



Zhytomyr Ivan Franko State University Journal.  
Pedagogical Sciences. Vol. 1 (100)

Вісник Житомирського державного  
університету імені Івана Франка.  
Педагогічні науки. Вип. 1 (100)

ISSN (Print): 2663-6387  
ISSN (Online): 2664-0155

UDC 378.937

DOI 10.35433/pedagogy.1(100).2020.89-99

## **ANALYZING THE LEADING WAYS OF IMPLEMENTATION OF THE INTER-CULTURAL EDUCATION IN ITALY**

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*The article under study is dedicated to elucidation of particular issues pertinent to utilization of selected pedagogical strategies adopted in Italy in regards to implementation of the inter-cultural education of students. We have attempted to demonstrate therein that the inter-cultural education in Italy is largely rooted in the regulatory concepts adopted by its governmental integral social policies, which proclaim the principles of civil equality, cultural diversity, anti-racism and anti-discrimination of any person based on his/her ethnical origin, religious or social differences. At present, the inter-cultural education is prioritized in Italy, as it is based upon humanistic concepts of tolerance, acceptance and respect for cultural or ethnic diversity, as well as striving for peaceful co-existence and interaction within a multi-cultural community. Thus, the inter-cultural education is currently treated as a conceptual basis for the innovative pedagogical practice, which tends to nurture the students' feel of equality and justice, is also believed to encourage them to continue self-cognition of their own ethnical and cultural identity, as well as perpetual development of their own personality as representing a particular social or ethnical group, citizenship of a European country and the world in general.*

*Among most effective ways ascribed to the inter-cultural education, which, thus far have been approbated in the circle of Italy's leading pedagogical scholars are the following: the narrative method which is based on a "personal narration" on life stories of representatives of various cultures; the comparative method which is normally used for cognition, comparison or referral of various events or facts representing 2 or more alternative cultures; the method of deconstruction of various beliefs, stereotypes, deformed image or ethnocentric linguistic categories; decentralization – as a method of overcoming the standpoints adopted by ego-centrism or ethnocentrism, elimination of aggression, zero tolerance to racism; methods of recognition of the cultural heritage, creativity and initiatives which enable establishment of the inter-cultural tolerance and conflict-free communication by means of nurturing respect and recognition of the achievements of the native culture as well as those of other nationalities or ethnic groups. Thus, the previously-described ways and methods, which have already been tested and acknowledged by the system of organization of the inter-cultural education in Italy, may prove effective for further implementation particularly in our own country, as well.*

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**Key words:** *the inter-cultural approach, the inter-cultural education in Italy, the principles of civil equality, the principle of cultural diversity, the pedagogical support of students-migrants.*

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## **АНАЛІЗ ПРОВІДНИХ СПОСОБІВ РЕАЛІЗАЦІЇ МІЖКУЛЬТУРНОЇ ОСВІТИ В ІТАЛІЇ**

**Н. Подковирофф**

Стаття присвячена висвітленню питань, які стосуються реалізації педагогічних стратегій Італії щодо впровадження міжкультурної освіти учнівської молоді. Продемонстровано, що міжкультурна освіта в Італії ґрунтується на нормативно-правових засадах державної інтеграційної соціальної політики, яка проголошує принципи громадянської рівноправності, культурного різноманіття, протидії расизму й дискримінації осіб за етнічними, релігійними, соціальними ознаками. В наступний час міжкультурна освіта визнається в Італії пріоритетною, оскільки заснована на гуманістичних засадах толерантності, терпимості, прийнятті інших і мирного співіснування у багатокультурному співтоваристві. Міжкультурна освіта розглядається як концептуальна основа інноваційної педагогічної практики, яка формує в учнів відчуття рівності і справедливості, спонукаючи їх до більш глибокого самопізнання своєї культурної й етнічної ідентичності та неперервного розвитку своєї особистості як представника певної соціальної групи, етносу, громадянина держави, Європи і світу. Серед найбільш ефективних засобів міжкультурної освіти, апробованих в передовому педагогічному досвіді італійських освітян, такі: нарративний метод, ґрунтований на "особистій розповіді" про життєві історії представників різних культур; порівняльний метод, який використовується в ситуації пізнання, співставлення та порівняння фактів або подій з двох або більше культур; спосіб деконструкції упереджень, стереотипів, деформуючих образів, етноцентричних мовних категорій; децентрація як засіб додання позиції еґо- та етноцентризму, відмови від агресії, нетерпимості та расизму; методи визнання культурного боргу, творчих дій та ініціатив, які дозволяють досягнути міжкультурної толерантності та безконфліктної комунікації шляхом поваги й цінування досягнень рідної культури та культур інших народів та національностей. Отже, висвітлені засоби, перевірені в досвіді організації міжкультурної освіти в Італії, дають змогу в подальшому реалізувати найбільш доцільні з них в нашій країні.

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**Ключові слова:** *міжкультурний підхід, міжкультурна освіта в Італії, принцип громадянської рівноправності, принцип культурного різноманіття, педагогічний супровід учнів-мігрантів.*

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**Introduction of the issue.** The intensiveness of development of the contemporary society, as well as certain economic and social-cultural processes pertinent to integration, migration and globalization, which have been taking their shape therein, have proved to impact the development of the inter-cultural communication, increasing the number of professional contacts between representatives of diverse countries and cultures, expansion of the international co-operation and mobility. Henceforth, certain issues pertaining to

the professional interaction and co-operation of specialists in the sphere of inter-cultural education, especially those, whose professional activity is related to teaching and providing pedagogical support of students-migrants and students-refugees, – have come forward.

**Current state of the issue.** The notion of the inter-cultural approach and the inter-cultural education was incorporated into the scientific-pedagogical discourse of the European countries in the 1980ies, owing to

research works carried out by such scholars as J. Bolten, A. Bonnet, E. Bosset, K. Knapp, M. Oliver. In the future, according to certain documents issued by the European Council, the inter-cultural approach still remains a priority strategy of development of education in those European countries, which proclaim positive perception and recognition of cultural diversity, elimination of the cultural aggression, ethno-centrism and racism, cultivation of conditions for inter-cultural dialogue between ethnically heterogeneous groups on the basis of equality of educational opportunities, as well as equal access to the educational resources. The afore-mentioned scholars have emphasized the need for development of the inter-cultural and multi-lingual communicative competence, the need for acknowledgement of the advantages of the cultural diversity, as well as for the formation of a particular type of personality, who would be free from various prejudices or stereotypes and capable of displaying the examples of both the national culture and alternative cultures, which is believed to contribute to the formation of the general European cultural and educational environment.

**The outline of unresolved issues brought up in the article.** Thus, despite the numerous declarative statements issued by the European Council as well as other scientific recommendations, – the issues pertaining to the methods and ways of practical realization of the concepts of the inter-cultural education in most well-developed European countries, in particular in Italy, which at the present time is considered as one of the major European countries that both render transit of migrants and provides asylum for the latter, – call for additional thorough research and further adaptation for the contemporary educational conditions in Ukraine.

**Aim of research** is elucidation of specific features of the pedagogical strategies in Italy, which relate to the introduction and implementation of the inter-cultural education of students.

**Research results and discussion.** Particularly, Italy, being the biggest Mediterranean country and also member of the G7, EU and NATO ever since they had been found and also considered as Europe's third-largest economy, – has been largely facing recent global challenges as it comprises nearly 5 million migrants, which constitute up to 7,5 % of its entire population and the number of the inbound migrants has only been seen as still increasing. [7]. On reacting on the global challenges in question, Italian scholars, despite the fact that the Italian government and relevant policies adopted as addressed to migrant's agenda, do not yet seem to comprehend the actual gravity of this issue [9: 52], do attempt to put together such a system of the inter-cultural education, which would successfully be addressed to tackling various educational needs not only to the benefit of the dominating ethnical majority of its residents, but also certain ethnical groups which have thus far obtained the status of "minoranza storico-linguistica" or the status of refugees or migrants [7].

Therefore, facing the necessity in searching for new, progressive forms of co-existence of its residents whilst the number of ever-arriving migrants has significantly increased, the Italian government since end of 1980ies has undertaken implementation of certain ways and methods of the inter-cultural education with the aim of elimination of the risks of potential conflicts (ethnical, racial, religious), which might lead to serious national calamities; the reduction of confrontation and negative attitudes to the migrants as well as representatives of alternative cultures; exercising the genuine attitudes of hospitality and well-being, respect,

dialogue, integrity, – which enable comprehension of the inter-cultural phenomenon not as indifference, oppression or crashing of the national culture, but rather as an educational perspective for each and all. All that was included in and stipulated by Circolare # 301 dated 1989 [4], which is deemed by a number of Italian scholars as a first vitally-important step undertaken by their government in the process of enrollment of students-migrants in the educational process. Named as the "inclusion of foreign students into the obligatory education: development and coordination of the incentive of enforcement of the right for education", the said circular has become the regulatory basis for democratization of the Italian education by means of recognition of the socio-cultural and educational needs of the representatives of various ethnical minorities and students-migrants living in Italy. The goal of the document in question has been in promoting the command of the Italian language and culture by foreign students, and also their comprehension of the significance of their own culture for the sake of successful formation of personality [4]. In the year that followed, there appeared another Circolare # 205/1990, named "The Obligatory Education and Foreign Students: The Inter-Cultural Education", which contained addendums and revisions of the previously-issued document. Circular # 73/1992, named "The Inter-Cultural Dialogue and The Democratic Co-Existence: Planning of School Tasks" has introduced first systematic steps for creation of a system of teacher's training focused on the interaction with representatives of the national minorities and migrants' groups [5].

According to certain scientific sources, the realization of consequential methods of the inter-cultural education in Italy on the regional, provincial and municipal

levels in the form of particular innovative educational practices has begun in the 1990's when in such major cities as Turin and Milan a series of Inter-Cultural Centers were established [6]. In 1998 they were united into the National Inter-Cultural Center Network, which presented a series of educational institutions that was in possession of significant resources, and also conducted their educational activities in the sphere of inter-cultural issues, thus, enabling the following: inclusion students with miscellaneous cultural traditions in the dialogue; mediation in various conflicts, actual exchange of expertise; elimination of various phobias, stereotypes, prejudices; elaboration of concepts aimed at the multi-cultural development, as well as respective academic-methodical materials for its practical implementation. Furthermore, the inter-cultural centers in Italy underwent classification into the following types: institutional (schools or local municipal organizations); mixed (managed by state and private social entities); private (established primarily by volunteers) [6]. The activity programs of the said inter-cultural centers, as rightly pointed out by scholars G. Pampanini and R. Cristaldi, was gradually expanding thus encompassing a circle of topical issues such as:

- compilation and analysis of statistical data in regards to the state abs scale of migration in Italy, the basic characteristics of its composition as well as the median age of the migrants studied;

- elaboration of the relevant strategies of teaching and integration of migrants into the Italian society, creation of opportunities for interaction and mutual understanding between them and the native residents by means of their enrollment in various inter-cultural events (courses, exhibitions, conferences, seminars, etc.);

– conducting discussions, analytical seminars, round tables dedicated to discussion of the topical social and related issues;

– organization of courses teaching to acquire traits of a genuine Italian citizen, which promoted better understanding by the local residents and the migrants of the social environment in which they all are living;

– implementation of the strategies of successful interaction between the institutional and non-institutional services, schools and centers at the local, national and international levels [9: 51-52].

The statistical data retrieved in 2018 has vividly shown that in the near future the presence of foreign students, in particular those originating of migrants' and refugees' families, – is going to be an ordinary occurrence for the Italian school educational system [2]. Meanwhile, it is well-worth noting

their ethnical diversity, as presented by Table #1 [10]. It is also important to take into consideration the fact, that in the contemporary Italian society along with its historically established ethnical minorities, there has been a significant increase the number of the "new ethnical minorities", which comprise both the immigrants and the groups representing "the former emigrants" [10]. Therefore, taking into the consideration its obligation of promoting the "enhancement of open-mindedness for the immigrants' culture and traditions on condition that the latter are compatible with the national legislature" [12], the Italian government has elaborated a national concept of inter-cultural education having preserved the spirit and essence of the "four pillars of education for the XXI century": to learn how to study; to learn how to perform; to learn how to live harmoniously together; to learn how to live a successful life [11].

Table 1

**The Statistical Data in Regards to the Quantitative Composition of Foreign Pupils Studying in Italian Schools**

Romania	25 %	Poland	2,8 %	Senegal	2,2 %
Albania	12 %	Tunisia	2,7 %	Serbia	2 %
Morocco	11 %	Peru	2,57 %	Montenegro	2 %
China	5 %	Ecuador	2,39 %	Kosovo	2 %
Ukraine	5 %	Egypt	2,37 %	Pakistan	1,89 %
Philippines	3,36 %	Macedonia	2,34 %	Nigeria	1,8 %
Moldova	3,26 %	Bangladesh	2,17 %	Bulgaria	1,29 %
India	3,02 %	Sri-Lanka	2,02 %		

Thus, as scholar R. Artilei, the inter-cultural approach in education in Italy is truly grounded on a dialogue, which since the beginning of the XXI century is deemed as an officially adopted model of the educational policy, the latter is believed to oppose itself to the "assimilation" and "multi-culturalism" [1: 137]. In 2007 the National Scientific Research Center for Integration of Foreign Students (La via italiana per la scuola interculturale e l'integrazione degli alunni stranieri) was founded. In the framework of this model the school

curriculum has eventually incorporated most progressive inter-cultural practices, which are based on 4 primary principles of universality: each and every pupil must have equal opportunities for obtaining the school education; common school for everyone: the opportunity of studying foreign languages in ordinary classes of each Italian secondary school; the values of the personal identity: the emphasis on the value of a personality and elaboration of educational trajectories which are be based on the biographic

and social uniqueness of each pupil; the inter-culturalism: the aptitude to understand and accept various alternate cultural traditions, striving for the social unity [9]. The implementation of the above-mentioned principles of the inter-cultural education has been planned to be attained by the following ways:

– introduction of a mechanism of the socio-cultural integration of students-migrants: the strategy of their adoption and incorporation into the Italian school framework, teaching Italian language as a second language, the intensification of multilingual environment in local schools, the improvement of relations to foreign families as well as their social orientation in the Italian society. In particular, the integration based activities have been directed exclusively at non-Italian residents and their families as these efforts have primarily been focused upon the provision of the relevant resources in order to safeguard the migrants' right for education, its equality in education and enrollment in miscellaneous extra-curriculum school activities;

– utilization of respective methods of enhancement of the inter-cultural interaction: the establishment of positive relations in a school, the elimination of potential discrimination, prophylactic activities aimed at elimination of any negative stereotypes and prejudices. Thus, the methods of the cultural interaction have incorporated all parties that are deemed active in the educational spheres, as well as all other activities, which have to do the pedagogical and didactic management and also all the changes that may take place both in schools and in the society in general;

– enhancement in managing educational projects and resources: the autonomy and network interaction with the educational institutions, the civil society and geographic areas. The organizational activities involved are

related to the progressive interaction with students-migrants, as well as with their parents, safeguarding the social-pedagogical support and guidance of representatives of various ethnical groups [11: 201].

Subsequently, the Italian network of the inter-cultural sites (Network italiano delle città interculturali), which was founded on 21 September 2010 in Reggio-Emilia, has become a network of Italian towns for the promotion of the inter-cultural dialogue, promotion of acceptance of the cultural diversity and inclusion of migrants in the social life [6]. The activity of the said network, which was created for the purpose of coordination of the national educational policies related to the integration of migrants, has been directed at providing relevant aid to local administrators in their tackling various issues related to co-existence of the local ethnic majority and the immigrants as well as to carrying out the necessary measures of enhancement of the inter-cultural education.

As a positive result of it, the inter-cultural education in Italy is nowadays being implemented, beginning from the elementary school level. Keeping in mind the not such a distant future perspective, Italy appears to place a special emphasis on working with children and youth representing alternate countries as in the near future it shall be them to represent the major human resource of social influence and co-operation. Thus, Italian schools and other educational organizations tend to teach their pupils to respect the cultural identity of each pupil by ensuring the culturally consistent and quality education; extend to each pupil the knowledge about the culture, relations and the skills which are indispensable for living in the society; develop particular inter-cultural skills and habits which help boost comprehension, respect and solidarity between humans, specific

ethnic, social, cultural and religious groups and nations [2].

The most relevant methods, as per pedagogue A. Nanni of the Centro Educazione alla Mondialita, which are actually utilized in Italian schools with the aim of implementation of the inter-cultural education are the following:

– the narrative method, based on "personalized narration" in a situation, when someone else is eager to listen [8]. Thus, not listening to another person, there arises no inter-culturality which implies that in the inter-cultural education a pupil is expected to become an "actor". The inter-culturality is a "mutual movement to one another" and in order to achieve it, – it is insufficient to simply converse with a representative of an alternate culture, but it is also advisable to learn to listen actively in order to understand the thoughts and feelings of other people. Precisely that may be attained through narrating a fairy tale, giving a party, conducting a trip, through a game, workshop, national cuisine degustation, theatrical performance, singing, watching a movie, etc. Particularly this method suggests utilization of real-life stories of students-migrants, studying the biographies of prominent people, keeping diaries, watching fiction movies and documentaries produced by foreign film directors, poetry and drama with the aim of enrolling everyone in an activity related to the collective act of cognition;

– the comparative method, which is utilized for the inter-cultural education in a situation of cognition, comparison and conferral of 2 or more narratives or viewpoints on the same object of discussion. The examples of comparison carried out in a school may be the following: two prominent historical persons – Marco Polo and Ibn Battut; two sacred religious books: The Bible and The Quran (however, to a bigger degree it may be comparison between the structural elements of the Christianity and other religions; the

European and the Arabic versions of the Cinderella fairy tale, comparison and discussion of Vietnamese and Chinese fairy tales; studying the historic crusades as narrated by both European and Arabic historians, studying calendars of various cultures, the life cycle, etc.;

– the deconstructive method as a particular strategy of the inter-cultural education envisages a transition from the ideology of neutrality by means of performing "self-destruction" as each student is expected to reveal what in particular is not willingly accepted or recognized in his/her own culture. In fact, it is insufficient to formally recognize the equality of various cultures as the personal standpoints or opinions of their "carriers" still remain unresolved. Henceforth, as one of the viable solutions there can appear deconstruction of beliefs, stereotypes, cliches, deformational images, ethnocentric linguistic categories, etc., in particular, deconstruction of multiple beliefs related to Islam, the gender inequality and such like, – which still exist in the public mind [11: 197];

– the method of decentralization which, in the process of the inter-cultural comparison requires an ability to abandon one's own point of view, thus accepting that it is not necessarily the only correct one, but rather as one of the many plausible ones. The scientific value of the decentralization, therefore, lies in the transition from the standpoints of ego-centrism and ethnocentrism as it implies elimination of intolerance or racism, which are rooted in the addiction to one's own view as the only "right" one, the only absolute, the only undisputed opinion that there can only be. Vivid examples of such decentralization are as follows; the discovery of America from the view of Indians; the crusades from the view of Arabs; the colonization of Africa as viewed by Africans; the Little Red Riding Hood fairy tales from the view of the Wolf; the Three Pigs fairy tale as

narrated by each of them;

– the method of recognition of the cultural heritage which envisages acknowledgement by students of all the borrowings and facts that his/her own culture has actually inherited a lot from other cultures. In fact, a number of cultural objects (words, tools, food products, plants, animals, symbols or rituals) which are nowadays deemed as part and parcel of one's own native culture, did not historically belong to it. It, therefore, may be quite useful for pupils to discern, for instance, which of the terms used in the Italian language are actually inherited from the Arabic language; which mathematical symbols are Arabic by origin taking into consideration the fact that the "zero" symbol was inherited from Arabs whereas the latte had inherited it from Hindus; which of the food products originate from America; or should the literary masterpiece of Dante's "Divine Comedy" be deemed as a tribute to the "Mohammed's Book"?

– the method of artistic activities and initiatives viewed in the context of the inter-cultural education envisages encouragement of students to actively utilize the non-verbal methods of communication during demonstration of their own active civic standpoint or the positive attitude to representatives of alternative cultures (for example, during certain anti-racism actions; visiting Muslim mosques, synagogues, Buddhist centers; staging an inter-cultural exhibition, a variety show featuring ethnic music; ethnic and multi-cultural festivals featuring presentation of local cuisine, national costumes, etc.);

– the gaming method, which is deemed as a crucial instrument of the inter-cultural education, especially whenever it is combined with miscellaneous types of arts (dance, theatrical performance, etc.), enabling the students' acquisition of the inter-cultural tolerance and conflict-free communication in and outside of

schools thus enforcing general social tolerance of the culture of other ethnic groups and nationalities [2].

As per Italian scholar A. Castaldi's observation, due to implementation of the above-mentioned methods of the inter-cultural methods, – each pupil tends to increasingly develop himself/herself both mentally and spiritually by enriching his/her outlook, learns to respect alternate cultures and religions, therefore a pupil acquires all the opportunities which help expand his/her outlook and vision, thus enhancing the aptitude for adaptation and more successful adjustment in the everyday life. Besides that, as per the Author, the inter-cultural education may help develop interaction and mutual understanding between miscellaneous cultural groups, as well as the capability of accepting and acknowledging not only one's own opinion or view, but also those of others; instills in students the aptitude for compassion, understanding, mutual assistance and support, the capability of learning something new whenever conversing with representatives of alternate ethnic or religious groups, teaches students to effectively acquire knowledge from different spheres of life, thus molding a personality capable of successful co-existence in a society which comprises various ethnic, social and religious groups [2].

Thus, under the conditions of evolution of the inter-cultural education, teachers in Italian schools or other municipal or private educational institutions are noticeably exercising large efforts in order to teach the next generation how to successfully establish the social interaction in the ever-changing, multi-cultural society and carry out the cultural dialogue based on the exchange of various cultural values. Teachers, being the inter-cultural education facilitators, strive to implement the inter-ethnic understanding and form the system of moral values based on ethno-cultural

traditions of the participants of the educational process, also contribute to bringing up students possessing a tolerant attitude towards representatives of alternative cultures. In fact, it is precisely the formation of a tolerant personality that is envisaged in Italy as a paramount aim of the inter-cultural education as the latter tends to acknowledge the right of a representative of an alternative culture to be different, to be a recognized carrier of alternative values and it also facilitates with forming a positive view and attitude to alternate opinions and views. For that purpose, a number of various inter-cultural trainings, business, academic, role-play and situational games as being more powerful techniques of the inter-cultural education and also helping to master the ways of the inter-cultural behavior and develop the skills of adjustment to the inter-cultural environment, the inter-cultural communication and co-operation with representatives of alternative cultures, – are now being implemented [11].

Among the institutions that facilitate the establishment of the inter-cultural education in Italy, it is herewith worth acknowledging the Children's International Summer Villages (CISV) as well as the International Youth Camp which regularly organize summer camps for children and teenagers from all around the globe. The main idea of the above-mentioned camps is shared living on the same premises as well as organization of certain inter-cultural techniques that enable strengthening of friendship and mutual understanding between youth of miscellaneous nationalities. The said Italian organizations actually assist each individual with the cognition and acceptance of alternative cultures, with learning to respect alternative ethno-cultural entities and thus learning to co-exist harmoniously with representatives of alternative nationalities, races, beliefs and also

take an active part in various creative activities established in a dynamic, multi-national social background, etc. Undoubtedly, with the help of conducting the said inter-cultural educational techniques, Italy has proved to achieve significant headway [3].

Meanwhile, as a series of Italian scholars are rightly pointing out, apart from the achievements made in the sphere of implementation of the inter-cultural education in Italy, there also have arisen a number of issues which tend to inhibit from reaching its primary humanistic goals pertinent to the children's social education as required by the society in general. Thus, one of the existing topical issues is deemed to be the elimination of communicative barriers that tend to arise when an insufficient command of the Italian spoken and written Italian language is displayed by representatives of various ethnic minorities or groups studying together with the Italian ethnical majority [9]. Other existing issues pinpointed as arising in the process of implementation of the inter-cultural education concerned with formation of a multi-cultural personality and comprising the systemic data pertinent to various cultures as well as certain inter-cultural communicative and interactive skills, intentions and readiness for establishing an inter-cultural dialogue, – are distinguished as those that are caused by miscellaneous factors such as those of the alternative religion, the geographical origin, the cultural diversity, the relations between the ethnical minorities, etc. Besides, in the process of implementation of the inter-cultural education there has been detected a certain trend: the number of the pinpointed issues tends to significantly decrease whenever the gradual cultural integration of migrants into the society permeated by the ethnical majority, that is whenever

there arises growing inter-dependence between different cultures, – which inevitably entails formation of an integral and harmonious cultural system.

**Conclusions and research perspectives.** The inter-cultural education is considered to be a primary strategy of the Italian educational policy, as it is rooted in the humanitarian principles of tolerance, acceptance of others and peaceful co-existence of all its citizens with the newly-arrived humans from all around the globe. In the near future, the inter-cultural education which encompasses all groups of the Italian population, is perceived as a paramount factor of the perspective evolution of Italy's multi-cultural society as the profound cognition of the national language, culture, traditions and life-styles as well as those of other nationalities is treated as a required condition for the conflict-free interaction and communication as being an important factor of people's intellectual and spiritual enrichment as well as a reliable way of maintaining of social peace, harmony and unity.

Among most effective methods of the inter-cultural education, which thus far have been approbated in Italian pedagogical circles, are the following: the narrative method, which is based on the "personal narration" about real-life stories as rendered by representatives of various cultures; the comparative method, which is utilized for the purpose of cognition, conferral and comparison of facts or events of two or more different cultures; the method of deconstruction of beliefs, stereotypes, deformational images, ethnocentric linguistic categories; the decentralization as a method of elimination of ego-centrism and ethnocentrism, tackling aggression, intolerance, racism; the method of acceptance and recognition of the cultural heritage, creative activities and initiatives which enable establishment

of the inter-cultural tolerance and conflict-free communication by means of exercising due respect and appreciation of the achievements and contributions of both the national culture as well as of all the alternative existing cultures belonging to other peoples and nationalities.

Therefore, all the elucidated methods, forms and scientific recommendations which have been approbated during the process of establishment of the inter-cultural education in Italy, – have enabled the potential for further implementation of the most progressive of those in our own country as well.

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Received: March 18, 2020

Accepted: April 10, 2020