TRAINING INTERCULTURAL COMPETENCE THROUGH EDUCATION. STRATEGIC AND RESILIENT AMPLIFIERS

Ioan NEACŞU*, Luiza-Nicoleta MORARU*

* Faculty of Psychology and Educational Sciences, University of Bucharest, Bucharest, Romania

Abstract: The present study examines three topics following the current debate on intercultural competence: key ideas from modern reflections on the tense relationship between innovative education and the effects of the globalization paradigm; breaking the dissonance between intercultural strategies and gentle responses to the challenges of the crisis-generating context for school actors; the efficiency of the educational environment in terms of the cultural formation of the youth personalities, transformations and resets. The critical attitude aims at the demotivating, unsustainable and non-harmonized effects, respectively constructive and capitalizing on the empathic communication and on the resilient intercultural practices, which have proved to be efficient and qualitative. The formation of the values of intercultural competence is supported by arguments, by the values added by the actors of institutional management education, complementary to the basic competencies - scientific, technological, volitional-emotional, character-wise, pragmatic-social, and spiritual. Interrogative messages are explicit, software arguments ensure compliant and resilient behavior of educational actors to meet the challenges posed by insecure, poorly formative-innovative scenarios. Alternatives to scientific, technological, artistic, therapeutic-spiritual and psychomotor knowledge are becoming emergent due to the continuing redefining of cultural-professional and personal lifestyles process. The formative balancing process, created by intercultural education, reduces the asymmetries, the dissonances and the conflicts between the classic cultural values normality and the risks of authoritarian tendencies, between resilient, compliant and sustainable cultures emerging intergenerational and questionable discourses promoting new redefinitions, bringing forth cultural and educational arguments.

Keywords: cultural education; intercultural competence; compliance; resilience; empathic action and communication

1. INTRODUCTION

The interest in the formation of intercultural competence at the community level and at the generational one has significant legitimacy in what we define today as the science, art and philosophy of *interrogations* (questions), constituting the legitimacy of the field known as *erotetics*.

The specificity of the modern conceptual approach of interculturality is an interdisciplinary and functional multipurpose one, oscillating between axiological, epistemological-semantic values, with significant pragmatic and sociological-educational functions. The developments proposed in the current paper have motivational-cognitive arguments derived from new methodological options and innovative guidelines, rooted in the formative-social models generated by the context of current education in civil and military schools, responsible for qualitatively reforming changes in training young generations and social actors, in a surprising context of change and redefinition.

The identified answers, some with the status of solutions, imaginary but also concretely placed at the intersection between the values of human existence, transformative social learning strategies (Mezirow, 2014) and potential partnerships, aimed at increasing the dowry of *psychologically resilient valences and compliant behaviors* of direct or indirect actors in the education field. The background of the problems is frequently examined, as it contains notes of critical conscience, assumed decisions, declared or only intuited alternatives involved in the dance of challenges to our peaceful existence, at a community, group or individual level. We identify interrogative formulations, explanations and mental solutions, with positive effects of the functionally active and rational mind, capable of reasoned change, based on five new hypostases for the future: disciplined, synthetic, creative, respectful, ethical (Gardner, 2007).

At a morphological level, the approached topic allows the formulation of four interrogative-stimulating statements:

I1. How is the picture of the complexity of the basic concepts necessary for understanding the holistic construction of the formation of intercultural competence through education configured today?

I2. What arguments do we use to create unity between the goals of formal and informal education, the diversity of perceptive intelligence, and the quality of the improving resilience of social integration/adaptation in light of new challenges?

I3. How do we increase the functionality of intercultural competence through education, in order to apply more frequently positive resilience techniques, which are adapted and personalized to each of the education actors?

I4. To what extent is the hypothesis valid that intercultural competence increases the rate of development of social-critical awareness and decision-making and informational-action at the level of education actors, and at varied-profiled schools?

2. THE SEMANTICS OF CONCEPTUAL AND METHODOLOGICAL REFERENTIAL ANALYZES

2.1. Basic concepts. The concepts that can be utilized in the formative-goal documents are often intertwined with the interrelationships present at the level of four pentagonal techniques:

a) process-qualitative interactive: training/ teaching, learning/ transformation and evaluation, feedback, added/ newly created values, resilience with positive functional feedback;

b) instrumental analysis of contextual knowledge through the operational use of methods known as SWOT analysis, PESTLE, 6 Sigma, Gemba Kaizen, LISREL, etc.;

c) negative crises, with major impact and risk, with different amplitudes at mega-, macro-, meso-, micro-factorial level, with different causalities: geopolitical, technological, economical, security, ecological, socio-cultural impoverishment, energetic, health, language, immoral-deontological lifestyles of politically correct language (according to the reset guidelines of the new order);

d) intercultural competence options related to the intercultural competence valorizing the multicultural strategy within the *professional partnerships* between countries, institutions, bodies, mechanisms, etc. which legally legitimizes the status of meeting the spheres of educational, cultural, military, decision-making inter influence, decision-making, intelligent-perceptual interpretive (Wachler, 2021).

2.2. Projective work scenarios. Conceptually focused, the scenarios, some positive, some negative, are / can be the effect of critical and analytical thinking, often controversial. Subject to critical analysis will be the negative ones, inducing fear, fear, blackmail, division of people, the creation of

equations with many unknowns and in which some people become skeptical, fragile, destructive, aggressive, other manipulators through networks and fake news, of aggressive authoritarianism and of the effects generated by the dissolution of knowledge.

2.3. Developments and connections in the intercultural space. We attribute the first promoted reference to the *concept of culture*, the meaning of which seems to be commonplace for many of us. As a result of historical evolution, the meanings of culture have multiplied, without completely breaking away from those attached to *civilization*, both having the status of conditions of education through sustainable culture.

Interculturality and intercultural competence represent the dialectical unit of four intrinsic directions to authentic education (Neacşu, 1987): a) *gnoseological*, acts of reflective knowledge of some laws, facts and natural or social processes, objective or subjective; b) *axiological*, phenomena resulting from the connections and interconnections between human values and aspirations through education; c) *creative*, potentially dynamic factor of the emergence of the being of the qualitative action-transformative being; d) *communicational*, critical social amplifier vs. resilient integrator in the social praxis of the group, of the community. Increasing today, what becomes evident is the expressly pragmatic orientation, present in diplomatic situations/ goals and negotiation in military confrontations vs. synergistic bilateral or multilateral military cooperation (see NATO). Complementary, and emphasizing the complexity of interculturality and the formation of resilient intercultural competence, we approach the substance a definition through the phrase of articulated sets of ideas, values, attitudes, practices and social-human behaviors created, processed, transmitted and cultivated differently between education subjects, of agreed international relations.

2.4. The logic of interconnections in culturological dialogue. The present and the future in which we are involved in existential, cultural, educational and intercultural formation are achieved through the school and university curriculum, through the links with technological and informational evolution, with the scenarios of the supporters of megatrends inscribed in what we call the relations of global thought to local action.

Appearing around the 1990s, following a possible definition, the globalization through diversity of diversity, the references of the British Encyclopedia are circumscribed to intensified and

extrapolated community social relations internationally, justifying/ explaining how events are modeled by synchronous knowledge and interpretation of situations. and phenomena occurring at a great spatial distance. Gradual nuances have emerged, culturological globalization being minimally considered an example of the interconnection between near and far regions, as well as a convergent development of social activities and/or the establishment of institutionalized power networks. More succinctly, globalization as the boundless amplification of interculturality means both compressions of the world/space and a reset awareness of the fact that the world is a single entity. The central aspects are, therefore, interconnection, remote action, accelerated interdependence, deterritorialization and supraterritorialization, breaking the space-time correlations" (Gheorghe, 2020). Examples inscribed in the globalizing discourse are multiple: health, ecology, communication, social movements, ideology, economic-financial system, markets, crises, evolutions, values, effects, analyzes, and so on.

On the other hand, we are not really talking about global education, *global governments*, about global noncritical idealization, and global functional didactics. We can accept global moral hierarchies (see the concept of peace), as well as desired values as global: trust, quality, democratic values, human power, sustainable development, thinking in alternatives, the diversified will of the human spirit, etc. We speak instead of a cultural foundation with dimensions of intercultural education based on moral values with warnings of integrity in opposition to pride, dishonesty, arrogance, helplessness, toxicity. There are competing paradigms, tensions between political faults, inflection points in interculturality, informational and manipulative unsupervised social networks, negative repetitive norms, desires to withdraw from borders by force / war, bold mixtures between globalization, plurality, secularization.

2.5. The logic of interconnections in culturological dialogue. Amplifying the powers of psychoeducational resilience – an optimistic outlook! We live, as human beings, at least at a certain age, a continuous pressure, a spiral of a whirlwind that throws the human subject in disturbed contexts, fully demanding the powers of adaptation. Educational institutions and the world of education actors are constantly demanding the strengthening of the capacity for imaginary and positive control of the existential and adaptive socio-professional conditions. At the same time, the idea of reducing the effects of risky impact is accentuated, simultaneously

with an increase in serotonin, the nucleus of the resilience gene (neuroscience data), the appearance of stress-causing effects of energy imbalance of the spirit and relative homeostasis.

Stepping on a relatively fragile path of human existence today, we find ourselves in the hands of that mysterious force of the human psyche to face the role of one of the great fortune-tellers, whose neuroscience psychologists, pedagogues and researchers sought to find the answer to a question "what is resilience?" (Berndt, 2014:13).

Integrated into the world of education, the concept of resilience has a functionally differentiated status through the sensitivity and adaptation of humankind to the specificity of its missions (to receive change, reforms, resets to face new contexts and new situations) with disturbing life balance and forming processes – two types of schools, civilian and military, that we think about *hic et nunc*! Strictly examined, resilience today, especially in military schools, has a significant emphasis on rapidly adaptive psycho-social behaviors, on the formation of action consciousness with reactions of professional response to the disturbing challenges of critical contexts. Moreover, correct perceptions of security risks, of the effects of weakening the adaptability coefficient to strategic unpredictability are required. At stake is the quality of missions under oath, the perception, understanding and interpretation of events, the mobilization of intrinsic motivations participatory in the defense of training institutions, heritage, and the country as a whole.

The study of resilience, especially emotional, with all its cognitive-moral, neurobiological, psychogenetic, educational or pragmatic forming goals, facilitates the resolution of pressures, ensures the sustainability of skills training through mental, moral, spiritual, emotional strategies to secure human space when confronted with the non-values of political-ideological reset.

In the education world, especially in that of intercultural competence, resilient consciousness upholds the values of adaptive psycho-emotional power, transforming negative, dissonant thinking, through forming, into positive thinking, appealing to the corrective filtering of defensive pessimism (assertive, not offensive) of the psychic evolution towards becoming a positive power.

The consciousness of the education actors, characterized by the values of emotional resonance, implies, according to the Canadian expert G. Bharwaney (2020:41) a change in the daily response; solving personal and interpersonal problems; communication with others of one's own feelings and thoughts; empathy in relationships with the group;

dialogue promoted in the event of a problem; elaboration of an effective forming program.

Such a forming program will be designed and developed based on the existence and functional relationship of three benchmarks:

(1) the fundamentals of self-awareness (self-esteem, self-control, mood, empathy, understanding, communication of the importance of conscious processes);

(2) resilient emotional skills (changing daily response behavior; solving personal and interpersonal problems; communicating with others about one's own feelings and thoughts; empathy in relationships with the group; dialogue promoted when a problem arises and is solved);

(3) results and added value through resilience and education/forming (functional energy at its optimum potential; productive organization of efficient powers under pressure; connections through personal interactions; managerial influences and intelligent management of relationships with others).

Assessing the qualities of emotionally resilient consciousness becomes formative-demonstrative and follows the results of a positive educational application consisting in the introduction of a self-assessment questionnaire on experiences, opinions and value-attitudes related to the development of emotionally resilient consciousness and well-being. This is the case of the application of the NETT Questionnaire (Chopra, 2020:42), which investigated the meanings of awareness and awareness that have become the goal of a program for well-being, optimal experience of self-awareness, which is, in fact, resilient consciousness.

The key question remains: Can we develop through specific education/forming, meditation, reflection, formative action, cognitive-emotional resilient states of consciousness? The preliminary answer includes some ideas reflecting the responses of education actors regarding: the presence of conscious consciousness, associated with management and leadership; accepting the dynamics of the concept of mindfulness; the sensitivity of modern man to accepting alternative contexts, the prospects of innovation, positive stability assessments, the control doubled by self-control of opposing views and the defense of the rights of expression regarding the truth, normality, value of personal and community projects, effect of a social consultation competent; the need for investigative research, understanding the meanings of balance, progress by assuming perspectives, discerning risks, self-awareness of the need for academic-pedagogical reflection.

3. POSITIVE CONNECTIONS USEFUL FOR THE FORMATION OF INTERCULTURAL COMPETENCE

We start with the statement of a psychological paradox: crises make you more resilient, it is accepted that this, resilience,

> comes to light only after greater crises, when we have gone through greater difficulties, […] when I have learned how to use personal and social resources, available or necessary, [...] when all this can be learned, [...] when contexts gradually lead to a reduction in exaggerated sensitivity, [...] when the difficulties result in his learning how to get out of a difficult situation less burdened, [...] and, with age, we become more serene, as a result of increased resilience, [...] a greater baggage of experiences that they can already overcome several crises (Berndt, 2014:190-191).

The effects of the academic pedagogical maturation can be interesting for our problem, among which we mention:

a) the relationship between education and multiple cultures in an intercultural community; it becomes visible at the level of manifestations of intercultural competence by bringing identities closer, reducing diversity due to acceptance of differences, desires for empathic communication, recognition of the status of educated subjects, civil or military specifics of the school, limitations of interculturality;

b) building resilience by progressively increasing cultural sensitivity; we consider the reduction of the spectrum of divergences, the emphasis on the culture of cultural styles, the accentuation of the conduct of empathy classical and neoclassical pro culture, the creation of intercultural bridges through translations, the circulation of distant spatial-temporal and communal values, the promotion of curricular universals promoted by the pedagogy language, sports, academic debates, etc.;

c) values of decision-making behavior at the intercultural-educational level, including: inclusion, critical thinking, civic literacy, community living, the quality of learning organizations, etc.

4. EDUCATIONAL PROJECTS WITH COMPLEMENTARY REFERENCES IN INTERCULTURAL LEARNING

From the positive series of projects for formative learning we note, in addition to some reference documents - the Paris Declaration, adopted by

European Ministers of Education (2015), the Romania Educated Project (2021) and:

The SIRIUS project, initiated by the European Commission, defines a network to promote the learning and education of children and young people, with emphasis on the effectiveness of concerns to promote access to quality curriculum, inclusive education for and the extension of strategies specific to national education.

The e-Twinning project, a platform for transformative school collaboration, addressing components such as: the triad of values of active citizenship, tolerance and diversity; the reconstruction of the idealized, emblematic society, through civic values, ways of life, intercultural habits; strategic partnership, under the auspices of Erasmus +; training in empathic communication skills, multipurpose language integration; designing a common basis of good practice, equal opportunities, personal cultural initiatives, a positive approach to diversity, building an intercultural learning environment;

Multimedia learning kit, consisting of videos, language games, cartoons, etc., aimed at contextualizing and valuing units of curricular/interdisciplinary content;

Domestic and international partnerships, with resonance in the sphere of interculturality visible in standards, options, decisions, educational actions at the level of means, participation, involvement and finalities. There are several models for achieving intercultural partnerships (those promoted by Epstein, Hoover-Dempsey, Sandler, Attride-Sivling), and the triad of values is important here: interaction, availability and responsibility in the promoted programs.

Master's degree curricular programs, with results and added values in the field of professional intercultural learning present in institutions distorting intercultural competence, with applications to: intercultural diplomacy, intercultural management, economic, religious, as well as the training of experts in geostrategic military policies.

The study of the documents regarding the formation profiles of specialists with officially recognized competencies in the field of interculturality through studies at the university level allows us a brief listing of examples of some utility, because of governmental decisions. We select profiles present from the structures of the University of Bucharest (Bc) and Braşov (BR), in the academic year 2021-2022.

Thus, we present them as qualifying to a set of higher standards institutions, regarding the forming of intercultural competencies: Intercultural, literary and linguistic communication strategies (Philology, Bc); Balkan, British, French cultural studies (Philology, Bc); Globalization and cultural diplomacy (Philosophy, Bc); Cultural interfaces in prehistory and antiquity (History, Bc); Digital history and heritage computerization (History, Bc); Culture and politics in a European and international context (Bc); Intercultural communication and studies (Sociology, Bc, English); Intercultural management (Sociology, BC, English); Identification in multiculturalism (Philology, BR); Cultural innovation (Philology, Br); Linguistic studies from an intercultural perspective (Philology, Br.).

5. CONCLUSIONS

The supporting arguments can be multiplied, qualifying the positive-persuasive power through communication and interculturality, by focusing on the extension of today's intercultural education. The foundations have a real historical horizon, a creative academic action rationality of an optimal balance of formative-resilient symmetries at the level of connectivity of the networks of schools and universities, civil and military institutions.

The interconnectivity and dialogue between coexisting cultures represents interculturality in the broadest sense, a socio-humanistic power beneficial to human beings, groups and human communities.

The overall effectiveness quality of this mental-emotional force of interactive interculturality becomes a certainty in the mentality and behavior of social education actors insofar as it is associated with the triad valence resilience, compliance and positive intrinsic motivation, formed early and progressively through educated stimulations.

The intercultural aspect, through language and emerging / creative institutional educational practices, becomes influential-formative, personalizes and socializes the learning communities, from and through given / created contexts, aspiring to acquire a mysterious resiliently positive, assertive and persuasive power, formal, nonformal and informal. Strategic amplifiers of intercultural models are diversity, interactivity, dialogue and empathic communication, pro-communion training style and pro-harmonization of relationship behaviors. In opposition, they will be considered the boomerang of options for resetting life, the values and attitudes of censorship promoted by the new revolutionary and rapidly degenerative ideologies in terms of cultural, democratic and traditionally historical civilization, contained in the lesser known but much undesirable Woke culture.

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