

## **The Intercultural Education And The New Social Reality Of The Value Dimension**

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**Abstract:** The intercultural education emphasizes a social reality within which a paradigm is assumed by a certain community. In this way, the social responsibilities relate to a strategic pragmatism of an educational nature. Moreover, the architectonics of the epistemology of the intercultural education legitimizes the existence of axiological structures found within the social policies. There are significant from this point of view the different intercultural modalities "responsible" for the concretization of a value hierarchy in a social system. Therefore, the comprehension of an intercultural dimension of the social reality reminds of a rational substantiation of the axiological structures through which the epistemological connections acquire meaning and significance.

**Keywords:** intercultural education, social responsibility, axiological structures, value hierarchy, epistemology of the cultural education

### **1.1. Introduction**

The activities which take place within a social system aim at a series of peculiarities meant to justify the existence of an intercultural "logic". In other words, the applicative-theoretical connections express within the educational reality situations corresponding to a social methodology. Moreover the intercultural contextual situations constitute a pragmatic operationalization of some approaches initiated at the level of the reality. Thus, the intercultural dimension projected at the level of the operationalization of the human competences illustrates the fact that the educational process in general represents a true potential of knowledge. Therefore a methodological restructuring of the social strategies which apply to the intercultural dimension generates a special form of communication through which there are emphasized the professional responsibilities.

### **1.2. The socio-educational phenomenon and its intercultural dimension**

The social flexibility validates the conceptual-theoretical structures within the educational reality. It has to do with an approach of the intercultural phenomenon from the perspective of a social epistemology. In these conditions, the scientific analysis made on the new paradigms concentrates specific modalities of approach through which the socio-educational activity becomes concrete. In fact the organization of some competences from a socio-professional standpoint can explain the methodology specific to the intercultural activities carried out in a given contextual situation. Moreover, the following of some socio-cultural criteria supposes some thorough understanding of the value principles from the perspective of an epistemological model. Therefore, the relationship competence-autonomy transposes the form of scientific reasoning in a system of the social praxis. The scientific dimension of the intercultural phenomenon reflects the idea of a social psychology through which the explanations are related to optimum forms of understanding. One can assert that at the level of a socio-educational system, a methodological strategy is necessary exactly in order to emphasize the normative nature and value of the process of understanding of the intercultural phenomenon related to different cultural spaces (Ghosh; Tarrow: 1993, 81-92).

Also, one has in mind the innovative character of the social strategies applied and assumed in a contextual situation. From this point of view one has to mention the fact that the educational value of the intercultural dimension supposes the taking into consideration of some pedagogical approaches through which there are emphasized social mentalities. This situation expresses the idea that an analysis of education corroborated with an analysis of the social fact remind of various meanings of interpretation regarding the intercultural dimension of the society in general.

That is why the motivation within the instructive process represents a psychological support in the process of assuming some socio-intercultural strategies where an important role is played by the style itself. In fact, the cultural style perceived as a determined and stable modality of life and human creation (Boboc: 2001, 20), reminds of a professional reorganization and moral regeneration. From this point of view we have in mind

the fact that the organization of the professional competences within a social system plays an important role in understanding the intercultural phenomenon.

Approaching such a perspective supposes a specific mechanism of individualizing the assumed strategies. First and foremost, one must take into consideration the means by which the context of communication is created and secondly the language used at the level of the relation. In this mode, the evaluation of the cultural phenomenon aims at the important role that the social methodology of a new paradigm plays which the actors assume in a certain period of time. In other words an optimum evaluation of the socio-educational activities can do nothing but express the idea of an authority that should coordinate the strategies of an intercultural policy.

The axiological and pragmatic valences specific to the intercultural dimension do nothing but support the idea that the justifying reasonings of an intercultural psychology contain different degrees of complexity understood as basic conditions in promoting and assuming some logic of the social. From this point of view we consider that the dynamics of the intercultural phenomenon emphasizes to a great extent the social reality. Moreover within this reality one can find a series of criteria of eligibility which represent a value impact zone regarding both the application of the socio-educational policy strategies and the concretization of the intercultural competences which are not born with (Bennett: 1993). Therefore we consider that such an image legitimizes the idea of a value-educational support in promoting the intercultural phenomenon.

The value universe of a cultural society supposes some special hermeneutics of the social reality. Thus the specific and significant phenomena of the intercultural education reflect a process of understanding the social reality which cannot be separated from the educational act itself. In other words, different mentalities transpose in this way at an organizational level a series of normative models which generate a panoramic view on the idea of intercultural education understood as a dimension of the professional training. (Cîrligeanu: 2010,122). In addition, in the picture of individualization of a specific form of education, the educational process and implicitly the one of culturalization is considered to be included in the dimension of the motivational behaviour. Therefore, the evaluation of the intercultural dimension depends at the level of the social organization on the way in which the value principles are promoted.

Beyond the conceptual-theoretical approaches we also have in mind the pragmatic aspect resulted from such an approach. On the one hand there are obvious a series of methodological correspondences through which the representation of the intercultural reality is nothing but an image of what is perceived at a rational-affective level. On the other hand, the general characteristics which can be found at the level of the social dimension reflects in the context of the new cultural paradigms elements of a cognitive nature through which the strategies assumed within the intercultural education rather illustrate aspects meant to support the idea of professional (self)training.

From this point of view, the substantiation of a special form of education emphasizes a reality where one can validate the quality of an instructive-educative approach. We have in mind the role that a conventional education can have in a concordance rapport with the intercultural education. Also, in this context we underline the role that the criteria of eligibility have regarding the existence of a dynamics of the axiological structures. In fact, the axiological problem brought into discussion reflects at the level of a social system the necessity of an intercultural education through which the subjective experience accumulated is transposed in a reevaluated system of values. Therefore, an axiological hermeneutics on the intercultural dimension of a social system can be validated completely as long as the goal of the instructive activities relates to a social-pragmatic structure.

The possibilities of representing the interpersonal relations illustrate exactly the features characteristic to the pragmatic dimensions resulted from an operationalization of the competences specific to the actors involved in this approach. The existent methodology emphasizes individual structures which have a special impact on the social strategies. Also, we stress out the fact that a pertinent understanding of the intercultural phenomenon supposes a special way of thinking one that concentrates on taking into consideration the value principles.

The mechanism of such a phenomenon reflects the social actors' valuable behaviour. The reevaluation of the social responsibilities implies in this way a professional training of the people who take part in concretizing the intercultural process. Particularly, the problem brought into discussion expresses at the level of a scientific approach an axiological model through which the valuable behaviours acquire meaning. The description of this reality emphasizes the assumption of some social strategies through which the actors involved in the intercultural phenomenon must take into account their own criteria of professional training.

The analysis of such an approach resides in the fact that the assumed strategies relate to a special form of managerial activity which can be validated at the level of social-educational policy. Consequently the reality of a social system illustrates value principles in accordance with which the human behaviours express axiological valences specific to the intercultural dimension.

As a social phenomenon the intercultural education represents a specific form of communication which must undergo a whole process of evolution. This aspect emphasizes the fact that the social organization

transcends the will of the subjectivities involved in the socialization process. Thus the independence of consciousness towards the restrictions of the social expresses the idea of a cultural substantiation. In fact the existence of a consistent liaison at an interpersonal level emphasizes an affective dimension of the human consciousness. Therefore, the understanding of such a reality stresses the cognitive assumptions which have a methodological character.

This situation emphasizes an image reality where the possibilities of manifestation of the intercultural act acquire axiological significance. In this context, we support the necessity of a social model where the idea of interculturality can be described in accordance with the establishment of some value and deeply value reference points. Also, the substantiation of such an intercultural model supposes the making of some social-methodological correspondences. Moreover, the form of manifestation of the intercultural dimension legitimizes at a social level the existence of some operationalization degrees of an axiological nature.

From this point of view we have in mind the dynamics existent between the social-axiological hermeneutics and the social-cognoscible one through which any form of education is emphasized. The problem brought under discussion emphasizes at the level of the creation act a social reality within which the fundamental activities remind of methodological responsibilities. The conclusions of such an approach also underline at a social level the necessity itself of an intercultural education.

### **1.3. The social-axiological hermeneutics versus the social-cognoscible hermeneutics**

The activities initiated at the level of the intercultural education must have in mind a social-affective correspondence. In these conditions such an assumption legitimizes a capacity of interpreting the social reality. The assumed context depends on the values which relate to the new cultural paradigms. Moreover we consider that the informational substantiation must be based at the level of the human consciousness on axiological structures specific to the social fact. Thus, the general characteristics at a contextual level generate intercultural models through which the process of (self) training reintegrates in a perspective complementary to the one recently assumed by the social actors.

The acquisitions of the human experience can be found at the level of the intercultural education as long as they generate specific forms of symbolical behaviour. This image resides in the manifestation form itself of the intercultural education. In this way the experience accumulated in time emphasizes the foundation of an educational model. In fact, the methodological problem brought into discussion reminds of emphasizing the idea of individualizing the intercultural education. Therefore, an epistemological foundation of the social-educational principles supposes a reintegration of the intercultural approach at a pragmatic level

It is considered that such an assumption depends exactly on the existence of degrees of operationalization through which in its quality of component of the educational activity the intellectual paradigm promotes social attitudes. The cultural reality by relating to an axiological meaning puts emphasis on the theoretical importance of the social structures at the level of the educational policies. From this point of view the methodological openings towards new educational paradigms (Honor: 1996, 53) reflect different modalities of approaching the social reality. Thus, it is obvious the presence of a methodological substantialism regarding the competitive education.

An efficient intercultural model emphasizes a process of communication which supports an educational policy promoted on the basis of performance criteria. From this point of view one has to mention the specific methods of research which have at their basis the taking into consideration of some different levels of reality. Consequently the transmission and the reception of some social-educational typologies represent a pragmatic operationalization of some approaches initiated at the level of the specific cultural realities.

The existence of some significant phenomena which should emphasize this reality imposes that at the level of the interpersonal relations there should be promoted a series of strategies which should become concrete in the name of a value principle. In other words, the organization of some competences in the socio-professional plan can explain the fact that the efficiency and the professionalism relate both to a methodological logic and an epistemology of the cultural education. From this point of view we can assert that at the level of a socio-educational system a methodological strategy is necessary in order to focus on the instrumental value of the intercultural process.

An epistemological substantiation of the intercultural education supposes a reinterpretation of the cultural dimension in the context of the social aspect. Thereby, the nature of human subjectivity marks the beginning of a specific form of education, through which respecting some performance criteria depends on the idea of responsibility. Therefore, the objective valences of the intercultural dimension emphasize a methodological problem through which one can ensure an optimum functioning of the assumed approaches. Thus, a very good understanding of the behavioral relations illustrates an explanatory perspective on the cultural and professional identity (Bagnard: 2009, 55).

In this mode the evaluation of an intercultural dimension supposes the acceptance of an educational culture which pinpoints the existence of some significant phenomena of a social nature. The organization of

some competences on a socio-professional plan generates on the basis of some performance criteria a substantiation of the intercultural norms. In fact the strategic role that the used social methodologies have validates the epistemic capacities of understanding the intercultural approach.

However this assumption transposes on a comprehensive plan a form of scientific reasoning in a system of the social praxis. Also, we consider that the educational process must be in a tight relationship with a scientific dimension of the intercultural education, becoming concrete through the methods and means which highlight collaboration, co-working, solidarity, justice and equality. (Colibaba; Cocari: 2009, 12). Moreover this complementarity relationship underlines the autonomy of the socio-educational actors in accordance with which there is a certain social standard. Thus we admit that at the level of a socio-educational system a methodological strategy is necessary exactly in order to emphasize the instrumental value of the intercultural dimension.

The perspective of an intercultural dimension at the level of the society illustrates on an axiological plan approaches and explanations which are based on human possibilities of knowing and interpreting the laws of a certain social system. From this perspective the social actors must have among the assumed objectives the assuming and promoting in a conscious way of those pragmatic aspects through which the intercultural dimension acquires meaning and value. Therefore the quality of a social system implies a thorough systematization of the strategies of educational and (inter)cultural policy.

An interesting problem referring to the social-methodological actions is that through which a well-founded educational model can support a social system which wants to be pragmatic. In these conditions the organization of the social-educational competences is directed towards different levels of communication. Moreover a well-founded scientific theory can offer a unitary perspective on the conceptual frame characteristic to the process of interpersonal communication. The relational dimension of communication illustrates explanatory dimensions of the discursive understanding.

We can admit thus at the level of a cultural script the existence of a social responsibility through which the professionalism of the social actors is transposed in a specific educational environment. The idea that we have in mind in this context is that the cognitive experience acquired in time supposes a process of reconsideration and reevaluation of the system of values. Of course from a methodological point of view one needs a pertinent understanding of the strategies assumed at a social level. Also, the methodological truth put in correlation with the consensual-scientific dimension illustrates the "wild" nature of the intercultural education. In this case we have in mind the limits, the flaws which stem from the assuming of such an approach: the loss of originality, traditions, cultural spirit.

The substantiation of the interculturalism by reevaluating the social system represents a benefit meaning that the normative-methodological reality is open towards the new cognoscible paradigms. Such an image emphasizes exactly the methodological functionality of the learning process. In other words, the analysis of the social system generates a certain pedagogical coherence where a certain methodological consistence is obvious.

The methodological approach existent at the level of intercultural dimension reflects on the axiological plan a problem specific to the education where the understanding is related to the informational content. In other terms the efficiency of such an approach depends on the quality of an activity meant to stimulate the intercultural education. The social condition represents a determining factor in the process of manifestation of consciousness within which a pertinent evaluation of the intercultural act reminds of the idea of social functionality of a pragmatic nature. Therefore the influence of the models of social development is relevant as long as at an intercultural level there are visible representative functional features of the educational actors.

The cultural ambiance supposes the following of a cognoscible structure through which any activity becomes efficient. This image rather has to do with the formative orientation of the training activities but also with the modality in which one accesses to an intercultural education. In fact by relating to the specific of such an approach, a perspective of this type proves its efficiency due to its axiological criteria promoted and supported by the social actors. These approaches do nothing but legitimize the experience of a new society of knowledge.

The peculiarities of such understanding generate a reasoning effect of the assumed approach. It is obvious that at the level of the social reality the transmission and the assimilation of information suppose a whole process of legitimizing the knowledge. From this point of view the scientific perspective illustrates the fact that the evaluation of the intercultural act represents specific forms of socialization. Therefore, a methodological foundation of the cultural dimension fully finds its justifications as long as the argumentative performances are corroborated with the strategies of social-educational policy.

## **1.4 Conclusions**

The acceptance of an intercultural dimension reminds thus of a judicious understanding of the socialization phenomenon. In other words, the social performance criteria can be explained through the fact that the educational environment must relate to the social interactions between the actors involved in the activities characteristic to the intercultural dimension. Also, the social actors involved in this approach subordinate to a competitive education meant to validate exactly the methodological consistence of the socialization/culturalization process. From this point of view the pragmatism of the intercultural education results from the capacity itself of integrating and facing the challenges of the new social reality. Therefore, the scientific explanations meant to legitimate somehow the suppositions that have to do with a philosophy of interculturalization illustrate the possibilities of (self) organizing the society.

The importance given to the value dimensions becomes exemplary as long as the educational reality reflects an efficient social model. In this mode, the benefit of such a perspective reflects a methodological functional process through which there are accepted at the level of the social reality conceptual-methodological connections. Moreover, the practice of the instructive activity generates a social architectonics where the interculturality expresses a starting point in the value approach. Also, we consider that one must take into consideration the behaviour of the community in accordance with which one can establish intercultural correspondences between different levels of organization of the social reality. Consequently the range of conceptual application subordinates to some different axiological criteria in accordance with the knowledge horizon which expanded can offer alternatives to the problems characteristic to the intercultural environment where the strategies of social policy concentrate.

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