

## **Context and concerns of Cultural Interaction**

### **The Importance of a Conscience of Intercultural Training**

#### **INTRODUCTION**

Globalisation or mondialisation shows the actual unifying tendency of the planet as well as the conflictual aspects due to the various forms of antagonism which arise between nations, religions, ancestral traditions, between modern and post-modern, political and economic interests as well as between the “North” and the “South” which at times are “worlds apart”. And, whether we see the positive or the negative aspects, it is an *irreversible* phenomenon which we must learn to manage (Da Cámara, 2008).

The following are some schematic indicators of the worldwide situation, typical of our time, such as:

- Greater poverty and the irrational exploitation of resources
- Outbreak of violence, fundamentalism of various types and terrorism
- Accelerated courses in Communications and Information technology
- Major Migration and flows of refugees, which pose various challenges to nations and societies
- Liberalization and privatization of vast sectors of the market, inter-dependence of economies and the relocation of factories: added to the need for flexible and adaptable responses.
- Assertion of different types of identity by the new social and individualistic movements
- Major CRISIS

At present diversity/difference has become quite visible and constitutive of our societies, and is present in every sphere: social, economic, political, religious, education, health care, the communications media ... (Levi Strauss, 1968). It shows that cultural diversity is everywhere, *behind, around, and opposite each one of us. The only yard-stick we have to evaluate a person is the person him/herself* who must be ready to make his/her generous contribution to others.

As is only natural, this easily turns into tension, difficulty, great issues and situations of conflict which arise in daily life and relationships.

Suggestions/estimations and views are emerging at the international, European and national level that seek to explain the new composition of our societies including the dynamic and competitive aspects, based on: -

- Sociological observations
- Ideological options
- Policies
- Interdisciplinary, systematic or multidimensional evaluations
- Process and dynamics

- Formative and psycho-social perspectives
- Or socio-political ...

On the ecclesial level there is also a noticeable trend of *desocultacion*, that is, to allow culture to gradually emerge which then furnishes deeper insights into the human being, who is different and cultural, with huge potential. In line with this, some important points should be noted:

1. The indigenization of the Church implies the need to include autochthonous personnel in the various areas of work and thus recognize the “Particular Churches” respective voices and needs (*Ad Gentes*, Chap. 3), and the need to undertake a re-reading of Revelations (Synod IV).
2. The introduction and the term “Deposit of Faith” and the legitimate forms of expressing it, linked to the opening of theological reflection to “sociological and ethnological con- notations” (*Gaudium et Spes*, nn. 53, 54-56) and the new methodology.
3. The recognition of religious freedom spurred by inter-religious dialogue and ecumenism as well as by the process of the evangelization of cultures (*Evangelii Nuntiandi*), and of inculturation (understood as a form of the Incarnation).

The reappraisal of cultural diversity/difference, thanks to the social sciences, prompted a gradual renewal of theological reflection to ensure that it corresponds to the reality of our contemporary societies, thus opening the said theme up to discussion.

Therefore, it is also necessary to keep in mind, explore, and realize that Christianity itself is the result of the convergence of experience and the contribution of different ethnic-cultural groups throughout history (De Vallescar, 2005<sup>a</sup>).

### **To Disclose the Human Condition: Unity and diversity**

To discover and appreciate that each human being is different from another in his/her: physical, biological, psychological, cultural and historical dimension, is certainly not a simple process. History reveals successive phases of dynamism, pain, extremism and not a few conflicts at all levels, that we can categorize as moments of: - (Panikkar, 1999).

- \* Indifference
- \* Separation/Ghettos
- \* Assimilation
- \* Exclusion
- \* Inclusion
- \* Pluralism
- \* Parallelism
- \* Inter-penetration
- \* Dialogue ...

It is important to remember that our idea of the human being is the result of a simplified and reductive paradigm, one that divides and separates, instead of connecting and communicating. Consequently, it is very difficult to conceive and understand that “one” can be single and multiple at the same time. However, initially this way of thinking tends to work by separating what is joined (dis-union), or to unify the different and dispersed parts (reduction).

In the West the 19<sup>th</sup> century “humanist” concept actually upheld a double concept. While it stressed the awareness of belonging to the same human species, it recognized the “true” human state (“our own”) from that of others (Morin, 1977), based on forms of nationalism, imperialism or colonization that degraded the other beings as sub-human.

Therefore, one of the challenges facing human formation is still the *instruction of the human condition*, seen as a complex subject who thinks, feels, knows, evaluates, acts, communicates, while being strictly bound to a culture (as second nature) and to his own world, like the people of antiquity.

This perception cannot be taught without a certain reform of Western thought and the effort to approach it in a very holistic and integral perspective which consists in combining the natural, social, cultural components systematically.

It also means that:

*In order to describe the complexity of the human being, it is necessary to view the person from the overall cultural perspective, that is, in the world of work and in the praxis that integrates him in culture. Since Culture is an essential feature of the human being and means of progress not only from the practical professional aspect, the person's competence (knowledge, praxis, values, communication) because the process itself treats the future of the human person as a complex system: necessity, interests, aims and ends, means and conditions so long as they are part of the process and its results (cf. Urdaneta, 2009: 20).*

In fact, it is a matter of adopting the principle of (*Unidualidad*) *Dual/Unity*, since the human being is totally biological and cultural, according to Morin. Therefore, rather than comparing country, family, nation, culture, we need to highlight the peoples' value system, subsidiary experiences, to explore and discover the latent potential, as well as blind spots and what is lacking, in order to learn to live together. Every type of formation, professional formation including that of a religious character, just like the structure proper to the different organizations, must create the conditions to ensure access and guarantee the possibility of acquiring cultural literacy. And one must remember and realize the real concrete impact of the differences/diversity in light of the complexity of the human being.

This means that one must teach and understand the human being in an integral way, one and plural, that is, in the person's totality, starting from the different aspects, at the same time as we seek to explore and understand his deepest interrelationship and thus explain the principles of order and confusion, of separation and of union, of autonomy and dependence, which are dialogical, in the heart of the universe (Morin, 1999).

Furthermore, the criterion of uniqueness should not be underestimated because it has psychological connotations linked to social responsibility and self-realization, which sustain the person's identity rooted precisely in difference, more than it appears to be. And, in fact, this supposes the assumption of the principle of differentiated self-realization, on which all vital space and development depend (making of the individual a single system) and I should say that the community represents one of these spaces for development and growth, keeping in mind that each person plays an important and unique role, in his/her own time and self-realization. Said in other words, the potential of each human being, on earth and in history, evolves in relation to his/her own vital space and time.

That is why all formation must start with subjectivity and socio-cultural differences, taking in all the different elements (individual, ethnic, cultural, social). Furthermore, a language and procedure must be forged able to express the subject's cultural differences, as well as building an organizational model that includes every fundamental biological, psychological and cultural aspect. In this perspective every (so-called) universal curriculum should be called into question.

In the global perspective *está servida* / at your service is ambiguous. Besides the struggle for power, politics and public problems, which formerly turned essentially on the axis of socio-economic analysis, today opens to reveal the symbolic cultural and religious dimension (Hall, 1997<sup>a, b</sup>; Touraine, 2004; Wieviorka, 1997). Nevertheless, the greater sensitivity to diversity/difference does not correspond to the loud protests of individuals or to those belonging to minority groups (ethnic, migrants, cultural, refugees, ...), those discriminated against, marginalized or invisible, concerning issues of identity linked to the difficulty of gaining access to wealth, services and economic benefits, and to the lack of respect for fundamental human rights and the right to equal opportunity, etc., due to a ferocious neoliberal system that does not respect nature, human dignity and the different cultures and their proposal for a better, more livable world.

In addition, it is now urgent to develop a clear opinion concerning the ethical aspect. This means that it is not possible to accept "blind loyalty" based on a certain personal, social, religious, hereditary, or good identity, which comes from the ethnic-cultural belonging and tradition of a group.

The French philosopher, Alain Touraine, has raised a worrying question: Can we live together? Because we tend to start by learning and highlighting precisely those things, processes and debate that hinder or obstruct such co-existence and so replace citizenship in the inclusive and intercultural perspective.

## CULTURAL INTER-ACTION

The challenge to, as well as the wealth of, contemporary societies consists in how to learn to recognize and manage diversity (Wolton, 2003; Ainscow, 2011: 2006).

In line with this it is as well to remember that according to the Council of Europe the key to the inter-cultural perspective:

*Does not concern the migrants alone and that intercultural pedagogy does not refer solely to children. It is a matter of choice at the social level, a difficult process, inscribed in the perspective of a world that, in order to survive opts for inter-dependence, rather than closing itself in a defensive attitude (1989).*

There are many and diverse approaches to cultural interaction:

Worldwide we can cite:

- a. Detailed demographic-statistics
- b. History
- c. Ideological-norms
- d. Psychology
- e. Structural – models of relationship (assimilation, multi-cultural, inter-cultural...).

We shall broadly outline these issues, in the hope that we can acquire fuller knowledge of the above, since some authors have already made in-depth studies of the various disciplines — focused on the diversity now present in today's societies. Today we shall deepen and explore this field, since it is not possible to accept light improvisation or ignorance of such issues, and study solutions to diversity/difference.

- a. Detailed demographic statistics

This method presupposes the exhaustive enumeration or description of what is observable and, furthermore, it is usually reliable statistical data.

In certain cases, in the context of migration, we may speak of an internal form of migration, and indeed this approximate figure stands at about 740 million. The external form of migration is estimated at about 214 international migrants, who make up about 3 per cent of humanity; of these about 100 million are women and a third families (IOM, UN).

In 2014 the number of refugees and displaced people worldwide reached 60 million (ACNUR, 2015).

- b. History

From studies on migrant flows throughout history as well as on the formation of multicultural societies, one gathers that it is not really a new phenomenon, since such flows have always existed as well as multicultural cities (Corinth, Rome, Venice...). They generate cultural encounters and counter encounters, progress and recession. However, what is really striking today is their magnitude, intensity and frequency in successive waves and the rapid formation of multicultural societies. It should be noted that this is not a purely natural factor free from

influence... political will, certain organizational models in line with certain criteria and particular objectives.

### c. Regulations

The ideological-normative method's reference point and concern regards the interaction of different populations to some international organizations such as, UNESCO, OCDE, the Council of Europe, the European Union, etc., as well as to those with a regional and local character, like the Churches, the Orders and Institutes of Consecrated Life, among others. All have issued information, declarations, manifestos, directions, international days, etc., regarding human rights, cultural diversity, inter-culturality, tolerance, discrimination, racism, etc.

Listed below are some of the most important documents and celebrations, which aim to highlight the trajectory of the documents, rather than their timeliness. That is to say, these very subjects (human rights, cultural diversity, etc.) specifically pertain to this period, due to particular situations, which foster and consolidate a journey in global awareness:

Charter of the United Nations, 1945 (art. 1)

Universal Declaration of Human Rights

The International Year of Tolerance, 1991

European Charter of the Minority and Regional Languages (Council of Europe)

Convention on the Protection of Minors, 1994

European Year Against Racism and Xenophobia, 1997

Universal Declaration of Cultural Diversity, 2001

Protection and Promotion of the Diversity of Cultural Expression, (2005, 2007)

European Year for Inter-cultural Dialogue and for the Safeguard of Inter-cultural Cities (2008)

White Paper on Inter-cultural Dialogue: "Live Together in Equal Dignity", (Council of Europe, 2008)

Inclusive Education, UNESCO (2008)

It is helpful to refer to the references made to cultural and religious themes in Church Documents, as for example John Paul II's Message for World Day of Peace: "Dialogue Between Cultures for a Civilization of Love and Peace", (1 January 2001). The ideas on inculturation and the evangelization of cultures in Pope Francis' Exhortation *Evangelii Gaudium*, or in a collection of documents on formation which are full of interesting data: such as the Salesians of Don Bosco: "*The Necessary Route of Inter-culturality*", (Aquilino Bocos, 2001), "*A current problem for the Institutes. Inter-culturality: wealth or threat?*", (Tomasi Orielda, 2002), "*Inter-culturality in the Mission Mandate of the Individual Institutes: Wealth or Difficulty?*", (Salvini, GianPaolo, 2002). We cannot fail to mention the Constitutions of several Congregations. Below are some of the articles on inter-cultural and inter-religious formation, although not generalized.

Thus, at the time the doors were opened to members from other cultures, the acceptance of culture and diversity present in the ecclesial sphere and in religious life accompanied by valid international and missionary experiences took some time.

#### d. Psychology

Under this heading are some aspects related to the acculturation, enculturation, adaptation, etc. of people of different cultures, in a psychological perspective. In this sense the recent studies of (Ausubel, Bruner, Kolberg, Piaget, Vigotski, among others) are contributing to the emerging field of intercultural psychology. This area analyses the contribution of the various psychological theories in the perspective of individual and global human behaviour. Furthermore, it covers three different areas: cultural and comparative studies and indigenous traditions. Such themes as acculturation, relations and inter-cultural communication, describe the process and interaction. Some of its chief authors met in Senegal: Dasen Berry and Poortinga (Berry, 2011). Today, it is now possible to refer to the existence of inter-cultural associations and groups for formation and coaching.

#### e. Structural

This heading covers the study of the different types of relational investigation from various perspectives of cultural inter-action (Muñoz Sedano, 1997; De Vallescar, 2003, 2005, 2006<sup>a</sup>).

- Assimilation: begins by thinking that diversity and difference represent a threat to the reciprocal cohesion of the receiving national or welcoming society, that is considered to be the regular cultural norm and guide. So, a policy of mono-culture is applied in order to retain the dominant standard model. This gives rise to open and hidden conflict.
- Integrationist: this position upholds equal rights for every citizen and seeks to promote unity in diversity. However, the result is ambiguous in its method and often fails to achieve anything, besides it often does not adopt, nor is it consistent with, the principle of the rights of cultural difference, and ends by submitting the minority group to the culture of the dominant group.
- Pluralism: seeks to respect difference considered as a positive value, demanding that each cultural group develop and retain its own characteristics, in the heart of the national society. However, difference requires appropriate management and generates tension and conflict of various kinds. This model may create relativism and ghetto-like closure.

The step from multi-cultural to inter-cultural implies, as we shall see later, a correlation:

- Multi-cultural refers to the actual social and cultural state of people that arises when groups from different ethnic-cultural backgrounds are present, in the same social

space. This implies different codes at the ethnic level: language, religion, nation, etc., and leaves co-existence in an asymmetric condition. This model's main preoccupation is how to guarantee the freedom and equality of everyone, coupled with the need for respect and tolerance, and recognition, understood as a complementary position.

- The Oxford Dictionary of Current English (2015) defines multi-culturalism as: *The presence of, or support for the presence of, several distinct cultural or ethnic Groups within a society.*
- Inter-cultural: *is a precise condition in a multicultural society*, although it represents progress it is more demanding, since it not only recognizes the social role to the point of intentionally highlighting (independently of its form of government and its policies) the relationship between people from different cultural backgrounds (ideas, value system, principles ...) but works to promote this encounter and encourages each person to willingly *make his/her own special contribution*. This requires openness, elasticity, readiness to engage in dialogue: an on-going exchange of roles and areas; decentralization, as well as questioning one's own egocentric vision of the world and human relations; the perception of values which permeate and direct the process of synthesis, of each society or group and their respective dynamic.

To sum up, multi-culturalism is centred on the social state and the juridical-political framework or norm. However, inter-culturality starts from this and stresses the reciprocal relational dimension as well as the vital mutual apprenticeship, able to modify and transform people, thus allowing them to construct new areas for co-existence. The prefix "inter" expresses *this dynamic process of interaction between individuals or groups who are simultaneously involved in the said social and mental process.*

The different groups of people in welcoming different members, may develop with time by applying the above said examples: provided that the said principles are applied in the communities or religious congregations.

## THE STEP FROM MULTI-CULTURAL COMMUNITIES TO INTER-CULTURAL COMMUNITIES

Now, as a practical example I shall relate a true experience of a Congregation, its conception, constitution and operative function, which I fear is not uncommon. Out of respect I shall not give its name or location.

Not long ago an international group asked me to help it consider how to manage diversity and improve its leadership. My point of departure was to examine the principles on which diversity, based on intercultural formation, was managed (objective, curriculum, materials utilized, etc.), and the planning of each successive stage of formation. As a university professor I needed to start by asking some questions about the study programme in order to understand their outlook and point of departure. What was my surprise on learning that they had none (!). Yes, I repeat, they had no curriculum whatsoever and this group consisted of



members belonging not only to different countries, but to different socio-economic spheres, professional training, including at the international level. The question is: how can one understand this?

It is essential to have intercultural formation guidelines. It is imperative at the present time, in order to instill and deepen each candidate's mental, social and cultural identity in the natural human physical, biological, mental and cultural make-up of the group.

This formation enables candidates to understand the value system and identity starting from various cultural perspectives, the sensitive points, the best way to realize the inter-relational potential, and why not, includes understanding the role and the spirituality of the different groups. Since, both religious experience, as the proper foundation of consecrated life and the very conceptual expression of the different theologies, are rooted in the cultural phenomenon which integrates the Cross in to the different cultures. We cannot continue to see and/or treat them as unique examples, hypothetically neutral and universal or, "dis-enculturated", since, in fact, these models hide the dominion and closure of a culture, which, usually, is the Western model.

This means that policies and interventions of a formative and psycho-pedagogic character are needed in order to: foster a better attitude in individuals and groups; examine practical methods and programmes, methods; express greater appreciation and recognition of the cultures present; improve communications; redefine the group identity. Foster self-esteem, well-being and development, especially in minority groups and individuals belonging to minority groups.

This means that in order to face the theme of multi-intercultural formation several basic, general issues must be considered (De Vallescar, 2005<sup>b</sup>; 2006<sup>b</sup>). These issues are supported by the right to be different and the recognition of the diversity of cultures. Just as common languages and specific norms for co-existence need to be formulated, so it is necessary to define frontiers, options and on-going negotiation.

### **Point of Departure**

It is important to set up a frame of reference in order to discern a livable inter-culturality, within our Orders, Congregations and Institutes, as well as reviewing the sensitivity, capability, openness and self-critical sense in order to recognize the respective "centres" and asymmetry, marginalization or exclusion, with the aim of overcoming them. This is a felt need (and it is not always expressed openly) by the members of many of the Congregations.

### **General Questions**

What is the meaning of the term inter-cultural; to what does it refer?

1. What knowledge, experience, practical methods are required?
2. Must we learn other ways of seeing, thinking, feeling, living, contact and organizing one's own Congregation, Institute, Order — organization?

3. How can we integrate this type of formation and what benefits does it offer?
4. Are there any interesting initiatives already in place?

We need to set time aside to review the cultural background of our own identity and culture, and then place them in the context of the life and history of our societies and communities. Very often we live in a “blind cultural” and therefore do not see the cultural impact of our behaviour and ways, at the individual and group level.

### **Outline of Diversity**

Is it possible to recognize the diversity that is passing through the Orders, Congregations; or Institutes and describe it, so as to be able to perceive and truly grasp its reality in order to implement it appropriately in our formation courses? This task requires: different cultural organization; inclusive and co-operative methods; guided by instructions (or policies) that follow the process.

In line with this, we propose two general points:

- a) diversity present in the Institute (or Congregation)
- b) diversity of the members of the Institute (or Congregation).

Next, we present a couple of Tables with some questions to help explain what we are referring to better. This scheme can be used by the various groups to reflect on together.

First: review the overall **situation of diversity** in an Institute combined with the factors, as shown below:

Table 1:       + Type and Spirituality  
                   + Context — geographic  
                   + Context — religious  
                   + Talent and experience of evangelization  
                   + History — development

Second: endeavour to understand the **diversity of the members** who make-up the Institute or Congregation in order to improve relations.

Table 2:       \* Type  
                   ▪ Sociology  
                   ▪ Ethnic/Linguistic  
                   ▪ Intergenerational  
                   \* Formation  
                   \* Charisms-Gifts  
                   \* Limitations

For fuller information on these aspects you could consult my book: “Tender puentes, Abrir caminos. Multiculturalidad y Vida Consagrada”, 2006: pp. 40-45.

In light of these schemata that summarize the reality of the Orders, Institutes or Congregations, we should ask the following questions:

- Does the ecclesial aspect of multi-culturality, social congregational as something positive and of unquestionable benefit for the development of people or groups?
- Where should we place each member and in which privileged area?
- Is there an attitude of openness to new forms of spirituality, according to the documents and voice of the members from different regions of the world? Or rather can we say that we have completed the necessary apprenticeship to create a space for difference and to be different?
- What have we learned from the experience, constitution and organization of communities that have received members from different cultures?
- Have we experimented difficulty concerning participation? Did we need to have recourse to support to mobilize the common inclusive will of the community?
- How can we launch an authentic experience in which inter-culturality presents a clear, public option, one that directs and sustains the process of the Order, Congregation or Institute?

In a word: can we seriously consider what is involved in order to improve the relationship between people originally from diverse and different backgrounds?

Or, do we still basically think that the simple natural way is best, combined with good will and the spirituality of the Order, Institute or Congregation?

- What training do we need so as to provide formation that is open to the inter-cultural option?

Basically, Multi-intercultural formation starts from the diversity of the members and works to achieve the true, deep acceptance of this diversity. This curriculum leads the apprentice to perceive, accept and realize the effort to combine and integrate the special contributions (De Vallescar, 2006<sup>b</sup>). To do this each member must be provided with directions and instructions for development that they will deepen progressively.

Its Aim Will Be:

1. Promote interaction between the local people and immigrants, by identifying the culture not the familiar spheres.
2. Use aids to illustrate human relations and certain models of behaviour, both by comparison and contrast.
3. Modify certain thought patterns and behaviour.
4. Offer appropriate concepts, insights, experience and methods to develop sensitivity, awareness and new inter-cultural qualifications.
5. Include a practical and theoretical component for research.
6. Create new areas for mutual exchanges to take place.

## BASIC KIT FOR MULTI-INTERCULTURAL FORMATION

- a) AWARENESS OF CULTURAL BACKGROUND, PREJUDICES AND CULTURAL DIFFERENCES. We are born in to, and develop in, a culture we know little about.
- b) KNOWLEDGE. Present knowledge, facts and information, on the methods, populations, peoples' difficulties, to help them to integrate and live in a culture different from their own (forms of cultural protocol/standards of behaviour).
- c) EMOTIONAL CHALLENGES. Help people to understand and control their emotions (frustration, anxiety, muddled thinking, annoyance, anger ...).
- d) EXPLAIN BEHAVIOUR (Inter-cultural skills). Help to draw up new guidelines on how to behave in an inter-cultural situation: such as on how to introduce oneself, listen, learn to observe, adjust to the new circumstances, how to apologize, etc.

## BY WAY OF CONCLUSION

I shall close now, but not conclude because there is a lot to say on the multi-cultural reality and on formation in this perspective. I should like to stress that it is an option that must be shared by the whole Organization, Institute, or Community, because in order to appreciate the value of diversity an effort of reflection is required so as to be ready to learn, inter-act, seek the correct means to foster co-existence and dynamism.

The suggestions given below may help you to make a quick analysis of how to manage diversity/difference in the multi-intercultural perspective.

### *Some suggestions to promote inter-culturality*

1. RETAIN the cultural hegemony of a given society, group or in an inter-personal relationship.
2. RECOGNISE and respect the existence of a multi-cultural society or of different cultures present at a meeting (national cultures, ethnic cultures, cultures of different kinds/trends, youth cultures, etc.).
3. PROMOTE solidarity and reciprocity between the cultures by indicating some common points of view and the acceptance of the 'other who is different'.
4. DENOUNCE injustices due to cultural imbalance and struggle against them at all levels.
5. ADVANCE towards an 'inter-cultural encounter' as A CHOSEN, PERMANENT, PREFERENTIAL WAY, and reject every form of discrimination.

I should like to stress that this inter-cultural option cannot be imposed from above or by a dominant culture, because the whole journey is the result of a dynamic process aimed at achieving inter-culturality.

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## Biography

**Prof. Diana de Vallescar**, Ph.D., who is of mixed descent (Spanish, Filipino, Chinese), grew up in Mexico and continued her education in Spain, Germany, and Portugal. She has a good knowledge of religious life and later devoted herself to inter-cultural ministry as a form of service and life. At present she is living in Portugal.

She obtained a doctorate in Inter-culturality (2000), from the University of Complutense, Madrid, in cooperation with MISSIO (Institute of Missionologia, Germany). She worked as a researcher at the Centre of Investigacion en Artes y Comunicacion, (CIAC) / Polo University Abierta, Lisbon, and as lecturer at the Portucalense University, Oporto.

She has devoted over 15 years to formation and served as intercultural adviser, director of religious and missionary organisations that have spread beyond their national frontiers, as well as to communities, to groups such as international and multi-cultural teams, schools, universities, NGO's, etc.

She has given courses, workshops and conferences in various countries: Spain, Mexico, Portugal, Italy, Nicaragua, Germany, Finland, Latvia, South Korea, Israel, India, Turkey, Holland, Argentina, Angola, Costa Rica, France. She is the author of five books and has published over 70 articles focused on intercultural themes and held various courses on: -

“*Vayan, miren, escuchen y aprendan lo que Dios ha hecho en otras culturas*” ... (*Go, See, listen and learn what God has said to the people of other cultures* ....

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