

ТЕОРЕТИЧНІ ЗАСАДИ РОЗВИТКУ СУЧАСНОЇ ПЕДАГОГІКИ

УДК 37.011

Barbara Grabowska, Lukash Kvadrans

MULTICULTURAL AND INTERCULTURAL CONCEPTS IN EDUCATION

The authors of the article make an attempt to study definitions of terms that have been around at least a few dozen years, operating in the social sciences. They suggest that multiculturalism should be treated as a form of reaction to cultural diversity. At the same time in intercultural ideas they see integration capabilities and expected form of interaction with otherness. At the end of the following article they add a short presentation of the idea of intercultural pedagogy as a scientific sub-discipline.

Key words: multiculturalism, interculturalism, education, intercultural education.

© Barbara Grabowska, Lukash Kvadrans, 2016

Introduction

Research studies on multiculturalism have been conducted in many countries for years. The knowledge on the subject matter and enormous amount of bibliography related to the above concept is impressive, therefore the authors have decided to outline only the essential information required for further subject analysis. The above research subject is still being developed in Poland. These are scientific centres which carry out studies in the Polish-Belarusian-Lithuanian borderland (Jerzy Nikitorowicz's team), the Polish-Czech borderland in Cieszyn Silesia (Tadeusz Lewowicki's team) and the Polish-German-Czech-Slovak borderland (Zenon Jasiński's team). The results of their scientific and research activity have been presented in 20 publications prepared by the Chair of Intercultural Education at the Faculty of Pedagogy and Psychology of the University of Białystok, in 68 volumes of the series "Edukacja Międzykulturowa (Intercultural Education)" published by the Social Team for Research into Borderland Education and Culture and the Department and Chair of General Pedagogy at the Faculty of Ethnology and Education of the University of Silesia and in 18 works published by the Institute of Pedagogical Sciences at the Historical-Pedagogical Faculty of the University of Opole.

The concepts presented in this text have generated considerable interest in the social sciences, particularly in the North American countries. However, the importance of multiculturalism and interculturalism is growing also in Europe. The work

of Przemysław Paweł Grzybowski ("Edukacja europejska — od wielokulturowości do międzykulturowości. Koncepcje edukacji wielokulturowej i międzykulturowej w kontekście europejskim ze szczególnym uwzględnieniem środowiska frankofońskiego", Kraków, 2007) includes an innovative approach towards multiculturalism and interculturalism also comprising the literature from French speaking countries, with both concepts intertwined with the current societal transformation in which national groups integrate into bigger social communities.

Maria Jarymowicz describes the current situation as follows: *There is no point in resenting "meeting" the strangers. Since we meet them in the streets, on the plain, during holidays, on the Internet, in international institutions and even (mainly through the small screen) at our home, it leads to the inevitable exchange of experience and creation of a new type of communities. [...] The times are coming when the reason plays a key role in the coexistence of ordinary people. It can teach us to love and to get to know our neighbours considered up to now different and unknown* (Jarymowicz, 1999, pp. 181–182).

The twentieth century theories claimed that national and ethnic minorities would be slowly absorbed and eventually assimilated by the dominant cultural communities. However, the turn of the 21st century marked the opposite process of ethnic identities revival and awakening of nationalist spirit. While the acculturation process failed, a cultural diversity gained greater value being a driving force in the development of modern civil society.

The principal terms used in this chapter are multiculturalism, interculturalism, education and pedagogical studies in the culturally diverse background. Therefore, the introductory subject matter will be followed by the detailed development of our key concepts.

Zygmunt Komorowski presented two visions of the cultural future of the humanity as follows:

— approach towards total integrity with a gradual disappearance of cultural and social differences ;

— approach towards cultivation of cultural diversity essential for social development (Komorowski, 1975, p. 259).

The first concept comprises the idea of a socialist functionalism and its theory of the society integration (Turner, 1994, pp. 24–25; Szacki, 2002, pp. 805–855; Durkheim, 1999) which: [...] *attempts to explain the fact that a society is perceived as a unity, functionally integrated, stable system, striving to develop and maintain homeostasis guaranteed by the recurring processes and widely acceptable values* (Olechnicki, Załęcki, 2000, p. 86).

Such a perspective has been very complicated to accomplish due to the trap of *assimilationism*. The supporters of future society integration include: functionalists, globalization and homogenization supporters, McWorld representatives (Barber, 1997). The individuals, who criticize functionalism in sociology, are supporters of the social conflict theory which explains the roots of a social struggle leading inevitably to the conflicts of incompatible interests (Szacki, 2002, pp. 828–838).

The second perspective seems to work better in our modern society since the Europe consists of an extreme diversity of cultures accommodated on a relatively small area (Krzysztofek, 2003). Therefore, most of the countries can be illustrated with one of the below models of social cultural diversity (Taylor, 2000, p. 118). Characteristics of two models, key concepts, terms and theories were presented (Grzybowski, 2007).

— *Multiculturalism* — when different cultures, various ethnic, national, social and religious groups are accommodated on the same territory. Their contacts are accidental; their uniqueness is perceived as threatening and inferior and very often used to justify intolerance and discrimination. Minorities are tolerated, however, unaccepted and unappreciated. Although, anti-discriminatory laws exist, they are not respected. Members of a multicultural society, coming from various communities, live next to each other and interact socially constraining themselves to the contacts enforced by physical proximity far from any positive emotional engagement. A society is a group of individuals whose interests are fundamentally at odds. Moreover, it is characterized by isolating tendencies, majority-minority conflicts and tensions where majority aims to assimilate the minority. Social attitudes are determined by the group's status and

its place in the social hierarchy. The rights of individuals and their social situation constitute the matter of secondary importance;

— *Interculturalism* — when different cultures, national, ethnic, religious, social groups are accommodated on the same territory and interact openly with each other on regular and permanent basis. Consequently, they respect each other's style of living, behavioural patterns, moral values and social norms. The individuals coexist in harmony with the representatives of various groups while accepting and respecting their cultural differences. Their diversity is treated as a driving force for social, political, economical advancement. Interculturalism is also characterized by active tolerance and just social relations where its members strive to solve tensions and conflicts through the direct negotiations and a reasonable compromise. It assures social balance and the minority-majority smooth integration. Social relations are analyzed on an individual level. Ultimately, all the individuals can safely cultivate and express their ethnic identity and cultural distinctiveness in a way that does not violate the rights of others.

Ideological issues, social reality in a particular country and the most importantly a government's approach towards social diversity, will be further developed in our research project. Fernand Quallet presents below four interdependent solutions:

— *Single culture approach* where the state strives for socialization of all the citizens within national culture. Cultural identity and diversity of cultural subgroups is absorbed by the mainstream population.

— *Multicultural approach* where the state assists all the cultural subgroups in preserving their identity and cultural heritage.

— *Intercultural approach* where the state aids the harmonious exchange of cultural values and enhance cooperation between various cultural groups.

— *Trans-cultural approach* where the state supports the representatives of different cultural subgroups in creative and dynamic group's border crossing during transformations provoked by (mainly economical) effects of globalization (Grzybowski, 2007).

Kazimierz Krzysztofek writes about the management of multiculturalism (political solutions) blaming it for the source of conflicts. He distinguishes five strategies (Krzysztofek, 1999, pp. 35–37; Krzysztofek, 2003):

— Physical destruction of a minority group competing for the same territory, goods or privileges. The instances of genocide have taken place throughout history.

— Ethnic cleansing — removal by violent and terror-inspiring means the civilian population of a weaker not necessarily less numerous ethnic or religious groups from certain geographic areas.

It includes: deportations, repatriation, impatriation and expatriation. The ethnic cleansing practices have taken place throughout history.

— Assimilation — coercive integration of ethnic minorities into the dominant culture with the rights to their language and cultural traditions removed. Assimilation practices depend on the type of society and state policy towards minorities.

— Ethnic pluralism — the condition in which numerous distinct ethnic, religious, or cultural groups are present and tolerated within a society. It is based on the principle: "Live and let live". Since it does not promote social integration it very often leads to the exclusion, ghettoization of minorities and the depreciation of their culture.

— Social integration — is the movement of minority groups into the mainstream of societies with their rights to their cultural diversity being respected. It is a modern democracy standard promoted by the United Nations, the UNESCO, the Council of Europe, the European Union.

Summing up, we can agree with the statement of Kazimierz Krzysztofek that while solving certain issues and building a strong sense of pride and identity, multicultural approach, at the same time, complicates other matters. According to the author, multiculturalism is a "revenge" of *Gemeinschaft* over *Gesellschaft* (The author employs the concept of Ferdinand Tönnies. The theory was developed earlier by Saint-Simon, Comte and Spencer involving the differences between traditional and modern societies (Tönnies, 1988; Szacki, 2002, pp. 439–447). Therefore, political and civil society should attempt to create self-regulated mechanism to prevent a common communicative code from breaking and disappearing (Szacki, 2002, pp. 439–447). Two sides of multiculturalism have been presented above. While pointing out its values, it is necessary to warn also about its dangers. Civil integration without cultural assimilation is difficult to achieve in the pluralist society. The governments of the European countries face a formidable challenge when they attempt to choose the right strategy towards their citizens.

Multiculturalism

The term multiculturalism appeared in 1941, in the USA, for the first time with review of Edward Haskell *Lance — a Novel about Multicultural Men*, published in "New York Herald Tribune". The book presented new concepts characterising American society: cosmopolitanism, multiracialism, multilingualism and cultural diversity. Patriotism and other values lost their deep significance (Żelazny, 2004, p. 219). The social idea of multiculturalism emerged and developed in 1960s and 1970s in Canada and intertwined with the USA civil right movement described as *melting pot* ideology. The events at the American and European universities and left wing ideology also influenced multiculturalism.

This concept emerged not only in the USA and Canada but also in Australia and New Zealand. Because conceived and adopted on several continents, it is also perceived differently in various countries. The interdisciplinary debate over multicultural issues reflects distinct ethnic contexts having an impact on the perception of multiculturalism and contributing to the formation of contrastive ideologies.

In the 1980s the multicultural concept was applied in the research on the population of Western Europe due to the recognition of two distinct sources of ethnic diversity: while the first source comprised existing nationalities and dominated ethnic groups, the second one related to the collapse of European colonial system and subsequent migrations from old colonies to metropolis and formation of immigrant populations. Multiculturalism phenomenon was regarded as a natural consequence of economical transformations and political freedom in those countries (Wojakowski, 2000, p. 118). Wojciech Burszta points out to the ambiguity and *under-determination* of the multicultural concept. According to him it carries two connotations: a reference to a particular cultural concept and yielding associative plural meaning. Consequently, it leads to the statement that the opposite of multiculturalism is monoculturalism (Burszta, 1997, p. 23).

Multiculturalism is perceived in three ways:

— objective social real state of things where various cultures coexist with one another within one society;

— advocacy of extending equitable status to distinct ethnic groups coexisting in a society while maintaining their cultural traditions;

— socio-political practice adhering to multicultural principles directed at the ethnic and national groups distinguished from dominant population by distinct cultural characteristics (Nikitorowicz, 2005, p.189; Kempny, Kapciak, Łodziński, 1997, p. 23).

According to Marian Gorka, multiculturalism is: [...] *interaction and communication between two or more different social groups within the same unrestricted territory (as direct neighbours or while aspiring to occupy the same area) with distinct characteristics: physical appearance, language, religion, set of values which lead to the perception of differences between cultures with various consequences. It is vital that the diversity is perceived through the lenses of individuals, small local, peer or neighbourhood groups* (Golka, 1997, pp. 54–55).

The coexistence of different cultures is the consequence of colonization, conquests, mass immigrations provoked by internal conflicts or liberalization allowing unrestricted flow of people internationally. According to Tadeusz Paleczny: [...] *multiculturalism is a complex effect of assimilation process that points out not only to the existence of some level of integration and common cultural values but also to the distinctiveness and cultural autonomy of ethnic, religious, racial*

groups and their members functioning within certain social structures (Paleczny, 2008).

According to Jerzy Nikitorowicz, modern multiculturalism is defined by various factors and multi phases. It can be depicted territorially (as a lack of migration) and *processually* (as the process approach) — in the context of emerging social and cultural diversity, revival of ethnic and national movements, formation of new independent states, and also in the context of migration and the rise of democratic movements (Nikitorowicz, 2001, pp. 83–100).

Multicultural societies should communicate, interrelate and influence one another while preserving their cultural uniqueness. Therefore, it can be rightly assumed that modern communities are becoming more culturally diverse and due to the common recognition, understanding, tolerance and dialogue have an opportunity to develop in the right direction. Otherwise, they would be unified, assimilated and isolated. Such minorities will either continue to cultivate their cultural traditions or will be absorbed by dominant population. Nowadays, the issues related to the coexistence and interrelation of individuals coming from distinct ethnic, racial and cultural groups is growing in importance. Naturally, it also influences the modern educational system where the multicultural approach is treated as a priority.

Interculturalism

The above concept emerged in the USA in 1970s to describe philosophy of dynamic and lasting exchanges between distinct cultural groups, initially, with one side emphasized to be immigrant. The concept intercultural appeared, for the first time, in France, in 1975 and related to the schooling issues. Later on, it was used to underline social issues and describe crisis situations provoked by immigration. The first publications and scientific studies appeared in 1980s.

Initially, the interculturalism concept was used mainly in education. However, since it has been employed in law and trade, its meaning underwent a slow process of devaluation and semantic breakdown. In the European institutions, interculturalism is a philosophy that encourages interaction between culturally diverse communities living in the same country. People interact and handle together their life situations, at the same time, emphasizing the common and dissimilar elements in their coexistence. Their interrelations depend on both agreement and conflict. Everybody enjoys the right to autonomy and solidarity (as a citizen or member of a distinct group).

Sociologist Dominique Bouchet formulated a few principles defining intercultural competencies:

— *No-one is a typical member of his/her community;*

— *No culture exists in the isolated and homogenous form;*

— *No-one is a member of one isolated group since defines his/her identity in relation to members of distinct groups;*

— *Each culture constitutes a transmission model of its own cultural values and examples that can be gradually and deeply transformed, hence its processual character;*

— *Nobody has received their own identity in the ready and unchangeable form* (Korporowicz, 1997, pp. 70–71).

Intercultural proximity, can be observed within societies and their particular elements (families, educational institutions, production plants), at the micro and macro level. It involves mutual tolerance and cross-cultural understanding. It also facilitates the exchange of behavioural patterns and cultural values between representatives of different cultures that live in proximity. Moreover, intercultural concept requires full respect for universal human rights.

Thus, in intercultural society, members of different communities resolve their cultural and ethnic differences through an open dialogue. The concept implies a positive endorsement, celebration of communal diversity based on the right of different groups to respect and recognition irrespective of their origin, traditional values, cultural heritage, religion and a lifestyle. In multiculturalism, different groups and their representatives live next to each other without interacting.

According to Blahoslav Kraus, a systematic formation of interpersonal relationships based on the moral principles cannot be forgotten in the multicultural society. It is therefore imperative to find common ground in the communication and decision making process about the values that are valuable, just and important. Once the dialogue is free of stereotypes and prejudice we can talk about development of civil society. Multicultural, systematic, ethical school education and enhancement of intercultural dialogue is vital for any democratic society (Kraus, 2000, pp. 187–190). The book on multicultural education was published in the Czech Republic. It included theories and practical cases based on the Czech and international experience. The book can be useful for teachers, students, pedagogues, education workers and other representatives of social sciences. It also includes practical solutions and didactic tools (Průcha, 2006).

Agreeing with the arguments of Jerzy Nikitorowicz, it can be said that multiculturalism is a fact while interculturalism is a challenge. Since the multicultural society is the effect of civilization social development, interculturalism implies coexistence that promotes equality between distinct cultures, transculturation of different needs and aspirations represented by various individuals and groups. An adverse reaction to diversity has been replaced by social interaction encouraging conscious recognition, understanding, cooperation and

dialogue between the cultures facilitating smooth transition from multiculturalism to interculturalism (Nikitorowicz, 2004, pp. 13–15).

Multicultural Education as a Reaction

The above title expresses the idea of educational policy aspiring to control the cultural dynamics of society and striving to adjust the educational system to the needs of particular national and ethnic groups, not necessarily involving interaction. Multicultural education has its roots in the Second Wave Society of Alvin Toffler and its ideology (Toffler, 1986; 2000). At that time, the differentiation and assimilation policy was a common method used to exclude and isolate minority groups. The above policy was to be transformed into cultural pluralism. In education it meant the integrity of social rules and utopian social balance which allows sometimes combining multicultural education with national pedagogical sciences. However, it can lead to the justification of a discriminative approach against minority groups and restriction of their rights for the benefit of dominant population. When the nationalities fight for independence or have regained one and their unique identity is under threat, it may lead to emergence of integrism, filled to capacity with ethnonationalism and xenophobia (Kossak-Główczeski, 1997, p. 56; Wołoszyn, 1998, pp. 154–155).

Ultimately, the aims and effects of multicultural education have been subject to constructive criticism. This model of educational approach although outdated still has been applied in certain areas of educational system.

According to Tadeusz Lewowicki, one of the principal characteristics of multicultural education is social coexistence of various ethno-cultural groups and their representatives without possibility of an interaction. While dominant groups dictate the shape and direction of minority group adjustment, members of the minority groups experience unequal treatment and are provided fewer opportunities for growth. Multicultural educational initiatives are distinguished by a hegemonic and instrumental approach highlighting the importance of assimilation and maintenance of social balance. Educational “next door coexistence” prevails in the above model and is accepted by minority groups. Dominated ethnic minority groups focus on maintaining their cultural autonomy, preserving their ethnic identity while considering multicultural education a chance for their survival. However, although the above model has enabled to preserve the ethnic identity elements, it has led to the isolation and greater distance between minority groups and mainstream society. Instead of promoting effective social participation, equal status and chances for the members of ethnic minorities it has created problems and erected social barriers.

The policy on multicultural education affirmed ongoing assimilation practice based on the same

legal regulations, organizational rules and using identical educational programmes. In the long run it also involved the shedding of ethnicity amid absorption into mainstream society. Moreover, social stratification restricted the command in the minority groups’ life chances. Educational policy based on the above practice can be of all-national, regional, local or exclusively institutional character (Lewowicki, 2000, p. 25). [...] *multicultural educational process is interrelated with a general educational reform and basic educational service to all students. It rejects racism and other forms of discriminative practices at school and in society. It fosters pluralism represented by pupils, the communities and teachers. Multicultural education prevails in the school programmes, methods and in the interactions between teachers, students and parents. Guided by principles of critical pedagogy it focuses on the knowledge, criticism, and initiatives striving for social justice* (Nikitorowicz, 1995, pp. 117–118).

According to Brunon Bartz, *Multicultural education must sensitize the students to the problems of stigmatization among ethnic minorities (particularly newly arrived immigrants) even if the practice is necessary in a disguised form. Educational authorities, through the policy on multicultural education, strive to develop in students awareness of structural deprivation of ethnic minorities and to prepare them for a fight for their social, political and cultural rights* (Bartz, 1997, p. 13).

The policy on multicultural education is guided by the following thrusts:

- ethnic minority assimilation into mainstream society, familiarization with the dominant culture leading to their status equalization;
- opportunities for minority students to gain knowledge about history, language, culture of the dominant population in compliance with politically correct school educational policy;
- education towards tolerance and mutual respect, screening for racism and unfair bias;
- sensitizing to the problem of stigmatization among ethnic minorities (particularly newly arrived immigrants) even if the practice is necessary — in the disguised form;
- awareness development about structural deprivation of ethnic minorities to ensure their representatives are prepared to fight for their social, political and cultural rights;
- career preparation and benign coexistence of ethno — cultural groups in multicultural society (Bartz, 1997, p. 13);
- multiculturalism has come to mean the advocacy of extending equitable status to distinct ethno-cultural societies. Its supporters loudly express the willingness to assist and cooperate with minority groups and at the same time conduct parallel assimilation policy. In spite of received criticism it has been widely applied to educational policies and strategies.

Intercultural Education as an Interaction

Since its earliest conceptualizations in the last two decades of the 20th and the beginning of 21st century, multicultural education has evolved both in theory and practice. Attempts have been made to replace it with a new model of education, based on different axiological and social approach focussing on the needs and expectations of the students. Intercultural educational policy was implemented in the face of the complete failure of previous educational models and unsatisfactory results achieved in social practice.

New educational concept is grounded on the intercultural ideals involving social, educational and cultural initiatives. It implies a positive endorsement, celebration of communal diversity and its representatives and is based on the integration of culturally unique groups to bring the benefits to the larger society involving moral values, cultural diversity and traditional heritage. Contrary to the multicultural education, it has been a dynamic process excluding disguised forms of domination and coercive assimilation programme towards one of the ethnic communities.

With its ideologies intertwined with other educational philosophies: antiracist education, education proclaiming human rights and nurturing development, intercultural education aims to discover interrelations and break down social barriers. Therefore, it is easy to find the elements of other ideologies in its ideals. Intercultural education might serve as a useful tool, helping to derive benefit from values offered by multicultural society (Taylor, 2000, p. 122).

Most of the authors would like the ideals of intercultural education to be used at schools. Various researchers define intercultural education as: creation of multicultural society; educational process; shaping of the attitudes towards others; self-enhancement; emphatic tolerance development (Idzik, 2004, p. 171).

According to Tadeusz Lewowicki, *Intercultural education might serve as an ideology and educational practice applied to communal and universal values and at the same time employed in didactical and educational initiatives. It seems to be a positive and constructive response to the challenges faced by modern European societies* (Lewowicki, 2000, p. 32).

Such a model implies the appreciation, acceptance and understanding of distinct cultures and their members. Moreover, it prepares for cooperation and allows benefiting from the cultural heritage of distinct communities while respecting their ethnic, social, cultural uniqueness and different views of the world. Intercultural education not only facilitates better communication between the cultures, protects against homogenisation, standardization, cultural erosion but also protects against ethnocentrism. Intercultural communication allows for extending the cultural

boundaries, crossing cognitive border, comparing without any pejorative judgement (Nikitorowicz, 2005, p. 49).

Intercultural education is [...] *the process of schooling and education, teaching to appreciate cultural diversity — ranging from subcultures in your own community to the cultural distinctiveness around the world — and to prepare for interaction dialogues with the representatives of various ethnic and cultural groups* (Markowska, 1990, p. 109).

It also implies [...] *the overall influences and interaction at the individual, group, institutional, organizational level, raising awareness and facilitating personal growth, allowing an individual to become self-conscious and creative family member and representative of local, regional, religious, national, continental, cultural, global and planetary community and also assist an individual in seeking self-fulfilment, unique and deeply ingrained identity* (Nikitorowicz, 1995, p. 126).

The ideals of intercultural education revolve around the paradigm of coexistence which acknowledges the competencies of others, merits of migration, permanent and direct cross-cultural dialogue thanks to the communication, understanding, negotiations and cooperation. Intercultural education constitutes a formidable challenge, special task, pressing need for mutual acknowledgment, understanding, communication, interaction and cooperation of distinct cultures on different social levels, in the globalising world (Nikitorowicz, 1995, pp. 48–49). According to Miroslaw Sobecki, intercultural education should be grounded on the tolerance and the ability to detect beauty and value found in all cultures. Everybody should be aware of possibility to participate in more than one culture (Sobecki, 1997, p. 37).

Moreover, intercultural education not only promotes the interaction, tolerance and direct communication between distinct ethnic groups but also focuses on the relations between dominant groups and minority groups. The above process is achievable when the intercultural education is fostered through cross cultural social stratum.

Despite involving the whole communities, intercultural education targets individuals from different age groups in the formal education field (compulsory, public educational system), in the non-formal area (facultative conducted within various centres, organizations and also extracurricular activities employing alternative and international exchange programmes) and finally in the further (continuing) education. Intercultural education focuses mainly on the interaction within children and youth groups learning to represent future intercultural communities (Nikitorowicz, 1995, pp. 116–117; Taylor, 2000, p. 123). According to Mark Taylor, the policy on intercultural education of children and teens is guided by two thrusts:

the first one is the development of the skills that would teach young people to screen for and handle the incidents of inequality, injustice, racism, unfair bias, stereotypes and the second one is the society preparation for the effective neutralization of the above acts of xenophobia (Taylor, 2000, p. 123).

Mirosław J. Szymański lists the following aims of intercultural education that can be distinguished in the democratic society:

- openness to the outside world;
- communication on international scale with representatives of different race, language, religion, origin, tradition, lifestyle;
- engagement for peace, equality, brotherhood and solidarity not only in your own country but also around the world;
- advocacy of just world, without wars, exploitation, oppression and hunger;
- ecological awareness enhancement;
- exclusion of ethnocentrism;
- fight against ethnocentrism;
- dialogue and negotiations, values exchange, breaking down barriers, respect for different lifestyles, tolerance, prejudice and ethnic stereotypes elimination, combating xenophobia, discrimination, racism and hostility towards minority groups and so forth (Szymański, 2000, p. 138).

The initiatives, within multicultural and intercultural concept of education reflected in the appropriate educational policy, are one of the means employed to solve the issues related to multiculturalism. The initiatives, based on the above models, are being conducted in the European countries. However, theoretical points of reference and multicultural/intercultural educational concept explanations are multidisciplinary and very often eclectic.

Zenon Jasiński claims that the intercultural education requires a different approach of dominant populations and minorities and should reflect different school and educational aims within multicultural society, guided and determined by the new phase in the evolution of intercultural pedagogy (Jasiński, 2004, p. 93; Jasiński, 2005, pp. 425–429).

Insead of the End — the Concept of Intercultural Education

The implementation of intercultural education ideals led to its gradual institutionalization in the pedagogical evaluation and in the initiatives conducted within multicultural environment. The name of a new scientific activity highlighted the participation of two sides in the educational process (immigrants-natives; minority-majority) with a broad subject range comprising new tasks and goals. Moreover, intercultural pedagogy focuses on providing adequate answers to the specific situations provoked by diversity. According to its new programme, it targets *non-reducible differences* rather than deficits (Smart, 1998).

Tadeusz Lewowicki claims that it is awareness, acceptance, acknowledgment and assimilation of distinct cultural and ethnic characteristics rather than differences eradication that guarantee the success of intercultural education. Therefore, its goal is to prepare the people for coexistence in the postmodern world, where diversity is considered as something natural. The most common feature of intercultural education is the above non-reducibility of differences between the minority and majority groups and the resignation from imposing any cultural traditions on any of the above communities. Moreover, the above educational movement highlights the need for continuous education of children, teenagers and adults, equal status of all cultures and independence from politics (Lewowicki, 2000, p. 31).

Intercultural pedagogy philosophy focussing mainly on practical activity is *antitheoretical* in its programme, rejects generalisations of cultural theories that categorise and erect barriers between ourselves and those around us (Szymański, 2000, pp. 135–136).

Its purpose and need is outlined in the third pillar of the Delors's report: "learning to understand other people" (Jasiński 2004, p. 92; Delors, 1998, p. 98). Intercultural pedagogy requires understanding of others, their traditions, lifestyles, and problems and assumes mutual recognition and enrichment of the cultural heritage of one's own group via openness and tolerance in the relations minority-majority. Jasiński refers to the above philosophy as a cultural convergence where members of one ethnic group assimilate, appreciate the values and uniqueness of other cultures, develop consciousness of diversity, tolerate even accept the cultural elements of different community without imposing any definite cultural standards or national identity on dominated minority group during the communication process (Jasiński, 2004, p. 93).

The principal goal of intercultural education is to prepare for coexistence in the multicultural society. Interrelationships between distinct cultures rather than their controlled and dominated coexistence can enhance awareness of multicultural diversity and add value to the lives of its members. Integral to the intercultural education are those objectives that recognize the equality between cultures, coexistence and exclude concepts of the centre and periphery from its policy. In the scientific research, formal and informal educational initiatives, intercultural pedagogy is considered as:

- Educational practice — the educational initiatives conducted in the context of practical directives and their justifications;
- Scientific sub-discipline — dynamically developing detailed pedagogy that has emerged from educational practice with its own subject of interest, notion system and methodology. Some authors define intercultural pedagogy as a detailed section

of pedagogical or methodological theory (Rubacha, 2003, p. 63; Szkudlarek, 2003, pp. 415–424).

Education in the culturally diverse environment has evolved from one educational model to another (Hejnicka-Bezwińska, 2003, pp. 204–215) which is characterized by a gradual transition from the macro-cultural to micro-cultural approach to the research subject. As a methodology concept it transitions to the interdisciplinary model.

Intercultural pedagogy centres on shifting its main focus from school institution to social initiatives

involving issues concerning adult, women and teenager education. Nevertheless, despite the above declarations, school has remained its main focus with the experimental programmes carried out to enhance social sensitivity and respect towards cultural diversity.

Summing up, intercultural education has been claimed to be unspecified. It is positioned somewhere *between*, however, due to its theoretical and methodological immaturity, it can resist being linked to already established notions and theories that hinder its dynamic development.

REFERENCES

1. Barber, B. R. (1997). *Dżihad kontra McŚwiat*. Warszawa.
2. Bartz, B. (1997). *Idea wielokulturowego wychowania w nowoczesnych społeczeństwach*, Duisburg — Radom.
3. Burszta, W. (1997). *Wielokulturowość. Pytania pierwsze*, [in:] *U progu wielokulturowości. Nowe oblicza społeczeństwa polskiego*, ed. by M. Kempny, A. Kapciak, S. Łodziński, Warszawa.
4. Delors, J. (1998). *Edukacja — jest w niej ukryty skarb*, Report for UNESCO the International Education Council for 21st century with Jacques Delors in charge, Warszawa.
5. Durkheim, E. (1999). *O podziale pracy społecznej*, Warszawa.
6. Golka, M. (1997). *Oblicza wielokulturowości*, [in:] *U progu wielokulturowości. Nowe oblicza społeczeństwa polskiego*, ed. by M. Kempny, A. Kapciak, S. Łodziński, Warszawa.
7. Grzybowski, P. P. (2007). *Edukacja europejska — od wielokulturowości do międzykulturowości. Koncepcje edukacji wielokulturowej i międzykulturowej w kontekście europejskim ze szczególnym uwzględnieniem środowiska frankofońskiego*. Kraków.
8. Hejnicka-Bezwińska, T. (2003). *Pedagogika pozytywistyczna*, [in:] *Pedagogika — podręcznik akademicki*, ed. by Z. Kwieciński, B. Śliwerski, Warszawa. Vol. 1.
9. Idzik, I. (2004). *Czy istnieje potrzeba edukacji międzykulturowej?*, „Sprawy Narodowościowe. Seria Nowa”, No. 24–25, Poznań–Warszawa.
10. Jarymowicz, M. (1999). *Poznać siebie — zrozumieć innych*, [in:] *Humanistyka przełomu wieków*, ed. by Kozielecki, J. Warszawa.
11. Jasiński, Z. (2005). *Mezikulturowa pedagogika jako pedagogická disciplína*, [in:] *Proměny pedagogiky*, ed. by J. Prokop, M. Rybíková, UK, Praha.
12. Jasiński, Z. (2004). *Od pedagogiki narodowej do pedagogiki międzykulturowej. Refleksje na progu eurointegracji*, [in:] *Edukacja międzykulturowa w Polsce na przełomie XX i XXI wieku*, ed. by A. Paszko, Kraków.
13. Kempny, M., & Kapciak, A., & Łodziński, S. eds. (1997). *Nowe oblicza społeczeństwa polskiego*. Warszawa.
14. Komorowski, Z. (1975). *Pluralizm — wielokulturowość — diaspora*, „*Kultura i Społeczeństwo*” No. 2–3.
15. Korporowicz, L. (1997). *Wielokulturowość a międzykulturowość: od reakcji do interakcji*, [in:] *U progu wielokulturowości. Nowe oblicza społeczeństwa polskiego*, ed. by M. Kempny, A. Kapciak, S. Łodziński, Warszawa.
16. Kossak-Główniewski, K. (1997). *Edukacja regionalna, wielokulturowa i międzykulturowa a pytanie o „prywatne ojczyzny” — zarys problemu*, [in:] *Rodzina wobec wyzwań edukacji międzykulturowej*, ed. by J. Nikitorowicz, Białystok.
17. Kraus, B. (2000). *Współistnienie wielokulturowe a mniejszości w Republice Czeskiej*, [in:] *O potrzebie dialogu kultur i ludzi*, ed. by T. Pilch, Warszawa.
18. Krzysztofek, K. (2003). *Pogranicza i multikulturalizm w poszerzonej Unii Europejskiej*. Report prepared for the conference: „*Współczesność a wielokulturowość: pomiędzy Sarajewem, Jerozolimą i Nowym Jorkiem*”, Sejny 20 April 2003 http://www.pogranicze.sejny.pl/archiwum/kalendarium/3iiii_forum_krzysz.htm (10 July 2008).
19. Krzysztofek, K. (1999). *Wielokulturowość, demokracja i rynek kultury*, [in:] *Pogranicze. Studia społeczne*, ed. by A. Sadowski, Białystok.
20. Lewowicki, T. (2000). *W poszukiwaniu modelu edukacji międzykulturowej*, [in:] *Edukacja międzykulturowa w Polsce i na świecie*, ed. by T. Lewowicki, Katowice.
21. Markowska, M. (1990). *Teoretyczne podstawy edukacji międzykulturowej*, „*Kwartalnik Pedagogiczny*”, No. 4.

22. Nikitorowicz, J. (2004). Dialog kultur w społeczeństwie wielokulturowym i w działaniach edukacji międzykulturowej w kontekście integracji, [in:] Edukacja międzykulturowa w Polsce na przełomie XX i XXI wieku, ed. by A. Paszko, Kraków.
23. Nikitorowicz, J. (2001). Koncepcje tożsamości międzykulturowej jako wartości edukacyjnej społeczeństwa wielokulturowego, „Rocznik Pedagogiczny”, Vol. 24, Radom.
24. Nikitorowicz, J. (2005). Konteksty lokalno-szkolne kreowania tożsamości kulturowej w warunkach wielokulturowości, [in:] Przemiany społeczno-cywilizacyjne i edukacja szkolna — problemy rozwoju indywidualnego i kształtowania się tożsamości, ed. by T. Lewowicki, A. Szczurek- Boruta, B. Grabowska, Cieszyn–Warszawa–Kraków.
25. Nikitorowicz, J. (2005). Kreowanie tożsamości dziecka. Wyzwania edukacji międzykulturowej, Gdańsk.
26. Nikitorowicz, J. (1995). Pogranicze, tożsamość, edukacja międzykulturowa, Białystok.
27. Olechnicki, K., & Załęcki, P. (2000). Słownik socjologiczny, Toruń.
28. Paleczny, T. (2008). Meandry wielokulturowości: Oblicza pluralizmu w społeczeństwach wielokulturowych — USA i Brazylia, http://www.uj.edu.pl/ISR/kulturoznawstwo_miedzynarodowe/publikacje/meandry.doc (10 July 2008)
29. Průcha, J. (2006). Multikulturní výchova. Příručka (nejen) pro učitele. Praha.
30. Rubacha, K. (2003). Budowanie teorii pedagogicznych, [in:] Pedagogika — podręcznik akademicki, ed. by Z. Kwieciński, B. Śliwerski, Warszawa. Vol. 1.
31. Smart, B. (1998). Postmodernizm, Poznań.
32. Sobecki, M. (1997). Funkcja etniczno-kulturowa szkół mniejszości narodowych, Białystok.
33. Szacki, J. (2002). Historia myśli socjologicznej. Wydanie nowe. Warszawa.
34. Szukdlarek, T. (2003). Pedagogika międzykulturowa, [in:] Pedagogika — podręcznik akademicki, ed. by Z. Kwieciński, B. Śliwerski, Warszawa. Vol. 1.
35. Szymański, M. J. (2000). Od pedagogiki dla cudzoziemców do pedagogiki międzykulturowej w Republice Federalnej Niemiec — czyli modernizm i postmodernizm, [in:] Edukacja w świecie współczesnym. Wybór tekstów z pedagogiki porównawczej wraz z przewodnikiem bibliograficznym i przewodnikiem internetowym, ed. by R. Leppert, Kraków.
36. Taylor, M. (2000). „Każdy inny — wszyscy równi” — rzecz o edukacji międzykulturowej, [in:] Edukacja w świecie współczesnym. Wybór tekstów z pedagogiki porównawczej wraz z przewodnikiem bibliograficznym i przewodnikiem internetowym, ed. by Leppert, Kraków.
37. Tofler, A. (2000). Szok przyszłości, Poznań.
38. Tofler, A. (1986). Trzecia fala, Warszawa.
39. Turner, J. (1994). Socjologia. Podstawowe pojęcia, Poznań.
40. Tönnies, F. (1988). Wspólnota i stowarzyszenie. Rozprawa o komunizmie i socjalizmie jako empirycznych formach kultury, Warszawa.
41. Wojakowski, D. (2000). Wielokulturowość pogranicza wyzwaniem dla edukacji (Z badań na pograniczu polsko-ukraińskim), [in:] Edukacja międzykulturowa w Polsce i na świecie, ed. by T. Lewowicki, Katowice.
42. Wołoszyn, S. (1998). Nauki o wychowaniu w Polsce w XX wieku. Próba syntetycznego zarysu na tle powszechnym, Kielce.
43. Żelazny, W. (2004). Etniczność. Ład — konflikt — sprawiedliwość, Poznań.

Barbara Grabowska, Łukasz Kwadrans

WIELOKULTUROWEJ I MIĘDZYKULTUROWEJ KONCEPCJI W EDUKACJI

Autorzy tekstu podejmują próbę definicji pojęć, które już od co najmniej kilkadziesiątu lat funkcjonują w naukach społecznych. Wskazują na to, że wielokulturowość należałoby traktować jako formę reakcji na zróżnicowanie kulturowe. Jednocześnie w międzykulturowości widzą możliwości integracyjne i oczekiwaną formę interakcji z innością. Swoje rozważania kończą krótką prezentacją idei pedagogiki międzykulturowej, jako subdyscypliny naukowej.

Kluczowe słowa: wielokulturowość, międzykulturowość, edukacja, pedagogika międzykulturowa.

Барбара Грабовська, Лукаш Квадранс

БАГАТОКУЛЬТУРНІ ТА МІЖКУЛЬТУРНІ КОНЦЕПЦІЇ В ОСВІТІ

У статті здійснено спробу визначити терміни, які, на думку авторів, є актуальними для галузі соціальних наук протягом останніх десяти років. Зазначено, що мультикультуралізм слід розглядати як форму реакції на культурне розмаїття. Водночас у міжкультурних ідеях вбачаються можливості інтеграції та очікувані форми взаємодії. Стисло викладено ідею міжкультурної педагогіки як наукової субдисципліни.

Ключові слова: мультикультуралізм, інтеркультуралізм, освіта, міжкультурна освіта.