

Aspects of intercultural communication in Romania

Helena Maria Sabo

Faculty of Psychology and Science of Education
UBB, Cluj-Napoca, Romania
helena-maria.sabo@gmx.net

Abstract: Education in our country must take into account cultural diversity. Diversity in which we live can be regarded as a source of conflict as well as wealth, that problem (that needs solving), but as resource (generating development). This diversity requires special education policy that addresses the relationship between people belonging to cultures and different ethnic groups. Multicultural and intercultural education is of particular interest. The difficulties of social policies in different systems can be overcome if social reality known and accepted. A social life quality is not possible other than understanding, dialogue as a means of resolving the conflict, ability to open to other cultures and understanding differences as richness.

Key Words: intercultural, multicultural, culture, communication, education.

Introduction

Romania is a country that because of its rich history has a dowry of intercultural communication, illustrated by the fact that here coexist long and successful intercultural experience with outbreaks of ethnic tension maintained by cultural differences, the extensive social imbalances, mostly politicized, but also a terminological and conceptual inconsistencies in the official documents of the Romanian state also designed to create solid foundations for the democratic development of the society.

Romania is obliged to study the issue of intercultural and especially to choose an appropriate methodology to achieve the goal of intercultural dialogue.

Cultural minorities

Topics related to intercultural, multiculturalism, ethnic relations, etc. are topics of general interest for Romanian society resulting in a heterogeneous mixture of public and private opinions, prejudices, statements and political speeches, emotional outbursts, with scientific truths. This blend is added and that the differences between common and scientific language used in discussions on these issues are sometimes minimal, which generates enormous difficulties of communication (Mincu, M. E. 2001)

Romanian society is multicultural, if we assume that ethnic groups are registered as bearers of specific crops.

Analysis of intercultural relations allows on the one hand, the possibility of an intercultural society argument, and on the other hand, the relationships between groups that compose a given society. Analyses facilitate understanding both the causes and mechanisms of problematic relations and formulate relevant strategies to stimulate the developments leading to the legitimate needs both individually and Community.

In terms of desirability reasons, intercultural society, the promotion of minority rights, and legitimizing their demands and strategies used to obtain their achievement, we face two basic choices (Schifirneț, C. 2001)

The first options are the grounding of this perspective on the principle of equal recognition of cultures and the importance of search and maintain social stability.

The second option is the location of the fundamental rights of the human person from appearing and the related recognition and affirmation of identity (including rights that allow such things), as a source of legitimacy of societal relations.

The Banat and Transylvania have accumulated a rich intercultural experience. This experience must be addressed in light of the new order, specifically in the context of the existence and development of Europe.

Legislation. Culture. Education

The Romanian constitution

Article 6

(1) The State recognizes and guarantees persons belonging to national minorities to preserve development and express their ethnic, cultural, linguistic and religious

(2) The protection measures taken by the state for preservation, development and expression of persons belonging to national minorities shall conform to the principles of equality and discrimination in relation to other Romanian citizens (Education Law 84 / 1995)

Human language is a set of rules and legal principles that are meant to facilitate the reproduction of institutionalized and regular use of languages.

Language policies are administrative measures by which states manage pluralism, understand the language of complex societies.

Legislation on culture and education was not always oriented towards protecting the right of minorities to preserve the identity of “national” culture in their own language by ensuring at the same time, and the protection situation of the majority of Romanians, whose culture National should not be affected if we use a stereotype than circulated 1989 circulated cultures, “nationalities”.

In the post 1989 rights of national minorities in Romania have been promoted in several dimensions of public policy: the institutionalization of various ways of participation in the legislative and executive act, that through various legal and institutional measures designed to ensure the protection, preservation and development of various sizes particularities of identity of minorities in Romania (political culture, language, educational and administrative). As a major component (even central) to an ethnic identity is language, a considerable part of these policies focused on providing institutional reproduction and public use of minority languages in Romania.

Linguistic rights of minorities in Romania have made some significant improvements. Compared with the first half of the nineties legal rules which allow the reproduction of institutional and regular use in official contexts of another language than the language of a state, have become more permissive, with more opportunities for legal-institutional ownership and use of minority languages.

An observation of the effectiveness of public policies in the use of minority languages in Romania can be approached in two relatively distinct plans:

1. Implementation of legislation – aimed at the extent to implement the provisions on linguistic rights of minorities.

2. The degree of political-noting the project to what extent and in what direction change dynamic relations phenomena (economic, social, cultural, etc.) that the political class wanted to amend legislation promoting the rights of linguistic minority.

In the broader political project pursued by the public policy importance of the content of Article 6.1. of the Romanian Constitution, which provides recognition and ensure “persons belonging to national minorities to preserve, develop and express their ethnic, cultural, linguistic and religious.

Official language, compared with other languages in that company, acquires a higher status. In context, a preferential relationship between a language and a state authority to shape the problematic situation of those persons, which express the current that is identified with a language other than enjoy state protectionism.

This may take the question: to what extent and in what forms can oblige states citizens to participate and identify with a minimum public culture (whose central element is the official language) promoted by a particular state? In this respect, excesses of states, which have tended even aggressive towards cultural and linguistic homogenization, characterized the nineteenth century and much of the last century. Addressing this issue has resulted in decades of last century, supporting the idea, as similar to the rights and a fundamental freedom is necessary wording, coding, promotion and institutionalization of human rights language.

The fact is that in Romania to promote linguistic rights of minorities (in education and administration) had a significant positive contribution to managing relations with the Hungarian minority in particular.

Reproduction cultural societies, concerning the idea of complementarity between science and education (Eşi: 2010, 4101-415), education institutional process as having a crucial role (perhaps most prominent in modernity) in the reproduction of language, becomes the legitimate monopoly of states. In the management of the company, we are witnessing an unprecedented penetration of various spheres of social life by the states, resulting in a process of expanding both the volume and the powers of state bureaucracy, leading to the inevitability of increasing contacts with the administration. But how to streamline the working of the administration involved accuracy and communication has become one linguistic code as privileged environment, processing and information management. Thus both processes (the exercise by the state monopoly of legitimate education, that of expanding the role of state administration in managing various aspects of social calves) have involved the reconfiguration of the role of language in society, introducing major differences in terms of social functions and status and authority between the different languages spoken in a given society. Following the result of an unprecedented reconfiguration language markets meaning above all rule-imposing language codes to other languages used in society, above all in education and administration, seeking an extension of this logic of language dominance in all spheres of public communication.

As regards culture and education legislation, but always turned towards protecting the right of minorities to preserve the identity of “national” culture in their own language by ensuring at the same time, and the protection situation of the majority of Romanians, whose national culture should not be affected by crop “nationalities”.

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How to treat crops, giving them each “the right of the ghetto” was not to encourage intercultural exchanges or to foster intercultural development of those born in modern Romania.

Education Law 84 of 1995 followed the same principles as previous legislation on minorities, although the terminology is more nuanced, with alternate terms of family, “national” with others, recent Romania vocabulary: ethnic (on the Romanian citizens of the Republic of Moldova) and multicultural. This law guarantees equal access to all levels and forms of education for all Romanian citizens, regardless of social and material condition, sex, race, nationality, political affiliation or religion. Article 8. – (1) stipulates that education at all levels shall be in Romanian, but also in minority languages and the languages of international circulation. A special chapter, Chapter XII, is dedicated to education for persons belonging to national minorities, stressing that the people belonging to them are entitled to study and instruction in their mother tongue at all levels and forms of education and types of education for which there is sufficient demand, with the possibility that, depending on local needs, to organize the application groups, classes, sections or schools teaching in minority languages.

Continuous improvement of this law is seen by many changes such as that made by the Government Emergency Ordinance which provides that “upon request and by law can be multicultural higher education establishments”. Languages teaching in the higher education institutions are established in the law establishing and “to encourage higher education institutions with multicultural structures and activities to promote harmonious inter-ethnic coexistence and integration at national and European level”.

The Babes-Bolyai University has a multicultural university status, stating his aim to develop intercultural and interreligious dialogue in the local community, regional, national and international (Mincu, M. E. 2001).

In the Gypsy minority, the second of numerically after Hungarian, the most difficult economic and social situation, the lowest level of education and with a huge baggage of negative perception of all other ethnic groups in Romania, Government adopted in 2001 a strategy to improve the situation of this ethnic group. Among the goals of this strategy and that is to build an “institutional system of community development, combating discrimination against Roms, promote intercultural education, the creation of elites among the Gypsy, to consolidate the social and identity reconstruction”. Intercultural enters therefore in the Romanian legislation.

As regards education, are introduced in the curriculum Romanian language as optional subject, and the positive discrimination of Gypsies university system, by subsidizing the State of additional seats in the social sciences and the study of Romanian in universities for Gypsy. The strategy also includes “designing and implementing training programs for school mediators and training teachers in intercultural education”.

In terms of communication and civic participation, the Government strategy to improve the situation of Roma aims to build a national public information and fighting ethnic prejudices in public institutions, start a program to combat discrimination in the media, organizing and developing information programs and intercultural education of the majority, with the participation of the roms. The general plan measures to implement strategies to improve the situation of Gypsy provides education , presentation, in collaboration with NGOs and Gypsy communities, the training programs of school mediators and training and training for teachers on intercultural education. Culture and religion in the states initiating cultural projects for the reconstruction of Gypsy identity and increase self esteem, presentation of an annual plan of action for intercultural education in schools, by which to facilitate communication between students of different ethnicities and learning social tolerance, supporting research projects and intercultural education.

A study on intercultural education in countries of Eastern Europe, concluded, in a perfectly valid for Romania, that theoretically, there are prerequisites for supporting an intercultural education in the broadest sense of the term and the general sense that draws attention to the category of pluralism (Cucos, C. 2000)

During the 90's there was an increase in communication between the scientific communities of Eastern Europe and Western, and this also led to a dialogue on intercultural issues and sometimes a joint theoretical development. Discrepancy between theory and practice and intercultural educational history and culture is a constant, and therefore it characterizes both western countries and Eastern countries, to the extent that awareness of cultural discourse could be evaluated in a manner similar to the East and West.

Protecting and promoting diversity and the potential of culture on social cohesion and inclusion are fundamental principles in the relationship between the citizen and the cultural and cultural policy.

For presentation and publication of the most representative organizations of national minorities in Romania and taking into account that some publications have tradition in our country, especially in Transylvania and Banat again reinforce the idea that the Romanian provinces boast a “life intercultural”.

Conclusion

Romania as a EU candidate has received numerous programs and community projects.

An important role is communication and therefore it has an education in intercultural communication. Through various research there have been found varying degrees of communicative competence in children depending on the type of relationship exists between family members, social environment, and culture.

Given the value that power for the social integration of individuals to eliminate frustrations arising from the failure of issue or affective reception of the message, to remove errors of communication and so on, should be a concern as it can close the achievement related to development communication ability, at the training school for all grades.

Both in education and in the “daily” should be expected to develop and apply a “science” of communication that endorses and is growing through learning. Objective can be achieved if all knowledge of communication will find the interest due in the concerns of educators from all levels of education and organizational structures. From the perspective of “lifelong learning”, it can be argued that to increase the general level of culture on the one hand and professionalism on the other hand it must be permanent concerns communication at all levels of education and his later, in adulthood becomes a necessity. This goal takes into account both the expression language and dialogue tends to achieve a seamless communication. In any case the specific process of education and its characteristics should become a communication experience, an experience of interpersonal relations, dialogue and collaborations, a way to remove the obstacles that stand in the way of communication between individuals and/or social groups and of course, thereby improving and enhancing professionalism, considered in terms of its inherent communication needs.

Diversity in which we live can be regarded as a source of conflict as well as wealth, that problem (that needs solving), but as a resource (generating development). This diversity requires special education policy that addresses the relationship between people belonging to cultures and different ethnic groups. Multicultural and intercultural educations are of particular interest. The difficulties of social policies in different systems can be overcome if social reality known and accepted.

A first step in this approach is to define the cognitive and operational concepts and intercultural multiculturalism. Although overlap, they are used in different situations to express specific types of manifestation of social education.

As discussed during the work starting from the fact that we live in societies faced with massive immigration/emigration, in which minorities or living together for centuries in societies that tend to preserve national identity with the price infringement of minority rights, intercultural education it will cover:

1. Educational policies aimed at “minorities”, “problem groups”
2. Educational policies aimed at “education for all”.

These measures are the result of understanding the idea that society is not possible other than understanding, dialogue as a means of resolving the conflict, ability to open to other cultures and understanding differences as richness.

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