Value and Intercultural Skills in the Flipped Inclusion Model

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ABSTRACT

The complex society is a human organization in which the number and variety of internal and external relationships are multiple and intertwined. The global unification of people's behaviors, lifestyles, and thinking takes place, often through adaptation to Western standards and habits of life. Consequently, the educational action must be reviewed (with respect to all contexts of application: formal, informal, and non-formal) in order to enhance the multidimensional balance and enhance uniqueness. Cultural values have a significant role in the functioning of societies and their social institutions. They serve as a guide to the ideals and behavior of the members of a culture. Deardorff's (2006) model of intercultural competence is extremely explanatory of the "contagion" effect generated by individual actions of intercultural sensitivity. For this reason, it is believed that in classes with a mixed cultural background an effective model to be used is flipped inclusion, an alternative method of teaching/learning with a view to continuing education.

1. INTRODUCTION -THE COMPLEX MULTICULTURAL SOCIETY: FROM THE GAP TO RECIPROCITY

The complex society is a human organization in which the number and variety of internal and external relationships are multiple and intertwined. They grow with the differentiation of roles, associations, the different degree of economic and political development, the use of technology and communication systems. In 2006, the Polish sociologist Bauman (2006) described society (especially referring to

the western and globalized part) as "liquid", a metaphor to explain how everything was in constant transformation and with fleeting and transitory borders.

With globalization comes the risk of cultural flattening and identity crisis. The global unification of people's behaviors, lifestyles and thinking takes place, often through adaptation to Western standards and habits of life. The various countries of the world are in immediate and direct contact; a certain homologation also looms within smaller communities where, even for easier management, a mass orientation to a multipolar one is preferred. The origin of these processes is historical: once the opposing blocks of the twentieth century disappeared, each state has become a sphere in space that has relations with all other spheres (Balboni, 2015). At the same time, however, multi-ethnicity is an essential connotation of today's societies.

The term multiculturalism refers to the presence of multiple cultures, even very different from each other, which share the same spaces and use the same services, each maintaining its own identity. There is no fusion, but coexistence. This process is often conservative of the peculiarities of the social group and, in the best of cases, aspires not to generate a conflict and / or to manage this phenomenon in a constructive way. It could be assumed that, in fact, there are two forces in antagonism, one centripetal that tends to equalization and mass standardization, the other centrifugal that tends to monadization and separation. Both forces are deficient and lack the prospect of improvement.

Consequently, the educational action must be reviewed (with respect to all contexts of application: formal, informal and non-formal) in order to enhance the multidimensional balance and enhance uniqueness. It is necessary to avoid the risks of looming in labeling leveling and in abstract parameters of normalization or diversity and it is essential to retrace the path of recognition of the other from oneself, through forms of mutual reflection and appreciation of differences (De Giuseppe, 2016, p. 25).

In this sense, investment in human capital and the adoption of strategies to support continuing education are the main ways to improve the quality and productivity of work, participation, inclusion and social cohesion. Not surprisingly, Principle I of the European Pillar of Social Rights, published by the European Commission in November 2017, establishes that everyone has the right to quality and inclusive education, training and lifelong learning, in order to maintain and acquire skills that allow you to participate fully in society and successfully manage labor market transitions.

Starting from these assumptions, it is believed that the field of intercultural competences can be the real engine of a new way of networking, of communicating, of enhancing opportunities and of creating an active democratic citizenship. It is also considered a focal element of today's organizations to aim at the development of interculturality for the realization of a global citizenship, which allows to develop knowledge and skills, to adopt values and attitudes adequate to build a just and sustainable world, in which all individuals have the right to exploit their potential.

Contemporary society therefore proposes new challenges, especially to professionals such as educators / pedagogists who are directly called into question to contribute to the full promotion of the person in the community through the aid of tools and operational models that make self-awareness and self-awareness possible. other, cultural values, skills that can be used in multicultural contexts.

1.1 Multiculturalism: A Question of Values? The Italian School Context, Statistical Data and Critical Issues

"The rich complex of meanings, beliefs, practices, symbols, norms, and values prevalent among people in a society are manifestations of the underlying culture. The prevailing value emphases in a society may be the most central feature of culture. These value emphases express conceptions of what is good and desirable, the cultural ideals" (Schwartz, 2006, p. 138).

Cultural values have a significant role in the functioning of societies and their social institutions (Knafo et al., 2011). They serve as a guide to the ideals and behavior of the members of a culture: they are the standards that determine what is important, shape the beliefs and actions of individuals and groups

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