

THE ROLE OF INTERCULTURAL DIALOGUE IN EUROPEAN UNION POLICY

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ABSTRACT: *European Union policy is based on cultural, religious and linguistic diversity, which encourages collaboration between Member States to improve knowledge of the culture of European Union.*

Due to the fact that are various religious beliefs in European multicurrency societies, and this mix of cultures can affect the EU's economic, social and political development, there needs to be an effective dialogue between people and cultures to make this cultural society work.

This dialogue plays a fundamental role in building Europe where people live together, not just co-exist. It helps prevent racism, isolation and discrimination of immigrants.

Intercultural dialogue has been strongly promoted within the EU by introducing cultural communities into public spaces and promoting inclusion by recognizing the culture of refugees and migrants. Its main purpose is to promote equality, human dignity and a sense of common purpose in order to increase tolerance and respect for the other.

The EU Commission recommends the development of language projects to support intercultural dialogue, as knowledge of languages fosters professional insertion and mobility of people, creating the right framework for a better understanding of cultural diversity.

Keywords: *intercultural dialogue; cultural diversity; social participation; integration;*

Intercultural dialogue is a process that involves an open and respectful exchange between individuals, groups and organizations with different cultural backgrounds or world views.

Cultural diversity refers to different or different cultures, as opposed to monoculture, a homogenization of cultures and a cultural decomposition. Culture is a whole complex, which includes knowledge, beliefs, arts, morals, laws, habits and any other abilities and habits acquired by a man as a member of society. The term subculture is used to refer to minority cultures in a larger dominant culture.

Social participation refers to the involvement in life situations that offer interaction between an individual and the physical, social environment and attitude. Social participation involves the formation and maintenance of social relationships in families and other social networks.

Integration implies the social integration of foreigners, migrants, minorities or persons living on equal terms with the majority or majority. At present, European socio-political discourses on integration focus primarily on linguistic and religious issues generated by immigration from third countries, especially (but not limited to) regions of the world beyond Europe.

Cultural access and participation

The main purpose of the Council of Europe is to create a common democratic and legal space throughout the continent, which ensures that its fundamental values are respected: human rights, democracy and the rule of law. "The right to participate in cultural life" is a human right whose importance was emphasized by the Parliamentary Assembly of the Council of Europe in January 2012. By depriving

citizens of this right, they cannot exercise their other rights responsibly by lack of awareness of fullness.

In addition, access to art and free artistic and cultural expression contributes to the development of critical thinking, mutual understanding and mutual respect, thus contributing to the strengthening of democratic citizenship and social cohesion, a "harmonious life together and peace between peoples". (CoE, 2008).

Majhanovich & Fox (2008) point out that aspirations for respectful and tolerant intercultural exchanges are widespread, and yet in the globalized modern world, these goals have proven elusive and difficult to achieve. As the impact of globalization expanded with transnational agreements and with multinational economic unions, the influence and importance of national states decreased.

The World Council of Comparative Education Societies (WCCES) has expressed a special interest in intercultural dialogue. In this regard, for the 13th World Congress of the WCCES in Bosnia and Herzegovina, "Living conditions: education and intercultural dialogue", the choice of theme fits very well with the traditions of the Council. This paper refers to the nature of these traditions and to some of the accomplishments and tensions that WCCES has encountered throughout its history. It does so in the context of the literature on intercultural dialogue and on the forces that shape the nature and functioning of academic and professional bodies. The paper broadly draws on the collection of stories of WCCES and of the member companies whose author was a co-editor (Masemann et al., 2007).

Thus, intercultural cooperation should probably be based on intercultural dialogue, being a major element of the Council's work. The Statute also specifies two professional objectives, namely to promote the study of comparative and international education throughout the world and to strengthen the

academic status of this field; and to bring comparative education on the main educational problems of the day, stimulating the action of cooperation of specialists from different parts of the world (Bray, 2008).

The cultural pluralism in James's (1999) approach assumes the persistence of intergroup conflicts and raises the question of how members of multiethnic liberal democracies should address disagreements arising from divergent cultural values. Allowing groups greater cultural autonomy solves some problems, but does not address those that arise when different cultural values suggest different answers to questions of common interest. These can be addressed by developing critical intercultural dialogue practices that will provide a basis for mutual understanding of group values and valid intercultural criticism. Such a critical intercultural dialogue is based on three criteria: the priority of understanding the values of others in their criticism, the fulfillment of the debate conditions and the encouragement of mutual openness and trust.

The researcher also suggests that members of conflict cultures may engage in critical intercultural dialogue, by first trying to understand and only then criticizing cultural practices that they find offensive. In turn, such an understanding and critique should be achieved through real intercultural dialogues that take place under fair conditions. For example, understanding someone else's perspective is particularly difficult when there are wide gaps in culture, experience and history. In addition, ensuring fair conditions acceptable to members of different cultures will also be difficult, as forms of power can even enter into intercultural dialogue.

This, in turn, impedes constrained thematic dialogue to be part of the agenda of a part of the world view. The three criteria of critical intercultural dialogue as a whole, as well as the conditions for a correct dialogue, in particular, appear clearly from a specific perspective. They are not objective

reflections of the human condition, nor are they universal values shared in all cultures or even in modern Western culture. As a result, they cannot be absolute norms, but must remain open for review in the process of intercultural dialogue. However, they provide a provisional starting point for distinguishing intercultural dialogue, but rightly, from ignorant accusations or from exercising power.

Because social power is often facilitated by access to material or financial resources, measures to overcome significant material inequality may be needed to ensure fair and equal participation of culturally and economically marginalized cultural groups.

According to James (1999), there are two sets of rules that facilitate and which are partially constitutive of intercultural dialogue: without such minimum conditions of correctness, the dialogical process of getting to understand and then criticizing another culture would be impossible. However, these rules are provisional and open for review in the dialogue. Thus, we must examine how the rules can be challenged and revised and evaluate the specific rules proposed here.

Cultural diversity - a prerequisite for cultural democracy

Currently, Europe is home to over 40 million international migrants, which represents about 8.9% of the total population. More than half of them come from countries outside the EU. The other 45% moved between countries in this region. Meanwhile, Europe has become one of the main destinations on the international map of international migration.

The most important causes of immigration are those related to the considerable economies, social and political differences between a relatively rich, democratic and stable European and much poorer, often unstable, less free, but also much younger and growing societies.

demographic view in neighboring regions and other regions of the world. (Münz, Straubhaar, Vadean, 2006; Düvell 2006, p. 224).

Also, immigrants face misunderstandings and lack of acceptance. They are more difficult to adapt to new and different living and working conditions in a new country, and the challenges they face are often caused and reinforced by the fear of residents, who fear what those unknown and different people can do. Within the local communities prejudices can be created, discriminatory behaviors towards immigrants can be manifested. Many immigrants also have problems with the socio-cultural and psychological aspects of integration, mainly due to the lack of language skills, which make it impossible for them to get a well-paid job on the local labor market. The way of life that immigrants like is with their ethnic communities, which can lead to social isolation and marginalization.

Cultural diversity is the key objective of the Council of Europe and is included in the programs and measures of national or regional cultural policy. In particular, such policies may address issues related to ethno-cultural or linguistic pluralistic identity and the origin of creators, producers, distributors and cultural audiences, which may have access through mass media or other distribution channels.

One of the most important aspects of intercultural relations is that where the host and newcomers, or members of the beneficiary society and of the migrants, are entangled. Their presence in a particular society may be relatively short or long term, it may take several centuries, just as the reasons for their arrival may differ from the conditions under which their stay in the settlement place is possible. In time, they can become "one of us" (from the perspective of a receiving society) and assimilate; they can also, metaphorically speaking, become a personification of weirdness, a symbol of otherness; but they can also be considered as

being familiar with others (Warمیńska, 2014).

The issue of migration and its consequences on the whole cultural relationship in contemporary societies have been widely studied by social researchers. In the literature, Leman, Togu lu and Sezgin (2014), underline one of the most important dimensions of intercultural relations between newcomers and their hosts, namely, long-term relationships.

Comparing the similarities and differences between indigenous ethnogenesis and immigrant ethnogenesis, Leman predicted that "the development of multiethnic (or multicultural) societies that emerge from all types of immigration movements will be mainly determined by how the structures and sediments of different religious institutions imported by them movements can still be used as a mobilizing factor.

Intercultural dialogue as a vital phenomenon for the European Union

In 2008, the European Union (EU) launched the European Year of Intercultural Dialogue in Ljubljana / Slovenia, and the Council of Europe's Foreign Ministers published the White Paper on Intercultural Dialogue. This document is a milestone of the policy of intercultural dialogue in Europe, and a new version was published in 2010. In addition, in 2011, the Parliamentary Assembly published, in 2011, Recommendation 1962 (2011) on the religious dimension of intercultural dialogue. In this context, intercultural dialogue becomes the basic instrument by which European citizens and everyone living in the European Union can acquire the attitudes and knowledge necessary for communication within the EU.

In the period 2006-2007, the youth sector within the Council of Europe organized, in partnership with the European Commission and the European Youth Forum, the

European Youth Campaign on Diversity, Human Rights and Participation, using the same logo of the success "All Different All Equal." The campaign was launched 10 years ago and had a series of objectives that would lead to the development of an in-depth understanding of the different perspectives and practices and at the same time to increase the freedom to make choices to ensure equality and to enhance creative processes.

Within the cultural sector, intercultural dialogue in a country involves cultural, artistic, public and private initiatives that bring together individuals or groups from minority / migrant communities together with the majority population to enter into a multidirectional communication process.

While the Council of Europe promotes intercultural dialogue with a view to preventing and reconciling conflicts, the European Union has focused on developing intercultural awareness and understanding of individuals, taking into account European citizenship and mobility.

The Lisbon Treaty promotes intercultural understanding of young people, encouraging the development of exchanges between them and their participation in democratic life in Europe.

The European Commission has shown an increasing interest over the years in the creation of a youth program for their "intercultural training". Thus, within the program "Youth in action", carried out between 2007-2013, "intercultural dialogue" is included. In order to support the activities financed under the Youth in Action program, the European Commission has created a SALTO platform - Advanced learning and training opportunities within the YOUTH European program on cultural diversity, which organizes courses and publications on this topic. Another important step in recognizing the importance of intercultural dialogue was the inclusion of intercultural competences in key competences for lifelong learning in

"language communication", "social and civic skills" and "cultural awareness".

Multilingual and multicultural education

In the 21st century, within the International Commission for Education, a special emphasis is placed on quality education, which includes multilingual and multicultural education, underlining the importance of fully understanding the tensions that can exist between global and local, between universal and individual, between tradition and modernity, but also between spiritual and material.

Alidou, Glanz & Nikièma (2011) analyzed the main factors that determine the quality of the multilingual education system in various contexts, based on a series of criteria that include both the needs of students and society, as key elements guiding the reform of education. The authors also underline the role of effective communication in the classroom which promotes a quality learning process. At the same time, by accepting the multilingual ethics, the development of linguistic awareness and complementarities between local, national and international languages is encouraged, as the main means of training in the school syllabus.

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According to Koopmans, (2013) to better understand why multiculturalism has at one point fallen out of favor in Europe over the classic countries that receive immigrants

from the United States, Canada, Australia and New Zealand it is important to hold on account of the size of the immigrant populations, but also of their composition in terms of religion, countries of origin and human capital. Moreover, religious rights are the main source of controversy regarding multicultural rights; that Muslims represent a greater proportion of immigrants in Europe. The analyzed studies revealed that the results of the multicultural policies, had some positive effects, regarding the political integration and a negative impact on the socio-economic and socio-cultural integration.

In the literature, the most common distinction regarding multiculturalism is between the descriptive and normative uses of the term (for example, Barry 2001, Joppke 2004, Bloemraad et al., 2008). Descriptively, multiculturalism refers to the fact that Western societies have become more racial, ethnic and religious as a result of immigration. Most works on multiculturalism briefly mention this descriptive dimension and move quickly toward supposedly more important issues. This negligence is unjustified, given that the degree and forms of demographic diversity can have important repercussions on the legitimacy and resistance of multicultural policies.

In European multicultural societies, the diversity of religious beliefs and beliefs can lead to misconceptions and fears, and the lack of ability to communicate in foreign languages impedes integration and cooperation.

The mix of cultures can affect the economic and social development and political stability of the EU. However, it can also develop European cultures, stimulate reflection on cultural identity and build openness and respect for others. Therefore, an effective and constructive dialogue between people and cultures is necessary for any multicultural society to function. Intercultural communication helps to better

understand other cultures, leading to greater recognition of cultural heritage, tolerance and full respect for different cultural, linguistic, ethnic and religious groups. For these reasons, promoting intercultural dialogue is one of the main objectives of the EU's cultural policy.

This dialogue plays a fundamental role in building the Europe in which people live together, they not only coexist. Helps prevent racism, isolation and discrimination of immigrants.

Conclusions

Intercultural dialogue is a process that can help all people living in the EU to improve their ability to cope with a more open, but also more complex, cultural situation. At the same time, intercultural dialogue represents an opportunity to contribute to a diverse and dynamic society, not only in Europe, but also throughout the world. The European Commission considers that effective and constructive dialogue between people and cultures is necessary for any multicultural society to function.

It is therefore necessary to promote intercultural dialogue and intercultural competences. Promoting intercultural competences is important because they allow

us to think without prejudice and to understand other cultures. They are also essential in the context of the world economy.

The employability, adaptability and mobility of artists and people working in the cultural field as well as the mobility of works of art are important for cultural development, as citizens across the EU can benefit from easier access to culture and cultural works.

In conclusion, we can say that the dialogue must take place under conditions that all parties involved can accept as correct. Thus, fair conditions must remain under review, as participants and circumstances change, respecting two conditions that can apply to intercultural dialogue. First and foremost, participants in intercultural dialogue should not exercise their power over one another. Secondly, the conditions should allow an unconditional thematic dialogue. Participants cannot exclude, prior to the dialogue, certain topics, issues or topics from the discussion. In the context of intercultural communication, this means that a cultural group cannot unilaterally remove from the discussion its entire world view. Intercultural dialogue can only serve as a means of addressing cultural conflicts if the participants are open to allow others to understand their perspectives.

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