Strategic Educative Proposal for Interpersonal Communication Skills to Achieve Cultural Competence

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Abstract: *While we investigate how it had implemented the Bologna framework in European universities, and in particular we stick to the Spanish case and contemplate the importance of promoting dialogic culture in university through the promotion of interpersonal communication tools as a means of achieving a culture of equity and a truly intercultural culture where people understand the values and are able to comply with amplitude other cultures and ways of doing.*

We dream envision a European and a global culture that is not only multicultural where they occur in the same place people of cultures, languages and different customs but each isolated in their circle. It is the step there is need to give tools to our young people to create an even more a more participating society arriving to a desirable democracy. The advantage that count Europeans are already exchange programs since the 80s are enjoying in Europe through the Erasmus programs and other programs with Latin America's own initiative or Asian or American students coming to European countries by their own.

1. INTRODUCTION

Years ago we glimpse the importance of promoting dialogic culture at university students by promoting interpersonal communication tools to foster a culture of equity and a truly intercultural culture where people understand the values of other groups and are able to comply with amplitude other cultures and ways of doing, address or resolve because their vision, their perspective is flexible. It will be then a culture that allows the opening of the heart to be treated with affection, to be friends, to create bonds of trust and esteem. We talk about an advanced culture that allows them to acquire greater cognitive flexibility because of also trying to understand other ways of doing and other sensitivity to face the same issues.

Our ambition is to promote a European culture that is not only multicultural where they occur in the same place people of cultures, languages and different customs, but each in their place. It is the step they need to give our young people to create an even more democratic society and live knowing others in an intercultural way. The advantage that these young people have already consisted in exchange programs since the 80s that they are enjoying in Europe through exchange programs.

This methodology has been invaluable specifically in innovation through collaborative and cooperative classroom where students must be in team with the aim to investigate and provide a written and oral work´s methodologies where they are motivated to carry it out facing how to develop emotional intelligence and social intelligence in practical situations. The qualities that should be asked to develop they are practical for living and where learning is very experimental and they profit learning from experience: they should anticipate or resolve conflict, they have to reach agreements and take common decisions learning to understand different points of view, different ways of doing, they should to be respected, they have to know how to listen to others, tolerate points of views, transfer ideas, be assertive, be treated as equals, empathize and understand the emotions, feelings and emotions of others.

This whole exercise of these capabilities is a great arena where students can acquire this dialogic, enriching culture: added value in addition to his personal life and professional life.

2. CULTURE, VALUES AND DIALOGUE

The base of the formulation of UNESCO (1996) tells that Education precisely emphasizes dealing with multiculturalism with aspects as learning to live together, as well as other principles among which are learning to be, learning to do and learning to learn.

Dialogic culture has attracted attention in the last century and remains in force with stronger due to the awareness that evolved into a concept of "globalization". It has been approached from different disciplines such as cultural studies, social anthropology, sociology of organizations interested in theology interreligious, etc. Sometimes it is raised from the neutral interest foreseeing that is a necessary item and whether it is multicultural societies (Innocenti, 2014) or the need in a situation of conflict or for the construction of Europe (Pascuariu and others, 2012).

The definition of "culture" according to the Royal Academy of Language (lema.rae.es) reads: "whole way of life and customs, knowledge and degree of artistic, scientific, industrial, at a time, social group, etc. According to that institution in a first sense points to "conversation between two or more people, which in turn express their ideas and feelings"; in a second meaning explains "discussion or compromise seeking treatment."

Dialogic culture has a close relationship with the value of tolerance. This is understood as respect for the opinions and practices of others when they differ from our own. Interestingly, in terms of JM Quarter Master (2003) that clarifies the true meaning of tolerance lies in accepting the lesser evil, and not as "bad" but as "minor". You think this should not be confused with respect, an attitude that seeks something considered good in itself: the human being, not so much their opinions or behaviors.

The concept "multicultural" differs as mere circumstantial coexistence of different social groups where each is located in places to the concept of "intercultural" referred to coexistence of different social groups where treatment and pleasant coexistence, friendship and understanding. As J.L. Garcia Llamas explains "the term multiculturalism should be used when referring to the spatial and temporal juxtaposition of a certain culture is the cultural expression suggests the idea of an intervention to encourage dialogue and dynamism between the different cultures that will guide us to influence and mutual enrichment "(Garcia Llamas, 2005: 95).

In reference to this, E. Saez Pineda explains "this kind of intercultural education aims knowledge about" the other "or on immigration and minorities who live with daily. But it must not only serve to highlight how different we are, to highlight the differences between ethnic groups, but to modify and create new integrative attitudes, to deepen the values of each and respect "(Saez Pineda, 2002: 1). We understand "cultural competence" when the student acquires intercultural skills thanks to previous communication tools we propose in the final part of the dissertation.

Sikes (1976) defines "values" in the plural, as "principles or standards, the judgment of what is valuable and important in life." Also the definition of value in the sense we understand talks about the ethics of action, or judgment of human actions.

3. INTERPERSONAL COMMUNICATION AND TOOLS

According to Rizo (2011) it has been conducted studies on the family, the couple, on the institutional organization, public spaces and social networks.

The issue at hand "communication" is the basis of social interaction, is the basic principle of social relations and social relations are necessary to adapt to society and the survival of individuals. Communication is a social process articulated around the phenomenon of sharing, of sharing one's perception, sensitivity and estimation and allows linked emotional and emotionally.

"Communication" comes from the Latin word "communicare" meaning exchange, share, ecc. Communication between people is both oral and body (including paralinguistic, kinesics and proxemics elements). Interpersonal communication is defined as a face to face encounter between two people who maintain a relationship of interdependence through an exchange of messages coming from both verbal and nonverbal cues.

The proposal that we made in this dissertation- after study and apply methodologies innovation in strategic training college from years –consist in educating in five basics of interpersonal communication tools for their proven effectiveness and studies done before:

a) Assertive style is a style for issuing the message. The issuer must defend their rights respecting your partner. Must be calm, go to their emotions and explain things objectively without attacking the other.

b) Active listening: is put the listener means to understand what the speaker wants to transmit to it comes to mental resources, questions, gives rise to keep talking and puts all his attention.

c) Empathy derived from the emotional intelligence: it responds to both the sender and the receiver; they should understand how the events or circumstances affecting the emotional and sentimental aspects of others and recognized their own emotions.

d) The treatment as equal where one avoids the point of view and behavior of ownership or dominance facing dialog with others; this point of departure will make actors feel free to express ideas, solutions, emotions and feelings.

e) To be able to adopt another point of view different from the account of another agent; this tool will facilitate the flexibility of mind to perceive solutions and reactions in a variety of ways.

Both assertive style as active listening are social skills enunciated by Argyle and Kendon (1967) which had their rise in the 1980's and have continued to be appointed. Empathy is studied from a philosophical point of view by Edith Stein in 1917 and subsequently stressed and disseminated by D. Goleman (1995) that effectively spread the term emotional intelligence in various disciplines as Education, Business, Health, ecc. The statement comes as equal treatment for social intelligence also by D. Goleman (2006). And knowing how to adopt other points of view is more widespread by the writings of Edward de Bono (1985).

In conclusion, we propose as a means of acquiring the dialogic culture and intercultural competence in multicultural societies (or not) because we are in a global society with tools that give the actors global possibilities, practical education in these five experiential tools and skills that will make them acquire better adaptation to society. So we recommend insisting on all these aspects from early childhood to the University.

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