

PEDAGOGICAL INTERVENTION RESEARCH FOR CULTURAL INTEGRATION AND INCLUSION: REFLECTIONS ON MIXED AND MULTIPLE METHODOLOGIES

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Abstract

The present paper aims to offer a new perspective through which to study the current phenomena of decolonization and crossbreeding. It will be discussed particularly the theoretical perspective of intercultural approach (Hannoun H., 1987) [1], in order to deconstruct the historical approaches to the dynamics of immigration and meeting of different cultures (Neto F., 2002; Montreuil A., 2004) [2]. The traditional approaches were based on the analysis of the processes of "assimilation" or "acculturation" of the minority culture (Bourhis R.Y., 2007, Barry J.W., 1997) [3], but always from the point of view of the ethnocentric vision.

The paper wants also to argue how to re-think intercultural pedagogical research epistemologies and methodologies according to the paradigm of complexity and of methodological pluralism, to avoid proposing the cross-cultural comparison "the West vs the Rest" (Baldacci M., 2012) [4]. The research interest is to bring to light the richness and the depth of the meeting and the exchange between participants who come from different ethnic and cultural horizons, and to grasp the social and community impact of the co-constructed knowledge thanks to the research (Mantovani G., 2008) [5]. Moreover, one of the principal guidelines for the scientific research contained in the plane of Horizon 2020, seems to be that of "Inclusive, innovative and Safe Societies" (Horizon 2020, 2013): it needs to keep in mind criteria of usefulness (Armezzani M., 2004) [6] and of usability of the products of intercultural research, also to meet international standards.

It will be presented, then, an intervention-research carried out in the working realities where participants coming from other cultures and nations are employed. It is an action-research aimed to assume participants' points of view, to capture specific learning needs, to give voice to these specific formative instances and, through which and with which, to design possible plans of intervention to answer to these educational needs.

Keywords: intercultural pedagogical approaches, multiple and mixed research methodologies, intervention research, pedagogical strategies for cultural integration and inclusion.

1 THEORETICAL PERSPECTIVES FOR INTERCULTURAL APPROACH IN EDUCATION

The concept of interculturality was born under the aegis of the prospect of global interdependence: together with solidarity towards individuals or communities in conditions of underdevelopment, it proposes solidarity with future generations, through respect of natural resources, care for ecological, social, political and cultural balances, and co-responsibility for the whole humanity. Intercultural education conceives culture as a mode of relationship and interaction, according to it should not be avoided the encounter with the Other, the Different, but it should go towards the Other from itself without canceling itself, it should collaborate and share resources, read and understand own and others' needs, in a common horizon. Intercultural education is defined as education for world citizenship and for a global, other, different and intercultural identity, rather than national or social.

The interculture is based on distinct identities and belonging, able to meet and communicate in order to build shared values, supranational principles and rules of coexistence that enhance the contribution of each.

The terms of cross-cultural and inter-cultural are often used interchangeably, but their meanings are distinct: cross-cultural research concerns the comparison between two or more different cultures, based on data obtained by observing individuals interacting with members of their own culture. Intercultural research, on the contrary, concerns the comparison between two or more cultures, starting from data obtained by observing individuals of different languages and cultures interacting

with each other. Cross-cultural pedagogical approach allows to focus similarities of ideas, feelings, emotions, traditions, values, transcendence, etc. . between cultures and is in continuity with cultural universalism, which cancels the richness of the encounter between the otherness in favor of the comparison with the One, generally the Western model. This approach presents some problems because it does not consider the dynamics and processes of transformation taking place in each cultural system and, in fact , obscures the different connotations that are in real cultural life of individuals. Cross-cultural educational research proposes a model that tends to foster a vision of a-cultural education, emptying training and educational processes from specific cultural aspects risking to omit the very basis of the pedagogical assumption. Cross-cultural studies, while acknowledging the centrality of cultural fact, tend to give a homogeneous and stereotypical reading for each country or ethnic group of reference. They propose essentially a comparative analysis, and every time seek alleged differences between ethnic groups, religions, ethnic-cultural groups who live in the same nation, or countries.

This approach is coherent with the desire to find within specific contexts (geographical, religious, cultural , ethnic , ...) elements of community and sharing, but , however, lacks the ability to enhance and understand intersubjective differences and presents some limitations in the interpretation of contemporary complexity (G. Hofstede , 1980) [7] . First at all, there are definitional limits, since it is based on the assumption that cultures are homogeneous and comparable to each other. Secondly, there are methodological and epistemological limits, as it seeks to operationalize and measure as quantitative variables constructs, values, attitudes, beliefs and norms that are beyond any reductionist claim.

The approach of inter-cultural research (Ogden et al. , 2004; Visconti, 2004) [8] moves exactly from the conceptual and explanatory uncertainties of cross-cultural theoretical matrix and then consists of:

- A principle of variety, that allows to point out the variety observing microcultures (Ogden et al. , 2004) [8] , and then allows to appreciate the aspects of subjective difference that are found within the same national/ethnic/cultural group;
- A principle of individuality, in addition to the perspective of aggregation and acculturation (national, ethnic, racial) of the cross-cultural approach. Inter-cultural research observes the processes through which migrants are compared with different cultures. The culture of the origin country is intrasomatic culture, felt as own and reworked, while the culture of the host country is extrasomatic culture, felt as external.

The culture (and ethnicity), within the research, has traditionally been seen in the context of cross-cultural studies. Only the most recent research, carried out with integrated disciplinary approaches, emphasizes the subjective (or cultural) dimension, trying to understand in detail how individuals and organizations are able to appropriate themselves of national (external /internal) cultures, to which they are forced to be exposed.

Interculturalism leads to seeking rules, rights and duties that can be applied to all cultures, to which every individual can appeal and that everyone should adhere to.

The pedagogy can not simply propose purely descriptive interventions, promoting aseptic and alienating “condominium” cohabitation without offering tools for a cultural and formative crossbreeding based on the opportunities for interaction (Cambi F., 2012) [9] . Intercultural approach considers, however, cultures as shared, contested, negotiated narratives (Benhabib , 2004) [10]. This point of view, that considers the dimension of negotiation, privileges aspects of fluidity and dynamism of cultures, emphasizes their socially constructed nature and helps to define the inter-cultural perspective through the concepts of artifact and agency (Mantovani , 2008) [5] . According to these, people are not at the mercy of cultural determination, but rather they are engaged to actively interact with their environment, through its cultural artifacts at their disposal. Within intercultural studies, the interest for the dynamics of migration plays an important role. The approach of intercultural research considers the change activated by intercultural encounters as a process that involves not only the migrants , but also the social context of reception (Schiavinato , Mantovani , 2005) [11] , especially at the local level, the one of the city, considered as the place of the unfolding of micropolitics, of contact and daily meetings (Amin , 2006) [13] , and the other of the school, considered as the first place in which everyone can play the game of the match between cultures.

The fundamental contribution of intercultural education to general pedagogy consists in the valorization of the category of pluralism, in its social, individual, educational and cultural dimensions. The intercultural pedagogy (Strollo M.R., 2013) [14] is based on the co-construction of knowledge in

which educators and people to educate are together authors of the production of new meanings and practices (Allemand - Ghionda , 1998) [15].

Intercultural pedagogy explicitly rejects the static and hierarchization, and offers the possibility of dialogue, equal discussion, preserving parts of own specific identity. Intercultural pedagogy is based on the comparison of thought, concepts and preconceptions, becoming a pedagogy of being where at the center there is the subject in its entirety, regardless of his culture of origin (Demetrio D., Favaro G., 1992) [16] .

For intercultural pedagogy, the otherness, the encounter with the stranger, with the other ethnically and culturally different, represents, in comparison, an authentic reflection on the level of values, of rules and of behavior. To educate in an intercultural perspective means, therefore, operate in the process of teaching and learning the principles of intercultural education and to fully realize, tout court, the founding concepts of pedagogy (A. Portera , 2003) [17] .

The first models of acculturation elaborated to study the phenomenon of the encounter between cultures were those by Graves (1967) [18] and by Gordon (1964) [19] on the acculturation. The assumption of these models is that the relationship between immigrants and the host community is in favor of the latter and that immigrants are forced to adopt the dominant culture .

Berry, for the first time, in his two-dimensional theoretical model, proposes to deal with the cultural identity of immigrants, and that of the host culture as independent factors, rather than as extremes of a continuum. Immigrant and host identity are not opposites of a single dimension, but two processes that are developed separately in two dimensions, measured separately, and that enable individuals to express in a unified way different cultural aspects. According to Berry (2001) [20] , in this way , it becomes possible to define a space of intercultural contact. Immigrants in a host society have to deal with two fundamental problems: they have to decide whether their culture should be maintained or not; to decide whether the relations with the host community will be sought or avoided. Consequently the two independent dimensions stressed by Berry are:

1. the preservation of their culture (their cultural heritage or ethnic identity)
2. cultural participation and relations with other groups (desire for contact or attitude of participation Vs. the outgroup)

The articulation of these dimensions allows to describe four strategies of acculturation: -integration, with which the immigrant wants to maintain and preserve his/her cultural identity with all its characteristics, without depriving to get in touch with different cultural groups (maintenance of cultural specificity and identity, intercultural contact/participation);

- Assimilation, in which the subject believes it's more important to have relationships with other groups that maintain his/her own cultural identity and tradition (re-socialization into the dominant culture, failure to maintain his/her cultural and collective identity, but contact with the indigenous groups and participation in a plural society);
- Separation, when individual refuses and excludes contact with other cultures, limiting to his/her own culture (maintenance of cultural specificities and identity without exchange between cultures, absence of contact/participation);
- Marginalization, in which immigrant shows disinterest both to maintain his/her own culture and to interact with other (loss of their cultural specificity and identity, lack of contact / participation).

The basic idea of the model developed by Berry seems to be that of multiculturalism, that is a possible coexistence of different cultures within the same society .

More recently, it has been developed the Interactive Acculturation Model, which seeks to integrate, within a common theoretical framework, the guidelines of acculturation adopted by the host majority towards specific groups of immigrants, acculturation strategies adopted by immigrants within the host country and the consequences, at the level of interpersonal and intergroup relations, produced by the combination of the strategies of acculturation of immigrants and the orientations of the host majority (Bourhis , Moise , Perreault, & Senécal , 1997) [21]. According to Bourhis and colleagues (1997) [21] acculturative strategies adopted by immigrants and the guidelines adopted by the host community interact, producing an "adaptation " which can lead to intergroup "consensual", "problematic" or "conflictual" relationship.

These theoretical modeling does not adequately consider fluid and dynamic characteristics of today's multi-ethnic society, which is a social system where people with different ethnic identities, consciously

belonging to a group that shares a geographical place of origin, a common descent, a shared culture, real or socially constructed, live. The multiethnic society tends to be pluralistic, accepts more readily and appreciates differences, especially through integration policies explicitly in favor of pluralism.

The sociocultural adjustment, however, performs in the new global and multiethnic realities through the learning of new social resources (skills), useful to interact with the new culture. In particular sociocultural adaptation is connected to the sphere of cognition of social learning (Ward et al., 2001) [22]. Some studies on the difficulties of social adaptation of Portuguese adolescents emigrated to France with their families (F. Neto , 2002) [2], seem to confirm the hypothesis that integration is the best strategy of acculturation, while the separation and marginalization involve more difficulties in social adaptation.

The difficulties of social adaptation are also positively associated with the stress of acculturation, but negatively with a good level of self-esteem and satisfaction with the life in the host country.

These statements refer to the emergence of new identity difficulties, from which renegotiate own identity boundaries in the name of more social and cultural that individual identity.

Cultural identity is declined inter-culturally through:

- The dialectic of diversity/cohesion: only intercultural identity is the place of training for social and political ties, because it is characterized by an interactive process of assimilation and differentiation in relationship with the other from a plural view, through a movement bi-directional integration/rejection;
- The dialectic of the particular/universal , individual/community: it seems to be the intercultural practice for difference and similarity at the same time;
- The dialectic of result/process: the intercultural identity involves a permanent act of identification that requires, at the same time, both the identity heritage transmitted by birth or life cycles, both the freedom to express diversity and individual ethical choices .

The cultural identity of each individual is the result of the cultural variations, which are organized on the basis of original ethnic identity. The problem of identity intercultural arises when two or more ethnic groups come into contact and comparing their symbolic systems of reference. Ethnic identity, then, is a kind of resource to which the migrant refers when he feels he has to do with the proposal of an "other" identity, with different values from those that have assimilated in the process of socialization. The ethnic-cultural identity is complex and multidimensional and can be conceptualized as a set of attitudes, feelings and perceptions of the level of aggregation and belonging to own ethnic group, in addition to positive and negative attitudes towards the interactions ingroup/outgroup (Ting-Toomey et al, 2000) [23].

Daily Multiculturalism (Colombo, 2002) [24] is the area of “domestication of differences” in which there is the space for change, where social actors seize the opportunities, expressing small acts of resistance that often do not have long-lasting pragmatic effects.

School is the first place of social inclusion or exclusion, and then it is just from the school that the institutions are obliged to take action to avoid discrimination and devaluing stereotypes. Integration is pursued, in the current complexity, in an inter-cultural perspective: this means to practice a model that winds through the conceptual and action lines, identified in the intercultural educational paradigm. The intercultural model supports the active acceptance of diversity and of crossbreeding, and proposes a school which can ensure the widest plurality in order to achieve a mutual enrichment. This pedagogical model does not avoid conflicts arising in situations of contact between diversity, but takes them dialectically orienting to the critical understanding of reality. Hannoun (1987) [25] states that the school in the multiethnic and multicultural society has the duty to problematize the difference between cultures to bring out the added value that is determined from the variety of proposals: this variety becomes a generating potentiality of unexplored, original and coexisting forms, languages, values and cultural signs. The scenario that emerges is more intricate, complex, plural. From the perspective of intercultural education is unacceptable to separate academic paths of various ethnic groups, because only the coexistence bases education to a constructive comparison (Clanet, 1993) [26].

The study approach to interculturality must inevitably be multifactorial and connecting dimensions such as employment status, generational, cultural, civil, ethnic condition interacting with each other, creating individual and, at the same time, differentiated paths.

Inter-cultural perspective assumes the role of method in educational research, because it helps to develop effective strategies to deal with the complex problem of integration in societies that should be more inclusive and safe. It's necessary to enable intercultural training processes to translate and convey meaning and significance between different cultural worlds, through words, thought, practice and language of the difference, ensuring, at the same time, how to determine integration or marginalization, and construction of old and new, cultural and social identities in the school system.

Acculturation is the cultural phenomenon for excellence, because migrants, through the practices of socialization and interaction, are carriers of experiences that allow the crossing of cultures (Villano, 2004) [27]. Educational research and the best pedagogical experiments indicate that the acculturation of foreigners within the educational relationship, experienced in formal, non-formal and informal training areas, allows to experience the diversity of teaching strategies and practice of intercultural relations with outcomes of positive integration. Strategies for integration become fundamental to understand, through different methodologies and varying points of view, cultural diversity, because they are able to offer a systemic view of such diversity.

Intercultural paradigm in education has cross-cutting disciplines, and is based on the simultaneous intake of identity and difference as poles around which the educational processes think out values which are recognized as universal and common to most cultures.

In this sense, it should be defined an epistemology of intercultural training to represent, as the primary objective, the integration and appreciation of differences (cultural, ethnic, social, linguistic, economic, of gender, of origin, of personality, of school history) and to explore, as practice of teaching-learning, the impact of the intercultural learning.

The lines and actions, through which the inter-cultural perspective in the educational process runs, can be identified (Santerini, 2007 [28]; Grange, Sergi, Nuzzaci, 2007) [29]:

1. in the proposal of subjective culture. This is to overcome both the practice of the reduction of cultures to a limited core of content, attitudes, values, and descriptive stereotyping, denying the complexity of other cultures, both the conception that every culture coincides with a particular territory, ignoring the permeability of the boundaries of the contemporary global world and the cultural transversality conveyed also by new technologies. Earth is inhabited by multicultural individuals and every culture is structured by hybrid overlaps resulting of exchanges and mestizo;
2. in the performing dynamism. Culture is permeable, is not static, it tends to change over time without presets and in a non-linear way;
3. in the positioning of intercultural relations at the center of the educational process through which diversity is experienced (cultural, personal, social, gender, generation, ethnicity). Shifting the focus from the content to the relationship, it's possible to avoid to stiffen the comparison and to deconstruct prejudices, bringing citizenship education to the enhancement of all the differences and of social cohesion.

Interculturality is not limited to the transmission and comparison of cognitive data, but it produces practical behavior, public policy, affirmative action, and so, emerging from outcomes of research in the field and on the field, there are needs and educative urgencies that regard the gap between values, reflections and principles of reference, and the pragmatic actions done to put them into reality.

It is only through broader, face to face and fed of symbolic alterity relations, that intercultural training processes recognize the epistemological priority of the relationship to the individual conscience. Taking care of personal autonomy and of the difference becomes central, and allows to assume responsibility for education in the present scenario of globalization and in its reading marked by epistemology of complexity.

Paradigm of intercultural training is based on systemic approach and on global and complex visions of the context, as they are founding elements of the organization of knowledge (Morin, 2000) [30]. The intercultural education is foremost a relational pedagogy and aims, by definition, to tackle the problem of relations between members of different cultures for acceptance and mutual respect. Identification of an educational practice needs to analyze in depth the concept of cultural integration. It's a border pedagogy that integrates the pedagogical knowledge with psychological, anthropological, historical, geographical, economic, sociological, literary, linguistic knowledge. Intercultural pedagogical processes work across disciplines, centering on the views or places of life, and tend to show the diversity of cognitive conceptions regard cultural components that allow the comparison, and regard

the expression of differences, the search for identity of the new generations migrated and migrants, the similarity of the meta-cultural archetypes.

Interculturalism applies complex thinking, induced by the contemporary, to educational processes, and expresses, through creativity, its relational and complementary character (Mangoes , 2004) [31].

Intercultural education can not be applied only to specific social groups, but involves all subjects in a dynamic relationship: "The world is often seen as if it were a set of religions, civilizations, cultures, ignoring other identities that individuals possess and judge important, linked to social class, gender, profession, language, science, morality and politics. These concurrent affiliations determine the reality of individuals much more than unique and homologating identity does. In any context, individual has to rationally choose which of these memberships to prioritize. Freedom of choice allows to define, time to time, convergences or distances with other individuals or groups, without, however, being absorbed in a blind and omnivorous identity, that also ends up destroying all of its diversity and those of the other " (Sen A., 2006) [32].

The exploration of the notion of difference, in the systemic perspective of intercultural pedagogy, can make meaningful the semantics of the relationship in the lens of complexity.

The contemporary intercultural reflexivity must be traversed critically by the category of difference, which:

- Seeks to detect factors of homogeneity;
- Runs an ethical approach;
- Complements, with an introspective and interpretive logic, factors of heterogeneity with the desire to discover the plurality of cultures of each individual/organization.

Today into educational practices and research in the field of education, we must introduce the concept of "otherness", that is expressed in the right of every individual to be in his/her diversity, to be equal to the others and to evolve from what he/she is. Educating gaze towards interculturality means to reach awareness of how and how much educative direction can exclude or accept, to comprehend the content and the ability to produce them or deny them, to tend towards an ethical, emotional and aesthetic ideal of universal brotherhood. The meetings of differences, those who precede spaces for dialogue, coexistence or confrontation, need narratives, and just a de-constructive hermeneutics can win both the determinism of the reconstructions in retrospect, both the nihilism of secularization, in a narrative that interprets the other as part of the self . Relationship is the theme of this epistemological and ethical hermeneutics.

Pedagogy, approaching the theme of diversity, has necessary reviewed its heuristic system, having for a long time favored a monocultural perspective. Optics intercultural comes when It has been accepted that relational problems require not just sectoral, aimed only to immigrants, but on the whole social body interventions.

While the maturation of sensitivity to the cultural differences is a recent development, it isn't a novelty the issue of the approach to different cultures, usually solved by the Western world with ethnocentric attitudes, claiming to impose their point of view as the only valid one, which coincides with the natural and unique point of view. The consequence of believing own culture as universally superior model was to place other cultural expressions in inferiority and subordination, giving legitimacy to a work of indoctrination.

The result of intercultural education is not consisting only of theoretical arguments, but also of educational practice: the result of the intercultural approach should be to build a society that is truly democratic, pluralistic and free from any form of discrimination. The intercultural option embodies a regulative ideal, an educational project: leaving behind the limitations and inefficiencies of a special education for migrants, it is expressed in the proposal of an educational action addressed to the whole community of the subjects.

It follows that it's intercultural only what is the result of hybridization of cognitive models, of languages, of artistic experimentation, where it can no longer be the same as before or equal to themselves, where certain dimensions of thought, of spirituality, of customs can not most, if not with historiographical or philological operations, be traced back to their original matrices. Far beyond the realm of trade and consumption, these contaminations germinate taking part in an extensive collection of resources and durable goods, and in the search for the meaning of their being in the world. Finally

interculturalism can be what makes someone talk about other cultures, becoming defenders and popularizers with or without consent of those who are legitimate bearers.

The intercultural discourse, when becomes educational, should be intrinsically interpreted, therefore, as a social event, or rather socially useful; since:

- Interculturality is based on the exchange and the creation of social relationships between individuals belonging to different and dissimilar communities;
- Intercultural aims to alleviate hardships due to exclusion, separation, segregation and to overcome them focusing attention on opportunities for integration and interaction;
- Interculturality " accompanies " socially a culture to discover the other and vice versa.

It does not make sense, in short, to conceive as individualized intercultural education. It arises from socially oriented premises and seeks verification of the same sign: it works for the socialization of knowledge and for the creation of encounters, able to set up communities. For this, it is essential to move from listening to the speech, from the answer to the question: to engage and evoke processes that go beyond the mere provision of services, that immigrants, old and young, need. Intercultural education is to educate and educate ourselves not only to respect. It's to go beyond: it is trial and challenge to overcome behaviors that in cultures hinder the development of individual freedom. Before divided and contrasting cultures, there are human rights, already so wronged and offended in our own culture, and therefore there are the rights to realize own history in a subjectively aware way. That means that messages of intercultural education are designed to inspire, everywhere, the sense of self in the most radical separation of the different social, cultural or family selves, of which every society is interwoven. They too often are hindering, inhibitors and coercive more than facilitating the personal realization. It's possible to think as an educational project to a pedagogy of difference and differences, where opportunities for reflection and acceptance of diversity are designed and promoted, where the man and woman were thought of as *unitas multiplex* (E. Morin , 2001, [33]. , B. Schettini , 2006) [34]. The intercultural approach is proposed as a metaphor for diversity: it is a framework that provides for and allows everyone to think about diversity and about complexity of social and educational situations. The pedagogy of diversity is far from normative and ethnocentric tendencies of pedagogy: the risk is to make hypertrophic these differences, stigmatizing them and retracing the path of " The West versus the Rest " of the transcultural approach. In a truly intercultural approach, the idea of culture has been replaced by the principle of cultural diversity (Aguano Odina T., 2009, p. 17) [35] , as the central concept of research on culture in education. Pedagogically interculturality becomes part of practices based on the relation and on communication, on the meeting and dialogue (Cambi F., 2006), in the name of the complexity of segmentation and hybridity (Ambrosini M., 2001) [36].

The empirical investigation should be of the type "evidence- based" , following an approach that allows to draw attention to actually relevant issues, which become object of investigation. This implies that according to a binocular vision, scientific research follow a bottom up approach , with in-depth analysis of educational issues and of social, political, cultural and pedagogical emergencies, which attract the attention of researchers, and a top down approach, with the use of scientific literature and research already carried out for that area of interest, and with the use of meta-analysis and data-mining tools, which provide precious databases and create a network of links between research. From a good formulation of research question it descends the clarity of research objective, which will describe a phenomenon and its evolution, will explain a phenomenon on the basis of other phenomena, will interpret a phenomenon in the light of a given theoretical framework, will understand the "good reasons" behind actions, attitudes, or will identify possible solutions to current problems encountered in a given context. All these objectives guide the choice of techniques to employ, and it seems reductive to talk about "method or methods" associating them to a choice made a priori by researchers. Depending on the contingent objectives, researcher may adopt, and combine in a creative way, typical techniques and tools of the quantitative or qualitative research setting: the aim is not to defend a paradigm, but to produce results with validity, with consistency between research objectives and strategies to achieve them. In view of the complex research strategies, qualitative and quantitative approaches are not opposed but complementary and closely intertwined to each other. They are the sources of the techniques that feed the scientific background that researchers draw to pursue research objectives. The discussion of methodological apparatus is functional not only to establish the validity and internal consistency of the research procedures, but also to define the limits of the proposed assumptions and the limits of validity. Possible sources of error become themselves objects of investigation, in the name of the reflexivity of the researcher, and the latter is a valuable resource for researchers, a space of possibilities to improve and to achieve logically extensible results and conclusions.

The scientific community promotes, at various levels, a culture of research as a 'reflective activity', from one side, knowing clinging to what has been already given, but knowing, from the other side, going beyond the given, and knowing clinging to existent, but knowing also going beyond the existing, to imagine possible different realities.

Going beyond the data is to see what is not immediately visible, to make a creative act which reorganizes the existing in a new and unexpected conceptual framework, and to come up with new solutions to old problems. Empirical research, powered by methodological rigor and creative tension, should be really able to propose instances which could be effective and really applicable in school, educational, educational, political, social contexts, where it can change current practice (Baldacci M., 2012) [37]. A not useful research does not pursue the intent of "Inclusive, Innovative and Safe Societies" established by Horizon 2020, and it has lost its intentionality transformative. To reason for openings and not for closures should be the attitude of those involved in intercultural educational research: opening to contributions coming from other disciplines, opening to multi-method and mixed-method research strategies, opening to peer review and constructive criticism, opening to unexpected results that contradict the underlying assumptions and encourage to propose innovative ideas that can stimulate debate and criticism. The quantitative approach has been dominant in social research for years, the qualitative approach has been developed in the last three decades, and it quickly found his beloved scope in educational research. The scenario of current research is less marked by the dichotomy of quantitative versus qualitative, and more opened to the fact that the studies "tend" to be more quantitative or qualitative. The research must be linked with politics and political objectives: the intercultural research involves issues of empowerment, oppression, alienation, emancipation and liberation. What research and what methodologies to think for an intercultural research, devoted to the differences?

In the field of intercultural training, in the past twenty years, there was a substantial statement of research of constructivist matrix: this led to a liberalization of methodological approaches, that sometimes strayed into a methodological laxity and loss of scientific rigor. Quantitative approaches and qualitative approaches in educational research are required to improve their techniques, to preserve the degree of internal and external consistency, and to be as well adapted as possible to the objects of research. With the present paper, we try to propose a methodological pluralism of educational research, which seems to act as a counterbalance to the cultural pluralism. The methodological pluralism does not necessarily lead to methodological anarchy, but to a choice, a coherent and logic choice. The method used is not a priori or a preconceived option, but is defined in relation to the construction of research interest. The field of educational research, and more specifically the field of intercultural educational research, is open to the possibility of using quantitative and qualitative methods: quantitative methods are not deterministically reductive (unless it conceives the entire educational phenomenon as objectivable and reduced to the measurement of certain variables), and qualitative methods, mainly used for action research, are not probabilistically interpretation (unless it flows into subjectivism and individualistic hermeneutics, losing the criterion of sharing the results with the scientific community of reference). It's possible, however, to think of a complex approach to intercultural research perspective, in which it is essential to explain the patterns of meaning and theoretical perspectives in which the researchers move, remembering the possibility of presenting co-constructed knowledge to the scientific community.

The rigor, so, even in the use of mixed and multiple methods, is located on three levels: rigor as severity of the methods; rigor as scrupulousness in their application; rigor as appropriateness to the problem to be addressed in the course of investigation (Baldacci M.,2012) [38].

Inter-cultural research could, then, be dialectical and recursive, and is based on the change in practices. During and at the end of critical and emancipatory research, researchers establish objectives for action for change. It isn't only a research "on" or "to", but it is also a research "with" others, active collaborators in different phases.

The use of mixed methods need to establish reasons for this mixture, reasons for mixing quantitative and qualitative data. The pragmatic pluralism of mixed methods opens the door to multiple methods, to different worldviews, and to different assumptions, like the forms of collection and analysis of data in mixed methods studies are different.

Recognizing that all methods have limitations, researchers feel that the biases in any single method could neutralize or erase the mistakes of other methods. In intercultural research, three strategies of research and different variations for mixed methods can be thought:

- sequential procedures, in which researchers try to develop or expand the findings of one method with another method. These strategies could include the beginning of a qualitative method for exploratory purposes, and further the use of quantitative method with a large sample, so that researchers can meet the criteria of generality and logical expansion of the results. Alternatively, the research could begin with a quantitative method in which theories or concepts are tested, and be followed by a qualitative method that involves detailed exploration with few cases.
- concurrent procedures, in which researchers converge qualitative and quantitative data in order to achieve a comprehensive analysis of the research problem. In this research design, researchers collect data of both forms at the same time, and after integrate the information in the interpretation of the overall results. Researchers grafted data of one type with another type of data to analyze different issues or unit levels in an organization.
- transformative procedures, in which researchers use theoretical lenses as a general perspective of research that contains both quantitative and qualitative data. This lens provides a framework for topics or interests, for methods for collecting data, and for results or observed changes. With this lens may be a method of data collection that involves a sequential or concurrent approach.

In a mixed methods approach, researchers tend to establish the research questions which are based on pragmatic fields, such as consequences-oriented, problem-centered, and pluralistic. Researchers based research on the assumption that the collection of different types of data provides a better understanding of the research problems. A research project with mixed methods is useful for capturing the best of quantitative and qualitative approaches, mediating and negotiating between generalization and particularity, richness of detail and transferability of the results.

The sense of "epoché", the suspension of any judgment, in educational research is related to the possibility of ensuring an appropriate training process and knowledge to all subjects, remaining in the open potential of the doubt, rather than falling into the closing pretext of preconception. Researchers naturally have their ideas, and their preconceptions, but the point is what to do with these preconceptions and be aware of how to avoid to enact them in the encounter with the other.

"Critical consciousness" (Freire P., 1970) [42] is the fundamental axis for acceptance of people of other cultures, and becomes a tool for awareness of themselves and others as cultural beings, for the humanization of individuals and for the development of intercultural competences in a lifelong process. It's possible to think of a sort of "cultural awareness", which is based on knowledge and understanding of relationships, with similarities and distinctive differences between "the world that someone came from" and the "world of met community", appreciating what we have in common and what inevitably diverges.

Education, then, tend to respect otherness in all its forms, and should be policy that educates and trains citizens, offering them a variety of learning models, asking questions, not answers, leaving the irreconcilable dialectical and antinomies (Freire P., 1973) [43].

At the end of this paper, there is a research-action, in an intercultural comparative, carried out in laboratories of the University of Rio de Janeiro and Naples inspired by the Social Theatre and the Theatre of the Oppressed by Augusto Boal (1972, 1992, 1995). The practice of Theatre of the Oppressed is focused on transformative learning, defined by Mezirow (2000) [44], which distinguishes three different types of meaning perspectives: epistemological, psychological and socio-linguistic. The intention of this action-research is to give rise to an emancipatory learning, which free from institutional, environmental, linguistic, political and oppressive constraints. The methodologies of the Theatre of the Oppressed do not separate social research from political emancipation from social oppression. The mentioned research was carried out in a comparative way in the LEPE (Laboratory of Epistemologies and Practices of Education), of University of Naples "Federico II", and Extensão EPNOL (Educação Popular no Luar) of the University Federal of Rio de Janeiro. The formative experiences, which are included in the collaborative project between the two institutions, include the methodologies of Forum Theatre and of Theatre of Oppressed, and the musical autobiography and hypertext. The workshops of the Forum Theatre were preceded by meetings with the involved students, who have reported episodes of oppression that occurred during the school years, through writing and sharing of narrative and autobiographical writings. Through techniques, games, exercises, improvisations, working groups, using the body and voice, it has been reconstructed and dramatized the conflict between teacher and student, chosen in previous sessions of the Forum Theatre workshop. The methodologies developed by Boal plan to break up the scene during the performance and ask the audience to recognize the situation of oppression, to reflect on the represented conditions

and literally to enter the field, taking a role in the scene: the viewer is a spect-actor, his/has actions become transformative educational practice, moving between words and actions, between thought and action, between reflection and emotion (Strollo M.R., Vittoria P., 2012) [47].

At the end of the sessions of Forum Theatre and Theatre of the Oppressed, we have analyzed the "log books" of the participating students, and self-reflective narrative were subjected to content analysis. The logbooks were subjected to qualitative analysis prepared by a panel of three independent judges, two internal to the experience, one external, which has consistently discussed the reported observations. This triangulation has allowed us to overcome the possible tendency to interpret evidence in terms that tended to confirm expectations.

During the research carried out in LEPE and in EPNOL, two methods have also been used: Musical Autobiography and Hypertext. Hypertext moving from a preliminary systematization of knowledge, experienced during the experiential paths of life, proceeds through a comparative analysis of synchronous training models. At the end of this comparison, which is expressed in the construction of a network of links between knowledge and formal, non-formal and informal training areas, everyone can discuss chosen interpretations that guide the actions, connections and plots (established and made through the medium of hypertext and the narrative itself). The result is a circular process between theory and Praxis. A first phase of the laboratory includes selection of a theoretical reference from the readings of some authors, studied in previous years. Students, then, are invited to choose the quotes from authors and to include them in the formal area of hypertext. In the non-formal education should be included extracts from novels, dialogs from movies, lyrics, poems that may be related to the vision of the educational process that emerges in the formal dimension. In the third section there could be narratives of events that may be related to the other sections. In this way, participants can experience subjectively how and how much formative processes are influenced by three dimensions: formal, non-formal and informal learning (Strollo M.R., 2012) [48].

Musical Autobiography is a tool to bring out and experiment the links between music, body and cognitive processes, and in particular "projective" potential (Strollo M.R., 2011) [49] that music offers eliciting memories spontaneously and facilitating their writing. Music is an open field of stimuli, in response to which emotions, personal experiences, fantasies and scenes take form, and is also a social language and culture. Multiple levels are, in fact, involved in music education: the cognitive-cultural, since the music supports the processes of symbolic representation of reality, favors the development of thinking skills and promotes participation in the cultural heritage of the context; the critical-aesthetic, because its critical and conscious enjoyment stimulates the subject to recover the dimension of sound, "orients" subjects in increasingly punctuated by sound input contexts, allowing him to submit them to critical scrutiny and select them individually, escaping "the risks of cognitive and imaginative standardization". Finally, there's the sentimental-emotional level, because subject, in the relationship with the musical artistic creation, is confronted with the symbolic formalization of emotions and is decentralized in relation to them.

The use of musical autobiography is part of a broader process, in the Laboratory of education to listening, during which, through specific and graded exercises, students - students enrolled in the final year of Master's Degree in Clinic, Dynamic and Community Psychology of the University of Naples Federico II- analyzed the phenomenon of sound and music. The workshop was aimed at learning through the experience of the role of music on the processes of thinking and on individual and collective memory. 25 students were asked to put in an i-pod about 100 songs (heard in the course of life) and to play them again in the classroom, writing emerging memories from time to time in the course of listening.

After the first phase of listening, the group discussed the emotions felt during the work. The exercise also asked to review, once at home, his/her writings and rearrange them in a sort of book of life (life events), whose chapters were themes (friendship, love ...) or would follow a chronological order (childhood, adolescence ...). Eventually work experienced in the classroom could be continued at home.

During the analysis and processing of the collected material, researchers studied participants' logbooks, final reports and a semi-structured questionnaire administered at the conclusion of the workshop. The questionnaire was aimed to the assessment associated with it, and to sift some constants emerged in the reports analysis. Thanks to the proposed route, students have learned, through experience, some potential and some specific limits of autobiographical writing. Musical autobiography is a device of retrospection, self-reflection and self-training, that allows to grasp the

elements of self-censorship and self-control, to experience the role of music on cognitive processes and in particular the association music/emotions/experiences.

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