THE PERCIEVING AND INTEGRATION OF VALUES INTO AN INTERCULTURAL ENVIRONMENT

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ABSTRACT. Smooth functioning of EU society depends on intercultural education of its members. Training of intercultural skills begins with knowledge and adaptation to the cultural values of fellow Europeans. The paper presents results of tests regarding perception of values and attitudes triggered by this event in two contexts: that of cognitive constructivism and the social constructivism. The conclusion resulting from comparing the results support the hypothesis of an educational project, that intercultural skills training is more effective if learning is based on cooperation, founded on principles of social constructivism.

Keywords: *values, cognitive constructivism, social constructivism, critical integration of values.*

ZUSAMMENFASSUNG. Das harmonische Funktionieren der EU Gesellschaft hängt von der interkulturellen Erziehung ihrer Mitglieder ab. Die Gestaltung der interkulturellen Kompetenzen beginnte mit der Erkenntnis und der Anpassung an den kulturellen Werten der europäischen Mitbürger. Die Arbeit zeigt Ergebnisse eines Tests betreffs die Wahrnehmung der Werte und die Bekanntmachung der Stellungsnahme ausgelöst von diesen in zwei Kontexte: des kognitiven- und gesellschaftlichen Konstruktivismus. Die Schlussfolgerung, die sich aus dem Vergleich der Ergebnisse ergibt, stützt die Voraussetzung eines erzieherischen Projekts, laut dem die Bildung der interkulturellen Kompetenzen wirksamer ist, wenn sie sich auf das Lernen durch Kooperieren, aufgestellt auf Prinzipien des gesellschaftlichen Konstruktivismus.

Schlüsselworte: *Werte, kognitiver Konstruktivismus, gesellschaftlicher Konstruktivismus, kritisches Integrieren der Werte*

Introduction

The beginning of the 21st century has specific characteristics of society, among which there have to be mentioned, as the interest points of the theme, the free circulation of persons and information and the founding of some "multinational groups" – like the European Union. Both information and persons are values within themselves that are met easily, because of the knowledge and communication

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technology. This reunion of heterogeneous values produces a cognitive dissonance and psychical tensions of different intensities in human individuals.

The forming of "national unions" began from political and economical reasons and it was accomplished under this aspect relatively easy and slow. The cultural integration is accomplished much more difficult- it would take approximately 60 years, according to R. Darendorf (1993)- for the values to be integrated into a functional whole, dependant upon the socio- cultural environments into which they were produced and from the human individuals whose bearers they are. Both the social medium and the individuals defend their own system of values, as being part of the specificity of their entity. There is a "clash of civilizations", using the terminology of S Hunington (1998), triggered politically and economically and facilitated technologically by the internet. The reaction of those who clash depends on their intercultural education and this is why the form that it can take can be of "joy for having met something new", or "repulsion because it is not like me/ us". The process of intercultural integrations is started and it cannot be stopped, but it can be known and directed in the way of accomplishing a dynamic balance that can make possible the continuation of social development, in which every individual would have the status of being a citizen of it. The integration of the new values must be made in a critical way, through adaptation, because "not all that is good for someone else is also good for me". And here is where the role of intercultural education intervenes, that has, as a starting point, this aspect in particular.

The problem

The evolution of European Union is in the stage when it must harmonize the cultural values of the member countries. The cultural values, that are abstract from a conceptual point of view, become functional through "the value carriers", that adjust their behavior by reference to them, because they are means values (like the economic, scientific, political) or, more then that, they are values- purpose (like the moral aesthetical, social values) – (T. Vianu, 1982; P. Andrei, 1945; M. Weber, 2001; N. Râmbu, 2006; P. Iluț, 1995; T. Rotariu, P. Iluț, 1997). The cultural values, that are abstract from a conceptual point of view, become functional through "the value carriers", that adjust their behavior by reference to them, because they are means values (like the economic, scientific, political) or, more then that, they are values- purpose (like the moral aesthetical, social values) – (T. Vianu, 1982; P. Andrei, 1945; M. Weber, 2001; N. Râmbu, 2006; P. Iluț, 1995; T. Rotariu, P. Iluț, 1997).

This psycho-social process begins from the individual, "the new European citizen".

The problem to which the intercultural education must answer is concentrated upon the question: *How should the rightful perception and the proper integration of values must be made in the accentuated dynamics of the contemporary society, in general, and of the European society especially.*

If this problem stays unsolved, it can generate conflicts between individuals, communities, ethnicities or nations. In general there are identified the determining factors of this process, but the remain many adjacent questions that have not been answered yet- (T Vianu 1982; N. Rambu, 2006; P Ilut, 1995; T. Rotariu, P. Ilut, 1997).

The solving of the problem

The part from the problem that is owned by the education from the Romanian school is concerned with finding efficient ways of critical integration of new values, with which the Romanian citizens meet in the space of the European Union.

The Romanian school education is based, generally, upon the principles of cognitive constructivism. In the attempt of finding the answer to the demand of the above mentioned problem we have formed the **hypothesis** according to which "***the process of the integration of values has a greater efficiency if it is based upon the theory of social constructivism, rather upon the cognitive constructivism.***"

In order to validate the hypothesis, we have developed an investigation, that has as purpose, the knowing of the perception perceiving of values and the attitudes that they trigger, as a foregoing step of their critical integration, in the context of social constructivism, as compared to cognitive constructivism.

The objectives of the research (Ob.)

Ob.1. The investigation of the perceiving values in the context of social constructivism, as compared to cognitive constructivism.

Ob.2. The investigation of the attitudes caused by the perceived values in the social constructivism, as compared to cognitive constructivism.

Ob.3. The appreciation of the efficiency of perceiving of values and awareness (through verbalizing) of the attitudes triggered, as a foregoing step of the integration of the desirable values with which a person gets into contact with, in the context of social constructivism, as compared to the cognitive constructivism context

The first investigations of the validity of the hypothesis took the form of the testing of 64 teachers, potential practitioners of intercultural education. The subjects had common features: age, level of intelligence, national belonging, general culture, specialized culture (graduates of higher education and of pedagogical module level I), familiarity with some problems of cultural education, exercised implicitly in course activities and seminars of the pedagogical module; as features of differentiations we have presupposed: the emphatic capacity, the life experience, one` s own hierarchical system of values.

Investigation 1- had as purpose the perceiving of a scientific value and the attitudes triggered by it, in the context of cognitive constructivism.

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Chart 1. The objectives and the test applied for the perceiving of a scientific value and attitudes triggered by it in the context of cognitive constructivism.

The objectives of the investigation (Ob.)	The test applied (Questions, that necessitate an writte answer– It.)	Answer
Ob.1. Causing a cognitive dissonance and becoming aware of it	It. 1. Do you know how much energy needs a man who talks for an hour and a half?	Answer a choice: Yes. … No: …
Ob.2. Identifying the reaction caused by a cognitive stimuli unknown in the cognitive construction paradigm	It. 2. Do you want to know the exact answer?	Answer a choice Yes…No…
Ob. 3. Identifying a way to reduce psychic tension, by finding out the necessary answer	It.3. If you want to know the right answer what do you do?	Open answer: ……………… …..

The 2nd investigation - had as a purpose the perceiving of values and attitudes triggered by these in the context of social constructivism. For this there were conceived tests which are on the same line with *the postulates of social constructivism theory,* respectively:

1. The social factor is primordial in the cognitive development.

Explaining the development of intelligence only through cognitive factors is reductive. *The cognitive development is based upon the interaction with the other, unreduced to the triggering of imitating the right model, on the contrary: the other gives a different answer, possibly just as incorrect as that of the subject* (e. e.); this is how begins" the socio- cognitive conflict:, which is a unbalanced state; the structuring activity of the subject contributes to the accomplishing of a balance, that has a social nature, because it integrates/ unifies in a chorus system of divergent view points. (Doïse, W.; Mugny, G., 1998, p.197 – 202; 2., p.206 – 207).

2. The cognitive progress appears only if there is a *socio- cognitive conflict,* triggered by a "*social marking"* (Doïse, W.; Mugny, G., 1998, p. 206 -207; 2., p. 247-253) and by " *the cognitive dissonance".* (Doïse, W.; Deschamps, J-C.; Mugny, G., 1999, p.205-225).

3. The socio cognitive conflict induces the cognitive development when: a) there is a "mesh of consciousness of the child towards other answers then his own"; b) the conflict creates social unbalance (comes from the other, in a "social problem") and cognitive unbalance/ "*the cognitive dissonance"* (the other says something else), that is experienced as a tensed state, that the individual will try to reduce; c) the other offers instructions that can be pertinent for the for the elaborating of a new cognitive

instrument (not necessarily the right answer1); d)the conflict increases the probability that a child to be active cognitively; it is not a simple activity of the child towards the object, but an activity that refers to divergent answers e) the socio- cognitive conflict can be solved in more ways, that, in their turn influence the cognitive development.

4. The solving of the socio- cognitive conflict aims not so much at obtaining a right answer, but at obtaining a social consensus, that makes possible the continuation of the social relationship, without which the cognitive development would not be possible, in general, an absolute no1. (Doïse, W.; Mugny, G., 1998, p. 204 - 205).

There were given **two tests.**

The first test had as *objective (Ob.):*

Ob. 1. Expressing the preference for material or spiritual values, as criteria for choosing a person to live with for a specific period of time.

Ob. 2. Making a hierarchy of categories of spiritual values, as criteria for choosing that person.

The demands of the test: If you had to live with someone, for a specific period of time, which is the order of values, according to which you would choose your partners- on a scale from 1 to 8. Put the corresponding number near each type of value. (The material values, as well as the spiritual ones, are those of your partner not yours).

The following values have been offered: a) Material values: national company, real estate properties, money, luxury automobiles, jewelry, bonds, art collections, private firm; b) Spiritual values: scientific values, moral values, social values, religious values, professional values, political values, aesthetical values, practical values.

The 2nd test had as *objectives (Ob.):*

Ob.1. Challenging, based upon compassion, of a *socio- cognitive conflict,* triggered by *"the cognitive dissonance"* and by *"a social marking".* Note: The cognitive dissonance will be extended from the category of scientific value to the other value categories.

Ob. 2. Awareness of the subject of the psychic tension lived during the socio cognitive conflict.

Ob. 3. The identification of the attitude that the subject takes towards each person that had produced the social marking and the socio cognitive conflict (sustaining a different value, presupposed to be desirable by the subject).

Ob. 4. Obtaining a feedback on the answers given to the previous demands from the first and second test

The 2nd test: Causing a *socio cognitive conflict,* triggered by *"the cognitive dissonance"* and by a *"social marking".*

The subjects have received a **working paper** that contains the following data and demands:

The given situation:

Chart 3. The given situation.

> <u>**You are in the following situation:**</u> You participate in a contest, with a very big prize, that all the participants want.
>
> **Conditions:** The participants form two groups. Each group is in his own room, a very small one, and has 9 members. The members of the team sit round a round table and they can watch each other permanently. You are named leader, by the organizers and you have the right of decision over the members of the team, including throwing them out of the team.
>
> **Wins the team that:** 1) stays in harmony, 2) resists longer and 3) keeps more members.
>
> **The contest starts and this quick dialogue takes place:**
>
> You: *I propose for us not to talk in order to save energy and oxygen.*
>
> First person- *Talking doesn't make anyone tired and does not consume oxygen.*
>
> Second person- *If you are a fool at least shut up1*
>
> Third person: *Why should he shut up in front of a boss who did not prove to us any quality?*
>
> Fourth person: *Because he is the Messiah!*
>
> Fifth person: *"The professional manager" is a big hoax.*
>
> Sixth person: *Then, let us call him "mister prime minister".*
>
> The seventh person: *This is the greatest team!*
>
> The eight person: *Especially because it started so well!*

Demands:

Demand no 1. Mark by <u>X</u> in the corresponding box how you feel as a leader of these people with which you must spend more time with. – There have been offered the following psychical states: indifference, slight embarrassment, psychical discomfort, psychical tension, a strong psychical tension.

Demand no 2. What attitude do you take towards each person. (You must choose at least one answer for each person; if you choose more answers for the same person, number them in hierarchical order).

There has been made for the subjects a array where, on the above row there have been mentioned the persons, from the first to the VIIIth, and on the first row there have be propose the possible attitudes, from the perspective of social constructivism (v. the array with the results, according to chart no. 6).

Demand no 3. Classify the persons from your team, from: *The most acceptable, to Unacceptable,* by marking an X in the corresponding box.

There has been made for the subjects an array where, on the above row there have been mentioned the persons, from the first to the VIIIth, and on the first row there have be proposed the degrees of acceptability: the most acceptable, acceptable, less acceptable, difficult to accept, unacceptable (v. the array with the results, according to chart no. 7).

4. The results of the investigation and their interpretation:

4.1. The results of the investigations and their interpretation. The results of the first investigation and their interpretation

The results of the first investigation are in the following chart:

Chart 5. The results of the first investigation

The category of the subjects	Number of respondents 64	Percentage from category %	Percentage from the total number %
1.1. The number of subjects who knew the answer	0	0	0
1.2. The number of subjects who did not know the answer	64	100	100
2.1. Number of subjects who want to know the answer	42	-	65,62
2.2. Number of subjects who do not want to know the answer	22	-	34,37
3.1The number of subjects who answered what they do to find out the answer	34	80,95	53,12
3.2. Number of subjects who did not answer about what they do to find out the answer	8	23,52	12,50
3.3. Number of subjects who would want the help of another, specialized, person	7	21,87	10,93

We find out that neither subject knew the answer to a scientific question; this aspect was the purpose of the experimental investigation, in order to produce a cognitive dissonance. From the total of respondents – 64 subjects, only 42- that is 65, 62% from the total of the respondents- affirm that they want to find out the right answer. Among those who want to know the answer, only 34 subjects say what they would do, their percentage being 80, 95% from the aforementioned category, but representing only 53, 12% from the total of the respondents. The conditions of the experiment are similar to those that are characteristic of the paradigm of cognitive constructivism: the subject is given a assignment and on the way of solving it he encounters a problem; involvement in the finding of the solution depends upon the interest that the subject has towards the answer to that problem, how much this satisfies a cognitive necessity and another kind of necessity.

But he is alone in the face of the problem, no one sees that he doesn't know so that the subject has neither frustration through a social relation, nor a motivation to find the answer as fast as possible, but also he does not have any social help or stimulation in finding out the answer. The recorded answers sustain these psycho-socio- pedagogical explanations. The subjects answer- *all!*- that they do not know the answer under the circumstances when they could be verified by the correctness of an affirmative answer. A considerable number of respondents- 22, that is 34,

37%- say that they do not want to know the answer: quite simply: they do not need this information. A number of 8 subjects, that want to know the answer- it is of professional interest because they are teachers!- do not say now who they will find it out: it does not constitute an emergency! From the category of those who say what they would do to find out the answer, along documenting and informing on the internet, 8 respondents would ask a specialized help- these represent only 10, 93% from the total of respondents- In this explicative attempt the conclusion could be drawn that these subjects are genuinely interested in how much energy they consume in an hour and a half oral informative presentation.

4.2 The results of the second investigation and their interpretation

The answers to the 1st test

An 8 leveled hierarchical scale was asked from the subject, in order to have manifestation space. For research, there will be analyzed only degrees I, II and III.

The results are those from chart 6. The module of the degree corresponds with the number of the subjects that preferred on the hierarchical place degree I, II or III the corresponding value from the chart.

Chart 6. The hierarchical place of preferred values in choosing partners

Material values	National company	Real estate properties	money	Luxury automobiles	Jewelry	Stock bonds	Art collections	Private firm
The module of degree I	1	1	3	4	0	0	0	2
The module of degree II	1	1	1	2	0	0	0	1
The module of degree III	2	3	4	5	3	0	1	3
Spiritual values	Scientific values	Moral values	Social values	Religious values	Professional values	Political values	Aesthetic values	Pragmatic values
The module of degree I	6	36	20	6	8	1	3	3
The module of degree II	8	18	22	18	32	0	2	8
The module of degree III	2	19	36	24	5	0	0	1
No.of answers	16	73	78	48	45	1	5	12

It can be noticed that the number of subjects that prefer partners who are owners of material values is very small and irrelevant for the research. The subjects concentrated upon partners with spiritual values. The justification of the choice: The material values of the partner could only be shared occasionally and partially, but the spiritual ones, manifested in the relations between them, inevitable even for a short -term cohabitation

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There could be made the following groups of answers, after the total number of preferences for certain values:

-*on the 1st place,* there is the group of answers/ preferences for social values- 78 and of moral values- 73, giving a total of 151 answers- preferences.

-*on the 2nd place,* there is the group of answers/ preferences for religious values- 48, and of professional values- 45, giving a total of 93 answers/ preferences.

-*on the 3rd place* there is the group of answers/ preferences for scientific values- 16, and of practical values- 12 giving a total of 28 answers/ preferences.

The answers/ preferences of the respondents are justified, in the context imposed by the demand: in order to cohabitate with someone, for a short period of time it is desirable to be in harmony and then it is necessary for the partner to have values corresponding to the purpose- it is to be expected that the respective values to be manifested in behavior.

In this rational, on the first place there are the social values, followed by the moral ones, then by the religious and professional ones.

Maybe the question arises why the number of preferences for religious values is greater then for the professional ones. There could be at least two explanations: a) the underrating of the religious values is given by the place/ degree III; and in the degree I and II, the professional values are over the religious values; b) it is possible that this result to be determined also by the predominant number of women-respondents, women being more opened towards religion in a greater number then men.

It is noticed that the number of preferences for the practical values is larger than the number for scientific values. The justification of the result is in the status of practitioner of the gymnasium teacher and less of scientific researcher; the correlation can be made with the teacher`s need for a scientific culture, at a general level, which also justifies the number of the expressed preferences.

Answers to the 2nd test

Answers to demand 1.

The psychical state experienced by the subjects who had a social marking is mentioned in the following chart.

The psychical state felt by the subjects that had a social marking is: indifference: o subjects- 0% slight embarrassment: 12 subjects- 18, 75 %; psychical discomfort: 48 subjects- 75, 0% psychical tension: 4 subjects- 6,25; psychical tension: 4 subjects- 6,25: a great psychical tension: 0 subjects- 0%

Chart 7. The results regarding the psychical state mentioned by the subjects who had a social marking

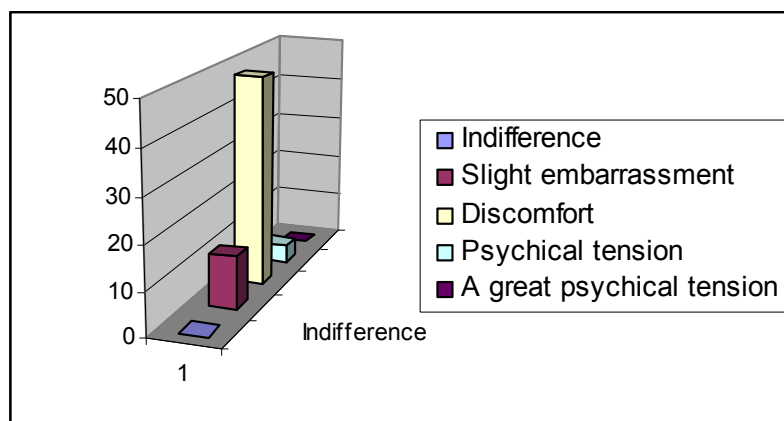| Psychical state	Indifference		Slight embarrassment		Psychical discomfort		Psychical tension		A great psychical tension	
No. of subjects	0	0%	12	18,75%	48	75,0 %	4	6,25%	0	0%

Fig 1 . The psychical state of the subjects that had a social marking

According to the answers recorded, the majority of subjects have mentioned that they would have a "psychical discomfort"- 48 subjects, representing 75, 00%, but it has to be mentioned that the answer is given based upon empathy and not upon real experience. On the second place there is a "slight psychical discomfort" 12 subjects, representing 6, 25% who affirm they would feel a "psychical tension". It is possible that the real experience to produce the subjects a greater intensity of the psychical tension and then, the results recorded would have a slip to the right, most subjects feeling a "psychical tension". The o% indifference result shows that all the subjects have undergone a "social marking" of an intensity high enough that they would be determined to have an attitude, as it can be seen from their answers to the next test. But, based upon empathy, no one felt a "great psychical tension": 0 answers.

Answers to the 2nd demand

Their answers to the second demand mark the attitudes that the subjects have following the social marking. In the order in which there are the persons in the team, the statement of each subject produces a value dissonance: cognitive/ scientific, moral, social, religious, professional, political, aesthetic, and practical. The subjects have mentioned at least an attitude towards each person from the team, from those mentioned in the test.

There were a number of subjects that wanted to say what else they would do, but their answers fit correctly into the variants given by the test. For the analysis of the expressed attitudes, we have taken into consideration only the number of answers fit for place I (degree, rank I).

Chart 8. The attitudes taken by each person, expressed at the level of rank I.

The answer for the person / The attitude	Answer for pers. I	Answer for pers. II	Answer for pers. III	Answer for pers.IV	Answer for pers.V	Answer for pers.VI	Answer for pers.VII	Answer for pers.VIII
I ignore what this person is saying	1	3	1	2	0	21	4	12
I tell him/ her that she/he is right Or partially right	31	1	19	0	4	0	23	34
I tell them that what has been said is less important	23	12	1	2	7	12	15	1
I give the person new information about what has been said	3	32	35	6	36	4	2	5
I ask them to tell their personal opinion	5	9	3	21	13	7	8	8
I ask them to act in the direction of fulfilling the team` s purpose	0	2	5	32	14	19	19	4
I throw out this person from the team	1	5	0	1	0	1	0	0

Establishing certain correlations between expressing preferences for the wanted values for the partner- results from test 1, with the answers given to this task, imply very much the epistemic subjectivity of the researcher. But these answers are necessary to the ongoing research, as it will be shown.

Answers to the 3rd demand
The degree of acceptability of each person, expressed through a value scale of six steps, is expressed through the number of answers fit for I place, for each step of acceptability (the module of degree/ rank I).

Chart 9. The degree of acceptability of each person, expressed at the level of degree I.

Person / Degree of acceptability	Pers. I	Pers. II	Pers. III	Pers. IV	Pers. V	Pers. VI	Pers. VII	Pers. VIII
1. most acceptable	30	2	8	0	0	2	25	19
2. Acceptable	26	7	20	11	13	19	35	39
3. Quite acceptable	8	12	22	21	23	19	5	9
4. Difficult to accept	2	11	14	16	14	12	0	0
5.Most difficult to accept	2	8	3	15	11	6	3	0
6. Unacceptable	2	28	1	1	5	10	0	1

These answers can be related to the results from test I, with less subjectivity than in the previous case, but no correlation index, calculated with the final sums of the answers, is relevant for the research.

There are, however, correlations established at the level of subject- respondent; but the number of these subject is also irrelevant- 46, 28 that is 43, 75. there are correlations for all the respondents (62- that is 96, 87%) if we take into analysis the answers from task II- The other 2 subjects (3, 12%, questioned orally, had their "own logical coherence".

A few of the most interesting "incoherent coherence" will be presented:

Respondent 2 places on I place the preference for moral values, but he tells person II, who produces the social marking, that "what has been said has less importance" and he classifies it as "the most acceptable". – The justification of the answer: I wanted to diminish the conflict, I understood the attitude of the person to annihilate the adversary of the one who is responsible for the team, in order to accomplish the goal; the person has only problems of using some terms in communication, which can be corrected.

The social constructivist interpretation: this respondent will solve the moral dissonance, appealing to practical (activity fluidization) social values and norms as well as scientific (regarding the communication techniques).

Respondent 7 places still on number I the preference for moral values, but "throws out of the team this person" and qualifies it as "unacceptable".

The social constructivist interpretation: Solving a value dissonance, in the context of one` s own category- this is where the moral values lies- has great chances of failure; it can be looked for its avoidance, its procrastination, its denial.

Respondent 12 placed on the last place the preference for political values, but, "throws out of the team that person" and qualifies it as "unacceptable". The respondent` s justification: that person` s intention is not of naming me prime minister, is the serious sense, but a public mockery at my expense as a team responsible.

The social constructivist interpretation: the political value, insignificant for the subject, correlated with social and moral norms produces amazingly surprising effects (perhaps).

It is still by connecting to the other categories of values that the score of the answer of classifying of person I, that produces cognitive dissonance, as "the most acceptable", (30 answers), respectively, as being "acceptable" (26 answers) – a total of 56 answers, that is 87, 5%- although the preference of the respondents for scientific values is only one of 16- 25, 00% the number of respondents that prefer the owning of scientific values by the partner is only of 16- that is 25,00%.

The right answer containing scientific information can be easily found out by researching the reference domain. The cognitive dissonance from the experiment, was assuming an aspect produced within the team which was not at all insignificant: social marking is made for the team responsible, who must maintain the harmony as long as possible, and, it is this very person who causes conflicts between the

members of the team. And, analyzing the attitude of the team responsible, mentioned in the demand II it can be remarked that the majority take two directions: a) "I tell them that perhaps he is right/ or partially right" and b) "I tell them that what has been said is less important" (31+23=54 subjects, that is 84, 37%). The extreme results are also very relevant: an ignoring and one team exclusion.

The correlations caused by religious values, placed on 3rd place at the test are also interesting.

I naming a Christian "Messiah", a social marking is produced more intense then when he is named "prime minister", through connecting to the role of team responsible, that he has. The remarks towards the person that produces the religious dissonance are remarkably evenly distributed, excluding extremes: no one says that it is "the most acceptable" and only one remark is "unacceptable". Taking into consideration the manifested attitudes, it can be remarked that no respondent "agrees with/ not even partially agrees", and there are few who want to open discussions on the religious theme (only 6 respondents, that is 9, 37%): such a theme takes long and confidential discussions, condition that are inexistent in the created context. Consequently, most of the respondents prefer to "Ask to act in the sense of accomplishing the purpose of the team" or to "tell their personal opinion" 32+ 21= 54 subjects, that is 84, 37%). It can be remarked the same score with that of cognitive values, but for the religious values there are other explicative causes.

It has been found out from the dialogues with the respondents, regarding the correlations that they had made mentally, when they expressed their attitudes, that the determining factors have been numerous and belonging to many categories; one of these can be mentioned: one` s own hierarchical system of values, socializing competences, communication and empathy, temperament, type of predominant intelligence, social context and the significance that it has towards the person in his view and so on.

In order to calculate the efficiency of the perceiving of values and the awareness (through verbalizing) of the attitudes triggered, as a foregoing step of the integration of the desirable values that a person gets into contact with in the context of cognitive constructivism, it is sufficient to make a comparison between the recorded and mentioned scores in the paper and according to the following chart:

Chart 8. The comparison between the results of cognitive constructivism context and social constructivism context as regards the perceiving of values and the attitudes triggered.

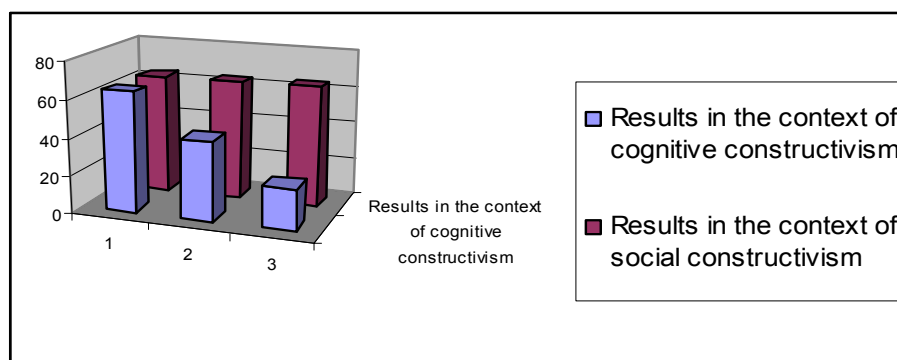| Values, attitudes/ Results	The perceiving of values Number - percentage	Intentional attitudes of solving Number - percentage -	Attitudes of solving-manifestation
Results in the context of cognitive constructivism	64 -100%	42 - 65,62%	22 - 34,37%
Results in the context of social constructivism	64 - 100%	64 - 100%	64 - 100%
Percentage advantage for social constructivism	0%	34,38 %	65,63 %

Fig 2. The perceiving of the values and attitudes triggered in the context of cognitive constructivism and in the context of social constructivism

Conclusions

Comparing the obtained results with the objectives of the reserch the following conclusions can be drawn:

1. The perceiving of values in the context of social constructivism, as compared with the cognitive constructivism context (Note 1), records a null score. The simple perceiving of a new value, without taking the right attitude, is possible to be of little importance for the individual, this one being even likely to forget it immediately.

2. The percentage of attitudes triggered by the perceived values, in the context of social constructivism, compared to cognitive constructivism (Note 2), is more in the advantage of the first category. For the exclusively intentional attitudes of solving, the percentage is 34, 38%, in the favor of social constructivism and 65,63% advantage in the case of the attitudes of solving manifested.

3. It can be remarked that the efficiency of the perceiving of values and the awareness (through verbalizing) of the attitudes triggered, as a foregoing step of the integration of the desirable values that a person gets into contact with, is surely in the favor of the social constructivism context, as compared to the cognitive constructivism context (Note 3). This efficiency is expressed in the absolute way, though the numbers presented in the paper; but, there is a much bigger efficiency when we consider the stimulation of all the personality` s dimensions, because the values act, as it has been shown, through inter- relations and inter determination.

These conclusions sustain the hypothesis formulated before, that, "the process of the integration of values has a greater efficiency if it is based upon the theory of social constructivism, rather then upon that of cognitive constructivism". This investigation is a particular part of an educational project TOGETHER ID 838, that we have under way, and that has a purpose the forming of intercultural competences for the students that are begin to be prepared as teachers, based upon

social constructivism and upon learning through cooperation. Intercultural skills training requires knowledge and integration of values of "others", just as the starting point of this process.

What this research emphasizes is the necessity of creating situations of learning within a team, with partners belonging to different cultures, and applying the principles of social constructivism, when the purpose is the forming of intercultural competences.

But, until the introduction in the educational practice of this conclusion, with normative value, at least two questions arise, whose answer must be investigated: a) which should the best level and the minimum one of heterogeneity of the learning teams; and b) which is the best intensity of social marking and which can be the most frequent factors (among a multitude) that produce it.

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