs to be enriched and embraced by all stakeholders, starting with UfM Member States.

Conclusions

1. FRC: key findings and major challenges

The three-pillar philosophy embraced by FRC is clearly stating what the project is about, i.e. global citizenship education, experiential teaching/learning and project-oriented learning. By combining the three pillars, FRC aims at building a set of competences that empower and actually encourage youth to participate in political and civil life in accordance with their age and maturity and within the framework of national and international legal standards. FRC has also absorbed and built on the existing capacity and expertise in the field of GCED, both in terms of theoretical knowledge and of best practices. The *ALF Education Handbook* is certainly a foundational instrument in this respect. It is interesting to refer to its scheme on the forms of citizenship building that education can foster, as illustrated in Figure 10.

Figure 10. Main forms of citizens participation



Source: Léonce Bekemans and Haifa Sabbagh, “Pro-Active Citizenship Building”, in ALF (2014, p. 58)

FRC built on this scheme in the development of the teaching modules. Regarding political participation, for instance, children have limited access to formal participation and to the right to vote. Nevertheless, students can participate in school elections; and, following an understanding of the institutional organs and mechanisms of national politics, political participation for minors can be expressed through non-conventional activism and adherence to civil society associations. This idea has been applied for example to Module I Project 2 “I exercise my citizenship in my school environment”.

This project aims at developing the learner’s sense of responsibility and self-esteem as well as the ability to act effectively in public and to influence her/his social environment. Another instance of political participation concerns activism in justice or awareness groups at school. For example, Module I Project 6 “Fighting tax evasion” fosters the interiorisation of an honest and transparent behaviour—which has been an issue for past Tunisian politics—and promotes the mobilisation of youth to raise awareness within the community.

With regards to civic participation, it is a red thread all along the 24 projects of the FRC guidebook. It takes the form of social involvement and civic engagement on a variety of topics, from environment protection to campaigning against violence and terrorism. It is actually difficult to draw a line between political and social participation when minors are concerns. According to the type of activities that are relevant to their age, forms of social and civic engagement may actually take the connotation of political activism and mobilisation.

Module I Project 7 “Working to save children who are victims of illegal migration flows” provides a very powerful example of a deeply engaging subject for young learners. The topic is extremely relevant, since it is very often in the news and touchingly concerns some of their less fortunate peers. In detail, the initiation phase of Project 7 involves internet searches for data on migration as well as information on IGOs dealing with children and migration, followed by comparative analyses of publicly available data. This knowledge is then applied to the production of a formal communication to local school authorities and to one of the organisations dealing with child migration. Finally, a seminar should be organised at the citizenship club to raise awareness on the subject and foster solidarity for all children, amplified through active engagement on social media. Through the three steps children learn practically how to act as agents for change at local and transnational level.

The examples of Projects 2, 7, and 19 show how citizenship education can be used to empower youth through an innovative approach to teaching/learning. What also emerges, though, is that education to welfare is excluded from the scope of the FRC project. ideaborn’s GCEF addresses this issue partially with the “Graduate Diploma in Participatory Education” by focusing on teachers as the necessary link between the different aspects of education. Through teachers, education to welfare should also be

addresses as a multidimensional concept, i.e. not only as knowledge and ability to redo, but also as entrepreneurial skills and critical thinking which empower future workers to decide to act sustainably and to promote sustainable market developments.

This leads to the role of teachers, who are a fundamental cog in the education system, as the FRC experience has confirmed. Indeed, all the sources analysed for this MA dissertation concur on the need to change the pedagogical approach to teaching/learning. To be relevant for learners and more effective, the teaching/learning process should be transformed; from the current top-down one-way information flow to be learnt by heart, it should turn into a novel two-way discourse which learners would interiorise through analysis and experience.

Teachers may agree on the need to change their approach, but they may not be capable of actually making this change. An initiative such as FRC provides the methodology. But teachers and educators need to be trained to embrace, interiorise and apply novel tools and methods, and then to be empowered to contextualise contents to the local socio-cultural reality to make them relevant. This entails knowing more than a teaching method. Whereas ideaborn GCEF can provide a valuable framework for action, sector specific policies need to accompany it.

Another open challenge emerging from FRC concerns the provision process of citizenship education. Table 11 (p. 118) schematised the FRC provision process which currently applies to all four States where FRC is being implemented. The local government leads the political decision-making, i.e. makes the necessary adjustments for local political acceptability and adds the local endorsement to the UfM labelling. With regards to the production process—financing and management—the FRC experience has shown that today's arrangements can only be temporary and that there is ample margin for improvement.

On the financing side, the FRC pilot project has been entirely funded by two donors through a catalytic investment aimed at testing the actual feasibility of FRC. Then, the crowdfunding campaign conducted under the aegis of One School, One year has gathered funds, which will extend the life of FRC for another year in a few schools. Yet, it is unthinkable that an instrument of youth empowerment of such critical importance as citizenship education shall depend on the goodwill of anonymous contributions or benevolent grants. If States and IGOs are serious in their commitment to this topic,

financing needs to be structured along the lines of long-term sustainability and transparency.

This leads to the issue of the management of the production process. While the funder does not need to be the manager, participatory processes are necessary to afford visibility of financial investments to all stakeholders at all times. At times, private players may have more effective management methods and practices compared to State institutions, but they may lack the necessary political support. Indeed, participation seems to be the key word for a successful continuation of the FRC experiment and any other education programmes. At the June 2018 UfM Seminar, CIFFIP Director Haj Ali argued that it is important to foster the support of all stakeholders, leveraging the less politicised point of view of civil society and engaging locally rooted protective organisations such as unions, which at times resist reforms. Civil society may indeed be a critical factor for change if, as Benromdhane argues, it changes its essence to meet the needs of Tunisian society today, it evolves from being a protest force to a proposal force, from an opposition force to, indeed, a participation force.

Based on implementing the FRC project and building on his life-long experience in the field of education, Benromdhane actually provided a very interesting overview of the multi-dimensional complexity that a participatory process, such as FRC, entails. Table 17 schematises the key elements of this scenario and shows the different perspectives and priorities of each actor, often rooted in non-inclusive customary behaviours or self-centred approaches.

Benromdhane's considerations reflect what had been highlighted by the *Carnegie Review* as an overall problem of governance, which calls for an urgent youth-focused policy approach that should include all stakeholders and hold them accountable for the empowerment of youth (Faour, 2013). Table 17 reflects the dynamics of a country in transition to full democracy, a situation which requires the State to take the leadership and formalise a social contract with its younger citizens based on the rapid implementation of the universal values which it vows to support in the international political arena. In this scenario, change can be fostered from the bottom, but it needs to be guided from the top. Indeed, what emerges from the FRC experience is that the biggest challenge for quality education is to align all the actors to the same priority, i.e. the need to prepare responsible youth for sustainable human development—in Tunisia, in the

Euro-Med region and beyond. Albeit well received and promising, FRC is but one piece of a larger puzzle.

Table 17. Education stakeholders: current issues and expected changes to foster values of responsible citizenship

ACTORS	ISSUES	CHANGES NEEDED
School	Formal education based on quantity (“savoir refaire”, i.e. mnemonic skills) not on quality (“savoir faire”, i.e. know-how). Conflicting value teaching between various subject matters. Non-neutral ideological and political mobilisation.	Democratic management of learning.
Family	Informal education based on the unequal distribution of roles and power: patriarchal authority inscribed in tradition and protected by law.	Change the image of the family.
CSOs	Associations that recreate the image of power: lack of transparency, of democracy. Arms of political power.	Democratisation, constructive participation, disentanglement from politics.
Local authorities	Blind, obedient application of orders from above.	Change from a dependent to a neutral administration.
Media ¹²²	The dominant discourse does not favour universal values.	Evolve the media language to embrace a rights, responsibility and democracy perspective.
Regional and international context	Politicisation of religion and “religionisation” of politics. Preaching universal values while practicing different priorities.	Turn the human rights discourse from political currency to daily practice.

Source: Personal elaboration based on Benromdhane (2018)

2. Policy suggestions

The learnings from the FRC experience support the AHDR conclusion that inclusion and empowerment of responsible youth to be agents for change is the only way

¹²² The FRC is fostering critical thinking skills to empower youth to put mass media messages into perspective. On the other hand, though, FRC activities also include usage of social media and internet, therefore Benromdhane’s point on the participation of media as an education actor is very relevant.

to eradicate the interconnected challenges that Tunisia and the region at large are facing. This empowerment is only possible through comprehensive education, which is in urgent need of reform, as stated in the *Carnegie Review*—which, in all fairness, is something the Tunisian government is working on and committed to.

The Global Citizenship Education Fund, and its FRC initiative in particular, show the opportunity that education—broadly speaking—can offer a means to foster the responsible engagement of youth by developing simultaneously knowledge, skills, and tendencies through active participation to relevant, real-life situations. It is indeed worth building on FRC guidebook’s ability to tackle issues of strategic importance, to make them relevant for youth in their local context, and to make them immediately usable for teachers. Arguably, this hands-on approach to methodology (i.e. learning by doing) and the context-driven relevance of content (real life application) should afford FRC a long lifespan as a framework for content creation, while allowing for always new activities and experiences.¹²³

As a recap of what has been discussed so far, Table 18 schematises the learnings from FRC’s implementation in Tunisia by listing what type of reform would be needed and some possible instruments to address it. This Table shows a practical application of the general framework established in Part I, Table 8 (Formal education: a policy

¹²³ Other instruments shared at the UfM Regional Seminar may actually enrich the FRC guidebook, extend its scope and make it attractive for even more diverse situations. For example, the CESIE “GEM project” (*Game for Euro-Med: learning by playing for education to intercultural citizenship*) can be of use to expand the participatory methodology to a broader audience. GEM has been conceived (i) to promote education for intercultural citizenship through playing; (ii) to develop educational pilot programmes on active intercultural citizenship based on the *learning by playing* approach, providing formal and non-formal educators with skills and knowledge; (ii) to involve young people and educators in the development of new creative resource to promote values of tolerance and mutual understanding of different cultures and traditions (Letizia Portera, June 2018). Palermo-based CESIE (European Centre for Studies and Initiatives) is a non-profit, apolitical, and non-governmental organisation that promotes growth and development through the active participation of all stakeholders. It is currently a member of the GCEF Working Group on secondary education (<http://cesie.org/en/>).

On a different note, Catherine Sabry presented a non-formal education project designed by Bokra Sawa to tackle gender stereotypes through creative cultural workshops. Bokra Sawa, literally “Tomorrow Together” in Arabic, is a Euro-Mediterranean association based in Marseille It focuses on youth and uses the creative tools of non-formal education that include elements of art, culture and science, in order to offer new ways for Mediterranean youth to think about and discuss the world they live in, and to give them the tools to express their ideas (<http://www.bokrasawa.org/>).

Both presentations are available upon request at <https://globalcitizenshipfund.org/regional-seminar/>.

framework for child schooling, p.90) and contextualises it to the specific experience in Tunisia.

Table 18. Suggestions for reforms to content and enablers of education

	CONTENT	REFORM	INSTRUMENTS
Education			
A. Knowledge achievement	Literacy, numeracy, sciences, information technology. Education for development. → Welfare	<i>Sector specific</i> - Adapt content to market requirements. - Adopt behaviour of value-based education	<u>Content</u> : alignment of Ministry of education with market-focused Ministries <u>Behaviour</u> : GCEF Graduate Diploma in Participatory Education compulsory for (at least) secondary school teachers
B. Value achievement	Human rights values embedded in all formal and non-formal education curricula and practices. Citizenship education. → Wellbeing	<i>Sector specific</i> Citizenship education: - part of formal curricula - embedded in all curricula - embedded in non-formal education	GCEF instruments: - FRC as free-standing tool - Graduate Diploma in Participatory Education to foster a different behaviour
Enablers			
C. Funds	Facilities, books, tools, transportation, infrastructures	<i>Sector specific</i> <i>States</i> : Maintain or increase percent national spend but improve quality <i>Other</i> : From catalytic investments to long-term schemes	Repayable loans to Tunisian government Joint governmental production (G)PPPs
D. Rules	Rule of law. Formal standards. Accountability and redress.	<i>Macro level</i> Accelerate compliance with international and local political commitments	Policies against corruption. Rebuild the relationship between State and youth
E. Freedom	No external barriers (architecture, climate, geography) No gendered barriers (traditions, violence)	<i>Sector specific</i> — Include the most vulnerable (women, poor, rural children) <i>Macro level</i> — Close the gender gap and foster culture of non-violence	Consider positive actions to include all children. Awareness rising on gender and violence. Development of infrastructures.
F. Teachers	Market competitive general knowledge Capacity to interiorise and transmit human rights values Pedagogical skills	<i>Sector specific</i> — Change the pedagogical approach to teaching/learning.	Teacher training in participatory and experiential approaches (enlarge learners' capability set). Mobility to foster intercultural development.

G. Participation	<i>Children:</i> experiential learning <i>Institutions:</i> political leadership <i>Academia, teachers:</i> curricula development with institutions <i>Communities:</i> non-formal <i>Families:</i> informal <i>The media:</i> informal	Alignment of goals. Foster accountability.	Formalise processes in order to foster responsibility, accountability, and solidarity. Formalise inclusive social policies. Foster inter-cultural dialogue at community level.
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Source: Personal elaboration based on Unterhalter (2003), GEFI (2012), Bekemans (2016)

The richness and complexity that emerge from Table 18 derive from the fact that education is both a goal in itself and the enabler of other goals—a functioning as well as a freedom to achieve other functionings. The most pressing urgency regarding sector specific policies in Tunisia and in general is to look at education as a whole, with a comprehensive perspective, and then to tackle each reform in a logical sequence in order that the sum of new policies may actually amplify the final result. Isolated initiatives should be avoided because the effort they may require might not deliver the expected results.

The starting point should be to recognise that education is multifaceted both in terms of content and in terms of the role it plays for the individual and for the broader community. Since teachers are the key enablers in the educational mechanism—the nexus between learners and school—their role would be potentiated. Training courses on participative and experiential approaches to pedagogy, such as ideaborn Graduate Diploma, should be institutionalised and funded. With teachers’ help, general school curricula should be revised and modernised both with regards to content and to methodology. Citizenship education should be embedded into school curricula both as a subject matter and as behaviour.

With regards to sustainable funding, financing schemes should also consider education as a holistic whole, including both aspects of welfare and wellbeing education. This entails an overall revision of the educational system and requires important resources—as highlighted in the *Carnegie Review*, a complete reform is necessary, starting from content to infrastructures and governance. One possible avenue to move away from (unsustainable) donations is to combine different financing schemes, where one may compensate for the temporary decrease of another and, most of all, no particular

interests would prevail. For example, one solution could be to resort to international cooperation in the form of joint governmental production, which could cover some of the costs.¹²⁴ In this scheme, the UfM could be given the responsibility to coordinate the entire process (assessment, alignment, measurement, sharing best practices), which would be funded centrally through Member States annual contributions.

As an added value, this financing scheme might also foster the adoption of GCED practices in more UfM Member States. In fact, while FRC has been launched in the MENA region only, it is perfectly suitable for any State that is facing social challenges deriving from gender gap, violence, lack of civic responsibility, and exclusion. A certain degree of *culturalisation* of the teaching instruments may be required to make them suitable to each different socio-cultural context, but the end goal is to preserve the *universality* of the objective, i.e. the global common.

Going back to the financial mix, each State should assess and probably revise the percentage of GDP allocated to education in order to achieve a new ecosystem truly conducive of youth empowerment. Should more State resources be required, they could be in the form of repayable State loans or other forms of financial assistance available at regional or international level. This would entail on the part of the State long-term commitment as well as accountability for the results.

Another share of funds could be sourced from PPPs, global or local—or regional, in the case of UfM-driven projects. As suggested in Part I Chapter 1.4 on public-private partnerships, double bottom line ventures could offer a win-win solution to fund infrastructures. Private market players could also contribute through their Corporate Social Responsibility programmes. When private players intervene in education there is a concern that they may fund their own agenda. Which might be the case, but: on the one hand, the power of the financing actors should be balanced in the management process; on the other hand, international institutions exist that can be of support in structuring private-public relations, such as the UN Global Compact.¹²⁵

¹²⁴ This form of cooperation has been analysed in Part I Table 5, p. 38 (Forms of international cooperation on education from a national perspective) under cooperation type (c). Following this scheme, production of a good (education) would be assigned to an international organisation.

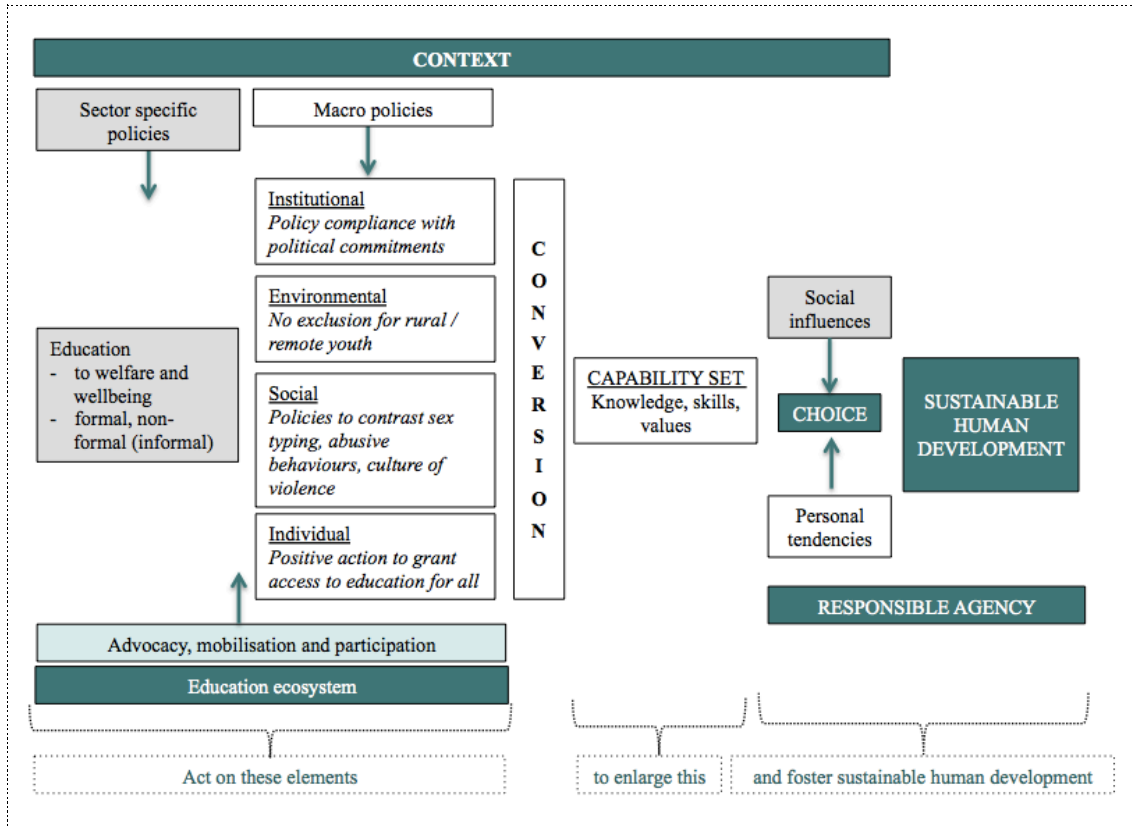
¹²⁵ The Global Compact Program was officially launched at UN's New York headquarters in 2000. It is an initiative aimed at involving the business community in sustainable development projects by following a responsible business conduct. It encourages global companies to adopt a responsible social behaviour and sustainable policies. This program brings together, as partners and collaborators, the business environment, represented by the companies that choose to participate, UN agencies and members of civil society.

Looking at these policy suggestions from a more holistic perspective, though, reminds to AHDR's recommendation for a parallel youth-focused policy approach through mutually reinforcing macro and micro policies, illustrated in Figure 5 Youth-focused policies to empower youth and enable peace and security (p. 105, based on AHDR, 2016). This is to say that the specific policy challenges that emerge from the FRC experience should also be tackled through macro policies that can foster a new environment conducive of rights-based development. The simultaneous approach to the two axes would create the ideal education ecosystem designed by Ban Ki-moon's *Global Education First Initiative*. Within this holistic nurturing framework, then, education policies can sharpen the focus on youth through new instruments and methodologies to form responsible citizens. As said before, given the weight of youth in Tunisia and in the MENA region, macro and sector-specific policies need to go swiftly hand in hand in order not to miss the opportunity that this generation presents.

To contextualise this general statement, Figure 11 illustrates a parallel policy approach in the framework of the development of the individual capability set through education. Education specific policies address the means to create functionings, that is to say they should target reforms to education in its broadest meaning (to welfare and wellbeing; formal and non-formal, at least) and should address its key enablers, as listed in Table 18. The illustration suggests a participatory approach led top-down by the State—as responsible for fulfilling the right to education—and participated by key stakeholders at all levels. FRC's multi-stakeholder approach to civic education, illustrated in Figure 6 (p. 118), could be taken as a good practice.

Companies that wish to become part of this global network have to include in their internal operational policies ten fundamental principles from the areas of human rights, the environment and the fight against corruption. Actually, the UN Global Compact was initially launched with nine Principles. On June 24, 2004, during the first Global Compact Leaders' Summit, Kofi Annan announced the addition of the tenth principle against corruption in accordance with the United Nations Convention Against Corruption adopted in 2003 (<https://www.unglobalcompact.org/>).

Figure 11. Contextual representation of the enlargement of person’s capability set through education



Source: Personal elaboration based on Fig. 2 Contextual representation of a person’s capability set (Part I, p. 23) and on Fig. 5 Youth-focused policies to empower youth and enable peace and security (Part II, p. 101)

Concerning sector-specific policies, i.e. the left side of Figure 11, it may be interesting to put FRC in relation to the analysis carried out in Part I of this thesis.¹²⁶ From the perspective of a *human rights-based discourse* and education, and assuming that the right to education is granted to everyone, the Tunisian diagnostic study highlighted the need to guarantee specific rights in education, with reference to frames (i.e. the adequate school environment with participatory governance, well-trained teachers, comprehensive curricula) and to processes (i.e. pedagogy and content). ideaborn’s GCEF represents a step in the path to reforming the branch of education that focuses on the rights, duties and responsibilities of citizens—education as value

¹²⁶ With regards to the human rights-based approach to education, the reference is to Table 7 The core elements of human rights-based education (p. 57). For a capability approach perspective see Figure 3 Opportunities for different forms of education to help build individual capabilities set across people’s lifespan (p. 66).

achievement. In fact, FRC provides new materials, a novel approach to teaching and learning, and fosters participations and experiential learning. It focuses on instilling in learners the sense of responsibility based on notions of rights and freedoms, both in the Tunisian and international contexts.

Yet, this human rights-based approach to education requires the value discourse to be broadly embraced outside of the teaching/learning environment—from the State to the community and family level—so that human rights become the shared currency and basic building block for individual capabilities. Therefore, macro-level policies need to create and consolidate this common ground for value-based education to prosper by addressing the legal aspect, the *rules*, that grant the right to enjoy education. And, the actual *freedom* of access to education, both in terms of external structural barriers and discrimination.¹²⁷

The *capability approach* would build on the above and stress the interconnectedness of life at school and outside of school walls. Hence, the importance of tackling the interlinked conversion factors that contribute to developing the individual capability set. On the one hand, FRC’s learning exercises can offer a bottom up contribution as an experiential bridge between school, family, and community relations through hands-on activities. This can slowly but naturally embed citizenship values at all levels of society in which learners are active and can contribute to eradicating long-standing customs that may hinder individual empowerment. On the other hand, top-down macro-level and sector-specific policies are required to ensure that citizenship, equality and non-violence become a behaviour adopted in teaching and politics, at work and in all social activities.¹²⁸

¹²⁷ Macro-level policies should ensure the national compliance to international political commitments to respect, protect and fulfil the right to education in all its dimensions as highlighted all along this dissertation. On the one hand, the 4A framework (availability, accessibility, acceptability, adaptability) needs to be granted. On the other hand, each State should address the specific hindrances to the enjoyment of education—in Tunisia, the gender issue and the culture of violence are pressing challenges to development.

¹²⁸ It is worth quoting Miquel Essomba and Farah Cherif D’Ouezzan on the importance of taking a holistic approach to gender equality in the Euro-Med region, combining top-down and bottom-up efforts: “significant changes to strengthen women’s role in society can be the result of a holistic approach combining institutional measures, grass-root actions and among them, educational initiatives aiming at a slow but constant change of mentality for the redressing of embedded stereotypes”. (“Embracing diversity”, in ALF. *Anna Lindh Education Handbook: Intercultural Citizenship in the Euro Mediterranean Region*. Alexandria: Anna Lindh Foundation, 2014, p. 33).

Macro-level policies would operate at structural level, led from the top. They should address the conversion factors that impact education in order to turn them into enablers of youth empowerment instead of hindrances. In the contextual representation at Figure 11, interventions at institutional level would entail the actual fulfilment of the rights of the citizens. Compulsory quality education for all should be targeted as an objective in itself, because it helps improve the capabilities and quality of life of each individual. Then, since individuals are culturally and socially embedded (Alexander, 2008), higher education indices will have positive spillovers on the community both at social level and on GDP figures.¹²⁹ Social policies should foster inclusion, equality and non-violence starting from the family—as the first *locus* for development—and then the collective sphere—as both a facilitator and a beneficiary of individual education.¹³⁰

In the school, a specific attention would go to the need to merge education to human rights with *human capital education* by embedding new pedagogical approaches and tools to traditional education to welfare—education to welfare and to wellbeing need to go hand in hand. In fact, within ideaborn GCEF, the “Graduate Diploma in Participatory Education” initiative has been conceived to invest on teachers to close the methodological gap between knowledge and values and to foster new skills and behaviours. Yet, for the same reason that individuals that are not free from poverty have a limited interest in civic and political rights, youth whose skills are not employable will not have the freedom to be responsible citizens. Given the current unemployment rates in the MENA region, it is of the utmost importance to form citizens that are *also* factors of economic efficiency in a responsible way. Based on the methodology promoted by ideaborn, work skills education should be rejuvenated in its content through forward-looking policies that foster the cooperation between education experts and market economy experts.

¹²⁹ Compulsory education should tackle the problem of *adaptive preference*: a child coming from a very uneducated family may be contented with basic literacy, not knowing that arts and humanities may be a major element of freedom for her/his future wellbeing (Sen, 1999).

¹³⁰ The socio-cultural or religious milieu in which people are born can be an incubator of inequalities, and these inequalities are nurtured by ignorance. Customary norms that deny or limit accesses to education deepen the education gap between the members of society, stagnate the collectivity in ignorance and foster exclusion. For instance, women who cannot work outside of the home for religious reasons or are customarily expected to rear their children, or differently-abled people, would be kept at the margins of schooling policies. The problem, therefore, is structural: the structural inequalities of patriarchal society affect women, and the caste system excludes part of the population (Drèze & Sen, 1997).

As Haj Ali mentioned at the June 2018 UfM Seminar, empowering youth to own and use their rights and duties of citizenship and be agents of change in Tunisia is the key factor to overcome the current social challenges, at all levels. The lack of a sense of responsibility among Tunisian youth today is rooted in the traditional exclusion of citizens from domestic affairs, in the absence of democratic and transparent practices of the recent political past. To this, tensions deriving from the unstable regional socio-political context have added a new search for one's identity and role. The Tunisian State needs to reconcile its relationship with its citizens through the democratic means at its disposal, i.e. participatory representative democracy as well as policies and practices that foster a change of behaviour.

In this specific moment in time, the entire Mediterranean region is facing the same challenges with respect to economic and social instability, youth exclusion, violence, and gender discrimination. The needs are the same as well—empower responsible citizens and workers that can engage positively with diversity and strive for a sustainable future worth living, for a shared common. With a pragmatic view on regional policies on citizenship education, the regional priority should be to build on commonalities, streamline investments and efforts, and expand effective and efficient programmes. Ideaborn's GCEF can hopefully foster an alignment of regional citizenship education policies around one shared framework based on participatory approach and local contextualisation at implementation.

CONCLUSION

Education should be provided to all individuals because of its intrinsic value, for the pleasure and fulfilment it delivers. Education as a human made common, though, is a global concern because its under-provision causes abuses, inequalities and exclusion—education is intrinsically and instrumentally important as a factor for the capital, social, cultural, political and civic development of the entire community. Given this premise, a global education agenda cannot be detached from the international development framework, because human development and economic development are closely interconnected and mutually supportive. Education can foster a new type of development, more inclusive, engaged, respectful, and sustainable, if it embraces the concept of relentless enlargement of the individual capability set and if it adapts and evolves to the requirements of today's globalised liquid society. In fact, the achievement of the *2030 Agenda for Sustainable Development* is highly dependent of the success of SDG 4.

The dissertation proposed to utilise the human capability approach as a normative basis for education because this approach is centred on the individual, specifically on enlarging the individual opportunity of free agency, and it always considers the individual in relation to each given context and its conversion factors. Education, then, becomes a transformative empowerment force against all forms of exclusion and has a redistributive social function—it balances a *universal* strive for individual empowerment and the specificity of the *context*, in the light of a *common goal*.

Based on this, a framework for the development of GCED policies has been proposed as a means to promote peaceful, equitable and sustainable societies. Then, ideaborn FRC project has been analysed and assessed against this framework. The FRC experience in Tunisia has confirmed the requirement to put the empowerment of the individual at the heart of participatory and experiential teaching/learning education policies. It has also shown that this empowerment is only possible if education includes both education for development and citizenship education and balances the three interconnected dimensions of knowledge, skills and behaviours. This has highlighted how

crucial teachers are in the entire education process and in the contextualisation of contents and instruments.

Beyond the FRC experience, the dissertation has highlighted the need to build a democratic educational ecosystem that fosters and nurtures global citizenship education for sustainable development. ideaborn has already enlarged the scope of its education initiatives under the umbrella of the Global Citizenship Education Fund, but more research may be required to improve the existing tools or to actually develop new instruments and initiatives. In fact, the experiences of FRC in Morocco, Lebanon and Jordan assessed against the proposed framework may yield different results and provide more insights and recommendations on how to create a preferred regional set of GCED instruments.

What this dissertation auspicates, though, is that the Euro-Med region may try and streamline the variety of existing instruments and adopt the more comprehensive and open practices that best support the regional efforts towards the *2030 Agenda* and that allow for local culturalisation. The goal of GCED experts may not be to develop more programmes, rather to contextualise existing programmes to local challenges and enrich or modify them accordingly. The framework proposed in this dissertation could serve as a basis for policy development and ideaborn Global Citizenship Education Fund could provide the initial building block for a comprehensive plan of action.

The creation of a new educational ecosystem is the joint responsibility of a multitude of stakeholders who should participate actively in their diverse roles in the field of education. The digital platform provided by the GCEF website could offer a regional, if not global, virtual meeting point and open repository of instruments. The governance process, though, would benefit from the coordination of a regional political facilitator to keep the focus on the common goal, while leaving margins of discretion to the local agency of the State as the main duty bearer towards its citizens.

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