„Alecu Russo" Bălți State University

Methodological guide and course support
INTERCULTURAL EDUCATION

for future teachers

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Colecţia *Biblioteca Pro Didactica*
Seria *Aici şi Acum*

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Introduction

The present paper is intended for students, participants at the courses of continuing professional training, university didactic staff and for teachers from general education to support individual study in the course units dealing with the issue of intercultural education. Through the proposed activities the development of intercultural competencies at the level of attitudes, knowledge and abilities is aimed.

The methodological guide and the course support are a logical continuation of the contents provided by the University Curriculum *Intercultural Education*, systemically focusing on creating interactive and integrative learning situations through various practical applications, tasks for individual directed work which involve analysis, synthesis, reflections, questions, comments and extensions. It is insisted on capitalizing the intellectual potential of the trainees and on changing the attitude through developing intercultural behaviors.

The issue of activities tackle the contents from the perspective of intercultural education in general, but also from that of the philosophy of culture, intercultural society, intercultural communication, intercultural environment in the class of students, etc.

The informative support presented in annexes constitutes a material selected from the theory and practice of intercultural education and aims to facilitate the achievement of the purposes projected in the framework of the content topics.

The work can be also useful for university teachers as it offers didactic strategies to improve professional performance. It also can be a practical guide for pre-university teachers with the aim to acquire the practices of achieving intercultural education.

The methodological suggestions regarding reflection and extension support the motivation for learning and increase the academic performance. The practical applications, tasks, and the texts can be supplemented, improved or substituted depending on the needs of the trainees and trainers, and the consultation of the recommended bibliographic references inclusively.

The authors hope that the work will contribute to the improvement of the university educational process' quality, to the development of intercultural pedagogical behaviors, as well as to the creation of learning environments centered on the learner.

<div align="right">Authors</div>

This type of curricular support, in a polymorphic and multi-value cultural area, constitutes a not only an epistemological necessity (of theoretical, conceptual clarifications), but also a practical, socio-educational, transformational and community necessity. The responsibility taken by the university environment in the Republic of Moldova (specifically "Alecu Russo" State University in Balti) is a sign of good will, finding, awareness and effective action regarding the management of different cultural references. The region in which these training actions will be implemented is a rich, sometimes twisted site, from the perspective of the strategies of identity assumption or of relaying to bearers of different value brands. It is a territory of confluence and value negotiation,

of meeting different axiological vectors, but which, through intelligent and flexible educational strategies could lead to a model of value coexistence, to cultural enhancements for each one but also for all those who meet in the same geographical area. The area of cultural confluence can become a reservoir of good practices, of solving intercultural problems that the homogeneous cultural environment cannot offer.

The authors know and capitalize on learning experiences from other areas, but adapt them to the cultural and sociological circumstances of the Moldovan space, taking into account ethnic, cultural, linguistic, professional confluences, etc.

The thematic units are thoroughly selected and coupled, relevant in relation to the stipulated competences and the methodological structure to which the authors refer to, dimensioned in relation to the principles of adult learning, based on the experience of learning or processing an ideal background. The consignments are clearly formulated and the resolution spaces are dilatory, open in relation to possibilities, interests, personal opinions.

The addressability of this curricular support targets the trainers of trainers from the university environment, but also those who act at intermediate or basic level, at the level of the educational processes that target the students. The degree of comprehension is dilatory, depending on the pedagogical skill and tact that the training activity accomplishes by bringing to attention additional explanations, case studies or edifying, circumstantial ones.

The typology of tasks focused on game, problematization, account for much creativity on the part of the authors, both through the objectives targeted by each activity, the content units, comprehension and realization of meaning, questions and reflective exercises, extension suggestions and continuation of the study. The students are invited not only to deepen, but to imagine, to design paths and activities that converge with the objectives of intercultural education.

We highlight the discursive content of the content elements, the clarity of the notes or tasks to be solved, the diversity of incites and requests, the bibliographic extension that contains both classic sources and many novelties taken from the virtual space. Examples and cases are taken from proximity, evoking life experiences or known, recurrent situations, but which are also related to other cultural formations or areas.

We conclude that this curricular support denotes an acute awareness of the problem of interculturality, contributing to the knowledge, the correct management and the educational and cultural-community valorization of cultural differences and confluences.

<div align="right">

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Course unit *Intercultural education*

Authors: Tatiana ŞOVA, Veronica RUSOV

Topic 1. **CONCEPT OF INTERCULTURAL EDUCATION AT NATIONAL AND INTERNATIONAL LEVEL**

Objectives:

Students will be able to:

- define the fundamental concepts specific to intercultural education;
- analyze the international and national regulatory framework that reflects the issue of intercultural education;
- argue the necessity to promote principles, dimensions and values of intercultural education;
- describe global, European and national models of intercultural education;
- identify new challenges in intercultural education.

Content units:

- Fundamental concepts: *culture, cultural identity, intercultural education, intercultural competence*
- International and national regulatory framework for intercultural education
- Principles, dimensions, and values of intercultural education
- Global, European and national models of intercultural educaton
- New challenges in intercultural education

Key-terms: *culture, intercultural education, cultural identity, intercultural competence.*

EVOCATION

Game „The Balloon in the air". Development of a team spirit and an atmosphere of trust. The participants must keep in the air a balloon as long as possible. The game can be made more complicated through indroducing more balloons of different colours and diminishing the number of participants.

Game's debriefing:

- How did you feel during the game?
- What factors infuenced the positive result?
- Why didn't you manage to hit more times at the beginning of the game?
- What was the contribution of each member of the team?
- What was the strategy/technique adopted by the team?
- Was cooperation an important factor in achieving the aim?
- What did you learn from this game?

- What is the connection between the conditions of the game and the concept of *intercultural education*?
- What does „balloon" mean in the context of intercultural education?

UNDERSTANDING THE MEANING

a) *SINELG*. Independent reading of the information from Annex 1. Marking by „V" the known information, by „–" the contradictory information, by „+" the new information, and by „?" confusing information that needs a supplementary explanation.

b) *Debate*. Presenting the point of view adopted by the International Committee of UNESCO about one of the major objectives of the XXI century education: „Learning to live together, learning to live with others".

c) *Arguments on cards*. Arguing the actuality of the purpose of intercultural education: „preparing young people to live in a multicultural society which increasingly tends to become intercultural". Correlation of the purpose with the educational ideal (Art. 6, Educational Code of the Republic of Moldova).

d) *Didactic exercise*. Identification, from the teacher's perspective, of the educational actions to achieve the objectives of intercultural education.

Objectives of intercultural education	Educational actions
1. Acquiring knowledge about culture and its impact on individual and group behaviours.	
2. Developing skills related to life in an intercultural society (awareness of one's own cultural determinations; stereotypes and prejudices; ability to relativize points of view; formation of communicational and relational skills).	
3. Education of respect for cultural diversity, for own cultural identity and for that of the others; development of a behaviour against discrimination and rejecting intolerance.	

e) *Diagram „Cause-effect"*. Analysis of the general approaches to multicultural education (*the approach with ethnic specificity, the problem-oriented approach, the cultural-intercultural approach*) with the inclusion of the characteristic key-terms and the identification of the social phenomena that generated them (see Annex 2).

f) *Time line*. Arranging on an axis, in chronological order, the stages of evolution of the contents of intercultural education as an expression of the educational policies of the Council of Europe:
- Intercultural education as a corollary of the education of emigrants (70-90s);
- Intercultural education and rights of the minorities (90s);
- Intercultural education and learning to live together (after 2000).
- Identification of the specific contents of intercultural education after 2050.

g) *Academic controversy.* Presentation of the statement: „Our society is aware of its own cultural diversity, but the opinions are different. Some consider it to be a curse of history, a fatality. Others conceive it as an opportunity, a treasure that needs to be capitalized for the general benefit". Formation of groups of four people. In each group two participants advocate the first position from the statement and the other two – the second one. Splitting pairs and presenting group arguments. Arguing the analysed position without expressing personal opinion. Comparison and completion of arguments. Encouraging position change based on opponents' arguments.

h) *Free associations.* Identification of associations regarding the dimensions of intercultural education according to Georg Auernheimer, 1997.

Dimensions of Intercultural Education	Associations
Intercultural learning is a process of social learning. Aim: Development of attitudes of empathy and solidarity, the ability to manage conflicts efficiently.	
Intercultural learning is a type of political education. Aim: development of the ability to analyze critically national institutions and structures, detecting discriminations and violence; overcoming the mono-cultural and nationalist curricular perspectives in favour of a multicultural attitude.	
Intercultural learning is an antiracist education. Aim: Awareness of their own discriminating attitudes and concern of subduing and controlling them.	
Intercultural learning is a support offered to minority students in order to develop their identity. Aim: Supporting minorities to develop their own cultural identity adequately.	

REFLECTION

Matches. Establishing a discussion on the topic „Values of intercultural education". Arranging the participants in a circle and distributing to each 2-5 matches (or sticks) which means the number of the interventions in the collective discussion. In turn, each one expresses his/her opinion and returns a match in the box.

EXTENSION

a) *Intercultural passport.* Reflection upon own experience of discovering a culture, at choice. Illustration through pictures and commenting on the experience according to the references:
  - locality and country;
  - date of the visit;
  - representative pictures according to semiotic systems (see Annex 3);
  - comments (similarities, differences, interactions, developed behaviours).

b) *Trip in time.* Comparative analysis of the semiotic systems specific to national culture in different time periods (see Annex 3).

Elements	In the time of Ştefan the Great	Present time
Clothes		
Traditions		
Beliefs		
Popular architecture		
Measurement units		

Topic 2.   TOWARDS INTERCULTURAL BY MEANS OF CULTURAL

Objectives:

Students will be able to:

- characterize the elements of the national culture;
- describe the specifics of the ethnical communities from the northern region of the Republic of Moldova;
- determine the effects of the cultures in contact.

Content units:

- Elements of national culture: values, language, holidays, traditions, clothes, crafts, monuments, cuisine, folklore, popular art, famous personalities (writers, composers, painters, leaders, actors, sportsmen)
- Ethnic communities in the Republic of Moldova: Northern region – Ukrainians, Russians, Roma, Jews, Poles; South – Eastern region: Gagauz, Bulgarians; Eastern region – Russians, Ukrainians, etc.
- Cultures in contact

Key-terms: *national culture, ethnic community, intercultural dialogue.*

EVOCATION

Maze. Reading and analysis of some theses about the intercultural education (see Annex 4). Placing in the structure of the maze the key-words. Arguing selected terms. Identifying the connections between the selected concepts.

UNDESTANDING THE MEANING

a) *Technique 6 Why?* Pair formation. Distribution of the information sheet about intercultural behaviors (see Annex 5), each pair analyzing a behavior. Asking questions which begin with „Why?", each stemming from the answer to the previous one. Elaboration of the essay „For an intercultural behavior".

b) *Group project*. Elaboration and presentation of the cultural elements of the ethnic communities from the Republic of Moldova: values, language, holidays, traditions, clothes, crafts, monuments, cuisine, folklore, popular art, famous personalities (writers, composers, painters, leaders, actors, sportsmen). Consultation of the optional curriculum for classes I-IV „Cul-

ture of Good Neighbourhood" and of the copybooks for intercultural education for students of classes I-IV (see References 19-23). Evaluation/self-evaluation of the results of the activities according to references: choice of the ethnic community, activity planning, establishing project objectives; group formation, choice of the topic within the project theme by each of the student/group; distribution of responsibilities within the group; identification of information sources; the actual research; material development; presentation of the research results and/or materials created; evaluation of the way of working, of the achieved product.

REFLECTION

a) *Gallery Tour.* Totalizing the results of the group project.
b) *Technique „The Dials with Incomplete expressions".* Self-evaluation of the obtained knowledge and strengthening the positive behaviors manifested in the process of learning.

Strengths:	Weaknesses:
What impresses...	I want to clarify...
I admired the mate...	I traced some mistakes...
It is worth admiring...	It made me think...
Recommendations:	**Congratulations:**
It would be better if...	Your solution deserves a high appreciation...
I think that...	I congratulate you for...
It is good to pay attention...	I am glad for you!

EXTENSION

a) *Identity Map.* Elaboration of the identity map of the native ethnic community based on the following fundamental characteristics: name and symbol of the ethnic community, myth about origin, sharing a common history, traditions, spoken language and religion.
b) *Photo Exhibition.* Organizing a photo exhibition „Discover the Beauty of Cultural Diversity".

Topic 3. INTERCULTURAL COMPETENCE

Objectives:
Students will be able to:
- define the intercultural competence;
- describe the elements of the intercultural competence;
- propose actions of formation/development of the intercultural competence;
- describe the profile of the intercultural personality.

Content units:
- Definition of intercultural competence
- Structure of the intercultural competence
- Stages of development of intercultural competence

- Profile of the intercultural personality

Key-terms: *intercultural competence, intercultural personality*.

EVOCATION

Writing Marathon. The statement of the topic „Interculturality is not a given situation but something that must be acquired". Parameters of the fictional text:

Session I
- Is interculturality a competence?
- At what age are outlined behaviors that reflect intercultural competence?

Session II
- What elements of the competence can be developed in students of primary classes?
- What factors stimulate the development of the intercultural competence?
- What suggestions do you offer to teachers for the development of the intercultural competence?
- What factors diminish the development of the intercultural competence?
- What suggestions do you offer to parents for diminishing one of the stated factors?

Session III
- Do you have a developed intercultural competence? Argue.
- Through what symbols can the intercultural competence be represented?

Discussion of the texts. Developing common conclusions.

UNDERSTANDING THE MEANING

a) *Interview in three stages*. Formation of groups of three persons: one asks, another answers, and the third records the answers. By rotation each member of the group plays all the roles, revealing events from the personal experience that contributed to the formation/development of the intercultural competence. Asking questions according to the levels of intercultural competence building, according to Ray:
- What situations in daily life have contributed to the development of intercultural competence? (Level of daily deeds and events);
- What symbols, myths, stereotypes, behavior models, linguistic expressions have contributed to the discovery of the cultural differences? How did you react at the time of the intercultural contact? (Level of images and representations);
- Do you think that you live in an intercultural community? Is the intercultural competence necessary at the workplace? (Level of individual and social identities).

b) *Circular review*. Developing a poster with reference to the elements of the intercultural competence of the teacher (knowledge, skills, attitudes) based on the information from Annexes 6, 7. Circular review and completion of posters.

c) *Reading in pairs*. Pair formation and distribution of roles: reporter and interlocutor. Naming the pairs according to the order number – from 1 to 4. Distribution of fragments of texts

(see Annex 8) according to generic attributes of future citizens. Reading the fragment. Summary of information. Reporting by the interlocutor of the information, asking questions by the reporter. Change of roles and repetition of actions.

REFLECTION

a) *Self-evaluation sheet „From One to Ten".* Self-evaluation of the elements that make up the intercultural competence according to Byram and Zarate (1997):

Indicators	Appreciation scale
Attitudes: curiosity, openness to fight stereotypical beliefs about other groups and about oneself	12345678910
Knowledge about social groups, their „products" and practices from one's culture or from others' one, as well as the general processes of social interaction at macro and micro levels	12345678910
Interpretation and relationship skills: balanced analysis of a document or event belonging to a culture, explanation and appropriate relating with a document or event belonging to one's own culture	12345678910
Interaction and discovery skills: the ability to receive new elements and practices from other cultures, to operate knowledge, attitudes, abilities under the limiting conditions of real communications and interactions	12345678910
Reflection and critical evaluation skills based on some criteria, perspectives, practices, and products of one's own culture and of other's one	12345678910

b) *Top 5 qualities.* Self-evaluation of the qualities that allow social interaction in intercultural contexts:
- the ability to negotiate cultural meanings;
- the ability to adapt, to flexibly reorganize one's own cultural references;
- knowledge and integration in a personal register of several perspectives, alternatives;
- familiarity with the plurality of interpretations and meanings attributed to different cultural facts;
- mastery of various linguistic and cultural codes;
- the ability to work optimally with new categories (which considerably reduces anxiety in front of the unknown), to place them quickly in their own structures;
- the ability to empathize (cognitive and affective participation in the experience of other person).

EXTENSION

a) *CV Europass.* Wording of a CV Europass. Arguing its global and universal character from the perspective of intercultural education.
b) *Review.* Develop a review for one of the sources (at your choice):
- Intercultural competence. Didactic auxiliary (*Source:* http://prodidactica.md/wp-content/uploads/2017/07/Competenta_Interculturala.pdf);

- Education for gender equity and equal opportunities. Didactic auxiliary for teachers and students (Source: http://prodidactica.md/wp-content/uploads/2017/07/Educa%C8%9Bie_pentru_Echitate_de_Gen_%C8%99i_%C8%98anse_Egale.pdf);
- Benchmarks of intercultural education (Sourse: https://www.cntm.md/sites/default/files/Repere-ale-Educatiei-Interculturale.pdf).

References for the development of the review:

- brief information (2-4 sentences) about author/authors;
- publishing house, number of pages, format;
- information about the structure of the work (parts, chapters, etc.)
- presentation of the problem addressed by the author;
- placing the contents of the work in the context of intercultural education;
- highlighting the elements of novelty and originality of the source (expressing peronal opinion on the issue of intercultural education, supported by short quotes extracted from the source);
- expressing some confusions (if any) regarding certain aspects of the theme's approach by the author;
- formulating the general conclusion.

c) *Advertisement*. Elaboration of promotional materials on the topic „Intercultural Community" (poster, leaflet, video, etc.) and the description of the objectives, of the resources and ways of spreading the information.

Topic 4.   DESIGN OF INTERCULTURAL EDUCATION

Objectives:
Students will be able to:

- design activities of intercultural education;
- apply strategies specific to intercultural education;
- develop criteria of evaluation/self-evaluation of intercultural competence;
- propose ways to integrate intercultural eduaction in school.

Content units:

- Designing intercultural education activities
- Didactic strategies specific to intercultural education
- Evaluation and self-evaluation of intercultural competence
- Ways of integrating the intercultural education in school

Key-terms: *intercultural competence, intercultural education, intercultural activity.*

EVOCATION
What do I know? What do I want to know? What did I find out? Filling in the table with reference to the design of intercultural education.

UNDERSTANDING THE MEANING

a) *SAS (S – situation, A – argument, S – solution)*. Describing situations, developing arguments, proposing solutions, capitalizing those four dimensions of practical accomplishment of intercultural education declared by Christine Bennett. (see Annex 9)

b) *PRES (P – point of view, R – reasoning, E – examples, S – summary)*. Analysis of models of development of programs for intercultural education (see Annex 10). Formulating a point of view to indicate an option for one of the models. Formulation of reasoning. Identification of examples from educational practice. Drawing conclusions.

c) *Exercise*. Elaboration of the week thematic plan dedicated to intercultural education. Formulation of the generic.

No.	Objectives	Type and name of the activity	Date	Responsibles	Partners	Location

d) *Study of the school documents*. Analysis of the methodological suggestions for organizing the transdisciplinary activities in the Guide for the implementation of the curriculum for primary education, Chisinau, 2018, pp. 245-265. Identification of the ways of infusing the contents of intercultural education into the transdisciplinary activities planned for 7 days a year with the generic "School without Textbooks: To Understand Better the World Around Us, to Become Better".

e) *Exercise*. Designing the transdisciplinary didactic approaches framed in a lesson (discipline and class - at choice).

f) *Didactic story*. Reading and analysis in small groups of a story with an intercultural theme (see Annex 11). Planning the learning sequence in a lesson.

REFLECTION

a) *What do I know? What do I want to know? What did I find out*? Filling in the table with reference to the planning of intercultural education.

b) *Technique „Hard-Easy"*. Self-evaluation of the degree of professional training for formation/development of intercultural competence in students.
   - It seems hard …
   - It seems easy …

EXTENSION

a) *Movie watching*. Watching films from the proposed list (see Annex 12). Elaboration of the didactic approach of working with the educational film (see Annex 13).

b) *Self-evaluation*. Accomplishing the intercultural competence self-evaluation by filling in the table „My successes and failures".

My successes	Competencies that contributed	My failures	Missing competencies

Topic 5.   INTERCULTURAL SCHOOL

Objectives:
Students will be able to:
- describe the culture and intercultural school climate;
- argue the role of communication in an intercultural context;
- identify ways of preventing and solving intercultural conflicts;
- propose strategies to strengthen partnership in intercultural education.

Content units:
- Culture and intercultural school climate
- Communication in intercultural context
- Prevention and resolution of intercultural conflicts
- Partnership in intercultural education

Key-terms: *intercultural conflict , culture, climate, intercultural dialogue, intercultural communication.*

EVOCATION

Free associations. Quick note, without pauses of meditations, of the associations (words or word combinations) with the terms: *culture, climate, communication*, *conflict, partnership*. Complete the series with the colleagues' associations.

Terms	Own associations	Colleagues' associations

UNDERSTANDING THE MEANING

a) *Quotes.* Study in a cooperative group of 3-4 persons of a quotation from the proposed ones (see Annex 14). Note the characteristics of the phenomenon/event described in the quote. Review and circularily complete the written and read characteristics by the other groups. Statement of completed characteristics.

b) *Star explosion.* Formulating questions and answers about the objectives of an intercultural school (see Annex 15) according to the references: What? Who? When? How? Why?

c) *Role play.* Organizing and imitating situations to meet colleagues from other countries met at international scientific-methodical events, etc. Formulation of the rules of collaboration within an intercultural environment.

d) *Case study.* Describing some conflict situations appeared in the educational environment. Identifying the causes. Proposing solutions. Arguing the necessity of a peaceful solving of the conflict situation.

e) *PQKHVIR.* Group analysis of a factor in blocking intercultural education by following the steps: *Problem; Question; Key-word; Hypothesis; Verification; Interpretations; Reflections.*

REFLECTION

Didactic letter. Generalizing the principles of the educational partnership for intercultural education. Developing a group/individual letter to the partners of the intercultural school in order to stimulate active involvement in promoting intercultural values.

Dear partners,

Our school is… We managed to… We need support in… We assure you that together we will… Our children will manage to… Our community will become…

Thank you for…

EXTENSION

a) *Water Lily Flower.* Completing the water lily flower with 8 charactersistics of the intercultural educational environment and with 8 indicators for each characteristic.

b) *Intercultural map.* Identification and outlining on the map of the Republic of Moldova of structures (state and non-governmental organizations) that promote intercultural education. Completing it with contact data (web pages, telephone number, e-mail, contact persons).

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ANNEX 1
International Education is not...
(according to Dasen)

- This is not a compensatory education for foreigners, aimed at solving "the problems of children of immigrants". In intercultural vision, not only the immigrant students are the ones who have problems, but especially the school institution shows difficulties in adaptation to the cultural diversity. The school should immediately help all students to comply with local school rules, to try to provide them with a certain chance of school and professional success. In relation to compensatory education, intercultural psychology has a very clear position: the refusal of the "deficiency model" in favor of the "difference model". The idea is credited that cultural differences in performances (school, professional) are not automatically attributed to gaps or the "disadvantaged" cultural environment, but are the repercussions of adapting to unknown cultural contexts.

- Intercultural education is not a new school discipline, an extension of the program by "teaching the cultures" and no folklore, a form of manifestation of exoticism in knowledge. The educator practicing an intercultural pedagogy will effectively take advantage of the presence of students from different backgrounds to (re) enhance their culture of origin and at the same time sensitize others to cultural diversity, but will avoid imposing some identification, will avoid to "stereotype", to present cultures in a static manner. For such an education what matters, above all, is the attitude and behaviour of the educator. Intercultural education is closer to the differentiated pedagogy which takes into account the previous acquisitions and the particularities of each student. At the institutional level, it implies the choice of a relationship model by integration and not by assimilation.

- Intercultural education is not to be confused with facilitating or encouraging initiation into the language and culture of origin for immigrant students. It is known that learning a second language is made more effective if the first is well learned, that cultural integration is easier for those with a strong identity. The problem with these activities is that they are often devalued in the school system, having a precarious status, often taking place in lower quality places, outside normal hours and with teachers who do not have the best training. Courses of this type could be part of an intercultural education, if they were offered to all students and this starting from primary school.

(*Source: Cozma T. O nouă provocare pentru educaţie: interculturalitatea. Iaşi: Polirom, 2001. 216 p. ISBN 973-683-799-8, p. 45*)

ANNEX 2

Approaches to Intercultural Education

- *Ethnic specific approach* – the focus on cultural preservation or on the development of multicultural policies. In order to contribute to the development of a culture, there must be something to be shared with that culture. Examples of this perspective range from language programs, heritage programs of different ethnicities, ethnocultural programs to folklore events.
- *Problems-oriented approach* – includes those persons and groups whose fundamental orientation towards multiculturalism answers certain problems. Immigrants and the integration of immigrants are considered problems that require solutions regarding reception centers, interpreter programs and immigration services. The racism can be considered a critical issue that causes many to describe anti-racism as an aspect of multiculturalism. For others, intergroup relations can be categorized as a matter of primary importance and, as a result, intercultural or intergroup programs are developed.
- *Cultural-intercultural approach*. It takes place where multiculturalism is "an ethics that stays at the basis of education or the entire school syllabus. It includes concerns for ensuring continuity and cultural and linguistic development, issues related to ethnic and racial relations, integration of immigrants, bilingualism and human rights. This approach appears as a comprehensive social and cultural commitment; is an approach on which the definition of multiculturalism is based, which includes or incorporates culture in the general sense, as well as in the ethnocultural sense; pays close attention to diversity or ethnic, racial, linguistic and religious pluralism." (Starkey, 1991)

ANNEX 3

Semiotic Systems

1. Decipherable natural signs: cosmic (sunset, wind, clouds); telluric (frost, dew, flooding);
2. Signals and superstitions: objects or facts that involve something (thorn black cat);
3. Guesses and prophecies, dreams: they are interpreted differently in different places (beans, coffee);
4. Clothes and tattoos (make up, war feathers, military uniform, ceremonial clothing);
5. Traditional ornaments (mioritic space, wavy line, rythm, movement, alternation, snake);
6. Popular architecture: dwellings and details (hovel-shack-hut-house-castle);
7. Plastic arts: traditional creations (icons on glass, wood carving, embroidery);
8. Applied arts: ordinary objects of material culture (manufactured by human hand);
9. Orders and sound systems, music: alarm signals, songs;
10. Measurement units: money in circulation, distances and surfaces, capacity/volume;
11. Orientation points: sun and stars, river flow, vegetation;
12. Traditions: family and calendar customs, prohibitions, rituals;
13. Games: children's and sports;
14. Plastics of movement (mimetism and gesture, the dance): body position, gestures, dance steps;

15. Beliefs: deities, holidays, objects of worship;
16. Language: verbal elements (words, expressions/forms, meanings), paraverbal (intonation); word order.

ANNEX 4
Intercultural Education. Theses

- Interculturalism does not nullify the patriotism but supports it, it does not imply the loss of one's culture in interactions with others but, on the contrary, its consolidation.
- Interculturalism does not mean a passive contemplation of cultures but action, participation, involvement.
- Interculturalism finds its efficiency in identifying the beneficial balance point, evenly spaced between xenophobia and ethnocentrism and in its full use as a concrete experience of daily interconnections.
- Interculturalism is expressed through balance, objectivity and realism, the exaggerations being not at all beneficial; slipping into one side - for example, looking with a magnifying glass, as a goal in itself, or completely ignoring differences or leveling them out - is obviously unproductive.
- The development of intercultural competence is aimed at everyone – both minority and majority.
- The intercultural competence is necessary in all social contexts – from the „small universe": family, group of friends, class of students, school, community to interactions between ethnicities of a country or between world cultures.
- Intercultural competence is progressively built, assuming the overcoming of ethnocentrism, prejudice and cultivation of objectivity in relation to other cultures.
- The intercultural competence is built on a good cultural competence, the way towards others beginning with the reflection upon one's own identity; thus, questions of the type „Who am I, my family, the group I am a part of?", „Which is my personal history, of my name, of my culture?" must find an adequate answer in order to be a solid basis for the relations with others.
- The efficiency of intercultural approaches is reflected not only in the openess to others, but also in the extent to which the minorities, for example, strengthen their self-esteem, develop their confidence and pride in their own power, in their own values.
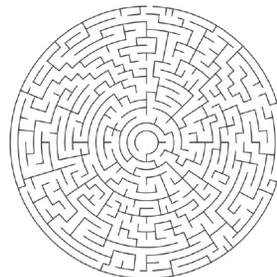
ANNEX 5
Intercultural Behavior

1. *Openess to another, to a stranger, to an unusual one*. This openess is difficult because it forces us to try the trust in us, our own vision about the world. But this questioning is a prerequisite for the ability to live new experiences.
2. *The ability to perceive what is foreign to us.* We have a habit of arranging what is foreign ac-

cording to our own reading grids, of perceiving of another only through the usual way of feeling or thinking.

3. *Accepting the other as another.* In encountering otherness, we have the habit of interpreting the other as being similar or identical, or perceiving it as an enemy and moving away from it.

4. *Living ambiguous, ambivalent situations.* Ambivalent situations confuse us. We do not want ambiguity. It causes in us fear. These experiences can be the preamble to accepting the different.

5. *Favourable ability to experiment.* In general, we demand recipes, well-established rules. This is the only way we feel safe. But it is possible to approach one another, having the courage to experiment, exploring different existential ways.

6. *Chasing away the fear for another.* The feeling of xenophobia is part of the oldest dowry that history has transmitted to us. In order to receive the other this fear must disappear.

7. *The ability to question our own norms.* Looking at another is determined by the sociocultural referential system that shapes our behaviour. The more we are unable to recognize the relativity of our own reference system, the more we remain blind or insensitive to others.

8. *Not accepting the utopia of „egalitarian communicational discourse".* In case of divergence of interests, we must not give in to the principle after which the strongest puts his power to the test in front of the weakest. On the contrary, the discussion must continue until the two parties come together in a joint project.

9. *The ability to assume conflicts.* There are two types of behavior in the case of divergences of interests: refusing to see the reality, putting it in brackets, and turning the divergence into hostility. Conflicts must be taken calmly and solved in a productive manner.

10. *The ability to recognize and relativize one's own ethno- and socio-centrist references.* This does not mean to deny your own traditions but not to turn them into something absolute.

11. *The achievement of conquering wider identities, of developing a new type of loyalty.*

We must not give up our identity (Romanian, Hungarian, Roma, etc.), but we must accede to other types of more comprehensive identities, such as European, citizen of the world, etc.

(Source: Cozma T. O nouă provocare pentru educație: interculturalitatea. Iași: Polirom, 2001. 216 p. ISBN 973-683-799-8, p. 47)

ANNEX 6
Profile of the „interculturally competent" teacher
(according to Zeichner,1992)

- He/she has an adequate perspective on his own cultural and ethnic identity.
- He/she has high and appropriate expectations from all students, accompanied by the belief that all students can succeed.
- He/she is dedicated to the cause of equalization of opportunities for all students, convinced that it can produce transformations in the learning process.
- Develops a relationship with students without perceiving them as „others", „the different ones".
- Offers a challenging academic curriculum.

- Focuses on creating an interactive and collaborative learning environment.
- Helps students to perceive learning tasks as being meaningful and relevant.
- Includes in the curriculum the contributions and perspectives of the different ethnocultural groups that make up the society.
- Teaches explicitly the cultural elements and is concerned about supporting the identity and ethnic pride of the students.
- Encourages the members of the community to have a meaningful say in the decision-making process.
- He/she is involved in the community and in social actions outside the classroom which are focused on promoting a human and just society.

ANNEX 7
Competence Profile of the Intercultural Teacher

- Positive perceptions of the community, parents and family; stimulation of students through appropriate expectations, development of an appropriate cultural and learning environment, student-centered learning, culturally mediated instruction, curricular restructuring (Ladson-Billings, 1995); restructuring of learning to facilitate academic success among students from different cultural groups (Ladson-Billings, 1994).
- Cultural literacy (Hudson, Bergin, & Chryst, 1993; Jackson, 1994); self-analysis of the own attitudes and beliefs (Novick, 1996; Sandhu, 1994).
- Taking into consideration of the ethnicity, language, race, religion, economic level as means of reducing discontinuity between the culture that the students bring to school and that of the educational institution and the majority (Huber, 1991).
- Respect for diversity (Hemmings, 1994; Novick, 1996; Wlodkowski & Ginsberg, 1995); motivation of all those who study; creation of an inclusive learning environment; promotion of didactic practices which cross the subjects and cultures, of justice and equity (Wlodkowski & Ginsberg, 1995); use of active-participative methods through cooperation (Jiménez and others, 1996).
- Development of trust and respect, familiarity with different methodologies favourable to diversity, development of the ability to give a relevant feedback, of the ability to critically analyse the instructional materials, building mutually supportive relationships between school and community (Jackson, 1994).
- The ability to detect the prejudices in the didactic materials, to develop acts of learning that capitalize the cultural differences, abilities of cross-cultural management in the classroom (Cisholm, 1994); flexibility to create space for manifesting different cultural perceptions on time, social interactions, contacts among people, promotion of equity in the classroom (Cisholm, 1994).
- Development of inclusive educational environments (Hemmings, 1994; Jackson, 1994; Novick, 1996; Wlodkowski & Ginsberg, 1995); mastery of efficient management techniques in the classroom (Sheets, 1996).
- Inclusion of the students' contributions in the curriculum, depth transformation of the cur-

riculum (Hemmings, 1994, Wlodkowski & Ginsberg, 1995).

- Motivating expectations for all students, highlighting the strengths and cultural experiences that students bring to school, developing the school as a community open to intercultural learning (Novick, 1996); the use of students' cultural experiences as an important didactic resource and as a basis for the acquisition of new knowledge, attitudes, beliefs (Garcia & McLaughlin, 1995); knowledge about the effects of the interactions between the school culture and the communities to which the students belong (Saracho & Spodek, 1995).
- Awareness (availability of teachers to critically examine their own behaviors, attitudes that can stimulate or obstruct student progress), acceptance of cultural differences and action to equalize educational opportunities (in other words the *Triple model A: Awareness, Acceptance, Action*, developed by Daya S. Sandhu, 1994).
- Understanding the cultural roots of cognition and its clear links with language; developing the ability to adapt the content and style of teaching to the students' abilities (Croninger, 1991); accumulating a set of knowledge about how the minority students perceive the world, how they process and organize the information (Irvine, 1990).
- Tendency to work efficiently in plural cultural environments (Larkin & Sleeter, 1995); respect for cultural differences (Rodriguez & Sjostrom, 1995) which means that such a teacher must be „culturally competent" (Haberman, 1996) with a „culturally relevant" behavior (Ladson-Billings, 1995).

(Source: https://www.ziarulnational.md/date-oficiale-cati-cetateni-ai-r-moldova-se-afla-peste-hotare-in-fiecare-zi-sapte-moldoveni-emigreaza-autorizat/)

ANNEX 8

Graduate Profile

The profile of the graduate of the primary classes projects the educational ideal on the first level of the education system.

"The educational ideal of the school from the Republic of Moldova consists in the formation of personality with initiative spirit, capable of self-development, who possesses not only a system of knowledge and skills necessary for employment in the labor market, but also independence of opinion and action, being open to intercultural dialogue in the context of the assumed national and universal values." (Education Code of the Republic of Moldova, Art. 6)

The profile of the graduate is structured according to four generic attributes of the future citizens, which are specified at the level of primary education in the following way:

1. *People with confidence in their own strengths:*
   - They know and appreciate their strengths and areas in need of development;
   - Show respect and concern for those around them;
   - Can distinguish between good and bad, between right and wrong;
   - Know how to ask questions to understand better an information to form an opinion;
   - Express their ideas freely and confidently;
   - Express/share with others the satisfaction and joy for the achieved successes;

- • Take decisions, asking for opinions and advice.
2. *People open to long-life learning:*
   - • They are curious to find out new things;
   - • Express their opinion on the teaching modalities to which they are exposed;
   - • Know the areas in which they need support in the learning process;
   - • Ask for the necessary support;
   - • Show attention and interest for other people's opinion;
   - • Participate fully in the formal and non-formal learning activities;
   - • Describe situations of informal learning that they encounter in everyday life;
   - • Show attention and concentration in the learning process.
3. *People who are active, proactive, productive, creative și innovative*:
   - • Know and apply rules of a healthy way of life;
   - • Know and apply rules of a correct and efficient communication in different contexts;
   - • Participate with interest in joint activities with their peers;
   - • Show wish to help their mates;
   - • Identify problems connected with everyday life and learning;
   - • Ask and offer help in their solving;
   - • Show curiosity in innovative activities;
   - • Show creativity in areas of interest;
   - • Get involved in volunteering activities.
4. *People engaged civically and responsible:*
   - • Know the fundamental rights of the child and the responsibilities associated with each right;
   - • Demonstrate interest and participate in the cultural and social events from school and community;
   - • Notice the everyday problems faced by their families, neighbours, classmates;
   - • Show interest in the problems of people in difficulty;
   - • Express interest and respect for values and opinions of other people;
   - • Know and respect the national symbols of the Republic of Moldova;
   - • Know the main popular traditions and customs from the Republic of Moldova and their cultural diversity and participate in activities dedicated to them.

ANNEX 9
Dimensions of Practical Achievement of Intercultural Education
(according to Christine Bennett)

1. *The intercultural movement* focuses on ensuring equal educational opportunities*,* on achieving equity between the various socio-cultural groups. It is desired to transform the school climate by resizing the hidden curriculum (labels used for students, ensuring discipline in a discriminatory manner, grouping students in activities, etc.).
2. *The intercultural approach of the curriculum* refers to the knowledge and understanding of cultural differences and the use of the civilization elements of each sociocultural group,

minority or not. This is the perspective that integrates the multiethnic and global dimensions between the defining characteristics of the traditional curriculum; in the current structure, although the core curriculum does not provide sufficient elements of interculturality, there are opportunities for outlining multicultural learning experiences.

3. *The process of intercultural education* focuses on the competence of understanding to negotiate the cultural diversity specific to different nationalities or ethnic groups (*apud* Ciolan, 2000). Individuals do not have to renounce or reject their own cultural identity just to be accepted in a different cultural environment - on the contrary, they can be viable factors of intercultural negotiation, valorization of diversity, acceptance and positive use of differences.

4. *The cultural commitment* is directed towards fighting extremes - racism or any other form of discrimination - through the formation of appropriate values and attitudes. It is an "ethnic literacy" or, more completely, a cultural literacy that implies the individual's adherence to this social way of life. A position relevant to this direction of achieving interculturality is that expressed by Douglas North - "institutions are important, but attitudes are even more important".

(Source: Cozma T. O nouă provocare pentru educație: interculturalitatea. Iași: Polirom, 2001. 216 p. ISBN 973-683-799-8, p. 45)

ANNEX 10

Models of Development of Intercultural Education Programs

(conceived within Open Society Institute)

1. *Content-oriented intercultural programs* - by introducing materials to support students' awareness of the significant elements of the cultures represented in the respective community (introducing readings, celebrating heroes and some traditional holidays of various groups).

2. *Student-oriented intercultural programs* - that highlight differentiated academic and educational needs. Banks identified four areas in which these programs can be developed, drawing attention to the risk of falling into segregation (thus, *the need to train or form specialists in designing and running such programs* arises):

   - defining cultural characteristics for learning styles in order to adapt the teaching styles to the specific needs of different groups of students;
   - bilingual education;
   - recovery programs for the groups that are assessed with a lack of skills in one area or another;
   - programs for the study of the mother tongue involving cultural programs specific to minorities.

3. *Socially oriented intercultural programs* - the most comprehensive ones, as they involve the introduction of changes both at the level of school activity (formal education) and in the cultural and socio-political context of education. The definite purpose is to increase tolerance, diminish prejudices and negative stereotypes - in a word, to decrease the degree of negative discrimination.

(Source: Cozma T. O nouă provocare pentru educație: interculturalitatea. Iași: Polirom, 2001. 216p. ISBN 973-683-799-8, p. 45)

ANNEX 11

Stories with Intercultural Theme

<u>LOVE YOUR NEIGHBOUR AS YOU LOVE YOURSELF!</u>

The Jewish Hasidic tradition tells of a rabbi who claimed to have learned the true meaning of a neighbor's love as himself from two peasants (Leviticus 19:18 „Do not take revenge or keep malice on anyone but love your neighbour as yourself!").

One said to the other: „Ivan, do you love me?"

Ivan answered: „Of course, Vladimir, I love you."

Vladimir said: „Ivan, do you know what causes me pain?"

Ivan answered: „Vladimir, how could I know what causes you pain?"

Vladimir says to Ivan: „If you do not know what causes me pain, how can you trully love me?"

If we claim to really care for others, then it is our duty, our solemn duty, to seek to understand what causes the other's pain.

<u>THE FOX AND THE STORK</u>

Once a selfish fox invited a stork to dinner, at home, in a tree trunk. That evening, the stork flew to the fox's house and knocked on the door with its long beak. The fox opened the door and said: "Please come in and have dinner with me!"

The stork was invited to sit at the table. He was very hungry and the food smelled great. The fox served the soup on large plates and licked the soup very quickly. But the stork could not eat because the plate was not too deep for its long beak. The poor stork smiled politely and remained hungry.

The selfish fox asked : "Stork, why didn't you eat the soup? Don't you like it?"

The stork answered: "It was nice of you to invite me to dinner! Tomorrow night, please, come and have dinner with me."

The next day, when the fox came to stork's house, she saw that they were going to eat also soup.

The stork easily drank the soup, but the fox couldn't get inside the high bowl. This time it was her turn to stay hungry.

<u>THE BLIND MEN AND THE ELEPHANT</u>

One day three blind men met and gossiped for a while about many things. Suddenly one of them remembered: „I heard that the elephant is a strange animal. What a pity that we are blind and cannot see it!"

„Indeed, what a pity that we are not lucky to see the strange animal!", said another sighing.

The third one, upset, added: „To see it? Leave it out! It would be great if only we could touch it!"

„Well, it's true. Only if we could touch it and we would understand", agreed all three men.

It so happened that a merchant with a herd of elephants heard the conversation. „Do you really want to feel an elephant? Then follow me, I will show you", said he.

The merchant told them to sit down and then let the first blind to touch the elephant. With his hand forward the man touched first the front left leg and then the right one. After that he touched both legs and, with a beaming face, turned and said: „So, in such a way, looks the strange animal".

Then he retreated.

The second blind man was taken to the animal. He touched the tail which was moving and exclaimed with satisfaction: „Ha! Indeed, it is a strange animal! Very strange. Now I know". And he hurried to step aside.

The third blind man touched the elephant's trunk which was moving back and forward and was rotating. The blind man thought: „That's it! I understood."

The three blind men thanked the merchant and resumed their journey. Everyone was delighted with the experience and had a lot to say. „Let's sit down and talk about this strange animal", said one of them, breaking the silence. „A very good idea! Very good!", the other two agreed.

Without waiting for the others to sit down, the one who started, spoke reluctantly: „This strange animal is like our straw fans, which swings back and forth to cool us. However, it is not that big or well done. The main part is like a bunch."

„No, no!", didn't agree one of the other two blind men. „This animal represents two trees without branches".

„You are both wrong", said the third one. „This strange animal is like a snake. It is long, round, and very strong."

And did they contradict each other! Each insisted that only he was right. Of course, they didn't come to any conclusion, because no one had examined the elephant entirely. How can anyone describe the whole without learning all the parts?

THE STORY OF THOSE TWO WOMEN

A woman went to live in another town and when she arrived there the porter asked her: „How were the people in the town you come from?"

She answered: „They were badly disposed, quarrelsome, gossipy, and, in general, very unpleasant."

The porter then told her: „The people here are also bad, so I suggest you to go further."

A second woman came and the porter asked her the same question to which she answered: „The people in the town where I come from were good and kind. They were brave in times of distress, ready to help and welcoming foreigners."

The porter said: „Come in, the people here are just as good and welcoming."

THE TWO WOLVES IN YOU

One evening an old Cherokee told his grandson about a battle that was going on inside him. „My son, the battle is between two wolves. One is bad: envious, full of anger, sadness, regret, greed, arogance, self-pity, reesntment, lies, false pride, superiority and selfishness. The other one is good: full of joy, peace, calmness, humbleness, kindness, goodwill, empathy, generosity, truth, compassion, and faithfulness."

The grandson thought for a while and then asked his grandfather: „What wolf wins?"

The old Cherokee answered: „The one I feed."

ANNEX 12

List of Films with Intercultural Theme

1. Au revoir, les enfants, by Louis Malle
2. The Believer, by Henry Bean
3. Blood Diamond, by Edward Zwick
4. Central Stations, by Walter Salles
5. Cry Freedom, by Richard Attenborough
6. Dead Poets Society, by Peter Weir
7. Gandhi, by Richard Attenborough
8. Hotel Rwanda, by Terry George
9. Kolya, by Jan Sverák
10. Kundun, by Martin Scorsese
11. Life is Beautiful, by Roberto Benigni
12. Lions for Lambs, by Robert Redford
13. Malcom X, by Spike Lee
14. Mother Teresa: in the Name of God's Poor, by Kevin Connor
15. Pay it Forward!, by Mimi Leder
16. Pelle the Conqueror, by Bille August
17. Schindler's List, by Steven Spielberg
18. The Sea Inside, by Alejandro Amenábar
19. Calm Waters, by Sabiha Sumar
20. Veer-Zaara, by Yash Chopra
21. Whale Rider, by Niki Caro
22. Yentl, by Barbara Streisand

(Source: Learning to live together. An intercultural and interreligious program for ethical education)

ANNEX 13

Methodical References in Using Educational Film

a) *Arguments for using educational films:* It is one of the creative educational technologies; favours new ways of social interrelation; educational actors can find answers to various problems; it ensures the attractiveness of the educational endeavor; is a guarantor of the active involvement of the students in the learning process; allows the identification and development of affective behaviors: respect, affection, empathy, courage, tolerance, etc.

b) *Stages of use of educational films* (according to R.A. Berk):

1. Selection of the film according to the subject of the discussion;
2. Setting goals and proposing tasks to guide and focus the attention of the learners;
3. Presentation of the film in short to strengthen the purpose of the viewing;
4. Play the film;
5. Stopping the film at certain sequences to highlight some aspects;
6. Providing time for reflection on the viewed material;

7. Resume the film or certain sequences to solve the exercises;
8. Development of active learning activities to ensure the interrelation through answers to questions through debates.

c) *Examples of questions after watching educational films:*
- What are the main events?
- What emotions did you experience watching this film?
- What personal experiences does the film evoke?
- Do your values and beliefs coincide with the values of the hero from the watched material?
- What can you learn from the hero of the film? What can you do differently?
- What did you learn from the experience of the characters? Is the watched film relevant to you?
- Where can you use the found out information? How will you use it?

d) *Suggestions for improving viewing:*
- *The teacher should watch the film before showing it in the classroom* in order to get ready with activities, to do some individual research on the subject, if the case, and to decide what sequences can be chosen and projected in the limits of the available time. The documents can vary depending on the topic addressed, on the extent and depth it is dealt with in the film. The film must meet the abilities and the level of development of students. Sometimes the film may be long and approach a more difficult genre.
- *Time for preparing the debates* on controversial themes.
- *Preparing the projection:* technical equipment, room layout, reducing the sunlight in the room, identifying the experiences of the students related to the subject, choosing interactive methods that outline the strength of the topic.
- *Purpose of watching:* it must be well outlined for a deeper understanding of the theme on its global dimension, and finally, for positive changes in attitudes towards the subject.
- *Using only a part of the film,* so that only an aspect of the theme to be discussed after the watching.
- *Reflections on the studied material,* to analyze facts, emotions, experiences, reality.
- *Students' reactions* must be monitorized to give a higher degree of receptivity in the classroom.
- *Presence of an expert* from the targeted field (social workers, directors or heroes of some documentary films, students from other schools who stood out in debates on similar themes, NGO workers).
- *The work with a map* helps us to show the students the place where the action takes place.
- *Film Projection Club,* as an extracurricular activity organized on days off in cooperation with other schools from the community.

(Source: O lume de văzut. Ghid pentru profesori. Suport din cadrul proiectului One World in Schools realizat în Republica Moldova de People in Need în parteneriat cu OWH Studio, Chişinău, 2016. 88 p.)

ANNEX 14

Intercultural School. Quotations

- „The intercultural school represents an axiological space par excellence, a field of negotiation and value validation. The actors involved in the paideutic process display their different attitudes, preferences, interests and propose desirable behavioral models." (C. Cucoș, 2000);

- „The assumption that multicultural education is the answer to school failure is simplistic to the maximum, because it ignores social and educational issues that affect students' daily lives. School failure is too complex and confusing to be fixed in a single approach or program." (Nieto, 1996);

- "There is not such a methodology, a pedagogy specifically to ensure an intercultural education, but only means that are, more than others, capable of developing an intercultural dynamic and an intercultural understanding. Not everything that has been done before must be removed, but the dimensions capable of promoting human rights must be given priority and developed, and the perspectives of solidarity must be broadened, making them more concrete and less limited." (Rey, 1999);

- „The intercultural school can become a space of beneficial and mutually beneficial interactions and meetings for all involved in its processes, a space of equalizing the chances of access and success of all students. In this context, the efforts of intercultural education are commendable, as they try to develop among the students social action skills and the ability to make right decisions." (Banks, 1991).

ANNEX 15

Objectives of Intercultural School

- *Preservation and protection of the cultural diversity of the school population*. The school, as an institution for transmitting values, will focus on the plurality of cultures that the multicultural environment implies. The establishment of the primacy of one culture over another must be avoided. This objective involves two aspects: on the one hand it aims to adapt the educated to their own environment, the region, the city, their particular culture with all the features, and, on the other hand, this type of school aims to ensure the adaptation of the educated to the environment in conditions of coexistence of several cultural groups. Family and environmental cultures are required to be targeted. It must be ensured that the school does not devalue one culture or another in the name of some explicit relativisms.

- *Preservation of the school unity.* The specificity of the intercultural school regarding the assimilationist or multiculturalist attitudes is that it refuses to remain closed in false alternatives, promulgating the variant of the conjugated culture, of the cultural interaction. As a tool for transmitting cultural heritage this type of school aims to privilege all environmental cultures, to highlight them all in the specific differences with the indispensable riches. The civilization built by the school does not present itself as a fixed entity, with a definitive structure. The culture present or transmitted by the school requires to be understood in a dynamic, unfinished perspective.

(Source: Hannoun, 1987. pp. 110-112)

ANNEX 16

Factors Blocking Intercultural Education

- *Individual resistance.* Moral norms are restrictive and often come in contrast with personal desires. A problem derived here is whether the norm itself should not be changed so that it can be respected by most people.

- *Role conflicts.* We are relatives, neighbours, friends, professionals. Sometimes our roles come to conflict: the career with private life, professional statute with the wishes of the close people.

- *Choosing between lifestyles.* This type of choice is valid in open societies; in the closed ones (totalitarian, authoritarian), the way of life is normatively prescribed by those who hold the monopoly of moral authority. The moral dilemmas of choosing alternative lifestyles are related to the situations in which we can take responsibility. Therefore, these are possible in the societies in which we have access to information and our personal freedoms are not restricted.

- *Social changes.* The communities of the 20th century are particularly dynamic. Contemporary society has undergone and is passing through radical changes, the norms and values change dramatically. Within each society very different communities regarding customs, norms and values coexist.

- *Social pluralism.* The closed society (totalitarian, authoritarian) is monistic, dominated by a single authority center and all-inclusive from a normative point of view. The center establishes how people have to live, the goals they have to consider. In pluralistic societies influences come legitimately from many factors: family, interest groups, local community, traditional culture, political sphere. People have a choice of what is best for them and what is more justified to follow as principles and ways of life.

- *Responsibility for standards.* People are not only subject to principles and norms, they do not simply accept a moral, but they also question it: if and why it is good, how can it be changed so that it is more consistent with their interests, sense of justice and intuition of good. In other words, they are also a *subject* (creators of rules), not just an *object* of rules (subject to rules or targeted by rules).

- *Standards must be fair.* People tend towards those norms that have objectivity, that is, they are generally accepted by the community. According to them they formulate their aspirations. They are, on the one hand, free, and on the other hand, they want to be accepted, respected, to strengthen their self-esteem.

(Source: adaptation Gortner, 1991 şi Thompson, 1987, apud Miroiu, 2000, cap. IV)

Course unit *Intercultural communication*

Authors: Lilia TRINCA, Oxana CHIRA

Topic 1. INTERCULTURAL COMMUNICATION. CONCEPTUAL DELIMITATIONS

Objectives:

Students will be able to:

- define the key-notions: *intercultural communication, intercultural dialogue*, *cultural diversity*;
- comment on theories, principles, and fundamental concepts: *culture* and *communication*;
- analyze the role of intercultural communication in the development of professional competences;
- delimit the specificity of culture vs. learned behavior;
- analyze one's own intercultural experiences.

Content units:

- Fundamental concepts in the mirror: *culture, communication*: perspectives and ways to define
- Metaphors and new mental maps
- Culture vs. a learned/acquired behavior
- Map of a cultural universe

Key-terms: *culture, communication, intercultural communication, multicultural community, intercultural dialogue, cultural diversity, learned behavior,* etc.

EVOCATION

a) *Blitz.* Work in three groups each having a word-stimulus: 1) *communication*, 2) *culture*, 3) *intercultural communication*.

b) *Conceptual map.* Analysis, identification of concepts' meanings creating argumentation forms. Choosing a definition of culture (from the proposed ones). Developing own definition.

- „Culture is the integrated model of human behavior that includes thoughts, words, actions and vestiges and that depends on the ability of people to learn and transmit knowledge to future generations." (Webster);
- „Culture is that complex that includes knowledge, beliefs, art, morals, law, customs, as well as other abilities and skills acquired by man as a member of society." (Robert Taylor);
- „Culture is the acquired behavior of a society or a subgroup." (Margaret);
- „Culture is only the set of stories we tell ourselves about ourselves." (Clifford Geertz);
- „Culture is the way of life of a given society, passed down from generation to generation through instruction and experience. Culture includes values, language, communication styles, thinking patterns and behavioural norms." (The Concise Columbia Encyclopedia);

- „Culture is a network of customs and patterns built on previous experiences." (Deborah Tannen).

UNDERSTANDING THE MEANING

a) *Value line.* Classifying the visible and hard to discover elements of the Iceberg culture model, completing the table below: architecture, values, art, music, language, history, traditional dishes, norms; the vision about space, nature, time; customs and traditions, stereotypes of thinking. Rationale. Complete the list.

The visible part of culture	The invisible part of culture

b) *In search of the author.* Reading some articles from newspapers published in Romanian communities from Europe and based on them identifying the cultural identity (https://ziarulromanesc.de/category/diaspora/). Discussion using the technique *Think – Pairs – Present* (presentation on posters).

c) *Role play:* You went to a summer camp in another country. What do you tell about yourself to your new mates? What questions would you ask when you meet them? Would you give presents? Why?

REFLECTION

Drawing conclusions according to the algorithm:

- This subject is known to me because.... ;
- The novelty of this subject is.... ;
- I will further research the following aspects...

EXTENSION

a) *Documentation.* Research of the proposed information: https://de.scribd.com/document/205226310/Comunicarea-Interculturala-Probleme-Abordari-Teorii-full. Critical evaluation of the information, drawing hypotheses, examination of different options and presentation of the summary in PPT.

b) *The interview.* Conducting an interview with a person living outside the Republic of Moldova. Sources of reference in this discipline: dictionaries and encyclopedias, monographs, magazines and newspapers, websites, blogs, shows. Elaboration of the questionnaire.

Topic 2.   CULTURES IN CONTACT

Objectives:

Students will be able to:

- analyze the cultural diversity in our country and other countries;
- compare values in various cultures;

- argue the role of various cultural environments in personal development and in enriching the cultural horizon.

Content units:

- Cultural clash
- Culture shock
- Competence of intercultural communication
- Geopolitical changes vs. fostering intercultural dialogue
- Communication - from information to ritual

Key-terms: *intercultural dialogue, culture shock, geopolitical change, cultural pluralism, intercultural competence.*

EVOCATION

a) *Venn diagram.* Revealing the common parts and differences between Romanian culture and other European cultures. Conclusions and questions.

b) *Comment in pairs*. Highlighting cultural identity discrepancies in a discussion between an IBM representative and a Japanese hardware manufacturer: The IBM representative requests the Japanese side 10,000 subassemblies, specifying: "Please, 3 rejects to one thousand subassemblies!" The Japanese side executed the order and sent it with the following text: "We, the Japanese people, have hardly understood your business practices. But we complied and produced the thirty rejects corresponding to the 10,000 products delivered. Defective subassemblies were packaged separately. We hope you are happy. "

UNDERSTANDING THE MEANING

a) *Intensive reading*, followed by reflective comments on the topic „The specific way in which the Romanians live, the feeling of joy, compared to the inhabitants of the West". Recording the answers on the poster in the form of *graffiti*. Text Andrei Pleşu „About Joy in East and West". Making a synthesis. Formulation of an own point of view about the read text (Şerbănescu, p. 187).

b) *European languages week*. Planning a week with the generic „European Languages in Intercultural Context" on inter- and transdisciplinary level.

c) *Brainwriting or Phillips 6*3*5.* Revealing difficulties in intercultural communication. Watching video: A Chairy Tale (https://www.youtube.com/watch?v=NSRjRctL8XA&feature=share). Formulation of ideas for associating the content of the film with the problem of intercultural communication.

REFLECTION

Panel discussion. Noting that discrepancies in cultural identity involve a different way of thinking. The United Nations has organized an opinion poll in several countries of the world, focusing on the statement: "Please tell your honest opinion about possible solutions to the food crisis in the rest of the world." The survey was a failure, as the inhabitants of Africa did not know what "food"

meant, the people of Eastern Europe did not know what "sincere" meant, the inhabitants of Western Europe did not know what "crisis" meant, the inhabitants of China did not know what "opinion" meant; the people of the Middle East didn't know what "solution" meant, the people of the United States didn't know what "the rest of the world" meant.

EXTENSION

Report. Writing a report on one of the topics:
- „Cultural differences reflected in proverbs" (at choice, Romanian-English, Romanian-French, Romanian- German, Romanian-Spanish, etc., depending on the specialty);
- „The gift in different cultures" (find out in advance about the content and way of giving gifts in different countries).

Topic 3. STEREOTYPES AND PREJUDICES IN INTERCULTURAL COMMUNICATION

Objectives:

Students will be able to:
- argue the link between stereotypes and prejudices and how they can lead to simplified and unfair opinions about individuals, groups of people and entire countries;
- explain how stereotypes are formed and how they can be repressed/diminished;
- exemplify educational situations in which discriminatory behaviour can be avoided;
- estimate the importance of manifesting the spirit of tolerance towards other cultures.

Content units:
- Stereotype. Typology. Causes and consequences
- Prejudice
- Discrimination. Forms of discrimination
- Tolerance
- Formation of stereotypes
- Ethnocentrism

Key-terms: *stereotype, prejudice, discrimination, rasism, nationalism, xenophobia, sexism, gerontophobia, ageism, victimization, harassment, racism, antisemitism, chauvinism,* etc.

EVOCATION

Role play. Choosing and arguing the selection based on the following conditions: "You have started a long train journey, which will take a few days. You share a sleeping car with three other people. With whom of the following passengers would you prefer to share/not share the compartment: a fat Swiss banker; an Italian disc jockey who gets drugged; an African who sells exotic items; a person of Roma ethnicity who just came out of prison; a German rock singer, feminist; a homo-

sexual foreign student; a young Romanian girl with a small child; a shaved head and drunk English-man; a HIV-positive prostitute; a very poor refugee; an armed foreign soldier; a young woman who only speaks French?" Generalization and formulation of conclusions.

UNDERSTANDING THE MEANING

a) *Comment in pairs the quote*. Identifying the causes of the emergence and propagation of stereotyped thinking: "We do not see before we define, but we define before we see" (W. Lippman, the "inventor" of the notion of *stereotype*).

b) *Panel discussion*. Revealing the gender stereotype, implanted in the minds of Romanians, stated from the academic tribune at an important conference (which increases the serious-ness of the phenomenon). Here is the excerpt from the speech: "If we open here the question of women's emancipation, we only observe, that the idea, with all its theoretical beauty, in today's state of things, is precipitated and somewhat unattainable. How can we really en-trust the fate of the peoples to the hands of beings whose cranial capacity is 10 percent lower? Today the most developed brains hardly are able to lead a nation on the path of mate-rial progress and prosperity" (public speech Titu Maiorescu, at the conference in Ateneu, on "Darwinism in Intellectual Progress", published in România Liberă on May 5, 1882).

c) *Educational film*. Recognition of stereotypes in the mind of contemporary Romanian so-ciety and how to get rid of them after watching the documentary film "Gender clichés in popular culture and revealing gender stereotypes. "Gallery Tour" (support: https://www.youtube.com/watch?v=eFflry4RMBQ&app=desktop).

d) *Discussion*. Revealing the role of artistic literature in strengthening stereotypical representa-tions of national identity. Teacher questions to students: 1) What are the sources for an ob-jective description of the national character of an ethnic group and for the identification of ethnostereotypes? (scientific works, national language, folklore, international banks, artistic literature, travel journals, experiment); 2) What, in your opinion, is the role of artistic literature in reinforcing stereotypical representations of national identity? Why is artistic literature so important in shaping national identity? Argue your opinion and exemplify it (see Annex 1).

e) *Intensive reading*, followed by reflective comments on the topic „Ethnostereotypes". Regis-tering answers on poster in the form of *graffiti*.

f) *Argument in four steps*. The topic of the discussion – „Gender roles in a society influenced by culture, religion, etc.", based on statistics provided by Trust in Education: "Many Afghan women die during pregnancy or at birth (460 dead/100,000 inhabitants); 85% of women are illiterate; average number of births/woman - 6; life expectancy for women - 51 years. Unfortunately, Af-ghanistan has a long history of violence against women and honor mutilation. Women are as-saulted on the basis of a tribal customary dispute resolution known as *baad*, which treats young girls as objects that can be offered as compensation to another family, often to much older men, to cover a older debt or to compensate for the killing of a person by a relative of that girl." (ht-tps://www.trustineducation.org/resources/life-as-an-afghan-woman/). Open questions: 1) How was it possible to perpetuate such discriminatory behaviors? 2) What should these women do?

3) How should they proceed? 3) How would you proceed in such a situation?

g) *Venn diagram*. Revealing the link between the three notions: *stereotype, prejudice, discrimination*.

Prejudices	Stereotypes	Discrimination
EMOTIONS	KNOWLEDGE	BEHAVIORS
What we feel about members of a group (to judge before or in advance, knowledge about things to happen/can happen)	Generalized beliefs about how group members are	Practiced behaviors in connection with group members

REFLECTION

Journal page. Comparison of gender roles in Romanian and Western cultures. Revealing the aspect given in the Romanian mentality, based on messages inoculated to the girls, often by their mothers themselves. Do you think that messages like this can, unconsciously, hinder the development of a sense of ability, value and right to a fulfilled life: „Girls are raised to be just empathetic, obedient, submissive and give up their dreams in order not to disturb society. Girls are delicate, they must remain extremely feminine, society marginalizes them, their only role is to get married, give birth to a child and make compromises for the sake of a "successful" marriage?" Question-suggestions: Do many mothers make the mistake of raising their daughters as future losers? Or, before giving them the chance to achieve something, in adulthood, girls already know that they have no chance. Comment from your own experience.

EXTENSION

Case study. Identifying the causes, modalities and consequences of stereotypes. Video „Elliott Experiment". (*Source:* https://www.youtube.com/watch?v=XA7ClKO-zOc)

Topic 4.   CULTURAL AND INTERCULTURAL IDENTITY

Objectives:
Students will be able to:
- analyze the cultural identity;
- elucidate the main components and characteristics specific to the habitat of different ethnic groups;
- establish the interconnection between enculturation, acculturation and deculturation;
- evaluate the effective relationship with the exponents of other cultures in the migration process.

Content units:
- Cultural identity
- Personal identity
- Social identity

- Intercultural identity
- Adaptation to another society
- Language vs. linguistic identity

Key-terms: *personal identity, social identity, linguistic identity , globalization, migration, enculturation, acculturation, deculturation, cultural relativism.*

EVOCATION

a) *Brainstorming.* Comment on the statement: „Man is born free, yet everywhere he is in chains to culture" by Franz Boas.

b) *Analysis of semantic features.* Updating knowledge, marking assumptions in each section by signs „+", „−" or „?" (what I know or what I think I know).

Word	Semantic feature 1	Semantic feature 2	Semantic feature 3
Cultural identity			
Personal identity			
Social identity			
Intercultural identity			

UNDERSTANDING THE MEANING

a) *Oral speech.* Exemplifying and presenting the terminology *values, beliefs, habits, ways of life*, etc., using the information from the glossary of the guide.

b) *Group consultations*. Revealing some distinctions between Romanian culture and other known cultures. Explaining the differences and certain aspects of history, religion, language, organization of institutions.

c) *Debates*. Clear and original formulation of opinion, argumentation of the opinion of migrants from the diaspora blog, bringing three arguments developed in plenary. Eloquence and original commentary of three examples. Formation of two *Pro-migration* and *Counter-migration* teams.

d) *Group project*. Documenting and completing the table, starting from the idea that the cultural foundation of color symbolism can have a very pronounced impact when trying to communicate between people on different meridians, possibly involving misunderstandings or even adverse reactions.

Colour	Positive associations				Negative associations			
	Russian culture	German culture	British culture	French culture	Russian culture	German culture	British culture	French culture
Gray								
Green								
Red								
Blue								

Black								
White								

e) *The agenda with parallel notes.* Explaining the following methaphors and completing the list.

Culture metaphors	Decoding/interpretation of the metaphor
Culture – an ecosystem	
Culture – a set of options from a set of possibilities	
Culture – a pair of handcuffs	

f) *Argument in four steps.* Reading information and formulating short theses. Respecting the proposed structure: thesis (affirmation), explanation (premises), proof (supporting evidence), conclusion.

Supporting information: Currently, English is considered to be the business, scientific and diplomatic language used in international communication. However, many business representatives may refuse to run their business in a language other than their mother tongue. This is, for example, the case of France, Italy, etc. The motivation is simple: French ranks second in the ranking of languages used for business. It's a sign of national pride. Their philosophy is easy to understand: "When you are in Rome, do what the Romans do." Other factors should also be considered here. For example, some words in one language may be missing correspondents in another language. Due to the culture, some words can become more important in a given language. For example, in Arabic there are more than 6,000 words used to describe a camel, its parts or the equipment used for camels. Both Romanian and other languages would probably be extremely limited for camel description. Instead, there would be many more words to describe the industry, trade or other activities that are of other importance in these countries.

REFLECTION

a) *Exchange of ideas and experiences.* The blog promoting the culture and identity, the blitz-interview with representatives of the diaspora, discussions with the course teachers could contribute to the development of intercultural education. The opinions, gathered and outlined in an article "The Ability to Adapt in Another Society", can be presented at student conferences.

b) *Case study.* Analysis of the internal forms of words (motivation), which helps to reveal the ethnolingual specificity. Argumentation of lexical units from the studied languages, according to model (see Annex 2).

c) The technique of 5 Why?, starting from the idea that *Germany* in German is called *Deutschland,* in French - *l'Allemagne,* in English - *Germany*, in Spanish – *Alemania*, etc. Why? Do you think that this variety of names reflects a different attitude towards the German state in different cultures? Give arguments.

d) *The three-step interview*. Identification of the cultural specific. Team interview and selection of equivalents in German, English, French, Italian, Spanish languages. The Russians call the man courageous and powerful – Илья Муромец, the monster – Баба Яга, the dwarf – Мальчик-с-пальчик, Мал, да удал, Дюймовочка, etc.

e) *Group investigation*. Research of the different onomatopoeic phenomenon. Complete the section for onomatopoeia in Romanian language (see Annex 3).

EXTENSION

a) *Blog*. Creating blogs to promote the native land by highlighting the linguistic and folklore specificities and influences from the geographical areas. Using one's own photos and videos. Establishing communication strategies, analyzing speech style, identifying the means of artistic language that transfigures reality in the native country into words.

b) *Reflective essay*. Elaboration of the essay „Culture is learned and transmitted from generation to generation".

c) *Report*. Elaboration of the report „The cultural specificity reflected in jokes and anecdotes"/ „The cultural specificity of advertising".

d) *Publications*. Elaboration and publication in the USARB Student Magazine or the media (local, national) of the products that reflect the speaker's attitude in relation to his/her own linguistic and cultural identity.

Topic 5.   CULTURAL VARIATIONS AND DIFFERENCES

Objectives:
Students will be able to:

- analyze the exigencies of the specialized literature regarding the intercultural differences;
- compare the concepts of *individualism* and *collectivism*;
- define the notions of *ethnocentrism* and *otherness*;
- characterize gender differences as a phenomenon of social anxiety.

Content units:

- High Context and Low Context
- Individualism *vs.* collectivism
- Power Distance
- Insecurity
- Gender
- Concepts of *reality* and *intelligence*
- Food habits
- Ethnocentrism *vs.* otherness

Key-terms: *ethnocentrism, individualism, uncertainty, gender, power distance.*

EVOCATION

a) *The Cube*. Updating of information regarding cultural variables and differences and their systematization. Definition of the phrase "cultural differences". Comparison of cultural differences based on those studied at courses of *Civilization of countries, Elements of folklore*, etc. Associating each subject triggered in the group with a lived situation. Analyzing examples of cultural difference. Applying those stated in an essay (5 statements). Argumentative appreciation of differentiated cultural characteristics.

b) *The Triple Journal.* The student's correspondence with the teacher and the discussion of the topic "Gender differences" based on the displayed/stated documents (https://ibn.idsi.md/ro/vizualizare_articol/63351, https://www.academia.edu/4941757/Comunicare_Interculturala).

Completing the agenda with parallel notes in three columns:

Quote and student's comment	Thoughts resulting from after-reading discussions	Student's questions and teacher's suggestions

UNDERSTANDING THE MEANING

a) *The Lost Manuscript.* Opening up other perspectives on the problem "The distance of power and cultural differences", which was written partially above, in the essay of 5 statements. Completion of the previous essay, simulation of the following situation: the manuscript has been lost, so it must be reconstructed. Return and compare the modified texts from the 5-statements essay in an argumentative text.

b) *Discussion Cloth.* Arguing gender discrimination in the democratic society. Appreciation of critical thinking and monitoring of comments/opinions regarding the topic "Gender". Development of the grid for the *Discussion Cloth* by the teacher: Is it true that a female person is less likely to be employed in the field of work? Yes (arguments); no (arguments).

REFLECTION

Double Journal. Self-evaluation of the knowledge regarding "collectivism vs individualism" and the connection of those seen with one's own experiences. Watching the following documentary films, depending on the language spoken by the student, and individually completing the table.

1. Collectivism and Individualism Explained by G. Edward Griffin
   (*Source:* https://www.youtube.com/watch?v=xqmBesHL_Es);
2. Mooji: Le monde comme reflet de la conscience individuelle et collective.
   (*Source:* https://www.youtube.com/watch?v=kb1VcXIJCCw);
3. Individualismus und Kollektivismus | Sozialpsychologie mit Prof. Erb.
   (*Source:* https://www.youtube.com/watch?v=GQXTEEHyARk).

No.	Identify the main ideas from the videos	Comment on the ideas
1		

EXTENSION

Flashmob. Organizing the flashmob „Gender Problem – We Respect and Ask for Respect" in the result of watching and discussing the documentary film (*Source:* https://moldova.europalibera.org/a/despre-rolul-femeii-in-politica-si-societate-punct-si-de-la-capat/28577646.html).

Topic 6.   PLURILINGUALISM IN CONTEMPORARY SOCIETY

Objectives:

Students will be able to:

- define key-notions: *plurilingualism, linguistic globalization, anglicism, inter-Romance communication*;
- analyze the contribution of Romance languages to the general European lexical treasure;
- characterize intergermanic communication and the use of anglicisms /germanisms, etc .;
- argue the importance of multilingualism in contemporary society in the context of globalization.

Content units:

- Plurilingualism – conceptual clarifications
- Inter-Romance communication
- Inter-Germanic communication
- The contribution of Romance languages to the general European lexical treasure
- Use of anglicisms
- Mondialization, globalization, regionalization
- Linguistic globalization

Key-terms: *plurilingualism, intercultural, anglicism, inter-Romance, inter-Germanic, mondialization.*

EVOCATION

Clustering. Examining the process of plurilingualism and establishing the neological elements (anglicisms, germanisms, etc.) in various communication situations. Graphical presentation of information, using explanatory dictionaries. Noting the subject "Plurilingualism" in the center of the supposed clustering. Registration of information released by students in laconic variants. Marking the connections between the keywords *plurilingualism, globalization, mondialization*, *intercultural communication,* etc. and arguing the established link.

UNDERSTANDING THE MEANING

I do. Applying lexical and lexicographic knowledge and identifying anglicisms in newspapers and online ads/exemplification. Analysis of the use of anglicisms and appreciation of plurilingualism in contemporary society. Complete the table with the Romanian language equivalents.

| Anglicism	Romanian variant and explanation of the term	Additional information and online ads/exemplification
Job		
Shop		
Supermarket		
Star		
Sale		

Discount		
Brand		
Staff		
Dealer		
Broker		
Lobby		
Manager		

REFLECTION

a) *Word Rainbow*. Stimulating the skills of writing and language identification. Writing a multilingual mini-guide of conversation for a student from another country, based on the game. Writing down foreign words on separate sheets, with different colors, depending on the language of origin (with blue - anglicisms, with red - germanisms, etc.), extracted from ads, blogs, web pages, etc. Each student has at least 3 words written and explained to the classmates. Avoid repetition of these terms and statements. Presentation of the multilingual miniguide by each group.

b) *Pyramid narrative*. Determination and characterization of specific features of a language. Explaining how to complete the pyramid: highlighting 8 lines and writing the requested information from top to bottom on one of the sides of the pyramid:

- Add a language spoken by you.
- Confirm the legacy of the language: who in the family speaks the language.
- Characterize this language in 3 words.
- Describe in 4 significant words the problems the language or the speakers of this language face.
- Write down the names of 5 linguists who have researched this language.
- Identify 6 words that are written and pronounced identically in other languages.
- Write a statement of 7 words in which diacritics are only found in the analyzed language.
- Describe within 8 words the solution of discrimination of other languages in contemporary society.

EXTENSION

a) *Group investigation*. Individual reading and analysis of articles in newspapers, chats, blogs and thematic vlogs, forums in real/virtual press (online or simulated) from the perspective of globalization, regionalization.

b) *The portrait of languages in your body*. Identification and appreciation of plurilingualism based on a drawing. In the sketch below, the human body contains the spoken languages. Indicate the languages, their position in the body, identifying them by a characteristic sign, symbol, color, etc. Presentation of drawings and comparison. Determination and characterization of language-specific features.
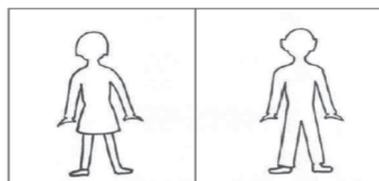
Topic 7. TOLERANCE AND INTERCULTURALISM APPLICATION IN SCHOOL

Objectives:

Students will be able to:

- define phenomena: *tolerance, identity, tolerant behavior*;
- analyze the relevance of tolerance and the application of interculturalism in the university and pre-university institutions of the Republic of Moldova;
- compare interethnic tolerance in different contexts: in the country, outside the country;
- characterize tolerance in the teacher-student relationship;
- argue the role of tolerance in personal development and in enriching the cultural horizon.

Content units:

- Tolerance, identity and globalization
- Interpersonal and interethnic tolerance in the community
- Teacher-student tolerance. Formation of tolerant attitude and behaviour

Key-terms: *interpersonal tolerance, interethnic tolerance, intercultural attitudes and behaviors, democratization.*

EVOCATION

a) *Conceptual graph.* Defining and analyzing the tolerance in school institutions. Group study of the information from the magazine *Didactica Pro...* (http://www.prodidactica.md/revista/revista_26.pdf), dedicated to „Education for Tolerance". Selection and presentation of a scientific article identifying the argumentative structures about the importance of the phenomenon studied, exercising the critical thinking skills in group, pointing the arguments in a common table. Complete the table.

Tolerance means	Intolerance means	Additions from the scientific article/ quotes/definitions, etc.

b) *Brainsketching.* Detailing and identifying the characteristics of tolerance by activating spatial intelligence, not just linguistic intelligence. Individual drawing of the imagined "Lady Tolerance" and completing the drawing by the neighbor from the right, the sheets being moved in a few rounds. Collecting sketches, analyzing them and proposing a common sketch.

UNDERSTANDING THE MEANING

a) *Journal page.* Characterization of tolerance and formation of tolerant attitude in educational institutions. Illustrative presentation (graphs, arguments, texts, etc.) in the form of a journal page "Portrait - robot of the democratic school viewed through the glasses of tolerance".

b) *Freewriting.* Accumulation of ideas, systematization of thoughts and formation of the ability to be tolerant. Commenting on the following hypothesis: "Closely related to active Eu-

ropean citizenship, plurilingualism, tolerance and interculturality are therefore a funda-
mental component of European identity".

REFLECTION

a) *Think – Pair – Present*. Training of the pairs formed in the intercultural dialogue through the
    perspective of their own experience - academic mobility, summer schools, visits abroad.
    Mutual presentation of tolerance information from other cultures. For example:

    *   In Germany people are very diverse in family, in school, university as well as in the
        street. Everyone lives with different people regarding their ethnicity, language, cul-
        ture, physical appearance or religion.
    *   In Italy...
    *   In France...

Presentation in front of the whole audience of the common speech on tolerance. Discussing
the problems encountered abroad.

b) *Cinquain*. Description and generalization of the "tolerance" phenomenon and encourag-
    ing the application of tolerance. Reading the following statement: "Understanding the
    other involves moving from simply tolerating to accepting and celebrating the richness of
    diversity contained in each of us." Write a five-verse poem as follows:

    1 noun as a title;

    2 determinative adjectives for the title;

    3 verbs, predicates for the noun;

    4 significant words on the subject of the statement;

    1 noun, synonymous with the first, in the context of tolerance.

EXTENSION

a) *Synthesis essay*. Writing a synthesis essay on the topic „Tolerance – Key to Unity through
    Diversity".

b) *Photo exhibition*. Organizing a photo exhibition dedicated to „Tolerance Day in the World".

c) *Educational site*. Creating a site dedicated to the phenomenon „interethnic tolerance" in
    which interviews, documents, photos and/or videos made on the subject can be accessed
    and downloaded.

Topic 8.   SPACE AND TIME IN INTERCULTURAL COMMUNICATION

Objectives:

Students will be able to:

*   define key-notions: *mental, ethnolingual vision upon the world*;
*   compare different cultures according to the vision on time and space;
*   model intercultural interactions, direct or mediated, with people who have different cul-
    tural backgrounds.

Content units:
- Proxemics
- Perception and use of space
- Proximal behaviour and culture
- Chronemics. Time as cultural element
- Cultural variables of the time: monochrome and polychrome

Key-terms: *mental, ethnolingual vision upon the world, proxemics, cronemics, monochrome, polychrome.*

EVOCATION

a) *Technique 6 Whys?* Revealing the vision of space as *place* for Romanians. The statement: „The space preserves the ashes of moments in funeral urns called places" (Ştefan Augustin Doinaş).

b) *Associative chains*. Identifying the ethnic nuclear structure of the concept of *time*, what transcends the time model is a cultural universality based on the psycholinguistic method of the associative experiment (by revealing the verbal associations existing in the human consciousness, Cf. Trinca, "The Romanian ethnic time" (*based on the associative experiment*): 1) choosing from the proposed list of three associative terms with the idea of time: *organization, relaxation, stress, money, vacation, family, work, future, motivation, competition, food, calendar, clock, movement, past, obligation*; 2) confronting one's own list with that of colleagues and explaining the cause of the established distinctions; 3) choosing three terms that would not associate with the idea of *time*. Reasoning and explaining.

UNDERSTANDING THE MEANING

Brainsketching in 3 groups. Noting on a poster arguments in order to raise awareness of the specific perception of time in a certain culture. Arguing the idea that time is an important element of the vision upon the world.

Group 1. Researcher Wersig believes that in order to raise awareness of the perception of time in a particular culture, the following components must be considered:
- *linearity*: time passes;
- *monotony*: the passing of time is always the same;
- *irreversibility*: what passed cannot be returned;
- *continuity and causality*: the antecedent implies the subsequent;
- *directionality*: passing of time has an implicit meaning;
- *timing*: in all spheres of social life works the same time;
- *cumulation*: time accumulates and increases continuously.

Group 2. O. Weggel reveals three differences of interpretation of time in the culture of Asia and Africa:
- according to form: time for the inhabitants of Asia is not linear but cyclic;
- according to dimension: time is shown not as a scalar quantity, but as a discontinuum, in

which pleasant moments alternate with unpleasant ones. The former must be capitalized, and the latter avoided;

– according to content: time is not an abstract unit, but a concrete one - in other words, a lived process, exploited at annual holidays and seasonal works.

Group 3. Taking into consideration the fact that in many cultures, at least in the European and North American ones, time is divided into three parts - *past, present* and *future*, can we consider this as universal? Enumeration of important aspects of the ethnolinguistic vision upon *time* for Romanians.

REFLECTION

a) *Conceptual Map:* Reading the article (Trinca L., "Mental geography" in *Romanians and Russians*) and revealing the specific perception of space in Romanians in relation to other peoples, starting from the notions *mental, geography, mental geography* (see Annex 4).

b) *Structured essay.* Writing a short essay, using the three terms previously chosen to express the opinion regarding: variant 1 - the way of perceiving time; variant 2 - the way of not perceiving the time.

c) *Journal page.* Choosing an expression and describing a personal experience in which as a conclusion this expression could be used: „We will live and see.", „We will see.", „Seeing and doing.", „Planning like the Gypsy", „It does not bring the year that brings the hour", „Value what you have today, because tomorrow you might lose." Highlighting the cultural dimension regarding the temporal orientation in the Romanian culture.

d) *Think – Pair – Present*. Identifying the essential differences between short term and long term oriented societies, analyzing the tables (see Annex 5).

Topic 9.   CULTURAL STYLES OF COMMUNICATION

Objectives:
Students will be able to:
• recognize different styles of communication;
• argue the role of different cultural styles in personal development and the enriching of the cultural horizon;
• experiment different cultural styles in interaction with people with different cultural backgrounds.

Content units:
• Culturally induced communicative differences
• Correlations between cultural variables and communicative styles
• The role of language in communication

Key-terms: *cultural variables, cultural differences, otherness.*

EVOCATION

a) *Controlled dialogue.* Justifying the existence of the term „national mentality and character". Defining and highlighting the areas of applicability in the context of the changing nature of social provisions.

b) *Brainstorming.* The axiom argumentation "Culture is the raw material used in language" ,analyzing the statement (see Annex 6).

c) *Cinquain.* Defining the concept *culture*.

UNDERSTANDING THE MEANING

a) *Guided discussion.* Tracking the interaction between *the own cultural style ↔ foreign*, on the one hand, and the *cultural identity*, on the other. Considering various cultural styles, identifying eloquent examples from personal experience in which the interlocutors: 1) take into account cultural differences; 2) consciously neglect cultural differences; 3) unconsciously neglect the sociocultural norms admitted in a linguistic culture. Their analysis based on scientific data.

b) *Argument in four steps.* Arguing the truthfulness/non-truthfulness of the idea that the ethnolinguistic image can be revealed based on the quantitative method applied to the origin of the vocabulary, based on the research undertaken by the Russian linguist V. Titov, who, using quantitative methods for studying Latin, Italian, Spanish, French, Romanian, Portuguese highlights a core of the lexicon-semantic system of the languages concerned. Specify the parameters that should be taken into account.

c) *Change the pair.* Relevance of cultural connotations of Russian and American ethnonyms: *иван; франтишек; фриц; Джон Булл; Дядя Сэм; макаронник; цыганочка; немочка; янки; лягушатник; mick; jeff; John Henry; Johnny; chilli eater; pepper belly; Gyppo*. Identification of such connotations in the case of Romanian ethnonyms.

d) *Brainwriting.* Explaining the cultural connotations of Russian ethnonyms - French, German, Ukrainian, Jewish, Serbian, Italian, Caucasian; American - African-American, Chinese, Japanese, Italian, Jewish, Spanish. Compilation of a valid list for the Romanian language.

REFLECTION

a) *Carousel discussions.* Establishing the parameters that contribute to the creation of the ethnolinguistic vision upon the world in the bearers of the respective culture. Identification of the parameters according to which a culture is characterized. Interpretation of the discrepancies analyzing the following realities: 1) An inhabitant of the city easily retains street names, but cannot differentiate the animals in the herd. The inhabitants of the rural environment, on the contrary, differentiate animals very simply, but they cannot describe a street of the modern city. Why?; 2) In the West, houses, streets and other objects have corners and lines, although in nature right angles are rarely attested. The houses of the African tribes have no corners and the walls are rounded. Why?; 3) For the Germans, the red color symbolizes love, the green - hope, the blue - devotion, the black

- mourning. In Chinese culture the bride wore a bright red and green dress, the widow - a dress in lightweight fabric, the maid - dark blue; 4) English avoid tactile contact in communication, while in Romania, Asia, Russia, as well as in some regions of Africa, tactile contact is often used.

b) *Case study*. Detecting the distinctions between different cultural styles: At a lesson of foreign language, the teacher - American - proposed to the Romanian students, as an exercise, writing advertising texts for clothing, wine and so on. At the first stage the experiment was successful, until the teacher proposed as an object of advertisement an asylum for the elderly. The lesson was a failure. Analysis of the causes of failure, considering that students have acquired sufficient linguistic and communicative skills to complete the task. Arguing the reasons why the "advertising for asylum for the elderly" exercise caused the students a shock. Establishing the type of failure: pedagogical, methodical, intercultural, linguistic.

EXTENSION

a) *Flashmob*. Language role in communication and intercultural dialogue.

b) *Structured essay*. Writing an advertising spot.

Topic 10. ROMANIAN CULTURE

Objectives:

Students will be able to:

- describe values of Romanian culture;
- characterize the elements of national culture;
- compare values of Romanian culture with those of other nations depending on cultural variables and differences.

Content units:

- Values of Romanian culture
- Romanian speaking styles
- Traditions and customs
- Rural and urban tourism

Key-terms: *eclecticism, adaptation, mimetism, ambivalence.*

EVOCATION

a) *Panel discussion*. Discussing, in panel, starting from the statement: "To survive in a multicultural world it is essential to understand your own cultural values, and then the cultural values of those you have to cooperate with."

b) *Interview*. Interviewing each other to find out what values mean in each person's life. List-

ing 5 things in order of priorities; identifying 3 colleagues who have similar options. Discuss and prepare the map with the name and priority values. Display and compare with other colleagues.

UNDERSTANDING THE MEANING

Role play. You travel at sea with your wife, child and your mother. The boat is in trouble and is starting to sink. You are the only one in the family who knows how to swim and you can only save one person. Who would you save? (McCaffrey J.A., Hafner C.R. When Two Cultures Collide: Doing Business Overseas, In: Training and Development Journal, 39, no. 10, 1985, pp. 27-29). Argue the option.

This question was addressed to a group of men in Asia and the USA. In the USA, 60% said they would save their child, 40% - the wife and no one would save their mother. In Asian countries, 100% said they would save their mother. The reason? Whenever they can remarry and have more children but the mother is unique. Comment on the choice listing the value systems of the two groups presented. Consider whether both groups are family oriented and the perspective is the same: Americans seem to value the unity of the present family, while for Asians, the elders value more. What do you think? What is the perspective of the Romanian culture? Argue the answer also taking into account the Romanian phraseological expressions: "Where are two the power increases.", "Brother, brother but cheese for money."

REFLECTION

Brainsketching in 4 goups, in order to estimate the position of the Romanian culture, using Romanian lexical units or expressions:

1) on the axis individualism/collectivism: the reel/the sitting/the block apartment, the friendship; we and ours; be like brothers; to be among the world (with the world); follow the beaten path; proverbs: "Help your parents, they help you too."; "The inadequacy of the son is the shame of the father."; "Friendship is the most valuable thing."; "Blood is thicker than water."; "The unity makes happiness", etc.;

2) on the axis masculinity/femininity: "The man is the head, but the woman is the neck."; "In our house the rooster sings not the hen."; "Man without woman, horse without brake, woman without man, boat without rudder."; "Women are the foundation of education in every generation.";

3) regarding the distance to power: "Equality but not for puppies."; "To brush the bosses";

4) regarding the degree of acceptance of the uncertainty: "Do not give the bird in hand for the crow on the fence."; "What you have you should keep."; "Than a slacker in the city better a leader in your village", etc.

EXTENSION

Structured essay

- Writing an essay on the topic „Money in the Vision of the Romanian" taking into account Romanian proverbs, sayings and aphorisms („Money is the devil's eye", „Give

money, stay in front", „Money does not bring happiness", „Money draws money", etc.), as well as synonyms including slang of the lexical unit *money* (*arginţi, biştari, lovele, cash, capital, marafeţi, parale, ort, gologani,* etc.).

- Revealing some changes that happened in the Romanian culture as a result of its contact with other culture.
- Writing an essay about the Romanian culture based on the opinions expressed by Dimitrie Gusti, Simion Mehedinţi, Mihai Ralea, Lucian Blaga, Nichifor Crainic, Dumitru Stăniloae, Mircea Eliade, Nicolae Iorga, Garabet Ibrăileanu, Mihail Sadoveanu, Ovid Densusianu, Eugen Lovinescu, Vasile Pârvan, Ion Pillat, Tudor Vianu, etc.

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ANNEX 1
National Identity

Romanians define themselves as "hospitable, cheerful, faithful, sensitive, talented, skilled, settled, tempered". "Lazy, poor, violent, alcoholic, ill-mannered, unpolished, uneducated" are just a few of the qualities attributed to Romanians by representatives of other ethnicities.

The mythical-baladic novel *Baltagul* (The Hatchet) opens with a parable about the descendance of the peoples, an event that happened *illo tempore*, when God "set the order and the sign for each nation". Among those invited to the "seat of the kingdom", besides the Gypsy, Hungarian, Yiddish, Turkish and others, were the mountaineers, who wanted only "wide dominions, fields with meadows and slow waters". Given the fact that the latter had come the last ones to share the divine gifts, they did not take any of them, and, as a reward, God told them that he can only give them "an easy heart, to enjoy what you have. May all seem good to you, may come to you the one with music, and the one with drinks and let you have beautiful and loved wives." (M. Sadoveanu, "Baltagul").

M. Sadoveanu manages to surprise, realistically, objectively, without lyricism the defining traits of the Romanians: "These inhabitants under the fir tree are wonders. Fast and unstable as waters, as the weather; patient in sufferings as in terrible winters, carefree in joys, [...] liking love and drunkenness, and their customs from the beginning of the world, [...] they stand before the sun with

their hearts as broken from it: most often it cares and shines - by song, by friendship" (ibidem). (Trinca L., "*Ethnic image* of the Romanian or ethnostereotypes").

We also consider worthy to be taken into account the play of Matei Vişniec *On the sex of the woman - battlefield in the war in Bosnia*, where the author pronounces in the following way on the issue in question: "I like Romanians. ... they are the only Latin people in the region ..., they are a little too fatalistic, however they behave as the wind blows, always on the side of the winners, and even their language is clouded by Slavic words "(M. Vişniec).

ANNEX 2
The ethnolinguistic specific that transpires from the internal form of words

An eloquent example is the name of *ghiocel* (snowdrop). This plant impressed with its shape and was thus called *ghiocel* (derived from a cornflower) respectively. The Russians wanted to highlight the appearance of the snowdrop – подснежник ("under the snow"). The French considered it important to point out that the plant emerges from the snow, fighting through it, that is, piercing it and therefore called it *perceive* (percer "pierce" and snow "snow"). For the Germans, the plant resembles a bell (Schneeglöckchen "snow bell"). The English associate this plant with a drop of snow, "left" with the early warming of the weather, calling it snowdrop (snow "snow" and drop "drop").

Lăcrimioară (lily of the valley) is a derivative from tears in Romanian, a fact that is explained rather by its gentle flowers which resemble tears. The Germans reveal the time of emergence and flowering, as well as the shape of the flowers, which resembles bells, calling it Maiglöckchen (May "May" and Glöckchen "bell"), and the English considered the place of appearance important, telling her lily of the valley. Being a plant with aromatic flowers, the French called it *muguet* (m*ugue* "smell", "odorant substance").

The origin of the *rainbow* name in Romanian is unknown, its internal form being "non-transparent", compared to its interlingual correspondences. Thus, in French, the use of the rainbow (arc-en-ciel) compound "arch on the sky" is used, the shape of the rainbow resembling a colored bow "thrown" on the sky. As this "arc" occurs when "it rains with sun" the English and Germans named it *rainbow* (rain "rain", bow "arc") and *Regenbogen* respectively (*Regen* "rain" and *Bogen* "bow").

ANNEX 3
The ethnolingual specificity of onomatopoeia

Animals	Languages				
	RUSSIAN	GERMAN	ENGLISH	FRENCH	ROMANIAN
Dog	гав-гав	Wau wau	Uuff-ufff	Wouah-wouah Wouf-wouf	
Cat	мяу-мяу	Miau miau	Meu-meu	Miaou-miaou	
Frog	ква-ква	Quak quak	Rribbit	Coa-coa, Croa-Croa	
Rooster	Ку-ка-ре-ку	Kikeriki	Coc-a-dudl-du	Co-co-ri-co	

ANNEX 4

Mental Geography

According to the hypotheses issued in the mental geography, a scientific branch preoccupied with the mental representation of space, the image of space in the human mind is not strictly functionally motivated, but is supplemented with symbolic elements, with affectivity and personal values. In other words the experience of life prints on the mental map of each individual spaces having symbolic load, such as the birthplace, the childhood street, the place of a unique experience, the place of death of a loved one, the lost space, etc. "Each culture can be characterized by a specific set of "cognitive maps", which define the experience and serve to orient the behavior of the members of the respective culture" (Terzea-Ofrim). The problem of space, as Ernest Bernea mentions, and the way of representing the world in which this problem has its origin and its unravelling "takes on forms of great significance for understanding the Romanian phenomenon in its ethnic data, in general, and in ethnographic data, in particular" (Bernea).

Each person performs the territorial segmentation in his own way, making use of his own criteria. Besides the subsystem of the processes of knowledge, the human psyche also contains an energy subsystem, belonging to the personality, which is why they are not generated by the immediate utility, but by affective criteria, which implies an evaluation process. Thus, all the values conferred on the space accumulate in the mind as a result of our experiences, as well as of our knowledge or as a result of manipulation through the media (the latter, especially in the places we have not seen directly).

Mental geography studies the ways of perceiving space, being a discipline at the intersection between psychology (i.e., perception is a notion that belongs to the field of psychology) and geography (Trinca L. "Mental geography" in Romanians and Russians).

ANNEX 5

Cultural Differences

General Norm and Family

SHORT-TERM ORIENTATION	LONG-TERM ORIENTATION
• Old age is an unhappy period but starts late	• Old age is a happy period and starts early
• Social pressure to spend	• Temperance, saving resources
• Efforts must lead to rapid result	• Perceverance, sustained efforts for results which appear slowly
• Concern for social obligations and those deriving from the statute	• Acceptance to subordinate yourself to a purpose
• Respect for traditions	• Respect for a concrete situation
• Concern for personal stability	• Concern for adaptability
• Marriage is a moral arrangement	• Marriage is a pragmatic arrangement
• Living with in-laws is a source of trouble	• Living with in-laws is normal
• Modesty is only for women	• Modesty is both for men and women
• Children receive gifts for the sake of fun and winning the affection	• Children receive gifts for the sake of education and development

Ways of Thinking

SHORT-TERM ORIENTATION	LONG-TERM ORIENTATION
• In work, the main values are freedom, rights, fulfillment and independent thinking • The importance of profits for the current year • Managers and workers are in different camps • Meritocracy, reward according to capabilities • Personal dedication varies depending on the business needs • There are guidelines for what's good and what's wrong • Analytical thinking	• In work, the main values are learning, honesty, adaptability, responsibility and self-imposed discipline • The importance of profits over ten years • Managers-owners and workers share the same aspirations • Great economic and social differences are not desirable • Investing in long-term personal relationships networks • What is good and what is bad depends on the circumstances • Synthetic thinking

ANNEX 6

Ethnolinguistic Vision

It has already become a *common opinion* that the empirical experience of a people is sedimented in the language. Language fixes and synthesizes over time information about the existence of a people's culture. The cultural facts are crystallized, in this case, in the vocabulary, but also in the grammatical structure of the language, as this reflects the way of thinking and positioning in relation to the immediate reality. Of course, at present, the phenomenon of synthesizing the cultural experience of the people is tempered in the context of the so-called process of globalization, in which the cramping of a certain national culture is considered an anachronism. However, today the idea that "by virtue of its essence, language provides the individual with the "image of the world", expressing, as Humboldt stated (in the same context), „the spirit of the people". At the same time, language is always a way of "living in the world".

(Source: Trinca L. Timpul etnic românesc (în baza experimentului asociativ). In: Artă şi educaţie artistică, revistă de cultură şi practică educaţională, no. 1 (23), Bălţi, 2014. ISSN: 1875-0445, pp. 20-27)

Module *Intercultural education* from the course unit *Pedagogy*

Author: Tatiana ŞOVA

Topic 1.   INTERCULTURAL EDUCATION

Objectives:

Students will be able to:

* define the terminology specific to intercultural education;
* identify the ethnic groups in the locality, the country and their cultural treasure;
* argue the need to respect the principles and promote the values of intercultural education;
* determine the relevance of intercultural education for personal and professional development.

Content units

* Openess to diversity and the art of living together
* Principles and values of intercultural education
* Relevance of intercultural education for personal and professional development

Key-terms: *intercultural education, intercultural pedagogy, cultural diversity, intercultural community, intercultural dialogue.*

EVOCATION

The greeting alphabet. Creating the learning community. Greeting colleagues through the "greeting alphabet", using in their message qualities of an intercultural person.

UNDERSTANDING THE MEANING

a) *Oral speech.* Elaboration and presentation of oral speeches using terminology specific for intercultural education based on the information from the Glossary of terms (see p. 113). Continuation of the statement "From the definition of the concepts I understood ...".

b) *Arguments on cards.* Reading the information about the specific of intercultural pedagogy (see Annex 1). Arguing the role of intercultural pedagogy in the formation and development of the personality.

c) *Silent-map*. Identifying the ethnic groups in the locality, in the country. Determining the cultural treasure of the ethnic groups. Identification on the map of the location of the main ethnic groups.

d) *Venn diagram.* Complete the figure by determining specific features of the material and spiritual culture of people of different ethnicities. Explaining the existence of cultural differences.

e) *T chart.* Analyzing the sequences of national and international legislative acts of intercultural education.

Name of legislative act	Provisions regarding intercultural education
Universal Declaration of Human Rights	
Final act of the Conference from Helsinki	
Convention about Children Rights	
Constitution of the Republic of Moldova	
Education Code of the Republic of Moldova	
Education Strategy 2020	

f) *Value line.* Identifying the values of intercultural society (see Annex 2). Placing them on an axis of values by ranking according to the frequency of manifestation in the community.

<div align="center">

Not at all   Frequently

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</div>

g) *Directed discussion/Panel discussion.* Arguing the importance of harmonious coexistence based on one's own experiences. Analyze conflict situations and identify ways to solve them.

h) *Therapeutic stories.* Watching the cartoon „The Beautiful Ballerina" by Hans Christian Andersen (available on: https://www.youtube.com/watch?v=Ir2b57Ul0do). The main character of the story is Sonia, a Roma girl, charming and timid. She travels with her parents who are traveling artists (nomads). Sonia has always dreamed of becoming a ballerina. The chance surprises her unexpectedly and she is welcomed in the ballet band, her innate talent is recognized but she suffers from the vain first soloist Martina, who disregards her, given that she is Roma, and even accuses her friends of theft.

Introductory discussion:

• How do you understand the expression used by some parents: „If you don't behave the Gypsies will steal you"?

• What is this expression associated to?

• In which way are the Roma similar to us?

• In which way are they different from us?

Discussion after watching:

• Presentation in chronological sequence the main moments of the story;

• Understanding the educational meaning of the story;

• Arguing personal opinion about the story's characters;

• Exemplify similar events in other stories or in real life.

i) *Case study.* Analysis of case studies that reflect the coexistence of different ethnic groups presented by the resource persons (written or recorded video/audio message, invited at the lesson). Drawing the participants' attention to the fact that, in order for a certain situation to be considered and analyzed as a "case" it must have certain particularities: they must be relevant to the objectives of the activity; be authentic; be motivating; to have instructive value in relation to professional, scientific, intercultural, ethical competences, etc. The presentation and settlement of cases will be carried out by following the steps:

- Clear, precise and complete presentation of the case according to the proposed objectives;
- Clarification of any misunderstandings regarding that case;
- Individual study of the case;
- Group debates of ways to solve the case, hierarchy of solution;
- Taking a decision regarding the most appropriate solution and drawing conclusions;
- Evaluation of the way of solving the case and evaluation of the participants.

j) *Didactic modeling.* Modeling communication situations between people of different ethnicities. Observation of barriers in intercultural communication. Formulate suggestions for reducing barriers.

k) *Group project.* Designing activities to promote a positive attitude, respect and tolerance for cultural diversity (competitions, gatherings, bazaars, round tables, trips, mini-festivals, flashmobes, etc.). Evaluation/self-evaluation of the project according to the stages of implementation:

1. Choosing the topic;
2. Planning the activity: (a) determine the objectives of the project; (b) group formation; (c) choosing the subject within the topic by each student/group; (d) distribution of responsibilities within the group; (e) identifying the sources of information;
3. The actual research;
4. Designing materials;
5. Presenting the results of the research and/or created materials;
6. Evaluation: (a) overall research; (b) way of working; (c) achieved product.

REFLECTION

a) *Hot chair.* Self-evaluation from the perspective of ethnocentric features (chair 1) and ethnorelativistic features (chair 2) (see Annex 3).

b) *Successful recipe.* Developing suggestions for building relationships in an intercultural class.

c) *Technique of 5 Why?,* starting from the provisions of the legislative acts.

EXTENSION

a) *E-Portfolio.* Elaboration of the electronic portfolio which includes teaching materials related to intercultural education (textbooks, guides, articles, useful links, photos, video sequences, audio recordings, etc.).

b) *Flashmob.* Organizing a flashmob „Say „No!" to Ethnical Discrimination".

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ANNEX 1

Intercultural Pedagogy

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Intercultural pedagogy has evolved, in the context of post-war immigration to Western Europe, over three generations.

The first generation set as an objective the development of specific measures addressed to the children of immigrants enrolled in the western schools and of a pedagogy to support this population.

The second one aimed, in addition, at the same category of children, to teach the language and culture of their country of origin. This teaching was carried out especially outside the ordinary school hours, by a teaching staff recruited, in general, from the countries of origin and concerned only a little and indirectly the native children.

In a third generation, the frame of reference is widening, increasingly away from the school situation of children of immigrant workers and their specific needs. Now, the school system has to adapt to the new demands imposed by the recognition of the multicultural character of the society.

Intercultural pedagogy is thus defined as a pedagogy of the relationship, a pedagogy of difference (of knowledge, understanding, respect of differences). It prepares the individual to face a new social context, by transmitting knowledge and by developing specific competences (communication skills and interpersonal and inter-community relations, critical spirit regarding special identities, model relativization). Whatever the way of learning, the intercultural perspective implies that, at one point or another, the student will perceive it and confront it with the way it is

lived in other cultural environments.

Intercultural pedagogy originates from fundamentals in different fields: psychology, pedagogy, sociology, anthropology, as follows:

a) Psychology: The epistemological option of psychology is to consider the individual in himself, regardless of his context. Contexts (in particular, cultural contexts) are not only an object of study, but are considered an embarrassing interweaving. Psychology explains what interculturality is.

b) General pedagogy: The general pedagogy offers the conceptual framework and the tools of didactic action itself. Through this, it facilitates the structuring of values compatible with the intercultural openness which will be introduced in education.

c) Social psychology: It can provide essential aspects regarding the study of attitudes, values and stereotypes, as well as of social representations, as organizers of assessments, judgments, behaviors or relationships between groups.

d) Intercultural psychology: It directly studies the interaction between individuals and groups of different cultural origins and allows us to look at our own society (past and present) and its institutions, over our own enculturation.

e) Anthropology: It is interested in the phenomena of social change: minorities, emigrants, but, keeping at its origin, the qualitative methodology.

f) Sociology: It studies society, in particular the importance of the socio-economic context and social conflicts.

g) Intercultural communication: The scope of intercultural education is much broader, not just in schools, reminding the formation of different agents for migration and asylum, media or public opinion in general. The specialists study the ways of cultural communication in which the cultural references are not the same.

(Source: https://www.academia.edu/4284170/CAPITOLUL_I)

ANNEX 2
Values and Attitudes of Intercultural Education

Intercultural education has axiological basis and promotes the following values and attitudes:

- Respect for human dignity and Human Rights;
- Openess to cultural differences;
- Cultural empathy;
- Civic spirit;
- Tolerance and understanding, acceptance of different opinions, values, beliefs, etc.;
- Positive attitude towards people belonging to different cultures;
- Constructive capitalization of cultural differences;
- Availability for collaboration and cooperation within the intercultural dialogue;
- Peaceful conflict resolution;
- Respect for one's own culture and of the values of the ethnic groups that coexist.

The implementation of these values will contribute to ensuring: equal chances in the evolution

of each personality, regardless of ethnicity; its multilateral development, depending on individual preferences and opportunities; the right of each ethnic group to education and the elimination of obstacles to social insertion; the process of significant personality integration in society; as well as the acceptance of cultural diversity based on respect for human dignity and human rights, in order to ensure an authentic peaceful coexistence, in a polyethnical environment.

(Source: Pogolşa L., Petrovschi N., Samoilenco V., Uzicov N. Educaţie interculturală. Curriculum şcolar, clasele I-IX. Chişinău, 2012.)

ANNEX 3

Stages in Developing Cultural Sensitivity (according to M. Bennet)

Ethnocentrism	Ethnorelativism
1. Denial – no perception of differences	1. Acceptance – recognizing and exploring differences
2. Resistance – hostility towards other cultures	2. Adaptation– empathy towards cultures
3. Minimization – the differences are superficial	3. Integration – the power to recognize and accept differences

Ethnocentrism. According to the explanatory dictionary of the Romanian language, *ethnocentrism* is the tendency to judge the values of other cultures in relation to one's own culture, considered as the only criterion for appreciation of the true values.

The *ethnocentrism* is an approach to the world that favors one's own culture, that is, everything that belongs to one's own culture is "good" and "natural", and other cultures are ignored. Ethnocentrism implies the belief that our own norms, values and cultural attitudes are universal. Based on this, we expect other cultures to adopt them. Thus, the refusal of other cultures to accept the proposed values often serves as a reason for discriminating and oppressing their representatives.

An *ethnocentric person* recognizes the existence of cultural differences, but has a firm belief that their own culture is superior. Thus, he/she treats others from above just because they are different. For whatever reason, an ethnocentric person generates resentment rather than builds good relationships.

Denial can occur in situations when, due to isolation (physical or cultural), there is no interaction and contact with other cultures. As a result, the individual denies the existence of cultural differences. Even if he/she observes them, he/she denies any possibility of discrimination in this regard. The given person behaves as if the problem does not exist.

Resistance is manifested when the differences are perceived, but at the same time considered to be dangerous. Everything that differs from one's culture is labelled "negative." This stage is characterized by the formation of negative stereotypes regarding other genres, races, religions, nationalities or any other observable difference. In addition, the belief in the superiority of one's culture is strengthened, sometimes without the negative labelling of others, but strong enough to give it the feeling of security and protection.

Minimization is the last phase of the ethnocentric stage - an attempt to preserve the uniqueness of one's own cultural environment by highlighting similarities and "hiding" differences. The cultural differences are no longer seen from a negative perspective, negligible in relation to the similarities, considered to be more important.

The **ethnorelativism** starts from the premise that all cultures can be understood as the result of the evolution of a group in a certain historical, social and economic context.

In ethnorelativism differences are no longer perceived as a threat but as a challenge. According to Bennett, the acceptance of cultural differences represents an important step from ethnocentrism to ethnorelativism, these being considered a fundamental and normal component of human relations. The differences are not valued, but only recognized.

There are two levels of *acceptance*:
- Acceptance of differences at the behavioral level, including language, nonverbal symbols, communication styles, etc .;
- acceptance of less obvious cultural features - value systems, norms, interpretations of reality, etc.

Adaptation is a process of development, of taking at individual and group level the values and perspectives of the representatives of another culture. The most common form of adaptation is empathy - the attempt to "put yourself in someone else's place". Looking at the world from this perspective you will have the opportunity to understand the values of other cultures. The second form of adaptation is cultural pluralism or the possibility of identifying with two or more cultures with their value systems, norms and visions of the world.

Integration represents the observance of ethnorelativistic principles. At this stage, the person is not only multicultural, in the sense of receptivity to other cultures, but also capable of "autonomy". Now the individual has a strong sense of belonging to his culture, it is part of his cultural environment, which does not prevent him from analyzing the experiences, values and visions of the world independently, detached from any cultural context.

(Source: Spatari-Ţurcanu V., Grîu L. Repere ale educaţiei interculturale. Elaborat în cadrul proiectului „Dialog intercultural în Moldova". Chişinău, 2013, pp. 13-15. ISBN 978-9975-80-684)

Module *Intercultural society*
from the course unit *Norms and civic values in the democratic society*

Author: Olga JACOTA-DRAGAN

Topic 1. TRADITIONS AND CUSTOMS IN HUMAN BEHAVIOR

Objectives:
Students will be able to:
* define the terms *custom* and *tradition*;
* describe the functions of customs and traditions;
* argue the role of traditions and customs in human behavior.

Content units:
* Essence and functions of traditions in human behavior
* Place and role of customs in human behavior

Key-terms: *custom, tradition, national specific, cultural identity, cultural heritage,* etc.

EVOCATION

Arguments on cards. Arguing the role of knowing the traditions and customs in the human behaviour.

UNDERSTANDING THE MEANING

a) *Blitz technique.* Identification of national and international traditions from the images presented. Discovering the customs and traditions of human communities. Analysis of the peculiarities of the traditions of Ukraine, Romania, Russian Federation, Germany, France, Great Britain, China, Japan, USA, Brazil, India, etc. Identifying similarities and differences.

b) *Group project.* Team formation of 4-5 people. Recognition of the cultural treasure by comparative analysis of traditions from different districts of Moldova (North, Center, South, UTA Gagauzia, Transnistrian region).

c) *Silent-map.* Identification of local traditions of the country. Establishing on the map the geographical location.

REFLECTION

Individual project. Developing an individual project on the influence of traditions in human behavior in different human communities (of choice: Africa, Asia, Europe, America). Identification

of the place, role and specificity of ethnicity, language, race, religion in the formation of traditions. References:

- I am from Africa…
- I am of…. ethnicity
- I speak…
- I am of race…
- I am a follower of religion…
- Traditions which I am proud of are…etc.

EXTENSION

a) Presentation of the specific of the national/local culture (sketches, photo collage, poster, video sequences, etc.).
b) Watching a film from the proposed source (https://www.youtube.com/watch?v=_uDJcPN S_c0) and developing a list of national culture characteristics.

Introductory guidance questions:

- What traditions are we proud of?
- What are the family customs?
- What unusual traditions/customs do you know?

Guidance questions after watching:

- What traditions could be borrowed and accepted in the Republic of Moldova?
- What are the strangest traditions in the neighbouring countries?
- Why some civilizations follow bizarre traditions?

Topic 2.   HUMAN BEHAVIOR IN XXI CENTURY

Objectives:
Students will be able to:

- define the notion of *politeness, goodness, etiquette*;
- describe values, principles, and norms of the Code of Good Manners.

Content units:

- Conceptual delimitations of politeness, goodness and etiquette
- The Code of Good Manners

Key-terms: *politeness, goodness, etiquette*, *good manners, cultural values, cultural norms, moral principles,* etc.

EVOCATION

Acrostic poem. Defining the phrase "human behaviour" by developing a fixed poem, in which the initial letters of each verse make up a word or a sentence.

UNDERSTANDING THE MEANING

a) *Values Fair.* Defining and analyzing the concepts: *politeness, goodness, etiquette*. Filling in the table.

Indicators	Politeness	Goodness	Etiquette
Definitions			
Arguments			
Examples			

b) *Robot-portrait of the man of manners.* Group elaboration of the profile of the man of manners. Poster presentation/graphic illustrations. Highlights: greetings; presentation examples; assertive communication strategies; telephone call formulas; relationships with family members/colleagues, etc.

c) *Case study*. In the public transport, at rush hour, an incident occurred: a teenager was listening to music through headphones. A lady asked him to decrease the volume. One gentleman supported the young man and remarked to the lady that the boy was wearing a headset, suggesting to her to take a taxi next time. The driver intervened in the situation created by turning on the radio with the maximum volume. Passengers started commenting. Analysis of the situation created:

• Were the principles and norms of politeness/goodwill violated?

• What should be done in such cases?

• How to adopt a polite behaviour towards unpolite people?

REFLECTION

a) *Why?* Starting with the answer to the question „Why in the Republic of Moldova the guests are invited the first to the table?", five questions and answers should be formulated.

b) *I know…I don't know…* Analysis of images. Identifying good manners at table.
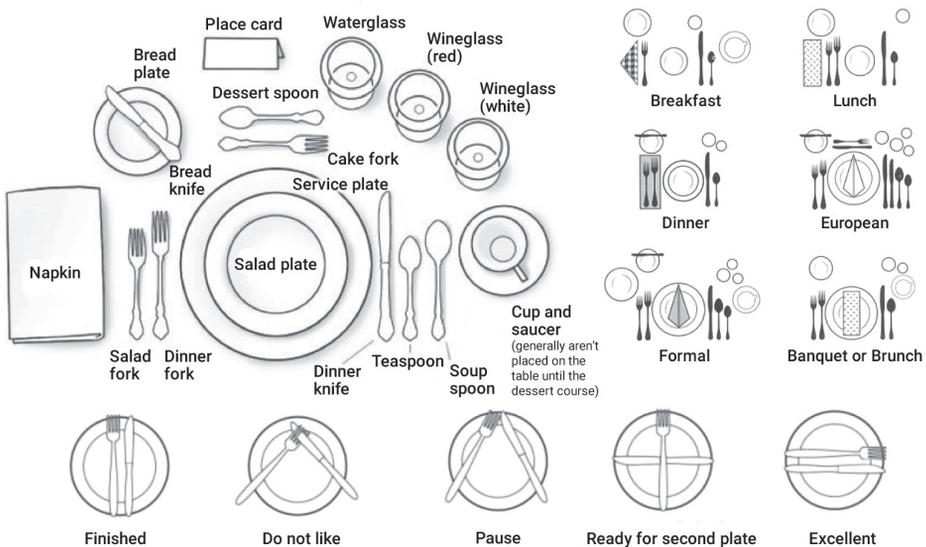
EXTENSION

a) *Poster/PPT.* Description of the good manners manifested in different daily situations: at the table, in the street, in school, etc.

b) *Essay.* Writing a structured essay after watching the video from the source: https://www.youtube.com/watch?v=b0Q8ILmAMgI. Analysis of successful practices and difficulties in training and developing good manners in children. Guiding questions:

- What is the importance of good manners?
- From what age is necessary to show good manners?
- What would you adopt? What you wouldn't?
- Is politeness a weakness?
- Is politeness a strength?

Topic 3.   INTERCULTURAL SOCIETY

Objectives:
Students will be able to:
- identify the effects of globalization on interculturality;
- analyze legislative stipulations on integration in society through interculturality;
- argue the need to respect the principles, values and norms of intercultural society;
- emphasize the importance of intercultural dialogue as a fundamental element of social coexistence.

Content units:
- Characteristic features of intercultural society
- Principles, values and norms of intercultural society
- Interculturality in international and national legislation
- Globalization vs intercultural society
- Protection and promotion of cultural diversity
- Intercultural dialogue – a fundamental element of social coexistence
- Integration into society by means of interculturality

Key-terms: *interculturality, intercultural society, globalization, cultural diversity* etc.

EVOCATION

a) *Frontal discussion.* What are the characteristic features of interculturality? What features do we identify in Moldova? What are the effects of globalization in Moldova? How can we protect cultural diversity? How can integration into society be achieved through interculturality? What is the specificity of intercultural dialogue?

UNDERSTANDING THE MEANING

a) *Case study.* Presentation of the case: At the beginning of the school year, in the class in which you are a mentor, there are 4 students of Roma/Russian/Ukrainian/Syrian/Gagauz ethnicity, and the colleagues do not accept them. Identify solutions for the integration of students in the classroom and ensure an intercultural dialogue. Complete the following table:

	Openess to-wards others	Acceptance of dif-ferent behaviors	Communication as in-tercultural mediation	Equal chances in education
Solution 1				
Solution n				

b)   *Directed discussion.* Arguing the importance of interculturality, protecting cultural diversity, ensuring intercultural dialogue. Analysis of the effects of globalization in the Republic of Moldova. Recommendation of policies for the protection of cultural diversity.

REFLECTION

T Chart. Identification of the rules governing interculturality in the legislation of the Republic of Moldova and the European Union.

Legislative acts	Provisions on inter-culturality
International	
Universal Declaration of Human Rights	
International Treaty on Civil and Political Rights	
International Treaty on Economic, Social, and Cultural Rights	
International Convention on the Elimination of All Forms of Racial Discrimination	
Convention on Children Rights	
UNESCO Convention against Discrimination in Education	
National	
Constitution of the Republic of Moldova	
Educational Code of the Republic of Moldova	
Law no. 382-XV from 19.06.2001 on rights of ethnical minorities	
Law no. 121 from 25.05.2012 on ensuring equality	

EXTENSION

Virtual excursion. Designing, as a guide, of a virtual excursion in a Muslim country. References: ethnic, linguistic, religious, and cultural identity; clothes, cuisine, holidays, legislation, etc.

Topic 4. CONFLICTS IN THE DEMOCRATIC SOCIETY

Objectives:
Students will be able to:
- define the conflict and types of conflicts;
- analize political, international, economic, armed, cultural, ethnic, between generations conflicts;
- determine the interdependence between the latent, manifest and understood conflict;
- identify contemporary methods of peaceful settlement of conflicts.

Content units:
- Conceptual delimitations
- Causes of conflict in democratic society
- Types of conflicts
- Cultural conflicts
- Conflict management

Key-terms: *democracy, principles of democratic society, cultural conflicts, latent conflict, understood conflict, manifest conflict, conflict control,* etc.

EVOCATION

a) *Oral Brainstorming*. Have you ever caused a conflict? What were the causes of the conflicts in which you were involved? In the locality where you come from do cultural conflicts occur? Have you discriminated against someone based on certain criteria?

b) *Educational film*. Watching a video from the proposed source (https://www.youtube.com/watch?v=4-995Wj3sHY). References for dicussion: What kind of conflict is it? What are the causes of its release? Why can stereotypes be the cause of cultural conflict? What role does the family/social groups/educational institutions play in preventing and combating discrimination on the basis of language/race/ethnicity/religion?

UNDERSTANDING THE MEANING

a) *Debate*. Identifying and analyzing in pairs the causes of conflict in contemporary society. Complete the table.

Causes that trigger conflicts	Constructive conflict	Destructive conflict
Differentiation		
Interdependence		
Sharing resources		
Lack of communication		
Dualism in human relations		
Contradictions (incompatibility between norms, values, interests)		

b) *Conceptual map.* The model of those 5P by Tillet. Establishing the causes of cultural con-

flicts. Identification of the stages of cultural conflict. Elucidating the negative effects of escalating cultural conflict.

c) *Venn diagram.* Analysis of the factors that determine the peaceful settlement of conflicts.

Variant 1. Identify the styles of conflict approach. Comparison of the behavior specific to each style. Explaining the existence of differences between styles. Arguing the choice of style.

Variant 2. Identification of the techniques we can use to determine the perspective of other people. Comparison of techniques. Explanation and reasoning of the choice of technique.

d) *Technique 6 Whys?* Elaboration of questions and answers starting from the statement: "Conflict management aims at controlling disagreements, interests, goals, means to achieve them."

REFLECTION

Introspective.

- Conflict is ... I can be part of a conflict ... The cause of a conflict I am a part of can be ... I cause a conflict ... I control the conflict ... I tolerate the beneficial conflict ...
- I cooperate in a conflict when ... I compete when ... I am polite/ kind when ... I seek a compromise when ... I avoid a conflict when ...

EXTENSION

Reflections in writing. Writing an essay based on the quote: „The only way to get the best out of a fight is to avoid it." by Dale Carnegie. References: conditions for effective conflict control - ability, opportunity, willingness; conflict control techniques; techniques for discovering others; self-disclosure; role reversal; active listening.

Topic 5. CONTEMPORARY METHODS FOR PEACEFUL SETTLEMENT OF CONFLICTS

Objectives:

Students will be able to:

- highlight the factors with impact on conflict resolution;
- propose ways to solve conflicts;
- demonstrate the efficiency of the negotiation and mediation methods in the conflict resolution process.

Content units:

- Conflict prevention
- Methods of solving conflicts
- Factors with impact on conflict resolution
- Negotiation and mediation
- Conceptual map of the conflict

Key-terms: *negotiation, mediation, conceptual map of conflict, cultural needs and fears, cultural shock, techniques of preventing conflict, etc.*

EVOCATION

Guided discussion. How is it possible to recognize the need for continuity and intensity of intercultural dialogue - as a method of conflict prevention? What constructivist attitudes and behaviors can be applied in everyday relationships with representatives of other cultures to prevent conflict?

UNDERSTANDING THE MEANING

a) *T Chart.* Completing the table. Argue the efficiency of methods. Drawing conclusions on a poster.

Negotiation *vs* Mediation	
Similarities	**Differences**

b) *Conceptual map.* Elaboration of the conceptual map of a cultural conflict: issue, parts of the conflict, communication channels, needs and fears.

c) *Agenda with parallel notes.*

Generating solutions	
1. Defining the problem in terms of needs	
2. Developing solutions through collaboration	
3. Looking for practical solutions	
4. Choosing the solution/solutions	
Choosing the solution/solutions	
1. Correctness	
2. Sufficiency	
3. Feasibility	
The practical implementation of the selected variant/variants	
1. Tasks to be accomplished	
2. Their executors	
3. Deadlines	
4. Methods of evaluation	

REFLECTION

Letter to descendants. Develop recommendations for the prevention and reduction of intercultural conflicts.

EXTENSION

a) *Intensive reading*. Reading the information from the source: https://www.culturepartnership.eu/ro/article/how-could-culture-contribute-to-resolving-conflicts. Formulate the answers to the questions: What methods of peaceful settlement of conflicts do you know?

How can these methods be used? What alternative methods of conflict resolution can be implemented in the Republic of Moldova?

b) *Essay.* Writing an essay with the title „Are there peaceful solutions of conflicts in XXI century?"

Topic 6. DEMOCRACY AND INTERCULTURALITY

Objectives:

Students will be able to:

- define the concepts *pluralism and democracy*;
- identify the characteristic features of the democratic society;
- analize „cultural rights" in the context of migration phenomenon.

Content units:

- Democracy – conceptual delimitations
- Pluralism and democracy
- „Cultural rights" and democracy

Key-terms: *democracy, pluralism, cultural rights, democratic principles,* etc.

EVOCATION

Comparative analysis of images. Defining *democracy* and *pluralism*. Identifying problems and describing the principles of democratic and pluralist society.

Getty Images/worldofstock

The Vortex - The Problem of Pluralism

UNDERSTANDING THE MEANING

a) *The snowball.* Group1. Theories about democracy. Group 2. Principles of democratic society.

b) *Agenda with parallel notes.* Identifying the interference between pluralism and democracy.

	Similarities	Differences	Advantages	Disadvantages
Pluralism				
Democracy				

c) *Quotes.* Analysis of rights and liberties (Universal Declaration of Human Rights from 10.12.1948):

- „All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and must behave towards one another in the spirit of fraternity. "

- „Every person may avail himself of all the rights and freedoms proclaimed in this declaration without any distinction as, for example, the distinction of race, color, sex,

language, religion, political opinion or any other opinion, of national or social origin, wealth, birth or any other circumstances ..."

- „... All people have the right to equal protection against any discrimination that would violate this declaration and against any challenge to such discrimination ..."
- „Everyone has the right to freedom of thought, conscience and religion ..."
- „Everyone has the right to education ... Education must pursue the full development of the human personality and strengthen respect for human rights and fundamental freedoms. It must promote understanding, tolerance, friendship between all peoples and all racial or religious groups ... "

REFLECTION

Essay. Writing an essay on the topic „Principles and Values of the Society that Ensures Respect for Cultural Rights". References: respect for man as the highest social value; unity in diversity; inclusion and social cohesion; diversity as a means of transmitting culture; tolerance, solidarity, respect for diversity.

EXTENSION

Interview. References: What rights are most often violated? What rights regarding children are abused in the Republic of Moldova? Elucidate situations of discrimination from your own experience.

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Module *Cultural styles of communication from the course unit Communication culture*

Author: Lilia TRINCA

Topic 1.   COMMUNICATION, CULTURE AND LANGUAGE

Objectives:

Students will be able to:

- define the terminology specific to intercultural communication;
- analyze cultural diversity;
- compare the values of different cultures;
- identify cultural differences.

Content units:

- Principles of culture and language analysis
- Cultural, linguistic levels and ways of influencing
- The european world as an unity in diversity

Key-terms: *cultural diversity, intercultural dialogue, cultural shock, cultural pluralism.*

EVOCATION

a) *Carousel discussion*. Relevance of cultural specificity/differences. Questions: Could you identify a stranger in a lot of people? But a fellow citizen in a group of strangers? What would be the clues? What would be the significance and if the expression of a *typical Russian* is reasonable? How do you imagine a typical German/English/French/Spanish/Italian/American? What do they look like, but do they differ?

b) *Think – Pairs – Present*. Identify the essential differences between the representatives of different cultures. According to sociological research, there are certain categories of people who temporarily live outside their own culture - tourists, businessmen, government officials and scientists, students who study in other countries or those who are out in mobility; immigrants, who have to adapt quickly to a foreign culture, etc. Emphasizing the importance of special training (choosing a category) to interact with people from other cultures and the particularities of the worldview/mentality needed to be known.

UNDERSTANDING THE MEANING

a) *Blitz* . Defining key-notions. Terms: *culture, communication, intercultural.*

b) *Role play*. Identifying specific forms of greeting in different cultures: You went to a summer camp in another country, greeting new colleagues, introducing yourself, asking questions to know them, offering gifts.

c) *Intensive reading,* followed by *reflective comments* on the topic „The Specific Way in which the Romanians Live". Highlighting the attitude of Romanians towards time and punctuality. Comparison of the results of a survey with your own experience (access: Trinca L. *Timpul şi cultura,* http://dspace.usarb.md:8080/jspui/handle/123456789/1823).

d) *Brainwriting*. Arguing the cultural connotations of time, the existence of a specific way of representing, storing and keeping time in the minds, determined by historical, religious, natural, geographical, social factors, etc.: "In fact, we do not give account of the physical time but of its subjective perception which has an obvious cultural connotation" (Stănescu).

REFLECTION

a) *Panel discussion.* Arguing the need for peaceful and harmonious coexistence based on one's own experience.

b) *Venn diagram*. Detecting discrepancies and similarities in interpretation, specific to different cultures, based on the list of vulnerable topics, considered a mine area in intercultural communication. Establishing those that could become the cause of intercultural conflicts. Complete the proposed list, based on one's own experience.

English culture	Romanian culture
Courtesy to women	Amabilitatea faţă de femeie
Degrees of politeness	Gradul de amabilitate
Eating habits	Luarea mesei
Greeting	Salutul
Kissing, hand-shaking, gestures	Săruturile, strângerea mâinii, gesticularea
Leave – taking	Luarea de rămas bun (despărţirile)
Loudness or quietness of the voice	Vocea ridicată sau inceata
Seating arrangements in meetings/receptions	Amplasarea în cadrul şedinţelor, a recepţiilor
Small talk	Convorbire scurta
Sniffing/coughing/sneezing/nose blowing, etc.	Sforăitul, tusea, strănutul, smiorcăitul etc.
Ways of extending invitations	Invitaţia
Ways of giving instructions/orders	Ordinele şi instrucţiunile
Ways of indicating agreement/disagreement	Modalităţile de exprimare a consimţământului/ dezacordului, deschiderii/închiderii
Ways of opening/closing meetings	Întâlnirile
Ways of beckoning/pointing	Datul din cap în semn de aprobare sau dezaprobare şi semnalul din mână
Ways of standing/sitting	Maniera de a sta în picioare/de a sta aşezat

EXTENSION

Reflective essay. Writing the essay based on the statement: „ The most universal quality is diversity." (Montaigne) using the specific terminology in the field of intercultural communication and revealing the importance of diversity acceptance.

Topic 2.   COMMUNICATION BY WORD *VS.* INTERCULTURAL ASPECTS

Objectives:

Students will be able to:

- define principles, axioms of verbal communication;
- compare values from different cultures;
- manage the communication process in intercultural contexts;
- argue the necessity of manifesting the spirit of tolerance towards other cultures.

Content units:

- Politeness in the Romanian language vs. other languages (Russian, Ukrainian, English, Spanish, French, German, etc.)
- Communication contexts: Dean's office, Rector's office, library, other social institutions (at the bank, notary, embassy, etc.)
- The greeting – an important communication mode
- Pronouns and pronouns of politeness. Allocutive titles
- Addressing. Address isolation

Key-terms: *intercultural dialogue, cultural shock, cultural pluralism*.

EVOCATION

a) *Assault of ideas.* The greeting in European cultures (cf. https://ziarullumina.ro/societate/timp-liber/forme-de-salut-in-diverse-culturi-67964.html).

b) *Case study*. Revealing the concept of *cultural identity* by analyzing the conditions for the job interview in a vacancy in Japan. The claimant presents the certificate of knowledge of English and Chinese, as well as the document confirming that he is a blood donor or participant in other humanitarian actions. Discussion topics: the reasoning of the employer; the right of the employer to also be interested in the intimate details of the prospective employee; the interconnection between certain human qualities (perseverance, discipline, attention, patience, creativity) and the blood group (based on existing studies); the interconnection between human qualities and socio-cultural factors and so on.

UNDERSTANDING THE MEANING

a) *Role play*. Highlighting the importance of greeting in intercultural communication: You are a student at an international summer school. Say hello to your new colleagues, using relevant greeting formulas. Comment on the specifics of the Romanian greeting *Sărut mâna!*.

b) *Blitz*. Establishing the value/importance of the *word* in intercultural communication. Stimulus: ME.

c) *Argument in four steps.* Reading information on the role of grammar in reflecting the cultural specificity: "In Latin, the *lexical ego unit* was used to highlight the speaker in relation to the interlocutors. To date, addressing the first person, regardless of the content of the

message, implies a slight note of self-affirmation and self-centeredness." Give examples from different language cultures that would allow to illustrate this, comparing with the Romanian language, which belongs to the type of *pro-drop* languages, ie languages that admit the non-expression of the subject, whether it is contextually unrecoverable (from the linguistic or situational context), or that it remains partially covered or even recovered (in the case of the undetermined subject). In other words, the rich bending of the verb and the bending form of person from the predicate verb sends to the grammatical person of the subject and allows the speaker, when he does not wish to insist on the existing subject-name, to leave it unexpressed, as his real person can be recovered from the person's grammatical marks.

REFLECTION

a) *Panel discussion.* Highlighting the role of lexical units in denoting hospitality to Romanians. Discussion tracks: a) the social function of hospitality (it ensures the establishment of a relationship or the maintenance of an existing one) – in some people, hospitality is considered a preliminary stage of the conclusion of a business or an agreement, which should not be omitted or shortened, as it is an important exercise in building trust, but in others time is above (Time is money); b) are Romanians a hospitable people? comparing the degree of hospitality of Romanians with other peoples, based on your experience; c) how to cultivate hospitality in Romanians.

b) *Guided reading.* Revealing the way of cultivating the hospitality in Afghan children: "It is said that one night a group of thieves entered a man's house, while he and everyone in the house were sleeping. The thieves, led by their leader, began to take everything in the house that they thought was pricier, easier to carry - carpets and pillows. In the darkness, the leader hit a cabinet, and his hand hit a small stone. He thought at once that he was dealing with some kind of gemstone. While the thieves were about to finish their job, the captain took the "jewel" to his lips. Feeling its taste, he was not only disappointed when he realized that it was just a piece of salt, but also quite appalled that he had stolen the property of man. Immediately he ordered the thieves to return all the stolen items before the family woke up."

c) *Comment in pairs.* Revealing the cultural specificity of the following types of address: *Алетвина Батьковна, Григорий Батькович, Людмилочка Иваночка, Любочка Васильевна, Танюша Васильевна, Ивановна, Петрович* in the Russian language. Identifying specific addressing for Romanian and comparing them with other languages.

d) *Case study.* Establishing the specificity of the linguistic/pragmatic act of *excuse, greeting, request* in different cultures. Analysis of dialogues from a pragmatic perspective and identification of belonging to a certain culture. Tracks of analysis: Do you consider them to be natural dialogues for Romanian culture? Is the interference of the discursive styles determined by the influence of a foreign culture? Which one? Give arguments.

A: *Можете ли вы закрыть окно?*

B: *Конечно.*

A: *Как дела?*

B: *Как дела?*

A: *Как дела?*

B: *Все великолепно. Вчера перевели из реанимации в обычную палату.*

A: *Не откажетесь ли вы передать мне хлеб?*

B: *Пожалуйста.*

A: *Я полагаю, это очень интересная книга, не так ли?*

B: *Да, это так, не так ли?*

EXTENSION

Reflective essay. Thorough documentation on a religion of the world. Writing an essay with the theme "The role of the word in the religion....".

Topic 3. ANOTHER TYPE OF COMMUNICATION *VS.* INTERCULTURAL ASPECTS

Objectives:

Students will be able to:

- compare different cultures according to *mental, ethnolingual vision upon the world*;
- simulate intercultural interactions, direct or mediated, with people who have different cultural backgrounds;
- argue the need to respect one's own and foreign cultural values;
- assess the effective relationship with the exponents of other cultures in the migration process.

Content units:

- Nonverbal, paraverbal communication. Interpretation of gestures and mimic
- Oculesics or visual behaviour
- Paralinguistic or vocal means of expression. The stress. Free variations of accentuation. Variation of voice intensity
- Body language
- Personal space
- Hand shaking
- Telephone communication

Key-terms: *intercultural dialogue, cultural shock, cultural pluralism.*

EVOCATION

Change the pair. Revealing the need to respect cultural values. Exposure based on images from different cultures (art monuments, national football teams, authors, etc.).

UNDERSTANDING THE MEANING

a) *Role play.* Recognition of cultural identity: You are at a reception and you talk to a person you've just met. Someone comes and talks directly without introducing himself. How to interpret the situation (choose an interpretation variant): *he is probably a close friend of the person you are talking to; it is extremely rude that he did such a thing; your caller should tell the person to wait a while; he is probably a very important person; should your conversation partner have made the introductions*? Analyze how your interpretation is appropriate to your cultural identity.

b) *Carousel discussion.* Interpretation of the dress code as an expression of culture. *Discussion tracks*: observing the dress code of a culture is a proof of cultural sensitivity; before embarking on a journey, which aspects need to be specifically documented; it is welcome to wear local clothing items on a trip (especially since they are much better suited to the climatic conditions in the area); every man is obliged to have a national costume and so on.

REFLECTION

a) *Pens in glass.* The teacher formulates a statement: „You can use any language you want, you can never say anything other than what you are" (Ralph Waldo Emerson).

b) *Agenda with parallel notes.* Recognition of the country after describing the behavior in public (USA, Russia, China, Japan, UK). Selecting the sequences from the description that correspond to each culture and commenting on them based on one's own experience (see Annex 1).

EXTENSION

SWOT analysis. Analysis of the importance of politeness in the modern world based on the film "Politeness or Nonconformism?" (https://www.youtube.com/watch?v=_aQwUTko2Sc).

Topic 4. POLYPHONIC UNIVERSE OF CULTURE

Objectives:
Students will be able to:
• analyze the exigencies of the specialized literature regarding the intercultural differences;
• argue the role of the folklore, of the national literature in the formation of the cultural identity;
• estimate the role of different cultural styles in personal development and in enriching the cultural horizon.

Content units:
• Orchestra as a metaphor for the symbolic order of a culture
• The artistic language and the privileged status of the receiver
• Intercultural competence, an important factor in employment

Key-terms: *cultural diversity, intercultural dialogue, intercultural competence, ethnocentrism, otherness.*

EVOCATION

Brainstorming. Highlighting the importance of folklore in establishing cultural identity, folklore is just like a science about the world, a collective heritage which contains the wisdom of the world from the villages, the scientist spirit of the illiterate, unaltered by the influence of civilization and scholarly culture.

UNDERSTANDING THE MEANING

a)   *6 Why?* Determining the Romanian ethnolinguistic vision based on the perception of time. The given statement: "Time for Romanians is spatialized: Time is, in fact, conceived as a way of being of space - as a kind of transparent and empty space in which events take place - or as a dimension of space on an infinite plan at its base - time that is outside ("weather" or "atmospheric" time)" (Coşeriu). Thus, in the Romanian language there is only one word - time - that updates both meanings: 1) "duration, period, measured in hours, days etc." and 2) "state of the atmosphere determined by the ensemble of meteorological factors". In other languages, for these two notions two lexical units are used (cf. germ. Zeit - Wetter, English time - weather, Russian время - погода, etc.).

b)   *Brainsketching*. Revealing the necessity of possessing intercultural competences. *Discussion tracks*: 1) In the age of globalization, employers are looking for a new type of manager/ employee - the one who possesses the capacity and ability to "orchestrate the productive combination of distinct cultural individuals and to function effectively in different cultures"; 2) The labor market is currently undergoing a period of reform, determined by changes in the hierarchy of values in society. As a result, a number of employers consider the following aspects when hiring: *the desire for personal development; the degree of emancipation of women; the degree of obedience; attitude towards work as a duty; time management; attitude towards environmental protection; attitude to health*. Will these be considered the result of globalization? Are they relevant to all cultures? Causes?

REFLECTION

a)   *Guided discussion:* Determining the importance of language skills in the communication process by explaining the statements of the following type: *This cannot be said; It can be said but it sounds a bit distorted; In this context, is it better to say so?* and so on.

b)   *Brainwriting*. Identification of cultural symbols of animal nature, associating the work/condition/man with an animal or insect. Establishing the national specificity in comparison with other languages, trying to reconstruct the reasoning of the Russian and German respondents. Complete the table given for the Romanian language, explaining the similarities and differences identified.

STIMULUS	REACTION (Russian)	REACTION (German)	REACTION (Romanian)
Diligence	Кролик, лошадь, бык, муравей крот, пчела, бобр, собака	Bienenfleiß	
Cowardice	Белка, заяц, гиена	Hasenfuß	
Heat	Тигр, верблюд, крокодил, обезьяна, мухи дохнут, тропическая жара, дракон	Affenhitze	
Cold	Морж, медведь, собака, пингвин, белый медведь, собачий холод, колотун	Hundekälte	
Hangover	Хамелеон, кот, тюлень, мука, свинячье состояние, муха, медведь-шатун	Kater	
Bad father	Волк, свинья, шакал, крокодил, тюлень, самец, кот, козел	Rabenvater	
Treatment using high doses of medicine	Слон, лошадь, лошадиная доза, слоновые дозы	Pferdekur	
Superficial washing	(Неумытый) поросенок, свинья, кошка лапой, как кошки, как свинья грязный, скунс	Katzenwäsche	
Goosebumps	Лягушка, гусеница, гусь, черепаха, гусиная кожа, змея	Gänsehaut	

EXTENSION

a) *Reflective essay:* "Culture is learned and passed on from generation to generation".

b) *Structured essay*. Demonstrate that the Romanian national folklore diversifies the language, on the one hand, but also creates a specific identity in relation to other languages. Use the words: *mândruţă, bade, voinicel, ursit, ursitor, june, deochi, necuratul, michiduţă, strigoi, Jumătate-de-om-călare-pe-jumătate-de-iepure-şchiop, balaur, Ileana Cosânzeana, Făt-Frumos* etc.

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ANNEX 1

Behaviour in public

BEHAVIOUR IN PUBLIC	COUNTRY
Emotional manifestations, whether positive or negative, are not recommended in public; If you feel the need to emotionally unload, you should do it at home; Friendly gestures like beating on the back or hugs are not recommended; The distance between the transmitter and the receiver is relatively large; Eye contact should be maintained, especially when the emphasis is on certain aspects; Touching your nose with your index finger is a common gesture: it expresses confidence, but it is often used in jokes especially between close friends and family members. It is not used in business situations, especially in the presence of strangers.	
They use to bend a little to say hello. The shaking of the hand is also an ordinary gesture; Applauses as a welcome sign in a public institution; Avoiding large, theatrical gestures or an overly expressive mimic; They do not gesture when they speak; gesturing is irritating; They do not like when they are touched by strangers; The smile is not greeted; Gestures of expression of affection towards a person of the opposite sex in public are forbidden; Spitting in the street is accepted.	
It is necessary to maintain, in any situation, a low and polite tone of voice; Bending is an important part of the business protocol; One can greet, make acquaintance, thank, apologize or ask for a favor through a bow („ojigi"); The magnitude of the bow depends on the position of the one to which it is intended; The bows express both respect and humility; Avoidance of feelings through mimicry or gesture; The classic sign for "OK" means "money"; Direct eye contact is allowed.	
Shaking hands is a very common gesture; Eye contact is important and should be maintained as long as someone addresses you; The affection in public manifests itself only during the greeting; Smoking in public is allowed.	

The standard distance between two people talking is about 60-70 cm. A distance shorter than the one mentioned may cause discomfort;
Apart from family members and close friends, they do not engage in greetings or other forms of physical contact;
The shaking of the hand is a very common gesture for both men and women although the woman stretches her hand first;
Smoking is not a very popular habit and is subject to many restrictions in most public places. It is best to ask before you light a cigarette or wait to see if anyone else smokes. Both restaurants and hotels have lounges or rooms for smokers and non-smokers;
Direct eye contact can create confidence that you are honest although this contact should not be too intense;
There are two classic gestures to express your agreement: the "OK" sign or the raised thumb;
The beating on the back can be interpreted as a gesture of friendship, companionship;
It is normal to sit leg on leg, even with one ankle over the other's knee, or place your feet on a chair or desk.

(Source: http://www.nonformalii.ro/uploads/resurse/fisiere/Comunicare_interculturala.pdf)

Module *Philosophy of culture* from the course unit *Philosophy. Philosophical problems of the field*

Author: Olga JACOTA-DRAGAN

Topic 1. PHILOSOPHY OF CULTURE

Objectives:

Students will be able to:

- define the notion of *culture*;
- characterize the main theories of culture;
- establish the interference between culture and society;
- analyze the structure and functions of culture.

Content units:

- Notion of *culture*
- Main theories about the essence of culture
- Contemporary scientific approaches to culture
- Culture and society
- Structure of culture: forms, levels
- Functions of culture

Key-terms: *interculturality, structure of culture, essence of culture, axiology of culture, cultural unity, cultural diversity, cultural pluralism,* etc.

EVOCATION

Analysis of the symbolic image of cultural diversity. Interpretation, based on the image, of the essence of the concept of *cultural diversity*. Analysis of the characteristic features of cultural diversity. Identifying the philosophical school conceptions. Discovering contemporary scientific approaches. Elucidation of the structure of culture. Analysis of the peculiarities of culture from different stages and states.

UNDERSTANDING THE MEANING

Agenda with parallel notes. Answers and individual reflections about:

- Structure of culture:

Element	Characteristic features	Own complements and specifications
Gnoseologic		

Axiologic		
Creative		
Praxiologic		
Communicational		

- Peculiarities that define and individualize culture and nature:

Peculiarities	Culture	Nature
Type of existence		
Consciousness factor		
Human factor		
Determinism		
Becoming		

REFLECTION

Free writing. Individual reflection starting from the generic "Culture and society in the 21st century". Highlights: identifying one's own position towards the culture; explaining the role of culture in human existence; interpretation of culture determination and dynamics; argumentation of the historical character of the culture; commenting on the unity between continuity and discontinuity of culture; explaining cultural traditions and innovations.

EXTENSION

a) *Poster*. Research of source (https://www.culturepartnership.eu/ro/publishing/course/lecture-2). Graphic presentation on poster of the arguments of the importance of culture for society and of the functions of culture.

b) *6 How?* How does culture maintain and transmit knowledge? How does it create values and symbols? How does it strengthen social relationships? How does it create new needs? How does it contribute to the economy? How does it help cities?

Topic 2. MATERIAL AND SPIRITUAL CULTURE

Objectives:

Students will be able to:

- identify the characteristic features of material and spiritual culture;
- argue the importance of collective consciousness in constituting culture.

Content units:

- Characteristic features and elements of material culture
- Characteristic features and elements of spiritual culture
- Collective consciousness - a defining factor in formation of material and spiritual culture

Key-terms: *material culture, spiritual culture, collective consciousness,* etc.

EVOCATION

Carousel discussion. What is a prejudice? What is a stereotype? Give examples specific to the native/foreign community.

UNDERSTANDING THE MEANING

a) *Circular revision.* Collective elaboration of a list of prejudices and stereotypes of the collective consciousness, completing the following table:

No.	Prejudices	Stereotypes
1.		
2.		
3.		

b) *SAS Technique*
- Analysis of stereotypes: All followers of the Islamic religion are terrorists. All Roma people are dirty and secretly steal the goods.
- Arguing the causes of the appearance of stereotypes.
- Propose solutions to exclude stereotypes.

c) *Travel by train.* Who do you want to travel with? Selection of 3 persons. Arguing the decision.
- Obese African woman;
- Roma woman with three children;
- Man in a state of intoxication;
- A farmer with dairy goods;
- A Russian skinhead;
- A prostitute;
- Musician with a double bass.

Debriefing:
- What were the decision-making factors in choosing people?
- What stereotypes/prejudices are recognized?
- What has bothered in the unwanted people?

REFLECTION

Guided discussion
- I tolerate…
- I do not tolerate…

EXTENSION

Interview. Explaining the connection and influence of religion on culture. Identification of the content of material and spiritual culture. Watch the video (https://www.youtube.com/watch?v=thKL0dF7Ack.). Conducting an interview with 3 colleagues according to the guide:
- Why does man need culture?

- Which side of the culture is most important: material or spiritual?
- What is spiritual poverty?
- What is the balance between material and spiritual?
- How can we contribute to the development of spiritual culture?

Topic 3. COMMON CULTURAL HERITAGE

Objectives:
Students will be able to:
- define the concept of *common cultural heritage*;
- characterize the elements of the common cultural heritage;
- identify the factors that contributed to the emergence of the common cultural heritage;
- analyze the connection between interculturality and common cultural heritage.

Content units:
- Concept of *common cultural heritage*
- Essential elements of the common cultural heritage
- Factors that contributed to the emergence of the common cultural heritage
- Interculturality and common cultural heritage

Key-terms: *common cultural heritage, interculturality,* etc.

EVOCATION

a) *Comment on the quotation*. "Culture is the direct expression of a way of existence which enriches with a new thread, with a new color the cosmos canvas. Man became a creator of culture in the promising moment of tragic greatness, when he truly became HU-MAN, when he began to exist, that is, structurally on another plan than before, in other dimensions, on the plateau or in the other realm, of mystery and revelation. Culture is conditioned by the beginning of a new, deeper way in the world." (Lucian Blaga).

b) *Dialogue with the alien*. Imagine if someone from another civilization would ask you why man is considered the creator of culture? What would you answer? How would you argue that in every man's soul is the miniature portrait of his people? How would you justify the existence of a "new world"?

UNDERSTANDING THE MEANING

a) *Intensive reading*. Individual reading of the information from the sources:
   - https://noi.md/md/analitica/mostenirea-culturala-ce-avem-nu-pastram
   - http://repository.utm.md/bitstream/handle/5014/103/MI_2013_1_pg_46_50.pdf?sequence=1&isAllowey

b) Formulate the answers to the question: How do we preserve and promote the cultural heritage? Complete the table.

	At individual level	At family level	At community level
1.			

c) *Venn diagram*. Completion of the diagram by determining specific features of Germanic, Scandinavian, Latin, Arabic, Oriental culture. Justification of the phenomenon of interculturality.

REFLECTION

Case Study. Presentation of a case study from one's own locality regarding interculturality: discrimination - equality; inclusion - exclusion; rights - limitations; diversity - monoculture.

EXTENSION

a) *The project*. Elaboration of the individual project "Local interculturality: problems, perspectives, controversies".
b) *Family Chronicle*. Elaboration of a chronicle of the family "Our cultural heritage".
c) *Advertisement*. Elaboration of posts on social networks with messages to promote the national culture.

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Module *Culture and education* from the course unit *Philosophy. Philosophical problems of the field*

Author: Veronica RUSOV

Objectives:

Students will be able to:

- analyze the structural elements of the culture;
- argue the relation culture - education - civilization;
- characterize the phenomena generated by the contact between cultures.

Content units:

- The concept of *culture* in contemporary philosophy
- The content and sphere of culture
- Culture and civilization
- Culture - education - civilization
- Contact between cultures

Key-terms: *culture, civilization, education, intercultural education*.

EVOCATION

a) *Chronological axis*. Connecting culture to temporality. Placing on the timeline, in chronological order, the events that marked:

- group 1 - personal culture development;
- group 2 – constituting of the national culture;
- group 3 - establishment of European civilization.

Debriefing:

A culture works through the present echoes of a given past. The culture of the past is maintained or modified in the present. The new cultural behaviors of the present foreshadow the culture of tomorrow. Some missing features of the culture may resurface at some point. Culture ceaselessly repurposes itself as a unitary whole, some behaviors privileging the cultural responses acquired yesterday, and other behaviors privileging the invention of new answers, now, at present.

b) *Painting on T-shirts*. Reflection on one's culture. Presenting the cultural identity as one wants to be seen by others on a T-shirt. Organization of the gallery tour. Stimulating statements about cultural identity and shared values.

UNDERSTANDING THE MEANING

a) *Inventory list*. Reading definitions (see Annex 1). Develop a list of concepts. Establishing logical connections between the identified concepts. Making cognitive maps. Developing a list of ideas.

b) *T chart*. Identification of the defining characteristics of culture and civilization (see Annex 1, 2).

c) *Constructive controversy*. Analysis of approaches to cultural content by different authors (see Annex 3). Team formation. Inside the team, pair formation. Developing arguments for models. Formulation and presentation of the common list of arguments. Addressing the clarification questions. Expression in writing of the position to be chosen, according to the algorithm: 1. Declaring the position; 2. Present the arguments that support this position and combat the possible negation; 3. The closing statement (how the arguments support the position).

d) *The diagram of the support of the points of view*. Formation of groups. Distribution of the files with one point of view for each group. Identification of 3 keywords. Asking questions. Building an alternative solution position, but not as denial, but as development. Formulation of reflections to support an own point of view, argued for ameliorative purpose.

Point of view	Key-words	Questions	Solutions	Reflections
Culture and cultural identity are dynamic phenomena.				
All human beings are carriers of culture and must freely choose their identity evolution.				
Intercultural education deals with the interactions between different cultural carriers addressed to all persons.				
The contemporary paradigms of education particularly highlight the dimension of cultural communication.				
Civilization is the concrete framework in which human manifests himself as human. It is the product of the level and efficiency of the educational act.				

e) *BaFa BaFa game*. Understanding the impact of culture on people's behavior through the stages of the game (see Annex 4).

Debriefing:

Arguing the role of education in the formation of human as a carrier of culture: human takes note of the existence of cultural values; human learns to maintain, use, develop, perfect the acquired values, transform social values into personal values; human being designs goals and ideals, adjusts his/her behavior according to assimilated values.

f) *The Dial*. Complete the personal development dial for cultivating a value according to the algorithm:

1. Example of educational situation	2. Discovery of a value
Who created the situation of learning? Where? When? How?	How did value awareness come about?
4. Projecting new aims	**3. Development of value**
What behaviors do you want to change? What personal qualities do you want to develop?	How was the transfer done? What changes have occurred in attitudes, behavior?

REFLECTION

Double Journal. Complete the double journal page after reading the excerpt of your choice:

- „Culture should not be idealized; it is required to be taken as such, as given. It is our task to describe it, identify it, take it as it is, *us as we do, it as it does*. To accept it as it is, after all, is a question of honesty. Culture is our measure; it belongs to us and characterizes us, before judging it we must accept it, respect it, assume it in the versatility of its insinuations and unfoldings, more or less desired, predicted, expected. Culture exists. *Let's learn to know it and get to know it again. The value of culture is about the value of its receptors.* Putting it to the wall, even sequentially, means hiding from ourselves. When it comes to converting it into action or behavior, only now will the sorting take place. Not every cultural gesture deserves to be translated into an act of civilization" (Constantin Cucoş);

- „No civilization is intruded on the history of human thought, whose heritage is part of European civilization. Therefore, no individual bearer of these civilizations should be perceived as a cultural intruder. Knowing the contribution of all civilizations of human thought is the starting point of the intercultural" (Antonio Perotti).

EXTENSION

Poster „What would the world be like if there were no intercultural conflicts". Analysis of the impact of intercultural education on the whole world. Identifying the values needed to create an intercultural world. Guiding questions:

- What can we do to promote mutual understanding between people of different cultures?
- What qualities or values are needed to be more understanding?
- What role does education play in helping people become more understanding and respectful?
- How can you help in building a world where people respect each other?

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ANNEX 1
Culture. Conceptual Delimitations

- Culture thus becomes a framework of behaviors. It consists of important written and unwritten lines of action with a view to order the ways in which the groups relate to each

other and to the worlds to which they belong (Ploumis-Devick);
- Culture is a totality of accomplished values (Petre Andrei);
- Culture is a complex that includes knowledge, beliefs, art, morals, laws and all other dispositions, attitudes acquired by human as a member of society (Edward B. Tylor);
- Culture is the inheritance, transmitted socially and learned, of the objects, knowledge, beliefs, values and normative hopes that give the members of a certain society the tools to solve the common problems (Norman Goodman);
- Culture represents a series of distinct characteristics of a society or social group in spiritual, material, intellectual or emotional terms (UNESCO);
- Culture is not the purpose of culture, but the purpose of life ... (P. Clarke);
- Culture is a set of distinct features, spiritual and material, intellectual and emotional, which characterize a society or a social group. It includes, besides arts and letters, ways of life, fundamental human rights, value systems, traditions and beliefs ... Culture gives man the ability to reflect upon himself. It is culture that makes us specifically human, rational beings, endowed with a critical judgement and a sense of moral commitment. It is the one that helps us discern values and make choices. Through it, man expresses himself, becomes aware of himself, recognizes his incompleteness, questions his own achievements, seeks untiringly for new meanings and creates works through which he transcends his limitations (*Declaration de Mexico*, 1982).

ANNEX 2
Criteria for defining civilization

- *The social-historical criterion*: identifies civilization as a distinct step in the progress of humanity, assimilated with the historical types of human community – the primitive civilization, the ancient civilization, the medieval civilization, the modern civilization, the contemporary civilization.
- *The technical criterion*: describes the technical models of human action that dominate the Neolithic civilization, the civilization of bronze, iron, industrial, technocratic, technological, computer or informational, etc.
- *The cultural anthropological criterion*: it highlights the irreducible originality of the different cultures, as a result of the contribution of the peoples and nations to the universal treasure of the culture: Roman, Greek, Egyptian, Indian, Japanese, Assyrian-Babylonian, etc.
- *The spiritual criterion*: it highlights the spiritual particularities of some religions (Buddhist, Christian, Islamic civilization, etc.) or of some modes of cultural expression (civilization of the book, audiovisual, leisure, etc.).
- *The ethnographic criterion*: considers civilization as an original structured and stable set of own characteristics of a human community, of an intellectual, artistic, moral and material nature, which leads to the identification of distinct civilizations for any specific human community – the civilization is understood, here, as original determination of the human being, the first condition of the civilization being, the action of the human on the nature, his/her passage from nature to culture.

(Source: Călin M. Filozofa educației. Antologie. Bucureşti: Aramis Print, 2001, 287 p. ISBN 973-8066-74-3)

ANNEX 3

Content of Culture

Table 1. *Content and sphere of culture* (according to Tudor Vianu)

Content of culture	• The cultural will ("pathetism of the soul" arranged on two coordinates: volitional, intellectual and sentimental) • Cultural value ("final cause") • The cultural good ("embodying cultural value") • The cultural act (realizing the value through contemplation (subjective) or through creation (objective))
Sphere of culture	• Regarding values: partial culture and total culture • Regarding the number of individuals: Individual culture and social culture

Table 2. *Content of culture* (according to Hidalgo)

Concrete level	The most visible level of culture, which includes surface elements such as clothing, music, celebrations.
Behavioral level	The ways by which individuals clarify their roles, linguistic background, gender, forms of nonverbal communication, family structure and other forms of social organization; this level reflects the values of a culture as perceived by its representatives.
Symbolic level	The values and beliefs of a culture (spirituality, systems, beliefs, norms), expressing itself in the way in which those belonging to a culture define themselves.

Table 3. *Content of culture* (according to Jean Ladriere)

Reprezentation systems	Conceptual and symbolic assemblies through which different groups of the community tend to integrate and interpret the world enriching their knowledge and action tactics.
Normative systems	What is of value, and on this basis the actions and situations are appreciated and the concrete practices are justified.
Expression systems	The material and formal ways by which representations and norms find their concrete embodiments at the level of sensitivity in the form of significant multidimensional entities.
Action systems	Technical mediation regarding the natural environment, but also those social mediations through which the community is organized in order to manage its own destiny.

Table 4. *Content of culture* (according to Constantin Cucoș)

Culture with c (small)	A set of daily activities or social relationships that most of us do unconsciously and do not express verbally.
Culture with C (capital)	It is made up of universal elements, such as symbolic representations or chosen activities (literature, painting, ballet, etc.).

Table 5. *Content of culture* (according to Alexandru Tănase)

Knowledge (gnoseo-logical moment)	"The dialogue of the axiological subject with the world" in several directions: knowledge of existing values; knowledge of the reality in which man acts; knowledge of trends and design of the future.
Value (axiological moment)	Human's relation to the world of values, as validities in themselves, authoritative on the action of making cultural goods.
Creation (creative moment)	As an act of valorization, of passing the natural into axiological, of the value as possibility in value as reality represents the leap from the natural to the cultural.
Communication (com-municational moment)	Transition of value from creator to consumer, from individual to society and from society to individual. The modern communication of culture is marked by analytical, semiotic and philosophical conceptions of language, with influences on both the creator and the receiver of culture.

ANNEX 4

BaFa BaFa game

Understanding the impact of culture on people's behavior. The participants experience the "culture shock", traveling and trying to interact with a culture in which people have different values, different ways of behaving and solving problems. Two simulated cultures are created: an Alpha culture and a Beta culture. Each one has a certain behavior (a collective culture based on the common good, solidarity, contact with the body and an economic culture based on trade and profit, individualism, formal and distant relations). To better understand their own culture, the following key questions may be useful: How do we handle it? What makes us happy? Is my culture peaceful or warrior? Will my culture rule, observe, adapt? What is the purpose of my culture (love, rule ...)? Religion of my culture: Is there an idol or a priestess who is venerated or any other form of religious activity? Can I get what I need? Once all members understand and feel comfortable with their new culture, each culture sends an observer. During the "observer" period, the groups will play the values, expectations, norms and customs of their new culture. Observers try to learn as much as possible about the other culture without asking questions. After a while, each observer returns to the respective culture and reports what he has observed. Based on the report, each group develops assumptions about the most effective way to interact with the other culture. After formulating hypotheses, participants visit the other culture in small groups. Visitors report the observations of the group, its members using the data to test and improve their hypotheses. The simulation ends when everyone has had the chance to visit the other culture. The participants gather in a group, analyzing their experience. If the purpose of training is to instruct a person to interact or travel in a different culture, then the data in that culture is presented as part of the discussion. If the focus is on diversity, the discussion and analysis focus on methods of creating a school culture that will allow everyone to feel safe, inclusive, productive and do their best. A culturally competent person not only implies the ability to adapt or interact with different people, but also to be able to design and sustain a work culture. The groups, along with the teacher, should reflect and answer the following questions: What were your feelings when you were preparing to take on a new culture? Has the other culture reacted as you expected? Why? How did you adapt? Can you explain the culture of the other group? What about your own culture?

Module *Intercultural environment in the classroom* from the course unit *Class administration*

Author: Aurelia BEŢIVU

Topic 1.   INTERCULTURAL ENVIRONMENT IN THE CLASSROOM

Objectives:

Students will be able to:

* define the key concepts: *culture, values, intercultural communication/dialogue*, *intercultural competence*;
* practice mediation methods for conflict resolution;
* communicate empathically, openly, constructively in an intercultural context.

Content units:

* Cultures in contact
* The values of intercultural education promoted in the classroom
* Intercultural communication and mediation for conflict resolution
* The profile of intercultural personality

Key-terms: *culture, values, intercultural communication/dialogue, intercultural competence, intercultural conflict, mediation.*

EVOCATION

a) *Find the pair!* Preparation of cards with images of specific elements of different cultures and as many cards with the name of these elements. Distribution of one card to each participant. Identification of the pair, characterization of the cultural element based on personal knowledge and experiences. Example of cards:

| | *Matrioşka* |

b) *5 minutes essay*. Comment on the statement: "Respect for the variety of cultures and their unwavering right to affirm, express and promote is one of the great acquisitions of our century and a valuable legacy for the future" (Mircea Maliţa).

UNDERSANDING THE MEANING

a) *Diagram of the synthesis of a text*. Completion of the diagram following the intelligent reading and processing of the content (see Annex 1).

Reading the information		
The line of ideas		
1.	2.	3.
The line of arguments		
1.	2.	3.
The line of examples		
1.	2.	3.
Rereading		
Reflections		

b) *Comparative analysis*. Conducting a comparative analysis of the proposed definitions for the term *culture*. Conclusions. Develop your own definitions for this term.

c) *Cultural portrait*. Shaping the cultural portrait of the ethnicity it represents.

d) *Didactic game*. We prepare 4-5 sets of cards (for 4-5 groups). On some we inscribe the name of some ethnic groups and on others - their cultural characteristics. Participants must match the cards and argue the choice.

e) *On-line Questionnaire*. Accessing the *Quizizz* website (https://quizizz.com/admin/quiz/ 5c56fb020a6052001a2fc05e/4-societatea-interculturala-valori-si-principiu) to answer the questions of the "Intercultural society - values and principles" questionnaire.

f) *The quotation*. Comment on the quotation presented (see Annex 2).

g) *Analysis*. Analysis of the set of intercultural competences proposed (see Annex 3).

h) *ABC of values*. Creating an alphabet of the values of intercultural education.

i) *Case study*. Analysis of the case study "Mediation between colleagues", available on: https://www.allo-tolerance.eu/ro/casestudy/studiu-de-caz-medierea-intre-colegi-ro. Solving another case study, following the steps to be taken in the mediation process, proposed on this site.

j) *Set of rules*: making-up of 7-8 basic rules for defining a safe and civilized dialogue space.

k) *Discovery*. Identification of the structural components of the intercultural competence (https://www.youtube.com/watch?v=SJqBhLgSNQY).

l) *Graphic organizers.* Complete the graphic organizer to determine the constituent elements of intercultural competence. Comparison of the obtained product with the model adapted according to Deardorff, 2006.

Knowledge ⇨ Skills ⇨ Attitudes

REFLECTION

a) *The exercise of the five fingers*. Making the outline of the hand on a sheet of paper. Formulate answers to the questions for each finger, as follows:

- Thumb: What are your intercultural qualities?
- The Pointing finger: What will you do to develop your intercultural qualities?
- Middle finger: What difficulties do you face in developing intercultural competences?
- Ring finger: What things would you not like to change in any way?

- Little finger: What quality do you want to develop?

b) *Self-evaluation sheet.*
- This content unit challenged me through ...
- I could summarize the novelty in this way ...
- I want to ask about ...

EXTENSION

a) *On-line questionnaire.* Elaboration of an online questionnaire on one of the topics:
- Are you an intercultural personality?
- How are intercultural conflicts solved?

b) *Creative product*. Elaboration of a product (postcard, banner, advertising spot, leaflet, business card, video, etc.) through which intercultural values are promoted.

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ANNEX 1

Cultures in contact

Culture is spoken about with an ease inversely proportional to the difficulty of defining the concept. The numerous attempts to define the concept and debates in the social sciences on the definitions of the term and their implications in national ideologies and in the practice of public

policies are already well known. It is estimated the value of this notion as central to anthropology as the category of gravity for physics, evolution for biology and disease in medicine. The culture, as a distinction of the way of life of different peoples, was recorded by the Bible, Homer, Hippocrates, Herodotus, Chinese researchers of the Han dynasty. For example, in 1952 Kluckhohn and Kroeber recorded no less than 161 definitions of the concept of culture.

The concept of *culture*. Each human community has developed its own culture. The first associations invoked by the term *culture* refer to theater, literature, music or other forms of elitist culture. But the concept has a much broader meaning. Culture could be defined by: perception of what is good and what is bad; the perception of time; the relations between men and women; how they are related within the family, how the family roles are distributed; the mode of distribution of social power, its possession; attitude towards traditions; attitude towards other cultures; the role of religion in people's lives; the rules followed to when preparing the food; attitude towards alcohol consumption; the language used, the languages spoken; how people communicate and exchange information etc.

The definition that we will follow, derived from the current of cultural relativism, is at the same time the one that meets the broadest consensus in modern anthropology: culture is, in short, the set of skills, notions and forms of behavior that individuals acquire as members of a particular society. Or, as Geertz puts it, culture is "a pattern of historically transmitted senses, embodied in symbols, a system of inherited conceptions, expressed in symbolic forms through which people communicate, transmit and develop their knowledge and attitudes about life".

As such, the concept of *culture* contains a profound ambiguity, namely that it refers at the same time to a basic similarity of individuals (they are also determined by culture), but also to how the difference between individuals occurs, the culture being itself a generator of difference. The concept of *culture*, thus defined, implies in fact the coexistence of a plurality of cultures, and must therefore be understood from the perspective of relativism as a cultural current. Cultural relativism reinforces the idea of equality of different cultures in terms of intrinsic value, and discourages any attempt to proclaim a culture as being superior or inferior to others. The values, norms, symbols of a culture should be evaluated in their context and functionality, and not according to the criteria of another culture. The coexistence of several cultures in the same space gave birth to a set of related concepts: *multicultural, intercultural*, as well as *multiculturalism, interculturality*.

Culture is that set of distinctive, spiritual, material, intellectual and emotional traits of a society or social group, which encompasses all the ways of being in that society; minimum including art and literature, lifestyles, ways of living together, systems of values, traditions and beliefs. Each culture is the sum of the assumptions and practices shared by the members of a group that differentiates them from the other groups, so that one culture comes into focus as opposed to another culture that maintains different practices. However, the cultures themselves are multiple, so that for individuals, each group reveals itself not as homogeneous, but rather a series of smaller and smaller groups whose members are too aware of the distinctions between them. Cultures themselves are rarely the focus of attention when discussing intercultural competences because cultures do not exist apart from the people who build and animate them.

Intercultural Dialogue

Intercultural dialogue refers specifically to the dialogue that takes place between the members of different cultural groups. Intercultural dialogue implies that participants agree to listen to and understand multiple perspectives, including those held by groups or individuals they disagree with. As expressed by UNESCO, intercultural dialogue encourages the willingness to question certainties based on well-established values, bringing into play reason, emotion and creativity to find new common understandings. In doing so, it goes far beyond simple negotiation, where there are mainly political, economic and geopolitical interests. It is a process that includes an open and respectful exchange of views between individuals and groups of different ethnic, cultural, religious and linguistic backgrounds based on mutual understanding and respect. According to the public consortium for dialogue, dialogue is "more inclusive than exclusive..., freedom of expression is related to the right to be heard and the responsibility to listen..., differences are seen as resources rather than barriers..., the conflict is managed rather collaboratively, than adversely..., and the decisions are made creatively and not defensively." These features would serve as a good start for any intercultural dialogue. Although shared use refers to cultures that interact or perform a dialogue, in fact people are the ones who interact and hold intercultural dialogues not the cultures themselves; similarly, individuals are the ones who manage the more or less competent interactions. The complication is that one person in an interaction cannot be the only interculturally competent - because interaction is a process co-constructed by all participants. If the participants are doing well together, then they were interculturally competent; if not, then it is simply inaccurate to say that one of them was competent and the other incompetent; rather everyone must admit that together they were incompetent. This notion of co-construction, of interacting in common with others, is at the center of any intercultural meeting. Each meeting consists of doing something, creating something, in common with at least one other person, so that the interaction process must serve as a purpose. Intercultural dialogue is the first step to take advantage of different cultural and historical traditions, to expand the list of possible solutions to common problems. Intercultural dialogue is therefore an essential instrument in the effort to peacefully solve intercultural conflicts and a precondition for cultivating a culture of peace.

(Sources: http://www.agentiaimpreuna.ro/uploads/educatia%20interculturala.pdf; http://www.pseudology.org/Psyhology/CultureCriticalReview1952a.pdf; https://www.cntm.md/sites/default/files/Repere-ale-Educatiei-Interculturale.pdf; https://en.unesco.org/interculturaldialogue/core-concepts)

ANNEX 2

„Diversity is self-imposed, it is inevitable, it is an intrinsic attribute of the social, nature and culture. Diversity has existed and will exist regardless of the will of individuals or groups. It would be impossible to live in a world of homogeneity and monotony of identical, obsessively repeated forms. Such a "mono" world, of nation-states, inhabited by a single culture, possessing a single language or control structure, is practically impossible. The spaces of pure, unmixed, hyper-protected and self-efficient cultures, fixed and impermeable borders exist only artificially in a large laboratory of useless experiments. The real world is definitely intended for open contexts and cultures with variable geometry."

(Source: Nedelcu A. Fundamentele educației interculturale. Diversitate, minorități, echitate. Iași: Polirom, 2008. 210 p.)

ANNEX 3

Theoretical model of values, attitudes, abilities, knowledge and understanding needed for democratic citizenship and intercultural competence

Values

1. The valorization of other beings, human dignity and human rights
2. The valorization of cultural diversity and cultural alterity
3. The valorization of democracy, justice, right, equality and the rule of law

Attitudes

4. Openness to cultural alterity and other beliefs, world views and practices
5. Respect for other people, beliefs, world views and practices
6. Civic spirit
7. Responsibility
8. Self-efficacy
9. Tolerance to ambiguity

Skills

10. Autonomous learning skills
11. Critical and analytical thinking skills
12. Listening and observation skills
13. Empathy
14. Flexibility and adaptability
15. Linguistic, communicative and multilingual skills
16. Cooperation skills
17. Conflict resolution skills

Knowledge and critical understanding

18. Self-knowledge and critical understanding
19. Knowledge and critical understanding of language and communication
20. Knowledge and critical understanding of the world (including politics, legislation, human rights, culture, cultures, religions, history, media, economics, the environment and sustainability)

(*Source: https://www.surveymonkey.com/r/W86WR33)*

Module *Acknowledging and accepting diversity* from the course unit *Inclusive education*

Author: Veronica RUSOV

Objectives:
Students will be able to:

- define the concepts of *stereotype, prejudice, discrimination*;
- identify the causes and manifestations of social exclusion according to different criteria;
- characterize various types of discrimination;
- argue the need to accept cultural diversity in general education institutions and in society.

Content units:

- Majority-minority interrelationship. Exclusion and equality
- Stereotypes. The origins and causes of prejudice
- Types of discrimination. The phenomenon of discrimination (avoidance, segregation, violence, resignation, withdrawal)
- Accepting diversity at the classroom/school level
- Awareness and involvement of the community in promoting diversity

Key-terms: *exclusion, equality, stereotype, discrimination, prejudice,* etc.

EVOCATION

a) *The game "Diminished islands".* Placing newspaper pages (represents an island) on the floor. Participants walk around the islands, without stepping on them. At the signal, everyone steps on one of the islands. When repeating the signal, one island is removed, so that the number of islands gradually decreases and each becomes as crowded as possible. Those who cannot reach an island leave the game. Continue until there is only one island left.

Debriefing:

Associate the game with a real life situation and discuss intercultural interactions at global, national, community level. How did you react when there were fewer islands left? How did you feel when you couldn't reach an island and you had to leave the game? How did you protect your own space? Did you help others?

b) *The diagram of the essential ideas*. Analysis of the statement: "Culture is a dynamic phenomenon which is constantly rebuilding based on the different experiences of generations." List the essential ideas deduced from the statement provided. Reformulate ideas in a personal way, arguing the way of understanding.

UNDERSTANDING THE MEANING

a) *Cluster*. The intercultural approach from the perspective of the relationship between the dominant culture and the subcultures of the different groups living together in the same space, respects and transmits the basic values of the dominant culture. The construction of the cluster with the indication of the groups representing the subcultures in the native community (ethnic minorities, religious denominations, persons with disabilities, exponents of a generation, persons practicing the same trades, etc.).

b) *What's in the middle*? Filling in the common needs, starting from the statement: "The needs of minorities and those of the majority are different, but connected to each other. Intercultural education takes both sides into consideration."

Majority	???	Minority
• Understanding the reality of an interdependent world and encouraging actions consistent with this reality; • Overcoming prejudices, stereotypes; • Positive evaluation of differences and diversity; • Generating positive attitudes and behavior patterns towards people from other societies and cultures; • Transposition of the principle of solidarity and civil courage into action.		Living within the culture of the majority, but without losing their own cultural identity.

c) *Similarities and differences*. Identifying the values of diversity. Grouping of participants according to the following criteria: birthday, hair color, eye color, preferred occupations, gender, etc. Identification of emotions experienced at the time of groupings. Analysis of the similarities and differences of the created groups. Analysis of the emotional states generated by the impossibility of joining a certain group. Continuing the diversity analysis by completing the table in small groups.

Category	3 Similarities	3 Differences
Group 1. Family members		
Group 2. Persons from neighboring country		
Group 3. Persons speaking different languages		
Group 4. Persons from different religions		

d) *The test "All different, all equal"*. Analysis of the notion of equality, emphasizing that all human beings are universally equal and specifically different, and universal equality and specific differences must be respected. Individual test resolution (see Annex 1). Formation of groups of 3-4 people. Discussion and analysis of individual choices.

Debriefing:

Why did they choose a certain answer? What do the texts say about the author? Why did the author describe the people of the north as he did? What comments do they have about texts? Is education a way to combat prejudices? How do people considered inferior feel? When people are not appreciated for what they are, what are often the consequences? What examples from history do you know? And from the present? What clues does the second text give us about the author, his

opinions and his culture? To what extent is the author's opinion the result of his ethnocentric point of view and his own prejudices? The unveiling of the author Said Al-Andalusi (Spain)

e) *Drilling of layers*. Structured analysis of the types of policy regarding minority groups (see Annex 2): Layer 1. Description; Layer 2. Analysis, reporting to theory; Layer 3. Analysis of consequences; Layer 4. Formulating solutions.

f) *Case study*. Identify positive solutions in situations of discrimination, disrespect and understanding (see Annex 3). Presenting the solution in the form of a sensational news in a TV news bulletin. Presentation of the news headline, interpretation of the situation and/or interviewing the persons involved. Analysis of each newsletter: Are there other possible solutions for the given situation? But what if the situation would get worse because of ...? Does the proposed solution not violate the rights of others? What will you do in this situation? What means of mediation can there be?

REFLECTION

a) *Change your glasses*. Character distribution: a person with disabilities, a homeless person, a single mother with young children, a pensioner, an illegal immigrant, a person in a wheelchair, a person with HIV/AIDS, an illiterate person, a person with mental disorders, a Roma person. Identification with the character and completing the answers to the guiding questions:

How will you communicate with others?	Where will you live?	Who will you be friends with?	How will you earn your living?	How will you spend your free time?

b) *Self-evaluation*. Analysis of the stages of the deep intercultural dialogue (see Annex 4). Self-evaluation by identifying the stage that represents the level of personal intercultural communication.

EXTENSION

a) *Essay*. Writing an essay based on the following poster, which can be read at the entrance to a Turkish restaurant in Paris: "Your God is a Jew./The car you own is Japanese./Pizza is Italian, and couscous is Algerian./The democracy you practice is Greek./Your coffee is Brazilian./The clock is Swiss./The shirt is Indian./Your radio is Korean./Your holidays are Turkish, Tunisian or Moroccan./Your figures are Arabic./The writing is Latin to you, and ... reproach your neighbor for being foreign! "

b) *Self-evaluation*. Adherence to one of the answers (yes/no) to the questions in indicator A 2.7. "The school counteracts all forms of discrimination" (p. 95) and indicator A 2.8. "The school promotes nonviolent interaction and peaceful settlement of misunderstandings" (p. 96) from the Index of Inclusion by Tony Booth and Mel Ainscow. Developing an action plan to develop the inclusive school.

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ANNEX 1
Test „All different, all equal"

1. What is the source of the text?

"All people on Earth, from East to West, North and South, are one group; (they) differ in three distinct traits: behavior, physical appearance and language."

Choose one of the following answers: a) UNESCO Declaration on Racism, 1958; b) Said Al-Andalusi, 1029 AD/420 AH; c) Herodot "Travel Notes", 198 BC; d) Marco Polo in Travel, 1300, CE; e) Vedas, India, about 3,000 BC; f) None of the above; g) The report of the youth campaign "All different, all equal", Council of Europe, 1996.

2. From which country/region of the world does the author of the following text come from?

„Those who live in the extreme north (of Europe ...) have suffered from being too far from the sun. Their air is cold and the sky - cloudy. As a result, their temperament is cold and their behavior is rude. As a result, their bodies became huge, their color turned white, and their hair dropped. They have lost the wisdom of understanding and the clarity of perception. They were overcome by ignorance and laziness and infested with fatigue and stupidity."

Choose one of the following answers: a) China, b) Europe, c) India, d) Africa, e) Persia, f) None.

ANNEX 2
Types of policy regarding minority groups

1. *Assimilation* - cancellation of differences. It is a process of *homogenization* in which the dominant culture imposes its language, habits, values, mentalities and beliefs. Gordon identified seven degrees of assimilation, valid for any type of society, studying the modern societies created through voluntary immigration (USA and Australia):
   - *cultural assimilation* ("acculturation") - formal adoption of the dominant cultural model; intercultural education had delimited terms such as: *acculturation, enculturation*, etc.;
   - *structural assimilation,* through participation and integration in the institutions, organizations or power circles of the host society; this is the decisive moment, when the minority elites are in solidarity with the majority elites, in a system of co-management of power; access to the decision and power (economic, political) of the minority elites

hastens the loss of the collective identity of the minority group of origin;

- *marital assimilation*, through mixed marriages;
- *psychological assimilation* - identification with the dominant group; the minority group ceases to exist as a collective identity;
- *behavioral assimilation*, through behavioral mimicry;
- *civic assimilation* - absence of conflicts of power or interests between the minority group and the majority group.

2. *Pluralism* - the political expression of cultural diversity. The human person is constructed through identity projection in relation to this diversity, so that modern societies become multicultural, multiethnic, multiracial, multilingual. Pluralism has emerged as a socio-political conceptualization of the contemporary cultural mosaic. Individuals, groups and communities who define themselves as different from the majority tendencies or models have the right to express this option, to organize themselves around freely agreed criteria, to take systematic actions to preserve and confirm these differences. The most succinct and clear delineation of pluralism is the fact that pluralistic society is the public place of manifestation and affirmation of differences. According to Gordon, there are two essential types of pluralism:

- *Egalitarian pluralism* - ethnic groups want and achieve equality in rights, but remain separate from the majority group. Differences are encouraged and accepted by virtue of common coexistence principles. Ethnic groups participate in public life, have an important economic and civic contribution, but they manifest themselves in particular as interest groups. Gordon identifies two particular forms of egalitarian pluralism:
  – *Cultural pluralism*, specific to the United States, where ethnic groups continue to express their cultural identity, despite strong assimilatory pressures; assimilation is no longer effective at the microsocial level due to the size of the American state, so that the pluralistic way of life is shared by all citizens, but at the same time, it does not prevent the survival of the collective identities of origin (ethnic, confessional, linguistic);
  – *Corporate pluralism*, exemplified by Canada and some European countries (Switzerland, Belgium), formally recognizes ethnic groups to the extent that political power is distributed in accordance with numerical weight. Institutional and cultural separation are officially recognized, and ethnic groups are concentrated in well-defined territorial enclaves, where collective identities can be preserved very well.
- *Inequality pluralism* - promotes structural separation against the backdrop of limited access to power and, implicitly, prosperity. This type of pluralism is one with an inequitable form. Instead of mutual consensus and legitimation, unequal governance uses *coercion and the imposition of the dominant will*. Where welfare is limited, the majority group is naturally tempted to use force to hold it exclusively.

(Source: Cozma T. O nouă provocare pentru educație: interculturalitatea. Iași: Polirom, 2001.
216 p. ISBN 973-683-799-8)

ANNEX 3

Peace News

1. Three students from another country arrived at a school and had different religious beliefs than most students. Their parents complained at school that the food served in the canteen for lunch is not in accordance with the vegetarian requirements of their children's diet. They demanded that the school also provide a vegetarian option. The principal did not accept, arguing that it is more expensive for the school to provide different food for only three students and there is no budget allocated for this purpose. He proposed that students bring home food. The family accused the school of racist behavior and threatened the principal that they would sue the school if their children were not provided with a vegetarian menu. The situation has been solved and the solution is the news of the day…

2. In a country that is trying to keep religion and the state separate, a 13-year-old girl started coming to school wearing a hijab, including a veil that covered her face. She says that now, when she has reached puberty, she must cover herself. She believes that this is no difference in her way of learning. The manager sent her home and told her not to come until she gave up the hijab. He said he could pose a danger in laboratories and that she brought religion to the secular school. The girl's parents insist that she come to school in hijab and threatened with court. This has been solved and the solution is now sensational news ...

3. A school is on the alert about the arrival of a large number of students, who do not speak the language of the country or do not know it at all. The other students are worried that they will no longer have a good education, because the teachers will try to deal with those who do not understand. They are afraid that standards will fall. They started to get ugly with the newcomers. This has been solved, the solution is the news of the day ...

4. 5% of the population of a city represents immigrants. A few weeks ago, violent incidents took place between immigrants and the local population. Three children of immigrants from a neighborhood were caught stealing a bag in a store. The locals rebelled saying that this is not the first time this is happening and that they do not want immigrants to live in their neighborhood. There were tensions between locals and immigrants that led to violent confrontations. Locals have called on the government to move immigrants to another location and to have their own neighborhood. They argued that the level of crime and insecurity has increased with the arrival of more immigrants. Immigrants have complained that there is discrimination against them and it is not easy for them to get jobs and integrate into society. They protested in front of the town hall every day. The government has found a solution, and the news of the day is ...

(Source: Învățând să trăim împreună. Un program intercultural și interreligios pentru educație etică. https://ethicseducationforchildren.org/images/zdocs/e44d7d5b-b40e-43e7-a9c0-ae-389d98a521/Arigatou_Brochure_Ro_Web.pdf)

ANNEX 4

Seven stages of deep intercultural dialogue

(according to Global Dialogue Institute)

1. The radical encounter with what is different: the "self" clashing with the "other." In this first stage, a certain shock of Other's awareness, of the otherness, of a different way of seeing/imagining the world occurs;

2. Moving beyond self, overcoming oneself and entering the world of the other. This is the process of "putting in brackets" of individual prejudices;

3. Living the experience of the other's world (the "self" transformed into "the other"). The world of the other is for "oneself" a reality which alternates with an alternative way of life;

4. Broadening the vision: "self" comes with new knowledge. The great benefit of meeting the "self" with the world of the "other" is the awareness that there are other ways to understand the reality and start the "approach" of rethinking, reconsidering one's own conceptions. Everything is now perceived by the "self" (identity, ethnicity, religion, culture, ideology, the world) in a new perspective, in a new light. There is no way to return to the former unilateral mode of conception;

5. Dialogic awakening: a radical paradigm shift, the inner transformation of the "self" which opens up to the plurality of worlds and perspectives, and this opening irreparably changes one's own world;

6. Global Awakening: The paradigm shift transforms the relationship between "self" and "self", between "self" and others, between "self" and world leading identity to/in a mature one. Global awakening means raising to a level of consciousness from which it can be observed that cultures, religions, ideologies are situated on a common background of reality and that radical differences are also located in a field of Unity. This "global awakening" also takes place on three different levels: an ever deeper discovery of the "self"; opening a dynamic dialogue with those who share the same or similar values, this new type of meeting designating a new provocative and "dramatic" dialogue, reaching a new, globalist understanding of reality;

7. The personal and global transformation of life and behavior: the "self" lives in a new global consciousness, a dialogical one.

(Source: Spînu S. Comunicarea interculturală: delimitări conceptuale. In: Administrarea Publică, nr. 2, 2018, pp. 120-127, http://aap.gov.md/files/publicatii/revista/articole/98/ro/Spinu.pdf)

Module *Pedagogical ethics in an intercultural context* from the course unit *Ethics and professional culture*

Author: Eugenia FOCA

Topic 1. ARGUMENTS OF INTERCULTURAL NATURE FOR THE DEVELOPMENT OF ETHICS AND DEONTOLOGY OF THE TEACHING PROFESSION

Objectives:

Students will be able to:

- define the key notions: *intercultural decisions and dilemmas, external culture*, *cultural diversity, cultural pluralism;*
- argue the ethical views on the teaching-learning-assessment process from an intercultural perspective;
- evaluate possible variants of interaction with clothing - talk culture - other cultural spaces.

Content units:

- The personality of the teacher in the context of the relationship with students and teachers from other cultural spaces
- Dilemmas and ethical-pedagogical decisions in the conditions of an intercultural educational environment
- Culture of behavior in other cultural spaces: the ethics of addressing, introducing, greeting;
- The outside culture of the teacher in an intercultural context: the attire, the expressiveness

Key-terms: *intercultural educational environment, intercultural communication, intercultural dilemmas and decisions, external culture.*

EVOCATION

Ice breaking exercise "Greeting teachers from all over the world". Extracting a greeting card (see Annex 1). Greeting according to the instructions.

UNDERSTANDING THE MEANING

a) *Frontal discussion*. Guiding the discussion according to the references: The culture of a teacher starts with learning the norms of civilized behavior, with the beautiful manners, with an outfit, with a gesture and an external mimicry acceptable where, first of all, we must know how to address, to behave in public, to greet, to talk, to visit and to receive guests, to serve meals, etc.? If so, why does life show us that just adhering to ethical norms does not mean also their observance?

b) *The method of lawyers*. Imitating a trial by interpreting the roles: a prosecutor, two defense and prosecution lawyers, witnesses. Mediation of litigations:

- Violation of the culture of behavior in other cultural spaces: the ethics of addressing, introducing, greeting;
- The outside culture of the teacher in an intercultural context: dress code, expressiveness.

REFLECTION

Didactical educational game "Sculpture of professional identity". Students are proposed to think about an aspect of their own professional identity that they would like to express and to make a sculpture. As "building materials" they can use any object they have available, some details can be represented by drawing, they can also be part of sculpture. Students form pairs and imagine themselves participating in a sculpture exhibition where they will present their work. The pairs try, in turn, to determine the message the sculptor wanted to convey without receiving any verbal information. If they find it difficult to identify what the sculpture represents, they are allowed to ask the sculptor 3 questions.

Debriefing:

- How did you feel as a sculptor?
- Was it difficult to choose details for the sculpture?
- Did you like your colleague's message about your sculpture?
- Was it easy for you to determine what your colleague intended to present at the exhibit?
- What obstacles did you encounter in meeting your colleague?
- What role does the word play when you want to understand something?
- Does the perception of others make us change? How?

EXTENSION

a) *Exercise "Posts on social networks".* Formulation and posting on social networks of messages that argue the interaction of *dress code - the culture of speech* of the teacher, accompanied by pictures and/or figures, symbols, video sequences, etc.

b) *The graphic method "The dress code map of the teaching profession in the world".* Highlighting the requirements for selecting the teacher's wardrobe in different countries.

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ANNEX 1
Worksheet "Greet teachers from all over the world"

Indian Greeting - The hands are clasped at the level of the chest, opposing the palms, with the tips of the fingers pointing upwards, saying Namaste.

Greetings of some Tibetan tribes - As a greeting it is polite to show the tongue.

Greeting in the USA - Consists of firmly shaking hands and maintaining direct eye contact.

Greetings in Latin America – Hug and give some consistent beats on the back.

Greeting in Russia - Shake hands firmly, then hug and kiss 3 times on the cheeks, alternately.

Greeting in Polynesia – Hug and rub the other's back (this is a gesture made by men only).

Greeting in Turkey - Shake both hands in a handshake or hug while kissing both cheeks.

Eskimos greeting - Rub your noses.

Greeting in Japan - Bend at an angle of 15°. It is an informal greeting used by relatives and for all occasions.

Greeting in Northern, Central and Southern Europe - Shake hands warmly. The forearm or elbow is touching.

Greeting in Thailand - Fold your hands together, clasping your palms together with your fingertips pointing upwards and bend slightly. The higher your hands, the more respect you show to the person you greet, but do not raise them above your head because it can be interpreted as an insult.

Topic 2. CODE OF ETHICS OF THE TEACHER FROM THE PERSPECTIVE OF RESPECTING CULTURAL DIVERSITY

Objectives:

Students will be able to:

- project possible actions of the teacher from the perspective of respecting cultural diversity;
- analyze analytically the Code of Ethics of the teacher in the Republic of Moldova and other countries from the perspective of intercultural education;
- propose ways to solve conflicts of an intercultural nature in different case situations (conflicts in relation to students, parents, colleagues, community);
- simulate/practice educational activities in order to promote an ethical behavior from the perspective of respecting cultural diversity.

Content units:

- Deontological criteria in relation to the instruction, education and the teacher-student relationship reflected in the Code of ethics of the teacher in different countries
- Deontological criteria with reference to the relation teacher-colleagues, teacher-parents reflected in the Code of ethics of the teacher in different countries

Key-terms: *deontological code, deontological criteria, educational actors, conflicts* etc.

EVOCATION

Exercise "Change". Students form pairs. Arranged face to face they look carefullyat each other. They are asked to turn their backs and change something about them. Turning the face they must notice the change in the colleague. What was harder: to make the change or to see the change? What types of changes were most common: clothing, mimicry, gestures, affective states? What does this exercise help us understand? Conclusion: The socio-educational environment demands changes and influences the teacher's behavior.

UNDERSTANDING THE MEANING

a) *Associations.* Examine the image-symbol of the concept *code of ethics* and formulate a definition of synthesis. Record the definitions on a poster and their development from the perspective of intercultural education.

b) *Intensive reading.* Reading and commenting on information from Annex 1.

c) *One stays, the others circulate.* The analytical examination and the poster presentation of the relevant summary fragments from the legal provisions promoted by the Ethics Codes in the Republic of Moldova and other countries in the field of intercultural education (based on the displayed/stated documents). The reasoned expression of the opinion regarding the way of observing the norms of pedagogical ethics in an intercultural context.

- Code of ethics of the teacher from the Republic of Moldova, 2016 (http://lex.justice.md/index.php?action=view&view=doc&lang=1&id=363796);

- Code of ethics for pre-university education from România, 2016 (https://www.edu.ro/sites/default/files/proiect%20cod%20etica%2019_12_2016.pdf).
- Maria Golubeva, Valts Kaniņš, Codes of conduct for teachers in Europe. A background study, 2017. (https://rm.coe.int/vol-4-codes-of-conduct-for-teachers-in-europe-a-background-study/168074cc72).

REFLECTION

The wheel of intercultural competence. File distribution (see Annex 2). Self-assessment of the level of development of intercultural competence by hatching the sequences of the image "Wheel of intercultural competence". Estimation of the ideal level of competence and illustration by hatching the remaining sequences with another color. Elaboration of actions to reach the ideal level.

Debriefing:

What have you learned from this experience? What was difficult to achieve? What was easy? What other tools for evaluation of intercultural competence are you familiar with? To which professions is intercultural competence specific? Arguments.

EXTENSION

a) *Reading notes*. Reading the code of ethics of the teacher from other countries (at least 3). Identifying behaviors that reflect respect for cultural diversity.

b) *The educational film*. Elaboration of the list of competences of the teacher from the perspective of manifesting the tolerant attitude and behavior after watching the video sequence „Competencies for Teaching in Multicultural Classrooms" (https://www.youtube.com/watch?v=MwM7kYUGUzA).

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ANNEX 1

The code of ethics of the teacher from the perspective of respecting cultural diversity

Today's society creates more and more opportunities for meeting cultures. Globalization brings new problems to manage in terms of human relations. It is obvious that the ways of thinking and action, the cultural patterns in which we were raised, socialized, are not always appropriate to the situations we face today, the insertion in a new cultural, professional environment becomes a difficult challenge.

One of the tasks of the contemporary school is to find the junctions between different cultures, to create links between the norms of the groups, norms that may seem at first sight even irreconcilable. The presence of numerous ethnic groups in schools can be an obstacle, but also a resource when schools succeed in implementing educational programs that address common intercultural values.

Teachers and students "bring" culturally marked behaviors, influenced by social models, values and stereotypes of the groups in which they lived in the educational process. The class of students is a specific social environment, which includes people of different ethnicities, ages, religions and socio-economic conditions. Children and adults, rich and poor, all have the right to education. Teachers' groups can also have a remarkable cultural diversity; there are situations in which teachers from other cultural areas, of a different language, are teaching in school ("Visiting teachers").

We consider that *ethics has answers as it offers directions of location in relation to otherness*. Finding a common place, dialogue and cooperation is facilitated by the rules of professional ethics. Having a certain cultural neutrality the ethical norms will insist on the specific responsibilities of the educators. And if there are differences in responsibilities, they will be easier to understand because of their systematic meeting at the level of ethical documents.

Ethical codes thus become tools that help teachers and students from other geographical areas to understand the model of the teaching profession in the country they are visiting, with all its elements: the axiological configuration on which the teaching-learning-assessment activity is built, the place and the importance of the profession in the basic occupations, the responsibilities of the teachers towards the pupils, parents, the behavioral standards imposed by an educational institution. Given that the world is axiologically plural, ethics becomes a necessary means of integration.

(Source: Ghiaţău R. Etica profesiei didactice. Iaşi: Ed. Universităţii „Al. I. Cuza", 2013)

ANNEX 2
Wheel of Intercultural Competence
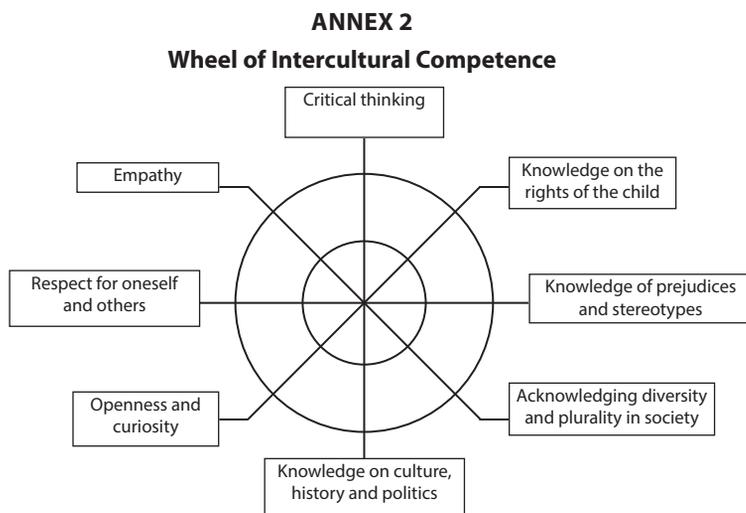
(Source: http://www.intercultural.ro/file/pagesleft/Ghid-InterculturalitateaincontextSEV_v3.pdf)

Glossary

ACCULTURATION – take over by one community of some elements of culture or the whole culture of another community on a higher stage of development.

ADAPTATION – the action to adapt and its result.

AGEISM – discrimination of the elderly people.

ALTERITY – expression of reporting to the other expressed in the plan of communication through dialogue.

AMBIVALENCE - concomitant existence of two different aspects.

ANGLICISM - specific expression of the English language; English word borrowed, without necessity, from another language and not integrated into it.

ANTISEMITISM - attitude (political, social, etc.) hostile towards the Jews.

ASSIMILATION - a one-way process by which newcomers are included in the host society by adopting the language, customs, values and, finally, the lifestyle of the dominant group.

CIVILIZATION - the level of material and spiritual development of society from a given era of a people, a state, etc.

CHAUVINISM – political attitude consisting in asserting the superiority of one nation over others in manifesting national exclusivity and intolerance.

CHRONEMICS - study of the perception and the use of time.

CULTURE - the totality of the material and spiritual values created by humanity and the institutions needed to communicate these values.

CULTURAL DIFFERENCES - the way people live together, their values, the way they communicate.

CULTURAL PLURALISM - term used when smaller groups within a larger society retain their unique cultural identities, and their values and practices are accepted by the wider dominant culture provided it is in accordance with the laws and values of the larger society.

CULTURAL RELATIVISM – judging a behavior by referring to the social context in which it appears or to the cultural background of beliefs and expectations assumed by the basic cultural environment.

CULTURAL SHOCK – feeling of helplessness and frustration experienced by those who are in a country whose language they do not speak or whose cultures do not understand it.

CUSTOM - individual skill gained through frequent repetition of the same action; way of behaving, dressing, etc., common to a people, a group of people.

DECULTURATION - process of involution, degradation of the culture of an ethnic unit.

DEMOCRATIZATION - introduction of the democratic regime, reorganization of a state, of an institution on a democratic basis.

DEMOCRATIC PRINCIPLES - orientation of political actions according to certain democratic values and mechanisms.

DEONTOLOGY - part of the ethics that studies the norms and obligations specific to a professional activity.

DISCRIMINATION - unfavorable treatment and/or denial of equal treatment for individuals or groups due to race, sex, religion, ethnicity or disability (differences with deviations from "normal").

ECLECTISM - mechanical, hybrid combination of heterogeneous or even opposite views or conceptions; lack of consistency in beliefs, theories.

EMPATHY - the ability to recognize and, to some extent, to share feelings (such as sadness or happiness) that are experienced by another being, even if he/she does not express them explicitly.

ENCULTURATION - process of assimilating a form of culture through training and education throughout the life; cultural adaptation.

ETHNIC COMMUNITY - a community whose members share a unique social and cultural heritage passed down from generation to generation.

ETHNIC MINORITY - a numerical group inferior to the rest of the population in the state whose members having the citizenship of this state, have ethnic, religious or linguistic characteristics different from those of the rest of the population and are encouraged by the will to preserve their culture, traditions, religion or language.

ETHNICITY - all people who speak the same language and have a common culture.

ETHNOCENTRISM - tendency to consider the cultural values and models of their own group as being superior to those of other groups.

ETHNIC GROUP - groups whose members share a unique social and cultural heritage transmitted from one generation to another.

ETHNOLINGUAL VISION ABOUT THE WORLD - the ethnically specific way of interpreting the world reflected in the language ("ethnocultural awareness", "ethnolinguistic mentality", "linguistic picture of the world").

GENDER - all the psychosocial and cultural characteristics that distinguish people in two distinct categories, men and women.

GERONTOPHOBIA - fear, pathological repulsion towards the elderly.

GEOPOLITICAL CHANGES – changing the relationship between the geography of states and their politics.

GLOBALIZATION - a particular form of contact between cultures, assuming an integrated, interdependent, interconnected character of the economic, technological, cultural, political, ecological fields.

HARASSMENT - annoying a person with all sorts of inconveniences, problems, questions, etc., not to leave anyone alone; conducting repeated and contradictory discussions with someone, arguing or fighting.

IDENTITY - data set through which a person is identified targeting the linguistic, national, cultural, etc. components which have an integrating and balancing role of human being with the world.

INDIVIDUALISM - generic name for the ethical conceptions that take as a starting point the isolated individual, independent of society; attitude of the one who subordinates the public interests to the personal ones, who is exclusively concerned with his own person.

INTERCULTURALITY - a process that occurs at the intersection of cultures, not being an end in

itself, but which can become a finality when the unnatural transformations or adverse behaviors at this level of intersecting cultures are noticed.

INTERCULTURAL COMMUNICATION - direct interaction between members of two or more cultures when individuals are in situations of interpersonal communication.

INTERCULTURAL COMPETENCE - all forms of behavior that allow each person to participate effectively in social and professional life, being directly linked to individual and collective well-being; it aims at democratic citizenship, the use of the knowledge, skills, values and attitudes necessary to promote inclusion, justice and sustainable development while respecting all human rights and fundamental freedoms.

INTERCULTURAL CONFLICT - conflict between people with different cultural values or beliefs who do not agree on how to solve problems; the result of different negotiation styles, decision-making methods or even opposing views on how to resolve the conflict.

INTERCULTURAL DIALOGUE - component part of intercultural communication; product of globalization through which cultural values can be promoted and the situations of inter-ethnic conflict can be flattened; a process that encourages the identification of the boundaries of individuals and that makes them interact by exceeding these limits and even questioning them.

INTER-GERMANIC - a phenomenon that belongs to or is characteristic to the "common germanic" basic language with unifying features for Germanic languages, German grammar, etc., similar aspects caused by the relatedness to German languages.

INTER-ROMANCE - which belongs to or is characteristic to the Latin single language as a means of communication and is today found in the possibilities of communication as a distinct feature of the Romance languages.

IMMIGRANTS - people who mainly for economic, political and security reasons decide to leave their country of origin and settle in the territory of another country.

LABELING - attribution (objective or subjective) of a quality to a person.

MEDIATION - intervention to reach an agreement between two or more adverse parties; official steps to prevent or put an end to hostilities between two or more states.

MIGRATION - mass movement of some tribes or populations from one territory to another determined by economic, social, political or natural factors; migration.

MIMETISM - property to mimic or identify with the environment in which they live.

MONDIALIZATION – expanding worldwide.

MONOCRONY - perception of time that favors the succession of human actions according to the preset program.

MULTICULTURALISM - the presence on the territory of a state of more than one cultural community (ethnic, national, religious) that wants to protect its identity, values and practices that its members share.

MULTICULTURALITY - cultural, identity and political differences.

NATIONALISM - ideology and politics derived from the concept of nation which contributed in the XVIII-XX centuries to the crystallization of national consciousness and at the formation of nations and national states.

NATIONAL CULTURE - the multitude of cultural activities specific to a country, nation: literature, theater, music, plastic arts, architecture, cinematography, broadcasting and television, photographic art, design, circus, folk art, archives and libraries, book publishing, scientific research , cultural tourism and others.

NATIONAL MINORITY - ethnic group different from the majority of population, remaining on the territory occupied by it by redefining the borders or before the process of forming the national state.

NEGOTIATION - conducting discussions for the conclusion of economic, political, religious conventions, etc.

PLURILINGUALISM - use of several languages by the same individual or social group.

POLICHRONY - perception of time that favors the simultaneity of human actions, encouraging spontaneity and malleability.

PREJUDICE - unfounded opinion which implies negative attitudes or emotions towards the representatives of a group.

PROXEMIC – field that deals with the language of distances and refers to the significance of the distance that each person keeps towards the other, or to animals or objects.

RASISM – ideology that promotes the superiority of one race compared to another, advocating for the conservation and non-contamination of the race considered privileged. It is a form of justification for segregation and differentiation.

SEXISM – sexual discrimination that works, generally, to the detriment of women and in favor of men, at individual level but also institutional level.

STEREOTYPE – process of issuing generalizing labels starting from particular, accidental beliefs and valuations; the self-defence reaction of individuals in the face of diversity; relatively rigid schemes of understanding others, refractory to nuances; they are mental images that organize and simplify the world into categories based on common properties.

TOLERANCE – social, ethical and religious value applicable to a community or individual which defines the respect of the freedom of another, his way of thinking and behavior, as well as of opinions of any kind (political, religious, etc.).

TRADITION – a set of conceptions, customs, habits and beliefs that are historically established within some social or national groups and which are transmitted (through oral speech) from generation to generation constituting for each social group its specific trait; the continuous transmission of cultural content throughout history from a generating event or a memorable past.

VALUE – human state of attribution of a degree of opportunity, usefulness or necessity to an object, action, attitude, function or person; the system of options of each person or group that determines the orientation of the subject or the collectivity in the complicated network of the conditions of an evolved society, differentiated operatively and decisively.

VICTIMIZATION – transformation into victim.

XENOPHOBIA – fear, rejection and hatred towards foreign people being part of another ethnic group.