Globalization, Foreigners' Social Integration into Western Multicultural Societies and Intercultural Education

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Authors' contributions

This work was carried out in collaboration between all authors. Author ET designed the study and wrote the protocol. Author GL wrote the first draft of the manuscript. Author KE managed the literature searches. All authors read and approved the final manuscript.

Opinion Article

ABSTRACT

Throughout the modern era, nationalism and its basic principles that create a multitude of nationalist, state political shapes seem to have been domineering up to the present day. Globalization, with its advantages and disadvantages, is a process of the postmodern era and society, which combats the former modern rationale.

Thus, in the modern era, especially after 1989, the fall of the Soviet Union and the end of the "cold war", multicultural societies were formed, in which racist and nationalistic ideas are still prevailing and creating conflicts and difficulties in the course towards globalization. However, another cause of reviving nationalism is the struggle against the global social Americanization. This can be understood as a means to respond to a globalization attack in a negative sense, that is equalizing different cultures while their being homogenized into a common American way of living.

Education and school aim at eliminating fanaticism and racism on the one hand, respecting ethnic

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differences instead and through social integration of various ethnic, religious and cultural groups into a broader multicultural society, to achieve a globalization of solidarity based on an intercultural approach of knowledge and various cultures.

1. INTRODUCTION

The present paper is an attempt to shed light on globalization emphasizing its cultural dimension and foreigners' social integration into modern western societies. Moreover, it also suggests an alternative approach to education based on the concept of the intercultural as a means to combat school and social inequalities.

The aim of the present paper is to present the development of the idea of globalization in the course of time emphasizing, at the same time, modern terminology. In this respect, reference is made to well-known scholars and their standpoints about globalization in artistic, scientific and philosophical terms.

It is noteworthy that the ongoing migration to industrially developed countries, namely the U.S.A., has put the issue of social integration at the forefront in the sense of cultural assimilation by the domineering culture, a fact that has not been left without criticism over the years due to emerging discriminations and social exclusion.

In this sense, the present paper suggests an intercultural approach starting from education, as school is the basic environment in which future citizens are shaped not solely in terms of knowledge acquisition and skills development, but rather in terms of attitude, paving the way towards a citizens' society in which social differences will be eliminated.

1.1 The Cultural Dimension of Globalization

Globalization is a system of processes characterized by human social interactions in all aspects of human activity without being limited only to its financial aspect. Besides economic and political factors, cultural ones play a crucial role in the international setting, too. These are values, ideas, symbols, representations of the world, language, arts, means of expression that compose human relations across the globe.

A. Malroux [1] argues that cultural globalization, in terms of art, is supplemented by all forms of artistic creation of all cultures. Until the beginning of the 20th century, each culture created a form of art tied to religion, making direct reference to the value of truth. According to Malraux, 20th century signifies the introduction of global art, as the whole of works of the written culture are added to works of art. Given that globalization developed through mass media and modern transportation means, religious, political, literary and scientific ideas move in high speed resulting in an unprecedented historic change.

Cultural globalization can be understood through humanitarian and social sciences, the production of western culture, a particular cultural discourse, being ethnocentric and universal at the same time. To set foundation of scientific discourse at the beginning of the 20th century, social and cultural anthropology did not rely exclusively on tradition and travellers' narrations. Focus was placed on science and technique that inevitably lead to establishing a universally valid discourse.

During the '30s, Husserl [2] suggests studying anew how the scientific intellect, especially of natural sciences, was formulated, underlying that the crisis in Europe is mainly cultural. In his analysis about cultural roots in Europe he focuses on Ancient Greece between 7th and 5th centuries BC when the foundation of philosophy was set. In other words, the Ancient Greek way of thinking defined a new attitude to nature and society, which would contribute later to developing the right scientific discourse. Philosophy evolves in a number of distinct and autonomous sciences, namely the well-known natural and humanistic sciences. According to the eminent phenomenologist philosopher, it is the only cultural production with universal and intercultural validity although the original quest of the real and universal in Eastern philosophies was not questioned. It is important to note that the theoretical attitude of an action towards a de profundis re-composition of humanity because of the right scientific discourse is found only in Ancient Greeks. Throughout the European Crisis period, supporting the idea of Europe is identified with supporting the right discourse by putting forward a universal rationale.

Husserl does not denounce religion as superstition that should be defeated by the right discourse, but rather claims that philosophy criticizes tradition, consequently religion, too. Although philosophy is tied to Ancient Greece, it is universal just like Mathematics is of Greek origin while its validity is universal. For Husserl there is no European, Islamic or Chinese right discourse, there is no European philosophy or Mathematics.

Universality goes beyond the boundaries of a nation and it tied to values identified both by the individuals' social origin and the entire humanity. Natural sciences are identified all in all because they have universal validity, while humanistic sciences because of their attainments, such as the implementation of cultural relativism in the field of knowledge, a tool that allows understanding of the universal. A work can be characterized as universal when it appeals effectively to individuals off the limits of the community or nation. From this moment on a really global history, that is a universal history is feasible, against various local histories produced by the representatives of each culture. Local history is actually the remembrance of a culture, nation and, consequently, a certain group in relation to the entire humanity. A global history presupposes surmounting the local viewpoint and exceeding, at least partially, local memory so that the group focuses on the entire humanity, the universal. A global history is universal when it is valid for all people and not only for those of a particular culture with their local memory and particular local tradition. Two authors in the '30s and the '40s [3] felt the need to build the first global history, the first universal history that regards Europe as one culture among the others and societies as independent entities. In this new history, Europe is just a local history.

Rarely are intercultural exchanges neutral while many times the issues of historical memory, tradition, ethnocentrism, nationalism and racism studied by humanistic sciences are put at the forefront. These cultural exchanges are expressed in the form of a loan (adopting foreign elements is often regarded as neglecting tradition) being transferred among cultures.

Economic goods tied to technique and transferred across the globe, come to a large extent from scientific and technical processes firstly occurring in the west. In a similar vein, cultural goods mostly spread around the world come from the western cultural industry.

Some researchers regard globalization as being expressed on the cultural level through homogeneous forms of consumption, ironically referred to as "macdonaldization" of the world, namely the well-known McDonalds fast food chain that have been practically established in all countries of the world in which all people eat the same "plastic" food. Thus, similarly the young watch the same films and dance the same music at least in the westernized part of the world. Cultural globalization, in its present form, can be briefly defined as the mass introduction (to a single direction) of cultural products and standardized models coming from the U.S.A. For a great number of people, this is identified with westernization, or, more accurately, Americanization. The cultural dimension of globalization is identified with global American sovereign in people's common consciousness. The international consequence of this global threat creates a widely spread feeling of "cultural insecurity". At this point, cultural globalization is viewed through the concept of "cultural security" [4]. Security is the ability of a society to keep its special nature against all odds and real threats and pertains to conserving traditional linguistic patterns along with cultural, identity, national or religious practices, taking into consideration all acceptable developments. The need for security is tied to every concept of national interest. Since this need is not always expressed in the most sensible way, unforeseen developments are often the outcome [5].

At this point a question is posed as to whether globalization is one of the causes for national conflicting outbursts, xenophobia and racism. Developing international contacts is often accompanied by increasing international conflicts, while some contacts may trigger conflicts instead of productive encounters, therefore, increasing the segregation of cultures. Not all contacts trigger national reactions of course, neither do they revive the national consciousness, because all people would be in a constant conflict [6]. On a first approach, it could be said that contacts may be conducive to a feeling of collective threat, because threatening a culture, a way of living or a group and its perpetuation may potentially lead to a collective arousal. This is what refers to cultural insecurity.

The feeling of threat may very well be constructed artificially by political elite or be concealed away from the public opinion through political brewing realized by the mass media. Some researchers are interested in political elite

monitoring mass media and, therefore, their ability to censor "bad news", such as the ones about polluting industries and, most importantly, the devastating Green House effect and the global warming [7].

The relations among cultures are perceived either as a positive element of global dynamics, or as a cause for conflict. The transfer from cultures segregation to their encounter is not necessarily equal to their unification and it can potentially reproduce both contradictions and tolerance. Even though S. Huntington [8] argues against circumscribed borders between widespread cultures, he contends that after eliminating the bipolar world (appendix[1]) based on the struggle for domineering ideologies, differences along with the main sources of conflict will be cultural, but not associated with conflicting state interests. Taking Huntington into consideration, it is well-understood that interactions among people of different cultural backgrounds are multiplied and bring about contradictions among value and viewpoint systems.

Although it is necessary to identify geopolitical entities as well as the importance of their role, in the current global dynamics, this process is undermined by the fact that western cultures are considered the only ones having the means available to impose their perception on other cultures as unique and universal [9]. Eisenstadt [10] is against converging cultures towards the western model and questions the expropriation of modernity by the west, suggesting the concept of "multiple modernities". This concept aims to critically understand modernity and allows developing a dialogue among social groups experiencing modernity in different ways based on different cultural traditions.

Most aspects of public life are not characterized by any cultural globalization in its real sense and the process is more of a pyramid with a small number of people or groups (the most powerful ones) establishing the domineering models in the entire humanity. The vertical and particularly pyramid-like structure of the current global arrangement gives few chances for communication and interaction among social groups to encounter other traditions, too. In this case, nationalism can be understood as a means of response to an attack [11].

Globalization contains many hazards not to be ignored, tied to liberal politics extravagance which stems from deregulation and public goods privatization. The current condition of global economy is directed to an increasing inequality between industrial and developing countries. Wealth accumulation phenomena, already been referred to by Marxist authors, are now accepted by many economists.

The globalization process is widely criticized in terms of nature and origin: religious universalism contradicts the universal western claim (as the case of Islamic fundamentalism today), syndicates fear of abolishing job positions, nationalist fears of losing dominance and sovereignty, ecologists regard globalization as a danger to planet equilibrium. Like other mass movements throughout history, arousals and national conflicts have surprised researchers with their sudden and unexpected occurrence. A recent example is the movement (really global) against globalization, as it has unpredictably emerged in various areas of the world like Seattle, Jenna and Porto Alegre. Thus, a popular reaction against global extravagance, regarded as based on imposing cultural policies of the powerful ones, is absolutely predictable.

In this framework, the powerful owning the mass media effectuates reactions and criticism by those who often realize that western values and perceptions excel in a one-way, unequal dialogue. Mass media focusing on their financial empowerment does not contribute to real intercultural exchanges based on mutuality, in terms of dialogue, among societies and cultures. Dialogue among cultures presupposes the least mutual knowledge.

No culture has ever existed or will ever exist in isolation and no true dialogue will ever be feasible within unequal conditions or under control exercised by the powerful ones. Securing the right to difference is achieved through defending the individual and collective freedom of choice and is tied to respecting fundamental values.

Globalization is hence forth characterized as a universal process through science and technique, it questions obsolete trends, rooted in people for a long time (and present in all societies, like ethnocentrism, scorning the Other, ignorance and indifference to their tradition, religious beliefs and way of living) while it also provides the opportunity for encounters and mutual enrichment. However, there is lurking risk

for culture unification within a standardized and commercialized whole. Commercialization of culture is in favor of the economic dimension of cultural exchanges. J. Rifkin [12] contends that cultural production is the supreme stage of the capitalist culture and the primary stake of global commerce in the 21st century.

Despite the various cultural interactions led by cultural globalization, problems about cultural security arise. These threats cannot be ignored and, hence, the creation of an appropriate framework for interaction among societies and cultures showing respect to each one's dignity is necessary. Opening to the world means accepting the other, learning tolerance, creating a real cosmopolitanism in which all people are fellow citizens. tolerance, as moral value (intercultural in nature as it pertains to relations among different cultural values) can be universal, indicating identification of the Other, not merely the right to exist, but also the right to perform their customs and traditions based on their identified values.

1.2 Foreigners' Social Integration into Modern Western Societies

Intercultural education and integration put us in front of the issue of school failure and social inequalities on the one hand, and the consequent dangers of social fragmentation, disconnection and violence on the other. It is unnecessary to remind that generally the ability for social integration is in crisis due to enormous social transformations and the out-of-control growth of liberal economy. The latter rapidly proceeds to its equally out-of-control globalized version due to a preceding out-of-control unemployment whose rates are difficult to estimate.

Debate about migrants settling in Europe has put the issue of social integration in the center of sociological and political thought.

The sociology of migration in the U.S.A. has shown that ethnic communities were a dynamic mechanism of the migrants' integration and adjustment. Social scientists observed that the assimilation of Polish migrants by the American society at the beginning of the 20th century was a collective process constructed on the basis of a Polish-American sub-society, allowing migrants to gradually evolve both individually and collectively towards their full assimilation [13].

The outcomes of the first studies pertaining to migration are proof that ethnic community is a social defense mechanism enabling migrants' existence and adjustment, which the second generation seeks to modify. The creation of the ethnic community paradoxically allows social assimilation. On the contrary, sociologists observe isolated migrants not having been able to adjust by themselves to the imposed savage-like cultural and social change. The shift from the migrant to the citizen is processed due to community intervention that mitigates the shock of expatriation and lack of adjustment.

Various European countries do not differ regarding objective conditions that emerge among migrant populations. Processes of integration and marginalization, the cultural opening and racism along with assimilation and segregation are evident.

Interculturalism does not only refer to migrants in western societies. N. Elias' [14] study at the end of the '50s, to develop deep understanding about the newcomers' criminality and delinquency rates, is timely as it reveals racism not tied to race. N. Elias portrays the emerging conditions in an old neighborhood among previous residents, the real labor community, proud of their culture and common memory and newly-arrived residents, who also belong to the labor class and have settled in another part of the same neighborhood. The neighboring conditions are perceived even from the beginning by the previous families, as a threatening and humiliating one. The newcomers experience discrimination, defaming and exclusion rather insulting to their self-esteem and affecting their behavior. No racism tied to race is observed, neither threatening about unemployment throughout the period of the research, as both groups are factory workers and middle class people working in the same factories. According to N. Elias, refusing the communicative can be put into a broader framework of power relations in which the dominant group reproduces its reign by excluding the "marginalized". Despite not belonging to a different race or social class, they suffer the same things as the groups of poor foreigners or poor migrants that would reside next to the natives.

In almost all western European countries the issue of foreign populations' integration is put at the forefront. There are obviously solutions to this problem away from the idea for a

multicultural society. Assimilation was the solution in countries receiving large numbers of migrants coming from culturally similar countries. The reverse solution is keeping migrants in marginalized conditions or locally organized homogeneous, yet out-of-control, communities. None of these solutions, however, is consistent with multicultural society. The former solution (assimilation) intends to dissolve particular cultures within a unified natural culture identical to the universal. The latter respects community pluralism, but does not establish communication among them and does not have any means available to respond against inequality and segregation conditions generated at the expense of minorities or of the poorer and less expertise ones. Moving away from extreme perceptions is necessary, accepting, however, that they correspond to important realities.

Of course, any people have the right to struggle for their national independence and this struggle becomes stronger when based on a cultural, linguistic and historic identity. However, should the construction of the national principle bring about minorities rejection and "national preference", disaster will be close because, in this case, the community is a tool serving absolute authority, a nationalistic dictatorship aiming at cultural homogeneity, cultural orthodoxy and the national purification of society, while national consciousness is replaced by rejecting the foreigner.

Defending social and cultural pluralism in liberal countries is considered to be directing towards creating multicultural societies. Intercultural communication, however, is possible only when the subject is released from the community. The other will be identified only when they are understood and accepted as subjects free from historically determined social organizational forms.

In our intricate societies, cultural diversity is difficult to identify. Diversity of beliefs and habits (habitus) is tolerated in the hope of a gradual assimilation of all population members. Enfeeblement of differences and intercultural communication in complex modern societies is due to the fact that there is no social relation free from hierarchies within them. Whether reference is made to employers and employees, rich and poor, adult and children, literate and illiterate, the unequal delegation of wealth, power or influence is always the focal point.

A question is posed as to whether reference could be made to migrants in various European countries only in cultural terms. The high rates of unemployment among the young migrants in European countries make their social integration rather difficult, being a further deterrent to cultural encounter.

Lacking professional and economic participation contradicts economic participation. Non-participation in professional and economic life enfeebles any reference to cultural values and social norms while the economic and social reality must not be separated from the cultural level [15].

Integration into our societies cannot be achieved through the empowerment of compromising norms and behaviors. Integrating all members of society, not just the migrants, must be underlined. This presupposes paid work that is an organized social activity, along with identifying their subjective rights, their social and cultural identity as well as their assertion as subjects through the subject itself.

The young unemployed seek to voice their opinion that is to participate in political decisions, especially those that directly represent them. In other words, each one's life and discourse should be the focal point of a collective life.

In a world overwhelmed by intense cultural exchanges it cannot be claimed that democracy exists without identifying various cultural characteristics and domineering relations among them. Cultural minorities may form their own communities that is, submission to an authoritative political power while struggling for their liberation. Reversely, identifying diversity can be conducive to self-separation. In this case, cultures are circumscribed in their own framework considering any form of communication from the outside as an attack.

Co-existence is a means to an end that cannot be achieved only based on nice words and moral recommendations. Hence, researchers conduct studies pertaining to socio-cultural diversity introduced by migrations as well as studies that correlate cultural diversity with interpersonal communication. These approaches are significant contributors, as they focus on relations and co-existence among different cultural communities living in the same social space. Researchers make an attempt to answer social questions raised by population migrations

towards Western Europe while being interested in the conditions leading to an intercultural society.

It is true that we live in a western-like world. Reference is made to cultural hierarchy, from the most "primitive" form up to the most "civilized" one, while knowledge has been dichotomized between pre-scientific knowledge, pertaining to customs and superstition and scientific knowledge, pertaining to advancement and rational discourse. Such hierarchies entail different ones, namely of economy, arts, institutions of the western world.

Even from the end of the 18th century Europeans were introduced to the "savage" cultures of America, Australia as well as Asiatic cultures. European scientists have been studying the beginning of huge civilizations: Islam, India and China, while others discover the vanished huge civilizations considered to be the origins of the European one. Europe participates in studying these time periods through the developed historic and humanistic disciplines.

The European culture used a number of intellectual strategies to showcase its dominance and the westernization of the world that is European sovereignty over other cultures. Based on this approach, the man is shifted from savageness to brutality, afterwards to a civilized stage and, consequently, some societies are considered more "civilized" than others.

Europe places itself at the peak of all cultures, while other cultures such as Islam, India and China are considered in a mode of "retardation". In other words, other savage or "primitive" societies are named after the word "culture" and not "civilization". Being introduced to the modern world (or else the civilization) undergoes cultural uniformity and familiarization of science and technology.

The generalized westernization of the world and huge civilizations through know-how, however, does not entail consent, agreement and the final accession to western values and works. This is an unequal relation of powers between the western culture and other cultures. In this case, avoiding a potential social turmoil (in the light of lacking universal agreement with western values) will commence on the basis of peaceful co-existence among different values in which each culture will not only learn to accept but even to identify the Other.

To achieve universalism, a common perception about the world, acceptance of all values and institutions included in all cultures must be established. The only universal value seems to be tolerance, namely identifying the existence and values of the Other. Tolerance is considered a moral, philosophical and political value, the product of intercultural rational discourse and universal consciousness.

We are invited to live in a diverse world, particularly in a world in which cultures and representations completely different from ours live together. We ought to understand and respect the others through common ways of living and respecting.

This is something to be learnt through education in an experiential manner, mainly through the intercultural approach which can serve this objective.

3. CONCLUSIONS – RECOMMENDATIONS: AN INTERCULTURAL APPROACH TO EDUCATION

It is evident that the continuing settlement of migrants, the rise of nationalism, intolerance and racism question the role of school and pose a moral question. Thus, the main question is what kind of human being we really want to shape: how can school be a contributor to students' experience regardless of their national, cultural, religious or social identity. Social inequalities are put at the forefront once again and implementing a curriculum addressing all students as regards the establishment of a common culture seems to be rather difficult.

Practically speaking, an intercultural education should necessarily address all social groups, not just the minorities. L. Porcher [16] argues that to maintain a specific intercultural case must be more holistic in the sense that it should address the entire school population. Otherwise unsolved conflicts and practical weaknesses will arise.

Multicultural instruction is given the role of social critic by some authors. They underline the importance of providing students the means to critically approach their cultural beliefs and build an evolutionary representation of the world through broader perspectives [17].

Showing respect to different cultural features can be achieved only if people are released from

them and become able to think "interculturally". In a similar vein, intercultural education will neither pay attention nor show respect to culturally different people unless they are identified as human beings. Hence, teaching materials should be selected primarily in relation to educational criteria rather than to students' cultural origin, in advance transgressing cultural distinctions and segregations [18].

To turn a multicultural society into an intercultural one, two things are necessary: first and foremost, cultures should not be placed on a hierarchy ladder, gaining in this way equality. Secondly, not all values can sufficiently co-exist since acting individuals have to negotiate in a democratic manner to mutually accept common representations and values towards emerging a single group [19].

Nowadays, cultural diversity management is based on two models: the Anglo-Saxon multicultural model provides the possibility to every individual to belong to a community different from that of the nation-state, while on the other hand the French-speaking approach stands, which is mostly interculturally orientated.

The Anglo-Saxon multicultural dimension is based on a political and educational tradition that differs from the French one. According to the multicultural dimension, the individual behavior is determined by the prioritized reference group. National, religious and migrant differences are identified and settled accordingly. This is interpreted in the form of ethnic neighborhoods which are divergent to ghettos. Differences are shaped through sociological and geographical frameworks considered homogeneous according to self-attributed or hetero-attributed criteria (namely Chinese, Italian or Greek neighborhoods). Multiculturalism accumulates difference, lines up groups towards a mosaic, yet unified, social composition.

The term "intercultural" was first introduced in France in 1975 within the school framework. In France, the intercultural dimension is interpreted through a philosophical and historic tradition that differs from multiculturalism. French researchers call on the "intercultural" in the sense of social action, mainly the construction of an intercultural society. They regard the "multicultural" as the emergence from encounters and contacts among various systems that spontaneously generate outcomes without interventions. The "intercultural" also emerges from the necessity to

regulate relations among carriers at the least possible degree in order to decrease the undesired outcomes of the encounter and, in the best case, to take advantage of their benefits [19].

In this respect, the "intercultural" refers to an intervention, an intention to manage society especially the "undesired outcomes" rising from encounters among different cultures. At the beginning, the intercultural was associated with migration problems. Focusing on a single form of diversity that comes from migration, concealed other forms of diversity and differentiating processes such as the European construction, proliferation of international exchanges, everyday life globalization, professional or local culture etc. [20].

Therefore, the intercultural is the product of interaction among all sectors of human activity: religious, political, economic, technical, scientific and artistic. The historic process can then be understood through studying the different sectors of human activity. It is important to underline the significance of historic exploration conducive to understanding the creation of cultural characteristics, geo-historical and geopolitical creation through enormous historical and cultural interactions. Although the culture of each country is unique due to numerous historic developments, it is necessary to refer to the historic form of every social organization.

The intercultural is based on a subject philosophy that is phenomenology that constructs the concept of the subject as a free and responsible social being, a member of a community of similar beings. The intercultural approach contrasts the objectivist and structuralist perspective since it is interested in the production of culture through the subject and in the strategies developed, while the subject is not always aware of that.

According to phenomenology, which is based on the intercultural, culture is not a social reality itself which can be understood in an objective manner, but rather an experience and its meaning is going to be reconstructed. Reference is not made to the subject as a unit, but to an interrelation tied to the dialectical identity/otherness. Environmental and structural effects are not ignored, yet cultures exist only when revived and transformed by the acting individuals [21]. Focusing on the subject does not mean underlying individualistic theories, but rather taking into consideration the network of

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subjectivities within it. The concept of interaction is considered important to determine culture and cultural identity [22].

Intercultural education does not aim at determining the other by placing them within a network of meanings, nor at establishing a series of comparisons stemming from ethnocentrism. Through this perspective, cultural differences are not determined as objective statistical data, but rather as dynamic relations between two meaningful beings [20]. Focus is placed on dynamics and strategies rather than on structures and categories. The importance of the other is crucial to communication and negotiation along with conflicts management among groups or individuals. Negative or conflicting relations are not justified by cultural origin. The carrier of the culture is not necessarily the representative, the "model" of the community.

The Other cannot be determined arbitrarily based on the characteristics of a cultural group. What is important is to understand the manner in which subjects regard themselves and their representations and at the same time to identify the Other as a unique and universal entity.

To conclude, it can be said that cultural diversity entails encountering and experiencing Otherness. Various cultural models highlight peoples' differentiation and re-introduce the issue of values. Henceforth, what matters is not being aware of cultural characteristics, but rather of the relation to the others. The stake lies in the correlation between otherness and cultural diversity aiming at interculturalism as a social and educational value, mitigating school and social inequalities, the positive interaction among different ethnic and non-social groups towards a smooth co-existence, cooperation and multifaceted mutual improvement of them and their intercultural society [23-26]. Thus, in a world overwhelmed by intense cultural interactions, democracy cannot exist without identifying the cultural characteristics of diversity along with authority relations across them. Thus, we ought to understand and respect the others based upon mutual acceptance either at school or in society. Human rights are a term and at the same time the boundaries of democracy [27-33] and both safeguard the route to interculturalism and democracy. Interculturalism and human rights should be primarily experienced by students at school so that they are spread to society. European states and education assume the responsibility to establish directly or indirectly experiential learning [34].

COMPETING INTERESTS

Authors have declared that no competing interests exist.

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APPENDIX

[1]It is well-known that Europe, in military and ideological terms, was separated by two different economic, social and cultural systems supported by the U.S.A. and the Soviet Union correspondingly, each of them claiming to be representing universal values. At the end of the 20th century, one of these systems collapsed, carrying away the trustworthiness of the ideology it represented. What is evident today is not so much the dominance of the other system, but rather a new form, globalization, governed solely by the U.S.A.

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