Małgorzata Łobacz*, Katarzyna Drop**, Mariola Janiszewska***

Multicultural and intercultural education – the challenge of the 21st century

1. Introduction

Nowadays, there are more and more opportunities when it comes to dealing with different cultures, traditions, languages, religions, within a single country. This situation prompts mature generations to think, and at the same time promotes reflection on the young generation – what direction should modern education take? Often, a false picture, which many people have, about the representatives of other nationalities, traditions, cultures and religions causes negative attitudes, resentment, and even hostility toward another human being, "outsider". This reaction of resentment, disapproval or even hostility comes from ignorance and fear of the unknown. Therefore, an appropriate preparation of young people to respect the "outsider" is today a particular challenge both for teachers, educators, and parents.

2. Multi-cultural education

Leaning over the problem of multicultural education and multicultural phenomenon, it is useful to first analyse the concept of "culture"[1], as it is closely

---

* Dr Małgorzata Łobacz – Katedra Biografistyki Pedagogicznej Katolicki Uniwersytet Lubelski Jana Pawła II, e-mail: gkolomanska@wp.pl

** mgr Katarzyna Drop – Katedra Języka Mediów i Komunikacji Społecznej Katolicki Uniwersytet Lubelski Jana Pawła II, e-mail: drop.katarzyna@gmail.com.

*** Dr Mariola Janiszewska –Zakład Informatyki i Statystyki Medycznej z Pracownią Zdalnego Nauczania Uniwersytet Medyczny w Lublinie, email:Mariola.janiszewska@gmail.com.
[1] The term "culture" has two meanings. Anthropological and sociological understanding indicates that all people live under their own culture: values, beliefs, concepts, symbolization. Recalling this

related to a man and is the core of the word multiculturalism. The man creates culture, needs it and thanks to it creates himself. As the creator of culture, he expresses it for himselfs and for others and, above all, gives a special witness to all humanity[2].

The word "culture" is usually associated with more exquisite creation of the mind, such as: art, literature, music or painting. It also refers to the way of life of individuals and social groups. It also applies to how people dress, get married, what their family life looks like, how they work, celebrate their religious rites and entertain themselves[3].

A man – being "*res naturae*" – exceeds the realm of nature thanks to culture. In the latter is expressed the genius of human intellect and spirituality. Culture is a kind of "niche", which enables human development. Thanks to it, the man "becomes more of a human", enters the richness of his own existence[4]. John Paul II pointed this out: "Meeting on the plane of culture as the primary fact, we meet around a man, and in a sense in him - in the man"[5].

In the current era, the main aim of man should be the care for culture, including national culture. In modern times many nations are threatened by political (e.g. threat of freedom or the life of the nation), cultural (the impact of a negative cultural current) or economic (e.g. domination of the nation's economy by a foreign country)[6]. There is a need, therefore, to take interest in one's own homeland, know its history and culture, traditions and values. The discussions about traditions and customs, as well as the effort and achievement of previous generations are also valuable.

Another problem are the cultural differences among people, as well as the issue of multiculturalism. It refers to a situation where takes place "the co-occurrence in the same sphere (or in the immediate vicinity without clear boundaries or in a case of aspiration to take the same space) two or more social groups with different cultural distinctive characteristics: physical appearance, language, religion, values that contribute to the mutual per-

---

recognition we are talking today about the culture of entertainment, image, or of youth culture. The narrow understanding of the word "culture" is a synonym for "knowledge". In this sense, a cultural man is someone who knows something is well-read and well-informed. This two-fold understanding of the term "culture" allows us to talk about "accultural culture", cultural poverty, or the disappearance of culture. – G. Sartori, *Homo Videns. Telewizja i post-myślenie,* tłum. J. Muszyński, Wyd. Telewizja Polska S. A., Warszawa 2005, p. 20.

[2] A. Rodziński, *Karola Wojtyły – Jana Pawła II komunionistyczna wizja kultury*, „Roczniki Filozoficzne" 1985-1986, Tom XXXIII-XXXIV, z. 2, p. 121.

[3] A. Giddens, *Socjologia*, tłum. A. Szulżycka, Wyd. PWN, Warszawa 2004, p. 45.

[4] M. Nowak, *Podstawy pedagogiki otwartej,* Wyd. RW KUL, Lublin 2000, p. 330.

[5] Jan Paweł II, *Wiara i kultura – dokumenty, przemówienia, homilie,* Wyd. RW KUL, Rzym-Lublin, 1988, p. 55-56.

[6] A. Zwoliński, *W trosce o kulturę narodową,* „Wychowawca" 2004, no 4, p. 13.

ception of diversity with a variety of effects. It is important that perception of diversity takes place in the aspect of units, small local groups of peers or neighbours"[7].

We can highlight the official and unofficial multiculturalism. The first of them, the so-called institutionalized – is the one, in which the state has a policy of respecting every right of citizens, regardless their national origin, culture, religion, sex or race. Whereas, unofficial multiculturalism – the so-called spontaneous – is the one in which there is a lack of a specific policy from the state. This can foster triggering of an activity that overcomes prejudice associated with a different culture, race, language or religion, but it can also evoke rebellion or passive attitude to the dominant community[8].

How to prevent the loss of one's own cultural identity on the one hand, and on the other hand the increase of negative attitudes to the "outsider" – the representative of another culture, race, nationality or religion? "In our increasingly diverse societies, it becomes essential to ensure harmonious interaction among people and groups with multiple, varied and dynamic cultural identities as well as to liberate in them the desire to live together. Policies designed to enable and ensure all citizens social participation are a guarantee of social cohesion, vitality of civil society and peace.

Defined in this way "Cultural pluralism", is an expression of policy to the reality of diversity"[9]. Parents, educators and teachers should be a primary group, that would nurture in children from an early age the attitudes of respect for another human being. The primary objective of education should be therefore to allow mutual encounter and understanding of diversity. "Multicultural education is a model of educational activities that take into account the needs of different cultural groups residing in a certain environment, motivating them to active participation"[10].

Stanislaw Kawula notes that "multicultural education should mainly strive to foster cultural dialogue and tolerance. It does not require to abandon your own culture and traditions, but to share it with others"[11]. For Danuta Markowska multicultural education is "the educational-tutorial process, whose goal is to develop understanding of cultural diversity – starting with subcultures in our own community, up to the culture of spatially distant

---

[7] M. Golka, *Oblicza wielokulturowości*, w: *U progu wielokulturowości*, Oficyna Naukowa, Warszawa 1997, p. 54-55.

[8] J. Nikitorowicz, *Edukacja regionalna i międzykulturowa,* Wydawnictwa Akademickie i Profesjonalne, Warszawa 2009, p. 265.

[9] *Powszechna deklaracja UNESCO o różnorodności kulturalnej*, art. 2, „Rzeczpospolita" 2 czerwca 2004 r. (dodatek Dialog cywilizacji), p. 6–7.

[10] J. Nikitorowicz, *Edukacja regionalna i międzykulturowa …*, p. 265.

[11] S. Kawula, *Wielorakość kultur w dyskursie pedagogiki społecznej*, Episteme, Olsztyn 2008, p. 9

319

societies – and to prepare interlocutory interactions with other cultures. This is to lead to strengthening of our own cultural identity through critical reflection"[12].

The basic tasks of multicultural education are, therefore, the following:
1. adaptation of national minorities into the major society and familiarity with their present culture;
2. learning the language, traditions, and history of the dominant community;
3. prevention of prejudice and stereotypes, teaching respect for people of other nationalities;
4. motivating minority groups to claim their rights in order to improve living, cultural or social conditions;
5. prepare people to live in peace in a multicultural society[13].

The daily observations, discussions show that the phenomenon of multiculturalism has become commonplace, more often we have to deal with a variety of cultural groups. Such a

situation puts a challenge, especially for education,. It is also a test of humanity, respect for "the other" – whether we become for him: "close" or "foreign" and "hostile".

3. Intercultural education

The intercultural education is an important and interesting educational--tutorial process. Its essential aim is "shaping the understanding of cultural diversity and preparing the interlocutory interaction with representatives of other cultures"[14]. Such intercultural education favours the opening to civilizational diversity, and enhances the native cultural goods with new experiences. Beata Kozieł, who examines the issue of intercultural education, stresses that its basic foundations should focus on: meeting the other person, having a dialogue, trust, and the formation of values, like respect, tolerance and, above all, on the experience of identity, which is free from discrimination and prejudice[15]. In view of the above it puts itself the task of respecting cultu-

---

[12] D. Markowska, *Teoretyczne podstawy edukacji międzykulturowej*, „Kwartalnik Pedagogiczny" 1990, no 4, p. 109.

[13] B. Bartz, *Idea wielokulturowego wychowania w nowoczesnych społeczeństwach*, Duisburg-Radom 1997, p. 13.

[14] J. Nikitorowicz, *Kreowanie tożsamości dziecka. Wyzwania edukacji międzykulturowej*, GWP, Gdańsk 2005, p. 45.

[15] B. Kozieł, *Kształtujemy poczucie zakorzenienia w kulturze i postawy społeczne wobec Innego (przeciwdziałamy stereotypom i uprzedzeniom, budujemy postawy tolerancyjne)*, w: *Dzieci i młodzież w procesie kształtowania postaw kulturowych. Przewodnik po ścieżkach edukacji regionalnej, wielo-*

ral diversity of modern societies, together with the abolition of the division into higher and lower civilizations[16].

The main place for the acquisition of intercultural competences is the school. Rank of intercultural education is an important component of the learning processes as it is exposed in the Athenian Declaration of 2003. The document stresses the obligation for the Ministers of education for European Union Member States to make intercultural education a permanent element of educational policy in their countries, emphasizing the desirable intercultural competences of teachers, who in a situation of increasing cultural, linguistic and religious diversity of their students should use teaching methods conducive to their integration through cooperation, learning in a group and taking into account the multi- and intercultural aspects[17].

Krystyna Błeszyńska points to the three levels of objectives in intercultural education:

- macrosocial purpose – it stresses consciousness change targeted at the development of a sense of community with racially, ethnically and religiously different people, as well as universal solidarity;
- microsocial goal – emphasizes strengthening bonds, capabilities of civil cooperation, and shared responsibility among culturally diverse inhabitants of the local environment, as well as protection against the dangers of intercultural conflicts;
- individual goal – it sensitizes children and adolescents on cultural differences, protects against prejudice and xenophobia, develops intercultural competence[18].

Jerzy Nikitorowicz in his analyses on the subject: Intercultural Education at School emphasises the following objectives:

- "shaping awareness about the equality of all cultures, preparing units, regardless of their background and culture, to a peaceful life in a pluralistic society;
- raising awareness on «otherness», different cultural roots, traditions and shaping open and tolerant attitudes, renouncing a sense of cultural superiority for dialogue, negotiation and exchange of values;

---

i międzykulturowej, red. T. Lewowicki, J. Suchodolska, Oficyna Wydawnicza „Impuls", Cieszyn – Warszawa – Kraków 2012, p. 17.

[16] A. Szczęsna, *Tożsamość przyszłych pedagogów w aspekcie edukacji międzykulturowej*, w: G. Gajewska, A. Szczęsna, E. Rewińska, *Wychowanie do tolerancji. Teoretyczno-metodyczne aspekty warsztatu pedagoga. Scenariusz zajęć wychowawczych*, t. 9, Zielona Góra 2006, p. 41.

[17] *Deklaracja europejskich ministrów edukacji na temat edukacji międzykulturowej*, za: M. Badowska, *Programy szkoły wielokulturowej w kontekście zwiększania integracji społecznej i komunikacji międzykulturowej*, „Edukacja Międzykulturowa" 2015, no 4, p. 280.

[18] K. Błeszyńska, *Constructing Intercultural Education*, „Intercultural Education", vol. 19, no. 6, p. 539–547.

- deploying to grasp the otherness and perceiving it as enriching and stimulating, interesting and absorbing, and not life-threatening and hostile;
- becoming aware of own cultural identity, increasing self-esteem, security and self-acceptance;
- shaping problem-solving skills related to prejudices, negative stereotypes, etc."[19].

In the course of intercultural education, focused around the acquisition of understanding of cultural differences and respect for other cultures, religions and nations, it is not enough, however, to develop the acceptance of cultural diversity. It is very important to acquire the skills to establish normal relationships with "Outsider", normal cooperation and everyday agreement. Therefore, we should not rest at familiarizing the students with the phenomenon of multiculturalism, but to instil a desire to build positive, sincere and valuable relationships with representatives of different cultures[20].

Intercultural education is a programme of activities that shape attitudes conducive to creating positive social relationships in communities culturally heterogeneous. Krystyna Błeszyńska indicates the following functions of this kind of education:

- cognitive – it aims to broaden the knowledge on cultural diversity, its manifestations and consequences,
- adaptive – focused on increasing the ability to adapt to the conditions of cultural diversity
- transformative – which aims to transform the consciousness of individuals and social collectivity, to promote social and cultural transformation[21].

The above reflections show what education we need in terms of learning about other cultures and shaping attitudes of respect towards representatives of other nations. The desirable intercultural education should mainly help in understanding and adapting to constantly changing conditions. It is important to prepare a young man in terms of making appropriate interaction with migrants, their problems, who for domestic, political or religious reasons were forced to find "their" place on earth outside their homeland. Finally, it should support

---

[19] J. Nikitorowicz, *Edukacja międzykulturowa wobec dylematów kształtowania tożsamości w społeczeństwach wielokulturowych*, w: *Edukacja wobec ładu globalnego*, Wydawnictwo Akademickie „Żak", Warszawa 2002, p. 42.

[20] B. Bartz, *Wizja współżycia i edukacji w wielokulturowym społeczeństwie. Prezentacje,* „Przegląd Edukacyjny" 4 (76).

[21] K. Błeszyńska, *Teoretyczny status edukacji międzykulturowej*, w: *Pogranicze. Studia społeczne* red. J. Nikitorowicz, A. Sadowski, D. Misiejuk, Vol. 17, part. 1, Wydawnictwo Uniwersytetu w Białymstoku, Białystok 2011, p. 39–41.

in gaining respect in relation to the "Outsider" and their cultural individuality and teach compatible existence based on mutual affirmation.

4. Stereotypes and prejudices and openness to the "Outsider"

The man by his nature needs social life, however such community to which he belongs is not only given to him, but also entrusted to his care. It requires above all mutual acceptance, affirmation, the mutual responsibility for one another, a common life and cooperation for a specified value[22]. In such relationships, we can talk about a true *communio personarum*. Thanks to the community, a man develops, and the world is being perceived as: "close, good and favourable, although there is so much pain, hurt and injustice"[23].

The antithesis of community is alienation, that makes that man to some extent is deprived of fulfilling himself in a social group. Then, "plurality of human entities, in which

each is a specified as «I», may not properly develop in the direction of the authentic «we»"[24].

Social process that shapes the true subjectivity of each person, is inhibited, and even revoked. The man, acting "together with others" does not accomplish himself by his own alienation, or the society does not give them the basics to do this. Such alienation means reducing or even

annihilating what makes one man to another the other "I", and remains "another", "outsider", and even "hostile"[25].

The term "stereotype is derived from the Greek language, where *stereos* means inflexible, hard, and the word typos – pattern, imprint"[26]. In social sciences the term was moved by Walter Lippmann specifying it as a "mental image of reality – simplified, inaccurate, probably not a result of own experience, but thanks to a social message"[27]. On the basis of sociology stereotypes are defined as "views, opinions, judgements, superstitions, false generalizations, preconceptions"[28].

---

[22] Ibidem, p. 408.

[23] J. Galarowicz, *Na ścieżkach prawdy. Wprowadzenie do filozofii,* Wydawnictwo Naukowe Papieskiej Akademii Teologicznej, Kraków 1992, p. 553.

[24] K. Wojtyła, *Osoba i czyn oraz inne studia antropologiczne*, TN KUL, Lublin 1994, p. 412.

[25] Ibidem, p. 413.

[26] J. Nikitorowicz, *Edukacja regionalna i międzykulturowa…*, p. 107.

[27] Z. Chlewiński, *Stereotyp: struktura, funkcje, geneza,* w: *Kolokwia psychologiczne,* red. Z. Chlewiński, I. Kurcz, t. 1, Instytut Psychologii PAN, Warszawa 1992, p. 9.

[28] Z. Bokszański, *Stereotypy a kultura,* Fundacja na rzecz Nauki Polskiej, Wrocław 1997, p. 87.

Among the characteristic features of the stereotypes in the subject literature, the following are listed:

- a poor, much generalised content;
- biased and negative nature of the content;
- the lack of openness to change of contents, with tendency to strengthen them;
- consistency of created opinions;
- social character;
- verbal character[29].

Prejudices – in contrast to stereotypes – always relate to the negative attitude to a particular person or a group of people. "They arise most often on the basis of negative stereotypes"[30]. Prejudice arise due to different factors. Among them there are:

- prejudice resulting from anxiety to the group treated as life-threatening;
- prejudice due to ambivalent attitude to a particular group of people, which leads to the deepening the distance to them;
- prejudice caused by sense of self or group superiority[31].

"Perhaps we are heading towards a world so completely new and different, that the present experiences of history prove to be insufficient to understand and be able to move around in it. (...) This is the world that potentially gives a lot, but also requires a lot, in which an attempt to choose an easy shortcuts is often the road to leading nowhere. We will constantly meet a new Outsider, who will slowly start to emerge from chaos and confusion of modern times. It is possible that this "Other" one will arise from the meeting of two opposing currents that make up the culture of the modern world – the current which globalizes our reality and from the second one, retaining our dissimilarities, our differences, our uniqueness. That they will be their result and heir. We need to look for dialogue and agreement. (...) Only kindness to other beings is the attitude that can move string of humanity in them. (...) The world needs to be rethought"[32].

Data disclosed by the Public Opinion Research Centre on the Poles' relation to the refugees show different attitudes to this group of people. On the one hand, we can notice hospitality and friendly attitude, on the other hand,

---

[29] Z. Chlewiński, *Stereotyp: struktura, funkcje, geneza…*, p. 11-13.

[30] J. Nikitorowicz, *Edukacja regionalna i międzykulturowa …*, p. 107.

[31] M. Kofta, *Wprowadzenie do psychologii stereotypów i uprzedzeń*, w: *Podstawy życia społecznego w Polsce*, red. M. Marody, E. Gucwa-Leśny, Instytut Studiów Społecznych Uniwersytetu Warszawskiego, Warszawa 1996.

[32] R. Kapuściński, *Spotkanie z Innym jako wyzwanie XXI wieku*. Wykład wygłoszony 1 października 2004 roku z okazji przyznania tytułu doktora honoris causa Uniwersytetu Jagiellońskiego, „Universitas", Kraków 2004, p. 17–18.

cold attitude and unwillingness to an "Outsider". So for example, in 1992, during the dissolution of the Communist bloc[33], more than half of the Polish society was ready to accept the newcomers for a longer period of time (55%) or even permanently (3%) and provide them with satisfying the most important needs – accommodation, food and health care[34]. In the following years, the enthusiasm of the Poles to accept refugees decreased to the lowest level in the year 1996, when half of the people participating in the polls advocated sending visitors back to their countries of origin. In 2002 in the European Social Survey, the Poles had a very open and friendly attitude towards refugees, and this distinguished them among the respondents of other countries involved in the research[35].

Statistics of PORC from 2004 to 2015 show big, and even very large acceptance for the admission of people persecuted for their beliefs, and political activities[36].

From around mid-2015 the ratio for refugee admission began to gradually deteriorate – a smaller percentage of Poles considered it reasonable to accept newcomers and simultaneously the number of people who had opposite views has increased. In December 2015, more than half of Polish society believed that we should not take asylum seekers[37]. In February 2016, to the question of whether Poland should take refugees, 57% of those polled replied negative, 39% was of opposite opinion[38].

Reflecting on the main idea of this article: What is the role of multi- and intercultural education in the 21st century, it seems to be essential to prepare young people to face the challenge of meeting with the "Other one." In contrast "one's own-outsider" is an important factor that introduces order to the ocial world, because it extracts what is known and distant, tamed and hostile.

"One of the main tasks of education is to help in the conversion of the actual dependencies into the conscious solidarity. To do this, it should allow everyone to understand themselves and understand other people through better knowledge of the world (...) the requirement of solidarity on a planetary scale implies overcoming the tendency to close oneself in the sphere

---

[33] CBOS, *Społeczne postawy wobec uchodźców i migrantów zarobkowych, komunikat z badań BS/403/100/92,* Warszawa 1992.

[34] A. Mikulska-Jolles, *Młodzi Polacy a uchodźcy – co już na ten temat wiemy*?, w: *Uprzedzenia, strach czy niewiedza? Młodzi Polacy o powodach niechęci do przyjmowania uchodźców*, red. D. Hall, A. Mikulska-Jolles, Stowarzyszenie Interwencji Prawnej, Warszawa 2016, p. 4.

[35] K. Andrejuk, *Postawy wobec migrantów w świetle wyników Europejskiego Sondażu Społecznego 2014-2015. Polska na tle Europy,* „Working Paper" 2015, no 2, p. 14–15.

[36] CBOS, *Polacy wobec problemu uchodźstwa, komunikat z badań nr 81/2015*, Warszawa 2015, p. 2.

[37] CBOS, *Stosunek Polaków do przyjmowania uchodźców, komunikat z badań nr 24/2016,* Warszawa 2016, p. 2, za: A. Mikulska-Jolles, *Młodzi Polacy a uchodźcy – co już na ten temat wiemy*?, p. 6.

[38] Ibidem.

325

of one's own identity for the understanding of the others, based on respect of differences. The responsibility of the education in this respect is basic and delicate at the same time, for the notion of identity can be understood in two ways: the affirmation of one's own difference, searching for the basics of one's own culture, strengthening of a group solidarity, can provide positive and liberating attitude for each individual; but when wrongly understood, this kind of claim can make it difficult, and even impossible to meet and dialogue with others"[39].

Meeting another human being is the fact occurring "regardless of our intentionality of being with someone else"[40]. No one has the possibility of being in a place where there is no other person (even on a desert island, one would be aware that there are other people around). In a space-time we all inhabit, there is co-presence. A man is seen here as "one of the Others". In the act of meeting we discover a deep, axiological truth about a man. For us, the second one has the value "demanding" an answer in the form of a specific act. This value may be disclaimed or rejected, but the same time we will reject the truth, which recognition is obliging[41].

Facing another person, I have the knowledge that he or she is the same being as I am, and is also referred to as "a man". On the other hand, someone can be completely different, not my *alter ego* - it's not me[42]. I experience this, entering into a relationship with another person, then I am quite sure that he or she is different in comparison with me and I am different in his or her eyes.

No one lives only for oneself. In a society, all people are needed. If in this community takes place a desire for domination and hegemony, it will push the humanity into totalitarianism and dictatorship. Understanding this truth is the stimulus for treating Other as neighbour; the one that is given and entrusted to me[43].

Taking care for cultural heritage of their own country, a man protects the nation against the loss of its own identity. This truth was stressed by Pope John Paul II, citing the experience of his own homeland: "I am the son of this nation, who (...) has retained his own identity (...) basing not on any other

---

[39] *Raport dla UNESCO Międzynarodowej komisji do spraw Edukacji dla XXI wieku pod przewodnictwem Jacques'a Delorsa, Edukacja, jest w niej ukryty skarb,* Warszawa 1998, p. 44-45.

[40] A. Walczak, *Koncepcja rozumienia Innego w kategorii spotkania*, w: E. Marynowicz-Hetka, *Pedagogika społeczna. Podręcznik akademicki,* vol. I, Wyd. PWN, Warszawa 2006, p. 431.

[41] A. Szudra, *Personalistyczna filozofia wychowania jako fundament pedagogiki dialogu,* (praca doktorska), KUL 2007 (archiwum KUL), p. 80.

[42] A. Walczak, *Koncepcja rozumienia Innego…*, p. 431.

[43] A. Sreberski, *Nadzieja na miłosierdzie jako wyzwanie współczesnej pedagogiki społecznej,* w: *Marginalizacja w problematyce pedagogiki społecznej i praktyce pracy socjalnej*, red. K. Marzec-Holka, Wydawnictwo Uniwersytetu Kazimierza Wielkiego, Bydgoszcz 2005, p. 137.

means of physical power, but only on the basis of my own culture"[44]. On the other hand, you have to remember that this attitude does not prevent our openness to the "Other". On the contrary, it aims at developing respect for diversity, as well as the attitude of dialogue and mutual acceptance.

Bibliografia:

Andrejuk K., *Postawy wobec migrantów w świetle wyników Europejskiego Sondażu Społecznego 2014-2015. Polska na tle Europy,* "Working Paper" 2015, no 2.

Bartz B., *Idea wielokulturowego wychowania w nowoczesnych społeczeństwach*, Duisburg-Radom 1997.

Bartz B., *Wizja współżycia i edukacji w wielokulturowym społeczeństwie. Prezentacje,* "Przegląd Edukacyjny" 4 (76).

Błeszyńska K., *Constructing Intercultural Education*, "Intercultural Education", vol. 19, no. 6, p. 539–547.

Błeszyńska K., *Teoretyczny status edukacji międzykulturowej*, w: *Pogranicze. Studia społeczne* red. J. Nikitorowicz, A. Sadowski, D. Misiejuk, vol. 17, part. 1, Wydawnictwo Uniwersytetu w Białymstoku, Białystok 2011.

Bokszański Z., *Stereotype and culture*, Fundacja na rzecz Nauki Polskiej, Wrocław 1997.

CBOS, *Polacy wobec problemu uchodźstwa, komunikat z badań nr 81/2015*, Warszawa 2015.

CBOS, Społeczne postawy wobec uchodźców i migrantów zarobkowych, komunikat z badań BS/403/100/92, Warszawa 1992.

CBOS, *Stosunek Polaków do przyjmowania uchodźców, komunikat z badań nr 24/2016,* Warszawa 2016.

Chlewiński Z., *Stereotyp: struktura, funkcje, geneza,* w: *Kolokwia psychologiczne*, red. Z. Chlewiński, I. Kurcz, T. 1, Instytut Psychologii PAN, Warszawa 1992.

Deklaracja europejskich ministrów edukacji na temat edukacji międzykulturowej, za: M. Badowska, *Programy szkoły wielokulturowej w kontekście zwiększania integracji społecznej i komunikacji międzykulturowej*, "Edukacja Międzykulturowa" 2015, p. 267-288.

Galarowicz J., *Na ścieżkach prawdy. Wprowadzenie do filozofii,* Wydawnictwo Naukowe Papieskiej Akademii Teologicznej, Kraków 1992.

Giddens A., *Socjologia*, tłum. A. Szulżycka, Wyd. PWN, Warszawa 2004.

Golka M., *Oblicza wielokulturowości,* w: *U progu wielokulturowości*, Oficyna Naukowa, Warszawa 1997.

Jan Paweł II, *Przemówienie w UNESCO*, 02.06.1980, "Ateneum Kapłańskie" 1989, no 481.

Jan Paweł II, *Wiara i kultura – dokumenty, przemówienia, homilie,* Wyd. RW KUL, Rzym-Lublin, 1988.

Kapuściński R., *Spotkanie z Innym jako wyzwanie XXI wieku*. Wykład wygłoszony 1 października 2004 roku z okazji przyznania tytułu doktora honoris causa Uniwersytetu Jagiellońskiego, "Universitas", Kraków 2004.

Kawula S., *Wielorakość kultur w dyskursie pedagogiki społecznej*, Episteme, Olsztyn 2008.

Kofta M., *Wprowadzenie do psychologii stereotypów i uprzedzeń,* w: *Podstawy życia społecznego w Polsce,* red. M. Marody, E. Gucwa-Leśny, Instytut Studiów Społecznych Uniwersytetu Warszawskiego, Warszawa 1996.

Kozieł B., *Kształtujemy poczucie zakorzenienia w kulturze i postawy społeczne wobec Innego (przeciwdziałamy stereotypom i uprzedzeniom, budujemy postawy tolerancyjne),* w: *Dzieci i młodzież w procesie kształtowania postaw kulturowych. Przewodnik po ścieżkach edukacji regionalnej, wielo- i międzykulturowej,* red. T. Lewowicki, J. Suchodolska, Oficyna Wydawnicza "Impuls", Cieszyn – Warszawa – Kraków 2012.

M. Nowak M., *Podstawy pedagogiki otwartej,* Wyd. RW KUL, Lublin 2000.

---

[44] Jan Paweł II, *Przemówienie w UNESCO*, 02.06.1980, "Ateneum Kapłańskie" 1989, no 481, p. 336-337.

Markowska D., *Teoretyczne podstawy edukacji międzykulturowej,* „Kwartalnik Pedagogiczny" 1990, no 4, p. 109-117.

Mikulska-Jolles A., *Młodzi Polacy a uchodźcy – co już na ten temat wiemy?*, w: *Uprzedzenia, strach czy niewiedza? Młodzi Polacy o powodach niechęci do przyjmowania uchodźców,* red. D. Hall, A. Mikulska-Jolles, Stowarzyszenie Interwencji Prawnej, Warszawa 2016.

Nikitorowicz J., *Edukacja międzykulturowa wobec dylematów kształtowania tożsamości w społeczeństwach wielokulturowych,* w: *Edukacja wobec ładu globalnego,* Wydawnictwo Akademickie „Żak", Warszawa 2002, p. 33-55.

Nikitorowicz J., *Edukacja regionalna i międzykulturowa,* Wydawnictwa Akademickie i Profesjonalne, Warszawa 2009.

Nikitorowicz J., *Kreowanie tożsamości dziecka. Wyzwania edukacji międzykulturowej,* GWP, Gdańsk 2005.

Powszechna deklaracja UNESCO o różnorodności kulturalnej, art. 2, „Rzeczpospolita", 2 czerwca 2004 r. (dodatek Dialog cywilizacji) p. 6–7.

Raport dla UNESCO Międzynarodowej komisji do spraw Edukacji dla XXI wieku pod przewodnictwem Jacques'a Delorsa, Edukacja, jest w niej ukryty skarb, Warszawa 1998.

Rodziński A., *Karola Wojtyły – Jana Pawła II komunionistyczna wizja kultury,* „Roczniki Filozoficzne" 1985-1986, Tom XXXIII-XXXIV, z. 2, p. 121-140.

Sartori G., *Homo Videns. Telewizja i post-myślenie,* tłum. J. Muszyński, Wyd. Telewizja Polska S. A., Warszawa 2005.

Sreberski A., *Nadzieja na miłosierdzie jako wyzwanie współczesnej pedagogiki społecznej,* w: *Marginalizacja w problematyce pedagogiki społecznej i praktyce pracy socjalnej,* red. K. Marzec-Holka, Wydawnictwo Uniwersytetu Kazimierza Wielkiego, Bydgoszcz 2005.

Szczęsna A., *Tożsamość przyszłych pedagogów w aspekcie edukacji międzykulturowej,* w: G. Gajewska, A. Szczęsna, E. Rewińska, *Wychowanie do tolerancji. Teoretyczno-metodyczne aspekty warsztatu pedagoga. Scenariusz zajęć wychowawczych,* t. 9, Zielona Góra 2006.

Szudra A., *Personalistyczna filozofia wychowania jako fundament pedagogiki dialogu,* (praca doktorska), KUL 2007r. (archiwum KUL).

Walczak A., *Koncepcja rozumienia Innego w kategorii spotkania,* w: E. Marynowicz-Hetka, *Pedagogika społeczna. Podręcznik akademicki,* vol. I, Wyd. PWN, Warszawa 2006.

Wojtyła K., *Osoba i czyn oraz inne studia antropologiczne,* TN KUL, Lublin 1994.

Zwoliński A., *W trosce o kulturę narodową,* „Wychowawca" 2004, no 4, p. 12-14.

Summary:

At present, education seems to play a fundamental role in a European society, being perceived as a model of a community based on knowledge. Nevertheless, multicultural and intercultural education presents itsef as a challenge in a XXI century. Nowadays, when migration of various ethnic groups and nations is so ordinary, nurturing proper attitude about it, seems to be of great importance from the earliest stages of upbringing. It entails a respect of a tradition and culture of one's own country as well as of other ethnic groups and nations. School as an institution of learning ought to ensure proper measures preventing discrimination. Intercultural education serves as a tool to nurture attitude of understanding and acceptance of a cultural differences. It also broadens perception of one's own identity and a place in a society. Interactions with other nations can serve to promote an attitude of tolerance and dialogue. Multicultural education on the other hand, aims at creating the disposition of respect toward diversity in a local, national and international community. At the same time it presents cultural, ethnic, racial and linguistic differences.

The work will include also the concept of stereotype and prejudice as well as dangers resulting from the absence of a proper multicultural and intercultural education.

Keywords: intercultural education, multicultural education, stereotype, respect.

Edukacja wielokulturowa i międzykulturowa – wyzwaniem XXI wieku

Streszczenie

We współczesnej przestrzeni europejskiej edukacja jawi się jako ważny fundament, na którym budowany jest model społeczeństwa opartego na wiedzy. W swoim referacie przybliżę problem edukacji wielokulturowej i międzykulturowej stanowiącej swoiste wyzwanie w XXI wieku. W dzisiejszej rzeczywistości, w której mamy do czynienia z przemieszczaniem się ludzi różnych narodowości bardzo ważne jest kształtowanie odpowiednich postaw już od najmłodszych lat. Z jednej strony – postawy poszanowania tradycji i kultury własnego narodu, z drugiej zaś – postawy poszanowania dla innych kultur i tradycji. Szkoła winna podejmować odpowiednie kroki w celu zapobiegania wszelkiej dyskryminacji. Kształtowaniu postawy rozumienia odmienności kulturowych, służy m. in. edukacja międzykulturowa. Jej celem jest poszerzanie własnej tożsamości jednostkowej i społecznej przez kontakt z innymi kulturami oraz propagowanie postaw tolerancji i dialogu. Edukacja wielokulturowa natomiast zmierza do wypracowania szacunku dla różnorodności w środowisku lokalnym, narodowym i międzynarodowym. Wskazuje na kulturowe, etniczne, rasowe i językowe różnice. Omówiony zostanie także problem stereotypów i uprzedzeń oraz niebezpieczeństw wynikających z braku odpowiedniej edukacji wielokulturowej i międzykulturowej.

Słowa kluczowe: edukacja międzykulturowa, edukacja wielokulturowa, stereotyp, szacunek.