LEARNING TO LIVE TOGETHER

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Abstract: Guidelines open "education at the border between millenniums" of the late '80s is reflected in the recommendations on the reform of universities and new missions of academic training (UNESCO, 1995). XXIst Century UNESCO Report prepared by the International Commission on Education (J.Delors) advances four directions – meta-skills for the youth of the XXIst Century: learning to acknowledge, learning to do, learning to be, learning to live with others. In this context, the paper aims to identify thecurrentparadigmsofsocial theoryand identify methods and techniques that are effective for achieving the fourth pillar. As a complete experience in the cognitive, practical, personal and social, intercultural education respond to the current challenges of contemporary society and entered as a relatively new academic discipline that contributes to the systematization of scientific knowledge in the field of behavioral sciences and drawing on the best practices of intercultural learning school.

Keywords:interculturaldialogue, sociocultural paradigm, educational paradigm, intercultural education

Activities anddocumentsto promoteintercultural dialogue

The contemporary world knows that a relation between the structures of interaction and cooperation extends beyond the linguistic, ethnic, religious, state otherwise. In this context, the tendency to form a "city planet" is an obvious reality and approach in achieving an intercultural dimension of education has become not only necessary but also a priority. This is emphasized by international events that advance a reconsideration of the problems of the contemporary world from the perspective of interculturalism (Note 1). "*Education for all for learning to live together. Contents and learning strategies - problems and solutions*"is the theme of the 46th session of the International Conference on Education in September 2001. Debates attempted to answer the question"How can the school to better realize one of its main roles: *a know how to learn to live together*". It is one of the key concepts introduced by the International Commission on Education for the twenty-first century: Four axes for future education. Based on the understanding of education as a whole, the overall experience - in the cognitive, practical, personal and social - UNESCO report prepared by the International Commission on Education (J.Delors, 1998) advanced four axes / directions - pillars of development of education in current millennium and four categories of meta skills for young XXI century: *learning to know*, which involves acquiring the intellectual tools with a focus on living values and application information; *learning to do*, what axle training question, personal skills and specific professional activity; *learning to live together*, which means learning nonviolence, cooperation, dialogue and empathy; *learning to be*, that determine himself to be capable of autonomy and critic.

Learning to live together means joint projects and learning to manage conflicts, respect for the values of others. For this, everyone needs to know the knowledge, skills and values of others, so as to develop the spirit of solidarity and cooperation between different individuals and groups in society. *Learning to be-* mean personality development so as to be able to act with increasingautonomy, judgment and personal responsibility. In this sense,

education should not ignore any aspect of a person's potential, such as its cultural potential and should be based on the right to difference. These figures reinforce a sense of identity and personal meaning for each.

According to the Universal Declaration of Cultural Diversity Declaration (UNESCO, 2001), cultural diversity is "*a set of material, spiritual , intellectual and emotional specific to a company or a social group ... that, in addition to art and literature , lifestyles, ways of living together , value systems, traditions and beliefs*". This approach led to overcoming attitudes of conservation and promoting the development of existing crop of important directions in making learning to live together receptivity to other cultures (Note 2).

Intercultural dialogue is a process that comprises an open and respectful exchange between individuals, groups and organizations from different cultural backgrounds or who have different worldviews. Among its objectives are: to develop an understanding of the different perspectives and practices, increase participation (or the freedom to make choices), ensuring equality and improving creative processes. From the point of view of the cultural sector, intercultural dialogue in a country implies cultural and artistic initiatives that bring together public and private individuals / groups from minority immigrant communities, along with the majority population in order to enter into a process of communication multi-directional. Such dialogue takes place in a shared space where attempts are made to address the unequal power relations between those who belong to minority groups / majority. The result of intercultural exchange is transforming all participants and can lead, for example, to create expressions / new or hybrid cultural forms, the construction of new images, changes in behavior, etc.

Following the declaration of 2008 as the European Year of Intercultural Dialogue, the European Commission initiated the Platform for Intercultural Dialogue - Rainbow Paper. Here we find an approach to intercultural dialogue through which to overcome the tensions of any kind: "*a series of specific encounters, anchored in real space and time between individuals and / or groups with different ethnic, cultural, religious, linguistic, with order to explore, test and increase understanding, empathy and respect. Ultimate goal of intercultural dialogue is to create an environment of cooperation to overcome the political and social tensions*".

Intercultural dialogue is primarily a dialogue between the people and the dialogue is something we learn to do. To be able to have a true dialogue, people need to learn how to overcome the fear of „otherness" by understanding their needs and the needs of others and examine their assumptions about themselves and about others. It is human nature to have resistance to change and the human ability to be able to overcome this resistance. Dialogue between cultures is actually a dialogue between human beings. To be successful, a human - level meeting to take place in a situation in which hypotheses are put aside, and the prejudices and stereotypes are outdated. TOC provides a set of tools such a meeting becomes possible (note 3).

For the purposes promoted by the Council of Europe White Paper on Intercultural Dialogue through "Living Together as Equals in Dignity" (2008), *intercultural dialogue* is understood as a process that includes an open and respectful exchange of views between individuals and groups with different ethnic backgrounds, cultural, religious and linguistic heritage, based on mutual understanding and respect. It requires the freedom and ability to

express themselves and the desire and ability to listen to the views of others. Intercultural dialogue contributes to the integration of political, social, cultural and economic cohesion of societies and cultural backgrounds. Thus, equality, human dignity and a sense of common purpose. Intercultural dialogue can harness diverse views and practices, develop a deeper understanding of the world, thus enhancing cooperation and participation (or the freedom to make choices). Also, intercultural dialogue conducted personal development and transformation, promotes tolerance and respect for others (p.9).White Paper intercultural dialogue are promoted *five policies to promote intercultural dialogue*: democratic governance of cultural diversity (A political culture of recovery of diversity, human rights and fundamental freedoms, equal opportunities); citizenship and participation; learning and teaching intercultural competences; (key competency areas : democratic citizenship, language, history), Spaces for intercultural dialogue, intercultural dialogue in international relations.

Article 3 of the National Education Act (2011) contains principles that support explicitly the objectives of intercultural education and intercultural dialogue:a) the principle of equity - under which access to learning is done without discrimination;g) *the principle of guaranteeing to all citizens Romanian cultural identity and intercultural dialogue;* h) the principle of ownership,promotion and preservation of national identity and cultural values of the Romanian people;i) recognition principle and guarantee the rights of persons belonging to national minorities the right to preserve, develop and express their ethnic, cultural, linguistic and religious.

Today, complex issues that Europe must achieve are primarily oriented to serve the European educational systems to transmit the knowledge base that allow citizens to recognize and respect differences and the employment of a constructive dialogue in order to bring about a social cohesion and solidarity based on a common identity . More specifically, educational policies and practices can contribute to communicating the message that diversity is a considerable asset for Europe, provided it is accompanied by values, attitudes and behaviors in common. The twenty-first century is facing an urgent need to develop a holistic approach to ensure recognition, reconciliation and diversity management within the European society. To meet this need, education - the intercultural dimension - is called upon to play an important role, precisely because the transition to intercultural society is achieved through intercultural education (shared values , cultural diversity and education, what to learn and how to learn together with others, and others).

A sociocultural paradigm describes the relationship and influence on social development of society, the functioning of organizations and social institutions. The educational plan, it describes the relationship between education and society, educational models that the company makes, proposes or requires education. A socio- cultural paradigm is objectified in an educational paradigm which, in turn, is reflected in some approaches and normative approaches and action. One of the key paradigms of postmodernism in existential - humanistic education is the paradigm that, in relation to the sociocultural paradigm of technological rationality, is a contraparadigm. This paradigm produces high mutation within the values system. She advocates for a society and, consequently, for a person-centered education, including founding his sources being humanistic psychology (C.Rogers, A.Adler). Without claiming to cover in full the relations between society and education,

following the proposed analysis is significant theoretical and methodological tool for the analysis of the multiculturalism and intercultural education.

One of the major features of these paradigms is upgrading subjective dimension of education. Declared intention of postmodernists is to create an educational space to reconcile and restore dialogue between the individual and the society is being integrated between subject and object, between rational and emotional, between determinism and indeterminism. Humanist paradigm introduces a holistic, totalizing and integrating the individual which postulates that the fundamental dimension of the aims of education.

Typology of socio-cultural and educational paradigms and their interrelations

(afterY. Bertrand and P. Valois)

SOCIOCULTURAL PARADIGM	EDUCATION PARADIGM	
	Normative Dimension	Exemplary Dimension
Industrial Paradigm	Rational Paradigm TechnologicalParadigm	mechanisticapproach Approachtechno - systemic
Existential Paradigm	Humanist Paradigm	organicapproach
Dialectic Paradigm	Psycho-social interactionist Paradigm	Approachbyteachingself-management
Simbio-synergistic paradigm	Inventive Paradigm	Pedagogicalapproachbased onself-developmentandenvironmental and socialinventiveness.

Interculturalism and the people there are living in an intercultural society in which democratic principles work, a society in which every member understands and accepts him other in the most natural way. At Globalization, education must play a central role to foster openness and diversity, peaceful coexistence of diverse cultures, intercultural approach curricula, curiosity and understanding of foreign values, knowledge based near other cultural traditions, acceptance plurality of intrinsic value such as tolerance, respect for difference, need unity in diversity research .

Intercultural education - teacher training university

Guidelines open "*education at the border between millenniums*" of the late '80s is reflected in the recommendations on the reform of universities in the late twentieth and early twenty-first century, the new missions of academic training (UNESCO, 1995). Subject to academic freedom and university autonomy, universities must respond to social change, meeting, primarily to the following three tasks: the transmission of scientific knowledge and training aimed attitudes of responsibility towards the environment , understanding between peoples and human rights and fundamental freedoms; preservation and enrichment of the cultural heritage of societies , taking into account the social, economic and cultural rights in various countries and regions; internationalization of education and training at all levels,

development of democratic society based on human rights and the improvement of health and nutrition. The University provides higher qualification not only for the production of knowledge and cultural goods, economic but also superior adaptation, creative even change / sociocultural and economic reforms, enabling *sustainable development*. In this respect, a UNESCO recommendation on reform of universities covers the following areas:

- Democratization;
- Globalization of politics, culture and economy;
- Regionalization of culture, education, environmental issues, labor and infrastructure;
-Reducing inequalities between regions of the world;
- Fight against marginalization by population groups and societies;
- The fight against ethnic fragmentation and small states.

We recognize here that all these recommendations have general academic training mission one common feature: interculturalism. In this general context, to face the challenges of multicultural society and even many local, individual, teacher training in intercultural perspective becomes a necessity.

Intercultural education is part of a relatively new academic discipline that contributes to the systematization of scientific knowledge in science education and drawing on the best practices of intercultural learning in school. However, intercultural education deepens one of the openings made by the "new education" as answers and remedies to solve the problems of the contemporary world. Contemporary world issues (PLC) is a concept introduced by Aurelio Peccei, former chairman of the „Club of Rome" to highlight specific problems common to all humans and the planet. It's a few situations which, without immediate action, can have very serious long-term deterioration of the environment and atmosphere, depletion of natural resources, population growth, human rights violations and fundamental freedoms, amid various conflict situations, insecurity, poverty and illiteracy. Within UNESCO in Romania, Professor George Văideanu highlights this „bundle of trouble" and the response to them by the concept of "us education". Hence, contemporary educational policy guidance to new types of content that, having entered the UNESCO programs have been adopted by all Member States and proved to be the immediate course of action to counter the long-term effects of the issues raised. The "*new education*" were imposed in a short time and proved to be not only answers to the PLC , but also true socio - pedagogical necessities more contoured mentioned in the literature around the world: - education for change and development; education for a new international economic order; - Education participation and democracy; education for peace and cooperation; education and media communication; environmental education; education in the population; health education with two components: nutrition education and sex education; leisure education; modern home economics education; *intercultural education*. Contemporary world issues (Note 4) is characterized, though increasingly more often, contradictions tensions and ethnic conflicts. All of them require identifying ways social structures, the directions of action by which the negative consequences of all kinds should be removed or at least reduced. One of these courses of action remains to be education as a process of training, socialization, awareness of children and young people and adults for active involvement in problem solving "hautementimbriqués" in the contemporary world.

Intercultural education integrates the complexity and universality in complex "*new education*" (Note 5); has ascendancy in better understanding and peace education, citizenship education, education for all, education for participation and democracy all aiming to promote dialogue and cooperation , improving interpersonal relationships. Today, intercultural education has a status of increasingly well defined: conceptual apparatus, intercultural curriculum, methods, procedures and techniques work to achieve intercultural education. All of them are constantly rethinking, restructuring enrichment. Conceptual apparatus includes notions of intercultural realm vehicle required to be properly used: culture, inter / multi / multi - culturally, acculturation, enculturation, assimilation, anti-Semitism, racism, discrimination, xenophobia, tolerance / intolerance, ethnocentrism, attitudes, prejudices.Intercultural education professional skills that contribute acquiring pedagogical skills required, the license are:

C1.1 Knowledge and understanding of the conceptual apparatus of science education and its specific methodology.

C5.1 elaborate scholarly discourse through mainstreaming concepts, theories and paradigms in science education

C4.2 Develop a critical discourse argument on the interpretation of various types of concepts, projects, etc. associated domain

C4.3 Identify possible solutions to types of specific issues

C4.5 Analysis of professional projects using established principles and methods in the field

In the same sense, *transversal skills*soughtare the following:

CT1: Autonomy and accountability;

CT2: Attitude of networking and communication open, honest, cooperative, responsive;

CT3: Availability Analysis and interpretation of values describing a situation, event or behavior;

Overall objective of the discipline is the skills training approach to teaching and other educational activities from an intercultural perspective. The specific objectives are formulated in terms of observable behavior, so that by the end of the course, students will be able:

- To characterize intercultural education in the context of contemporary world issues;

- Explain what the intercultural education in terms of the transition from the logic of " mono " the logic of " inter;

- Identify at least three perspectives to promote intercultural dialogue, the policies pursued both European institutions and international.

- Formulate at least a point of view on individual and group behavior change in the interaction of personal culture with another culture;

- Identify at least five powers "know -how " about life in a multicultural society / intercultural

- Explain their own cultural determinations, prejudices and stereotypes, at least in a given situation;

- Identify at least three determinations cultural prejudices, stereotypes representatives of another culture, choice;

- To express the ways of interpersonal communication in at least one case to prevent intercultural conflict, a situation of discrimination, intolerance, etc.

- To promote the principles of intercultural society, highlighting the multiple possibilities of intercultural dialogue.

Proposals for the content of the course, far from being exhausted, we propose to enter in below:

- Culture and cultures - interactions and outcomes. A world civilizations: multi - , multi -, inter - culturally and education. Globalization and dialogue intercultural.Cultures and subcultures in school organization.

- The cultural competence in intercultural competence. Intercultural skills - step explanation.Communication teaching in school / class intercultural

- Evolution and development of intercultural education. Psychological premise of intercultural education: the influence of ethnic stereotypes

- Programs and educational policy of the European Union on the implementation of intercultural education. Policies and strategies for achieving intercultural education in the USA, Germany, Holland, Belgium, France.Multiculturalism and interculturalism in Romania.

- Web Tools for using information and communication technology for development and implementation of intercultural education activities in schools - "NEWTECH - New information and communication technologies as tools for intercultural education in Europe" supported by the Socrates - Comenius Program of the European Commission.

- Education and cultural diversity through - from theory to practice. Intercultural School-implications for students, teachers and community. Highlights of intercultural education teachers   in   schools.

- Intercultural training of teachers. Contributions of psychology intercultural teacher training for intercultural education.

- Programs focused on content. Intercultural Curriculum

The activities of the seminar the following topics:

1. "Learning to live with others" - the fourth pillar of education in this century. XXI Century UNESCO report prepared in 1996 by the International Commission on Education which highlights the direction of training learners to live in a multicultural / intercultural.

2. Intercultural education - theoretical. Identifying and defining the values of pluralism and education. Terminology Highlights: discrimination, affirmative / negative ethnocentrism, melting pot, minority, cultural pluralism, prejudice, segregation, xenophobia. Policies to promote intercultural dialogue.

3. Identify and describe characteristics of intercultural school. Comparative study between Romania and choice, one of the countries: USA, Germany, Netherlands, Belgium and France.

4. Stereotypes - between truth and prejudice.

5. Intercultural education: from theory to practice - implementing intercultural education in multiethnic schools in Romania. Web Tools for using information and communication technology for development and implementation of intercultural education activities in schools. The " NEWTECH- New information and communication technologies as tools for intercultural education in Europe" supported by the Socrates- Comenius Program of the European Commission .

6.Assessment from the perspective of intercultural education school curriculum

7. Intercultural dimension of teacher-student communication; student-student. From "mono" to "inter" culturally: teaching practices that support the promotion of diversity and valuing cultural differences achieved. "Calendar intercultural", "Cooking with class" - group activity. In Appendix is presented an example for aninterculturalactivity,inamulticulturalschool(Perth, Australia): Each studentbroughta favorite dishrecipe(based on the parents' origins), thus a cookbookwas created andmultiplied so that each child wasgiven one for Mother's Day.

Recommended reading:

*** Council of Europe , http://www.coe.int/t/dg4/intercultural/goodpractice_EN.asp Examples of best practice ? # TopOfPage

*** Council of Europe / ERICarts , " Compendium of Cultural Policies and Trends in Europe, 13th edition" , 2012 http://www.culturalpolicies.net/web/intercultural-dialogue-resources.php

*** Cultural Institute Timisoara,

http://www.intercultural.ro/index.php,

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*** The " Newtech - New information and communication technologies as tools for intercultural education in Europe" supported by the Socrates- Comenius Programme of the European Commission . http://www.intercultural.ro/ie/ro/index.php

*** Council of Europe, Intercultural Education in the 21st Century: learning to live together http://www.coe.int/T/E/Cultural_Cooperation/education/Intercultural_education/Documents. asp#TopOfPage

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At the society level, interculturalism essential guidelines are determined by the action and the evolution of several factors: educational policies, economic policy employment, investment policy, market development strategies to Awareness of interculturalism at the level of intercultural society cannot be achieved without promoting at the same time, an active policy on at least two fronts: the socio -economic activity and the educational activity. A state policy initiatives remain, however, and no matter sterile when applied to people with prejudices, ideas and ethnocentric attitudes and chauvinistic.Interculturalism works well in the multinational entity and contribute to the development / training in all areas of macro-structural socio-economic and cultural.

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*** Platform for Intercultural Dialogue, 2008 Definition http://www.intercultural-europe.org/

*** UNESCO Guidelines on Intercultural Education,

http://unesdoc.unesco.org/images/0014/001478/147878e.pdf

Bertrand , Y., Valois , P. (1999) pour une nouvelle sociétéFondamentséducatifs, ed. Nouvelles, Montréal

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Notes and references:

"*L' éducation pour tous pour Apprendre à vivre ensemble. Contenus et Stratégies d' apprentissage - problemes et solutions*" ("Education for all for learning to live together. Contents and learning strategies - problems and solutions") - theme of the 46 International Conference of Education in September 2001 (http://www.edu-int.org/2002-03-fr/2002-03-09.html).21Eme session of the permanent Conférence de l' éducation des ministreseuropéens du Conseil de l' Europe in Athens in November 2003 with the theme "*Intercultural education: managing diversity, strengthening democracy*" ("Education interculturelle: manage diversity, renforcement from democracy") http://www.edu-int.org/2004-08-fr/2004-08-03.html

Universal Declaration of Cultural Diversity (Universal Declaration of Cultural Diversity Declaration), 2001 (UNESCO),

 http://unesdoc.unesco.org/images/0012/001271/127160m.pdf   and International Network of Cultural Policy, http://www.incp-ripc.org/index_e.shtml

Definition as TOC4ICD Program, http://www.toc4icd.com/toc-for-intercultural-dialogue.php

Aurelio Peccei, founder and former president of the Club of Rome, proposed the term problematic contemporary world the name of a set of new or relatively new and very thorny (Sh.Rassekh et G.Vaideanu, *Les contenus l' éducation. Perspectives mondiales d' ici à l' year 2000*, Paris, UNESCO, 1984). Today, the problems such as degradation of the atmosphere or ocean, the severity of poverty and underdevelopment, interstate conflict, interethnic, interreligious plus multinational terrorist acts.

Lists open new education professor G.Văideanu 70s, and then head of department structure and content UNESCO, Paris, include: environmental education, education for understanding and peace education participation and democracy in terms of population education, education for a new economic order, education, communication and media, education for

change and development, nutrition education, modern domestic education, education for leisure. G.Văideanu (1988), *Education at the border between millenniums*, Policy Publishing, Bucharest, p.107 -108 .

Appendix

An example for aninterculturalactivity,inamulticulturalschool(Perth, Australia): Each studentbroughta favorite dishrecipe(based on the parents' origins), thus a cookbookwas created andmultipliedso that each child wasgiven one for Mother's Day.