

GLOBALIZATION, COMMUNICATION, EDUCATION

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Abstract: *The paper focuses on the issues of globalization, communication and education. Globalization has become the fundamental theme of political discourse, through its economic dimension, namely by opening up the economic markets in search of new stability points of contemporary developed capitalism; a phenomenon that has led to the free movement of labor, thus involving the social dimension, the circle being closed with the educational dimension because the individual, regardless of the cultural context in which he/she lives, needs training. The global economy cannot be conceived without international communication, which has become a premise of economic success in recent decades. Such communication on which the economic partnerships and multinational organizations are based presupposes an accurate perception and interpretation of the different cultures other than those in which the economic activity takes place and a permanent negotiation of the symbols and reference systems. Education undoubtedly plays an important role in any attempt to address communication networks in these moments of explosive development, networks that mediate communication between people and can thereby help to bring them closer together. Education must directly follow the transformations and new requirements in order to support future changes and professional training. In this direction, education will have as an educational purpose the development of the consciousness of the links between the different components and participants, regardless of the geographic area in which they operate, and on this basis the building of the partnership. Education needs to efficiently and extensively convey that knowledge and information adapted to the new civilization of globalization that does not overwhelm but contribute to the development of people at individual and community level. It must also trace the transformations of the new world that is constantly moving, and at the same time make available to people the tools of guidance with which they can find their way of affirmation and continuous development.*

Keywords: globalization; communication; education; economic environment; transculturality; multiculturalism

1. Preliminary considerations

Launched in 1980, the phenomenon of globalization has been particularly manifested in the economic field, materialized among other things in the expansion of world trade. Globalization has led to the redrawing of the global economic map, to the establishment of scientific and technological networks linking research

centers to major business circles around the world. We assist in both the political and economic fields to the tendency to engage in international action as a means of finding satisfactory solutions to issues of global concern. In this ensemble, those who can contribute to these networks either through information or through funds manage to join them. However, researchers and businesspersons in poor countries can remain very easily outside of these networks because of their lack of resources. The rapid changes of society, which we all witness, operate at two levels: in parallel with increasing internationalization, there is the tendency to return to their own values. Such changes subject those who live or direct them to contradictory tensions. Pressed from all sides by a post-modern society that still lacks all the means to adapt and integrate quickly and efficiently, people are not prepared to play an important role in the new globalized situation. There is a deep conflict between the desire to show loyalty to the various local communities and the need to respond positively to the demands of the complexity of the modern world, which dilutes fundamental supportive points, among which family remains a priority. The feeling of disorientation is determined by a number of factors that are essential: the inability to cope with the peculiarities and the dynamics of globalization; fear of the occurrence of disasters and conflicts that endanger people's lives; the feeling of vulnerability to unemployment; mistrust in the ability to address efficiently and timely the malfunctions generated by the new shock of globalization.

The free flow of images and words across the world through new conventional technologies that prefigure the world of tomorrow has helped transform not only international relations but also people's understanding of the world. Information systems are still relatively expensive, and for many countries it is difficult to access them. Control over them provides them with real cultural and political levers, unlike those who have not benefited from a type of education that gives them the chance and the opportunity to evaluate the information they receive according to their importance, so that they can then interpret and appreciate it. The emergence of the new global culture, made not only by access to information networks, postulates a strong reference to what we could call the international civil society. The speed of globalization is more rapid as the flows are less and less material and increasingly concern services, data, telecommunication, audio-visual messages, e-mail, internet consultations. Now there is so much talk of globalization because everything tends to be organized according to the following criteria: exchange rates, trade, monetary values, information, communication, television, multimedia, cyber culture. Globalization is a total phenomenon that involves widespread competition in all nations, in the analyzed areas. Thus, it is considered that the technological and informational revolution and the opening of the financial markets "have contributed to the provision of the means of disseminating the phenomenon only to the extent that the global economy has identified the degree of variability these factors have with each other".(Cucos, 2010:59)

Globalization has made its triumphant entry, becoming the fundamental theme of political discourse, through its economic dimension, namely by opening up the economic markets in search of new stability points of contemporary developed capitalism, a phenomenon that has led to the free movement of labor, thus involving the social dimension, the circle being closed with the educational dimension because the individual, regardless of the cultural context in which he/she lives, needs training: "being a cultural human being and thus educated,

permeable to contacts, dialogues, influences and cultural idiosyncrasies". (Antonesei, 2005: 21) The transcultural man, apt to be plenary in a multicultural context through intercultural dialogue, is characterized by two interdependent dimensions: an objective dimension of knowledge, which provides information and procedures for their processing in order to adapt to the environment, and a subjective dimension of the relationship with the environment, with the other members of different human groups, but also with one's own experience, making the individual less vulnerable to new, unknown interaction situations. A first step in building these dimensions is through intercultural education. Two opposing trends therefore characterize contemporary society: globalization / mondialisation and customization / regionalization / localization. If the former concerns the planetary dimension, the latter is the natural response to globalization, the return movement towards the narrow spaces: small territories (regions, districts), small cultures, human groups formed on the basis of identity factors, such as language, religion, ethnicity. However, both are the effects of the internationalization of economic, cultural, and informational phenomena, and although they obviously do not have the same goals, "they complement themselves in maintaining an absolutely necessary balance by seeking unity in diversity and identity in difference". (Giddens, 2005:65) The dynamics of the movements are provided by a dominant force, represented in principle by a geopolitical and cultural ensemble, which tends to universalize its values, cultural products, language.

2. Economic environment and transculturality

The homogeneous society in which expectations of action and human behavior are fully stabilized, and the individual is not confronted with unforeseen situations, is already in many parts of the globe undergoing changes. Obviously, in many countries cultural heterogeneity is not a recent feature, ethnic minority groups have always existed in the geographically delimited spaces of many human groups defined as nations. However, irrespective of ethnicity, the individuals of a national state were identified with the national state they live in. An effect of globalization is precisely the change of this image of the nation. The German philosopher Ulrich Beck sees in globalization "a break in the architecture of thought". (Beck, 1997: 116)

The process of globalization is, according to the same philosopher, a transition from the first modernization (Erste Moderne), which aimed at forming, stabilizing and imposing national states on the second modernization (Zweite Moderne), which tends to streamline national boundaries and implicitly of identities. Globalization puts into question the basic premise of the first modernization, namely the conceptual image or methodological nationalism: the contours of society are largely conceived as being congruent with the contours of the national state. By globalization, in all its dimensions, there is, contrary to this image, a new variety of relations and transversal relations between states and societies. Going further, the structure of basic concepts collapses, where so far societies and states, as territorial units delimited by each other, were conceived, organized and populated. Globality means "breaking the unity between the national state and national society; the formation of new relations of power and competition, conflicts and intersections between national states and their actors on the one hand, between actors, identities, social spaces, transnational positions and

processes, on the other hand".(Cobianu, 2008:67) The world of the second modernization appears to be an unmanned world, in which the breakdown of territorial administrative barriers would lead to identity, social and cultural disintegration.

Paradoxically, globalization has rather a fragmentary character than an integrative one; it is the result of "market processes, geopolitical constellations and state decisions that open up broad fields of activity to banks and companies operating under international regime", (Tomlinson, 2012:89) with few power centers involved in this network, especially those from the northern hemisphere, say those who are skeptical about this phenomenon.

At the paradigmatic level of the two stages of modernization of societies, several pairs of characteristics can be identified, which find expression in both the macro structures, such as the society itself, the economy, education, but also in the micro structures such as learning languages. Homogeneity provides, in principle, a climate of confidence without which human interaction has been and is still unthinkable. Given the current economic globalization, we can no longer speak of such stability. Moving between different cultural spaces and confronting a variety of value systems make cultural homogeneity no longer a thing of its own. By integrating into different action contexts, in most cases from diverse geographic areas, the individual is constrained to the development of multiple identities and undergoes a process of hybridization. The balance between identity and alterity means, on the one hand, the recognition of differences and, on the other hand, the search for such normative norms of a general nature, to ensure a balance of interaction. The alternation between a homogenizing globalization, based on Western capitalism, and the tendencies of customization advocating for local and regional cultures is characteristic of current economic and social phenomena.

The global economy cannot be conceived without international communication, which has become a premise of economic success in recent decades. Such communication on which the economic partnerships and multinational organizations are based presupposes an accurate perception and interpretation of the different cultures other than those in which the economic activity takes place and a permanent negotiation of the symbols and reference systems. From this perspective, the balance between unity and difference must integrate at least three cultural levels: culture of origin, target culture, organizational culture. The last type of culture also means a link between the culture of the parent organization, developed in accordance with the culture of the geographical space and the national state in which it was born and in which it operates, and the different branch cultures, a network created by cross-border expansion. "Transculturality can be considered, from this perspective, the fundamental feature of multinational organizations, at which level hybridization is highly accentuated, and even the only possible form of existence".(Held, McGrew, Goldblat, Perraton, 2013:55)

Against the backdrop of economic structures of all kinds, from industrial, commercial, advertising, banking or financial to personnel management, the concepts of transculturality and transversality have the strongest relevance. The dynamic of the economic field does not allow enough time for the development of an intercultural dialogue, in which the fundamental understanding is the understanding of what is different and not just the perception and adaptation to the new. In such a context it is justified that the individual cannot belong only to one

cultural circle, and transculturality is a possible middle way between global homogenization and regional / local personalization. Achieving the necessary openness of communication, and the ability to connect to the network and transgression of the culture of origin are essential in the flexible, situational reaction, depending on the requirements of the working environment, but also those of the new modernity. What is omitted, however, is the individual's need to have a clear identity that is virtually impossible to achieve in a multicultural organizational structure. That is why it is explained the functioning of at least two parallel cultural identities, the one used in the workplace, to call it organizational, the result of the mixture of elements mentioned above, and that used outside the organizational framework, which justifies the belonging of the individual to the home culture. It should also be borne in mind that organizational identity is temporary, "therefore it has a very low viability, not overlapping on the structures and depths of the individual".(Bera, Yvon, 2008:102) Changing the workplace in another organization, which may also mean another cultural space, also requires a restructuring of the organizational identity.

With the increased interest shown for the concept of communicative competence since the 1980s of the last century, the notion of transnational communication is a relation between two languages that each reflects a certain social and cultural reality. It follows that in international interactions, even when receiving information in a foreign language, apart from strictly linguistic problems, additional obstacles arise from the different knowledge base.

3. The social environment and multiculturalism

The spatial reference of globalization is the planet as a whole, the fundamental idea being interconnection, thanks to the opening of borders and the real or virtual circulation of capital, cultural products, ideas, values and especially of people. Living in an open world, the individual comes in contact with a variety of cultures and in different ways from television, press, internet, school to the direct ones represented by tourism, but more chosen migration, so we can speak of a multicultural presence.

The migratory phenomenon, manifested in the form of temporary or definitive staying of people in other societies and of course in other cultures, thus constituting the most important context of the development of intercultural communication processes, became new dimensions in the second half of the 20th century. Indeed, the entire colonial history from the end of the 15th century until the mid-twentieth century was marked by massive population movements, either by the willful migration of millions of Europeans to America and Africa, or by the slave trade and by the forced relocation of indigenous peoples in their home countries by European colonialists, as happened in South and North America, Australia and Africa.

"The economic and social differences between the developed capitalist countries of Western Europe and North America have led to a break from another type of society".(Spiteri, 2016:212) The high standard of living and the great possibilities of finding a job have become the attraction points of millions of people who, by their own decision, have chosen to work and live in a society other than their own. And so the world has been divided into countries receiving foreign labor, and less by political refugees, and cheap labor exporting countries. And on the

other hand people were not prepared for this impact. Considering that welcoming countries at European level did not face cultural, ethnic and linguistic diversity in their well-defined geographic territories until the middle of the last century, multiculturalism at first meant homogenization, culture and unique language, chauvinism and cultural separatism. Migrants in their turn to survive had only one variation: total adaptation to the culture they lived through affiliation and addiction. Among migrants and members of the new cultural group in which they tried to penetrate, no dialogue could develop. In adapting, the migrant relies on direct experiences and observation. By comparing, imitating, he/she considers adaptable. On the other hand, members of the cultural group that they want to belong to are not willing to dialogue, perceiving migrants as intruders, often disturbing the existing identity, cultural, religious and linguistic balance.

The preservation of cultural identity presupposes cultural transmission, a complex phenomenon due to its branching over several levels, first of all temporally (diachronic and synchronous image of the perpetuation of the cultural element common to a human collectivity), but also spatially through the transgression of its own cultural matrix. Multiculturalism is therefore a phenomenon specific to societies in which different cultures coexist peacefully. The individual himself is still heavily anchored in his own closed cultural circle, which does not allow dialogue to be promoted, but rather delimits and excludes.

4. Globalization and education

Education undoubtedly plays an important role in any attempt to address communication networks in these moments of explosive development, networks that mediate communication between people and can thereby help to bring them closer together. Education must directly follow the transformations and new requirements in order to support future changes and professional training. In this sense, a direction meant to ensure the co-operation of the economy is represented by the so-called stakeholders, ie the group of those who, under different titles, are interested in an economic activity: officials, suppliers, customers, banks, local communities, etc. In this direction, education will have as an educational purpose the consciousness' development of the links between the different components and participants, regardless of the geographic area in which they operate.

Experience shows us the opportunity and the possibility of adopting partnership, which globalization makes inevitable, through encouraging examples, such as cooperation and exchanges between various regional clusters, partners within the European Community spread across the continent. A convincing argument in favor of the partners would be that everyone gains: "industrialized countries can support developing countries by providing them with a successful experience and providing them with both technology, material and financial resources", (Pilger, 2016:78) but at the same time they can learn from them how to pass on cultural heritage, different approaches to socializing children and, very importantly, they can come in contact with different lifestyles. This is why phenomena with implications far beyond the national borders are present. Thus, international migration, as one of the most visible processes of globalization, has dramatic influences and traces, sometimes dramatic in both countries of origin and host countries, especially in the field of education. The favorable reception of

emigrants and their ability to integrate into a new environment reflects the extent to which modern society is receptive to foreign elements.

A specific problem for the future, given by the increase in demographic movements in recent years, is the creation of the new language situation. It is known that 6,000 languages are spoken in the world, of which 12 are spoken by over 100 million people. Wide spread languages - enabling people to communicate both nationally and internationally, are becoming more important as population mobility and media development increase. Linguistic diversity should not only be seen as an obstacle to communication between different groups, but as a genuine source of spiritual and material enrichment, which is a significant argument for the presence of languages in the educational process.

Table 1: Most widely spoken languages in the world

Language	Approx. number of speakers
1. Chinese (Mandarin)	1,917,000,000
2. Spanish	406,000,000
3. English	335,000,000
4. Hindi	260,000,000
5. Arabic	223,000,000
6. Portuguese	202,000,000
7. Bengali	193,000,000
8. Russian	162,000,000
9. Japanese	122,000,000
10. Javanese	84,300,000

Source: <https://www.infoplease.com/>

We can thus better understand the consequences of globalization if this reality is seen in the presence of the contradictory aspects, tensions, but also of the complementarity of national identities with the new world identity. The need to overcome tensions, even if they are not within us, will play a central role in the 21st century issue. Knowing how to manifest tension states, the causes that generate them, can introduce us in decoding the complexity and diversity of the poles generating anxiety or on the contrary, trusting in finding the solutions to solve it.

It has appeared and continues to remain, it is true with new features, the tension between the global and the local. People will have to learn through education to become citizens of the planet without losing their roots and continuing to play an important role in the lives of their own nations and local communities. Also, the tension between the universal and the individual in the field of culture shows us that it is continually globalized and that this process is not over and it will take time. We cannot ignore either the promises or the risks of globalization, and neglecting the unique character of the human being as a person is by no means a minor risk. At present, people have the feeling that they are crushed between

globalization, the manifestation of which they can perceive and which they sometimes have to endure, and the search for roots, reference points and the feeling of belonging. "Every person has to choose his own destiny and engage his maximum potential within the traditions and his own culture that is more open to universality".(Stiglitz, 2017:35)

Globalization highlights the dimensions, urgency and interdependence of the problems faced by the international community. Inside this global reaction, education is the major factor responsible in forming people able to cope with this problem. Education needs to efficiently and extensively convey that knowledge and information adapted to the new civilization of globalization that does not overwhelm but contribute to the development of people at individual and community level. Education must emphasise the transformations of the new world, and at the same time make available to people the tools with which they can find their way of affirmation and continuous development. In this respect, the fundamental pillars of education: "learning to learn", "learning to do", "learning the rules of cohabitation" and "learning to be" receive new formative content and impose new teaching-learning-evaluation strategies.

"Learning to know" means creating the education conditions specific to the knowledge society for every inhabitant of the planet.

"Learning to do" expresses the behavioral dimension of the educators' conduct, providing a conception and general obligations capable of directing the behavior towards the establishment of human relations. In this way, "the transition from an excessive personal attitude and subordination to the interests of the local or national community can be achieved, to an open relationship with other communities on different meridians of the globe".(Steger, 2017:62) In this respect education will ensure the formation and improvement of new social skills.

In order to meet the requirements of founding and promoting new types of international social relations, education needs to expand its possibilities. The formation of the attitudes, skills and knowledge, the understanding of the diversity of the human race, and the need to become aware of the similarities between people become objectives specific to integrating with the requirements of the global society. Understanding the meanings of each other's reactions as a result of cultivating empathy and altruism becomes an effective way to avoid or resolve conflicts. The achievement of the objectives mentioned for this new pillar of education is determined not only by the competence and professionalism of the teaching staff, but also by the mentality and behavior that he/she adopts in the educational process. It is, therefore, necessary for teachers to understand the future course of mankind's history and to cultivate education for this future.

Through the content of the second pillar, "learning to be", education will have to ensure the multilateral development of each individual, the qualities of a citizen serving the nation and the world. The formation of personalities whose main duty is the service of society and their peers are conditions that strengthen the behavior for the global society. "Education in a global society is subordinated to the necessity of capitalizing on the human potential in its entirety".(Stiglitz, 2007:11) by pursuing the development of intellectual and psycho-physical qualities, aesthetic and moral sense and behavior, the ability to communicate in the mother tongue and in other languages of international circulation.

5. Educational environment and interculturality

A universal person does not exist. He/she represents the image of a concrete historical moment and of a particular culture, is the dialectical expression between the attributes of time in which he/she lives and the universal, timeless ones. The economic and political migration movement over the past 40 years has led to Western Europe's host countries and the inevitable phenomenon of cultural and linguistic mix at school level. In fact, this has created a special interest in the new school reality, which disrupts the natural course of education. In this field the theoretical debates move between two poles: universalism and relativism, which means: "either to search for a relevant, supra-ethnic framework of interpretation and to try to compare and measure human cultures on the basis of common characteristics"(Lule, 2017:37) or "to find a framework of interpretation appropriate to a particular culture, to confront its own ethnocentric preconceptions and to place the self-definition of that ethnicity as a subject of its history at the center of all interpretations". (Lule, 2017: 37)

The universalist approach with clear eurocentric emphasis considers globalization as an overriding perspective, the world everywhere being faced with the same problems and challenges of peace, human rights and the environment, whose solving can only be achieved through joint action, based on the universal force of reason and language. The individual articulates his own cultural and biographical background and respects the cultural and biographical funds of those who enter into the global dialogue of the global society. Ideal communication is based on a global competence that represents the unity between global, national and ethnic identities as a result of the internalization of values and ethical principles, universally valid. On the other hand, the position of cultural relativism is articulated on a non-prejudiced eurocentrism by relativizing models of orientation, thinking, interpretation, which can lead to more tolerance in relations with foreign contexts. Both visions, however, have a common point, namely culture, with which ethnic, national, religious and linguistic differences are linked.

On an educational level, the growing concern with the phenomenon of interculturality after 1990, with the abolition of the communist bloc in Europe and the imposition of the world market economy, marked a shift from the dominant dichotomy of multiculturalism between self and foreign to focus on exchange and reciprocity. In the sciences of education, multiculturalism is reflected in the pedagogy of foreigners which have a compensatory character, without blurring the differences between people with different cultural backgrounds, and in foreign language teaching, in the foreground, is the acquisition of knowledge about the foreign environment, located outside the national borders. Interculturality changes optics, the difference is no longer regarded as a lack and a delimitation criterion, but a natural fact of pluralist society.

At the educational level, the concept of intercultural communication is becoming increasingly important. "The internationalization of relations puts foreign languages first among the skills to be acquired and the (inter) cultural adaptation is a *savoir être* type, especially valued in the professional environment".(Acemoglu, Robinson, 2013:48) Intercultural education aims to raise awareness among children / young people and even adults through different forms of lifelong learning, cultural / linguistic diversity, alterity, and everything that is not identical. The formal school environment can essentially contribute to the awareness of cultural

differences / identity and their understanding through intercultural dialogue mediated by the expert teacher.

6. Europe and the United States of America - cultural interdependencies. A case study

In every cultural and political community, in every civilization there are individuals who, educated, cultivated, polyglots, have access to texts produced abroad and can translate them into their own language. For centuries, the process has been hampered by geographic distances or by technical difficulties. With the development of globalization, facilitated by mass media and contemporary transport, the circulation of texts knows a veritable acceleration. The inhabitants of Europe have thought and acted for centuries as if Europe were the center of the world. For five centuries, the smallest of the continents is the most important of them historically and culturally. For centuries, Europe has been the center of the world, but today - although it still has a considerable economic and cultural weight - it is brought to its true geographical and demographic dimensions. Nowadays, the inhabitants of the old continent live, at the same time, the culmination of European culture and the decline of European political hegemony. Already at the beginning of the twentieth century, when the nations of Europe - England, France, Germany - disputed their domination over the continent, and therefore in the world, North America and Russia occupied the first places of history. The United States has acted slowly by demographic, economic and cultural growth, swallowing rising masses of European immigrants: initially peasants, then workers and craftsmen, intellectuals and artists who were part of modernity elites, of scientific research, of the cultural avant-garde. The United States of America has formed as a nation and as a great power from the mass emigration of the European peoples in the 19th and 20th centuries.

The exiled intellectual represents a long European tradition. Without going to the migrations of Greek philosophers in antiquity and limiting ourselves to classic and modern Europe, we mention the exile of Descartes and Bayle in the Netherlands, Voltaire in England, Rousseau in France or England. It is known that in the eighteenth century "any young Englishman belonging to high society had to make the great journey on the continent to improve his manners, to develop his culture and to discover the world".(Leclerc, 2014:330)

The official installation of Hitler in power in 1933 was the moment when a wave of German intellectuals emigrated. "It is estimated that about 2,000 writers, journalists, researchers, university professors left Germany, heading for Paris".(Betz, 1991:30) Paris was the most important center of exile. Between 1933 and 1940, writers like Thomas Mann, Heinrich Mann, Stefan Zweig, Emil Ludwig and Bertolt Brecht came to settle here. German emigrants have founded many magazines in Paris. In the cosmopolitan metropolis, intellectuals from around the world met along with surrealists and the cultural and ideological movements dominated by French intellectuals. A colony of foreign intellectuals was important both numerically and symbolically. These were American writers and artists: Ernest Hemingway, Henry Miller, Ezra Pound, Scott Fitzgerald.

However, "the arrival of Americans in Europe was counterbalanced by the way to Hollywood made by European actors and directors from France (Claudette Colbert, Maurice Chevalier, Charles Boyer, Maurice Tourneur) or Central Europe

(Greta Garbo, Emil Jannings, Marlene Dietrich)".(Leclerc, 2014:332) This emigration, which was generally not lived as an exiled, only signified Hollywood's hegemony on world cinema.

The exile in the US of German intellectuals (especially Jews) made this country the main and ultimate destination of the emigration of European intellectuals only after the coming of power to Nazism. After 1940, once occupied Paris, most German exiled writers, at least those who were able to make it in time, fleeing from Europe arrived in the USA. The main destinations of world intellectual exile became New York and then Los Angeles. The US became Mecca, the New Jerusalem of intellectuals. This meant the end of Paris's intellectual hegemony, the end of the cultural supremacy of Europe.

The movement of European intellectuals to the US began in the 1930s and marked the great transformation in the Western world: the dominant civilization of the West is no longer in Europe but in the US. The exile movement of intellectuals is distinguished from the general European emigration of anonymous emigrants who have left Europe primarily for economic reasons. In general, exile has political, ideological, and cultural causes.

The group that largely dominates European emigration to the USA comes from Germany, Austria and Hungary. If we take into account the existence of the Austro-Hungarian Empire until 1919, in which the language of the culture was German, it can be said that most intellectuals were made up of Germanophones. They cover almost the full range of intellectual and artistic professions.

The intellectual revolution, the mutations due to the progress of international communications, especially between Europe and the US, have become a phenomenon of all Western civilization. The world of intellectuals is now an international community. Books, magazines, mass media, personal contacts (letters, visits, colloquia, seminars) lead to intercontinental links between members of this community. A professor of sociology at Berkeley is invited for a few weeks in Paris; an economist from São Paulo teaches in Chicago; a Japanese physicist is making a trip to Germany.

The best example to illustrate the international character of scientific research, its transatlantic character is perhaps the Vienna Circle. In the 1920s, scholars in social sciences and philosophers met informally in Vienna; it's primarily about Philip Frank, Hans Hahn, Richard von Mises, Otto Neurath. In 1924, under the direction of Moritz Schlick, this informal group became the Vienna Circle, sometimes referred to as the Circle of Logical Positivism. Two of the most important members of the circle are Rudolf Carnap and Hans Reichenbach. Moritz Schlick is the first member of the circle passing the Atlantic in 1929 for a series of conferences at Stanford University. In 1931 he returned to the US, this time at the University of Berkeley. The Vienna Circle continues its activity in Europe, at least until 1936. International conferences take place in Prague (1934), Paris (1935), Copenhagen (1937). The next conference is held in Cambridge in 1939 in the USA.

The 1930s mark the beginning of what A. Betz calls the "European Civil War".(Betz, 1991:217) At the end of this war, Europe is losing its world hegemony for centuries. The determinants of this civil war are Nazism and Stalinism. In the early 1920s and 1930s, the main emigration place for European intellectuals was Paris. The city was the heart of a civilization of the oldest and most advanced in history.

The wave of intellectual emigration from Europe to America is an unprecedented event. One of the effects of European intellectual emigration was Europeanization of American culture; and by this formula we understand the acculturation of the United States of America to the sophisticated high culture of Europe, assimilating Europe's latest cultural and technological innovations (psychoanalysis, linguistics and logic, nuclear physics). Another effect was full of obvious and important historical consequences. At the end of the Second World War, cultural supremacy has passed, at least temporarily, from Europe to America.

A European who desires to escape the nostalgic feeling of the decline of Europe or the unnecessary and distorted manifestation of eurocentrism may eventually think of the reflections of Laura Fermi - daughter of the great Italian physicist who, emigrated to the US. According to L. Fermi, the cultural distance between Europe and the United States has diminished considerably, following the Europeanization of American culture after the influx of immigrants in the 1930s, but also due to the return to Europe of a part of the European intellectuals temporarily exiled to the USA during the war. (Fermi, 1968:380) Most French intellectuals emigrated to the United States returned to Europe after 1945: André Breton, Claude Lévi-Strauss, Jules Romains, André Maurois, René Clair. In a nutshell, the Europeanization of American culture was counterbalanced by an Americanization of European culture.

In the 1950s, there was a wave of emigration of American intellectuals in Europe, a quantitative wave. Extremist anticommunism considered as dangerous communists the artists and intellectuals who in the 1930s were temporarily comrades of the European Communist Party and the small Communist Party of America. Thus, Charlie Chaplin, Joe Dassin, Joseph Losey and some others have been banished or forced to flee to Europe. The collapse of communism has extinguished the resources of a possible intolerance that risks becoming unbearable for liberal and radical intellectuals. Far from being a realm of intellectual emigration, the US is the point of convergence and the center of rallying intellectuals around the world. If European intellectuals still emigrate to the US, the flow is not comparable to that of the 1930s. Now it's more about travel, exchanges, visits than emigration and exile. In the era of reaction planes, the place where a researcher lives at a certain point in his career becomes less significant. Researchers go to seminars and colloquia equally easily in New York, Tokyo, Cairo, as in Paris, London and Berlin.

Most of those who crossed cultural borders in a seemingly global, vital and irreversible manner did not do it completely and unambiguously. Rather, they became mediators, intermediaries. "To cross a cultural border does not mean to leave your own culture without the possibility of return. It means accepting it as contingent, accepting to become a partial and / or temporary stranger ". (Leclerc, 2014:342)

7. Conclusion

Education is not only responsible for providing knowledge (training) but also for transmitting values, habits, beliefs in order to perpetuate cultural and ethnic identities, and the formation of a sustainable structure. The school therefore has a dual mission of transmitting a general culture, centered on useful knowledge, and reproducing culture to ensure coherence and cohesion, in other words, a homogeneity within the human group. If for a homogeneous cultural context the

two functions are achieved naturally, the multicultural environment certainly raises problems in both situations, but especially in the reproduction of the cultural matrix. Here intercultural education interferes with the recognition, acceptance and valorisation of various cultural matrices, temporarily present in a school context. The fundamental means of achieving these goals is dialogue, which, by its dynamic, confrontational nature, stimulates the openness, comparison, relativization of absolutist ideas and perspectives, and raises sensitivity to all that is different. The process of understanding in intercultural communication is fundamental. It is always bound by certain factors: the socio-cultural environment with traditions, norms, specific values; individual experience in their own socio-cultural environment; school conditions.

Considering communication in general as a way of using the language for inter-human understanding, intercultural communication would in particular require a dual competence - in its own language and culture, in origin, and in foreign language and culture. In intercultural processes, it can easily be noticed that by persistent anchoring in a single culture (usually the home one) the probability of developing conflicting states is much higher, so dialogue is promoted.

In an attempt to create a global culture, an important role is given to foreign languages. English is undoubtedly at the forefront of the hierarchy, being used throughout the world in all its forms: written, spoken, formal, informal and specialized registers: economic, legal, technical, journalistic. It has become the central language of international communication in business, politics, administration, science and the academic world, and is also the dominant language of global advertising and folk culture. The problem of domination of a language and the threat to linguistic diversity is linked to a more general problem, that of cultural imperialism: the idea that a culture can be a hegemonic culture. Due to this universal language, communication through the Internet has become the modern way in today's society to convey your thoughts, feelings, ideas, opinions to something or someone. New communication technologies increasingly integrate the world whether we like it or not. Knowledge of languages helps us to enrich our knowledge by the fact that we can now enter any library in the world with just one click. At the same time, it can facilitate a better understanding of the beauty of a language or culture, customs and traditions of the respective country.

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