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Multiculturalism and Educational Change. An Attempt at a Model Approach

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The everyday life of the young generation is to a large extent determined by cultural differences of different origin. Hence the challenge for the education which in its traditional form is not capable of coping with multiculturalism with all its attributes. The need for changes stems from, inter alia, the cultural diversity of societies as a result of migration, in relation to which integration is highlighted as an important process in the construction of the intercultural space of a multicultural society. Therefore, the cultural differentiation of the society, integration and the search for socio-cultural synergy all create a need for education that would equip the young generation, having different cultural self-identifications, with the desired social, civic and intercultural competences. The paper proposes a model approach to education focussed on such issues.

Key words: *migrations; multiculturalism; integration; education*

Multicultural social space

The educational changes taking place in modern-day Europe are conditioned in various ways. In order to analyse them one should start from understanding the very concept of education. According to Z. Kwieciński, it is ‘...a set of influences on individuals and groups of people, influences that favour their development and the use of their possibilities in such manner that they become conscious and creative members of the social, national, cultural and global community to the maximum extent possible, and become capable of active self-fulfilment, unique and permanent identity and uniqueness, and able to develop their SELF by undertaking “supra-personal tasks”, by maintaining the continuity of their SELF in the course of fulfilling “distant tasks”’.¹ Given the scope of the proposed definition of education, attention

¹ Kwieciński, Z. (2001). Dziesięciościan edukacji (składniki i aspekty – potrzeba całościowego ujęcia). In Jaworska, T., Leppert, R. (Eds.), *Wprowadzenie do pedagogiki. Wybór tekstów*. Kraków: Oficyna Wydawnicza Impuls, pp. 31–32.

should be paid to the resulting categories, namely: the total of the influences that an individual and groups operating in a given society are exposed to; the subjectivity of the individual and the group, and their specific identities; the development-oriented social, national, cultural and global community, and the use of their potential, also in the supra-personal perspective. These categories illustrate, inter alia, the socio-cultural synergy in the individual, group and community dimensions and are becoming increasingly important in relation to (multi)cultural realities. According to D. Misiejuk, education, being a system within culture, introduces the young generation to the world of meanings in specific socio-cultural realities. The difficulty, however, lies in the fact that *'in conveying senses, we rely on cultural artefacts, and these have the power to convey provided that they get related to a particular tradition. It is only then that they build human attitudes to the world.'*² Hence the need to reflect on education and its change in confrontation with the multiplicity of cultures. In almost all dimensions of their activity, the young generation functions, as it were, in the midst of multiculturalism which takes on different appearances, generated and conceptualised by phenomena and processes with significant historical and contemporary connotations. They usually occur in a specific way in a particular place or are the result of penetration into the space of that place from outside its boundaries. In the European dimension, they are the result, among other things, of various types of conflicts, mainly of an international and internal characters – especially religious, ethnic, social, economic and political, but also the aspirations for independence, as well as separatist and autonomous aspirations, stemming from border revisions or organised terrorist activities. Throughout the history, each of them has been accompanied by e.g. exile and migrations, i.e. the movement of people:

- with a diverse cultural affiliation and an individualised sense of national, ethnic or religious affiliation;
- protecting their own cultural identity and perceiving it through the prism of cultural security;
- with varied motives for leaving their own country (mainly for economic reasons; often for reasons related to saving their lives), as well as expectations with regard to the country of emigration;
- who experience problems on their refugee or migratory route often violating their sense of cultural and social security, both in the individual and community dimension;³

² Misiejuk, D. (2018). Komunikacja społeczna a standard wielokulturowości. Hybrydalne artefakty w kulturze. *Kultura i Edukacja*, vol. 3 (121), p. 70.

³ Włodkowska, A. (2009). Bezpieczeństwo kulturowe. In Wojtaszczyk, K. A., Materska-Sosnowska, A. (eds.), *Bezpieczeństwo państwa*. Warszawa: Oficyna Wydawnicza ASPRA-JR, p. 149.

- more or less willing to integrate socially and culturally in the conditions of the host country, which is manifested in, among other things, the strategies adopted by migrants concerning social integration: isolation from both cultural worlds (shutting themselves within the circle of their own family), one-dimensional integration (ties with the country of origin), multidimensional integration (participation in ‘both worlds’) and total integration⁴ consequently affects the perception and implementation of social and civic obligations towards the country concerned;
- more or less ready to join in creating a place and its space with a clearly intercultural connotation.

Such culturally diverse people become members of the societies of certain European countries which are to varying degree and extent ready to meet / encounter the cultural differences. And so:

- these countries agree to varying extent to receive (relocate) refugees and migrants based, inter alia, on the need to provide the society with a guarantee of national security while at the same time delegating this task to other countries associated within the European Union;
- a restrictive migration policy may be introduced and strongly limit the influx of migrants, and the underlying reason for such a policy may be the ‘lack of tradition of creating an active migration policy, a weak institutional structure, undefined division of competences, the lack of a long-term and analytical approach to the processes of migration (...)’⁵
- the perception of cultural (especially religious) diversity as a threat (causing fear, uncertainty and lack of the sense of security) may initiate a securitisation policy⁶ on the part of the authorities, with hostility, indifference to the fate of refugees and their exclusion from the sphere of moral responsibility on the part of the society;
- discrimination or hatred may be stirred up against cultural minorities, taking in extreme cases the form of active aggression;
- a reaction to cultural otherness may also be an intensification of ethnocentrism and nationalism that places cultural otherness outside the boundaries of the dominant culture;

⁴ Popivanov, B. – Kovacheva, S. (2019). Patterns of Social Integration Strategies: Mobilising “Strong” and “Weak” Ties of the New European Migrants. *Social Inclusion*, Vol. 7, Issue 4, pp. 316–317.

⁵ Lesińska, M. (2010). Polityka migracyjna w Polsce oraz jej wpływ na napływ i osiedlanie się imigrantów. In Górny, A., Grabowska-Lusińska, I., Lesińska, M., Okólski, M. (Eds.), *Transformacja nieoczywista. Polska jako kraj imigracji*. Warszawa: Wydawnictwa Uniwersytetu Warszawskiego, p. 72.

⁶ Bauman, Z. (2016). *Obcy u naszych drzwi*. Warszawa: Wydawnictwo Naukowe PWN SA, pp. 38–39.

- a feeling of national and individual identity may be aroused, which may encourage actions to protect these values and consequently eliminate cultural differences from the public space;
- but there may also be an openness to accept culturally different individuals and groups, because they are perceived as useful for the development of the state in its various spheres. As a consequence, favourable conditions may be created for their social, political, economic, cultural and educational functioning in the conditions of a given state, legally sanctioned and involving accepted presence of cultural differences in the public space.

As a result, diversity, being subject to cultural confrontation, determines not only the quality of interaction at the cultural contacts, but also the readiness for change, defining more precisely the space of the clash of cultures as being a special variety of cultural contact *'...during which there occurs an encounter of individuals and communities characterised by significantly different cultural characteristics which make up their individual cultural identities'*.⁷ On the one hand, this encounter implies that its participants are forced to *'...define and evaluate their own culture and the foreign one, and consequently increase their awareness of their own cultural identity'*.⁸ On the other hand, according to P. Kłodkowski, it may admittedly lead *'...to a bloody war but it may also enrich both sides spiritually. Cultural and religious alienation, felt by the senses and intellect, can sometimes be a paradoxical opportunity for dialogue. It becomes an attempt to explain the stereotypes that have emerged, an encouragement to cut the roots of mutual hostility, an attempt to find the cause of the evil done'*.⁹ In the author's opinion, a delicate thread of dialogue can form in everyday interactions between people of different faiths and cultures as a result of the desire to seek understanding. It is important that this dialogue should *'...not take place under conditions dictated solely by one or the other party, and that it should not be conducted with the blind illusion that particular cultures will become similar to the Western world and adopt principles of valuation that are simply foreign to them. Otherwise, we are all doomed to failure'*.¹⁰

Hence, the category of multiculturalism which implies interculturalism within its space, gains in importance in the perspective of the everyday life of culturally diverse societies. Assuming that this category comprises objective cultural differentiation of a given society or a policy of a given state that eliminates social

⁷ Wysocki, A. (2016). *Dialogotwórcza funkcja zderzenia kultur. Przypadek kontaktu Polaków z sowieckością na ziemiach wschodnich II RP w latach 1939–1941*. *Annales Universitatis Mariae Curie – Skłodowska, sectio 1 – Philosophy and Sociology*, Vol. XLI, No 2, p. 8.

⁸ Ibidem, p. 11.

⁹ Kłodkowski, P. (2002). *Wojna światów? O iluzji wartości uniwersalnych*. Kraków: Wydawnictwo Znak, p. 312.

¹⁰ Ibidem, p. 315.

tensions resulting from cultural differentiation,¹¹ it should be emphasised that this is primarily *'the conscious co-occurrence in the same space (either in the immediate vicinity without clear demarcation or in a situation of aspiring to occupy the same space) of two or more social groups with relatively different cultural (sometimes racial) distinctive features: external appearance, language, religious beliefs, value system, etc.'*¹² What is important, therefore, is not *'the mere co-occurrence of these various elements, but the manifestation of dependencies and connections between them, or, to put it most broadly – of the relations that can create extremely intricate structures'*¹³ – beginning with interacting and opening up to differences and ending with closing oneself to a varying degree and extent. Therefore, multiculturalism should not be understood passively, but dynamically, as a proactive action aimed at overcoming the established cultural relations, an action to change them.¹⁴ Thus, multiculturalism does not signify a single catalogue of social facts or values but initiates changes in a homogeneous space in a specific place, abolishes the cultural estrangement of societies, offering otherness as a civilizational alternative. Because the features of the present include *'...the multipolarity of various psychosocial phenomena and processes resulting from an unlimited number of contacts and interpenetration of elements of different cultures in a transnational space and the pluralisation of social life ("lives in plural") in societies, with unprecedented cultural and ethnic diversity...; the growing dynamics of multi-faceted and multivector psycho-social-cultural changes (such as e.g. interpolation of cultural processes, interaction of different cultures and their hybridisation and their internal and external transnational development)'*¹⁵ Such a state of affairs, as a consequence, generates a number of changes occurring in the open space of interaction, mobility and ethnic hybridisation of culturally diverse societies, in which globalisation and at the same time ethnocentric tendencies clash.¹⁶ As a result, man, faced with the intensification of the phenomena of cultural diversity, the interpenetration of cultures and multivector and

¹¹ Burszta, W. J. (1998). *Antropologia kultury. Tematy, teorie, interpretacje*. Poznań: Zysk i S-ka Wydawnictwo, p. 152.

¹² Golka, M. (2010). *Imiona wielokulturowości*. Warszawa: Warszawskie Wydawnictwo Literackie MUZA SA, pp. 64–65.

¹³ Ibidem, p. 65.

¹⁴ Możejko, E. (2004). Wielka szansa czy iluzja: wielokulturowość w dobie ponowoczesności. In Kalaga, W. (eds.) *Dylematy wielokulturowości*. Kraków: Towarzystwo Autorów i Wydawców Prac Naukowych Universitas, p. 148.

¹⁵ Guzik-Tkacz, M. (2019). *Imigracja(e) i imigranci w kontekście transkulturowości. Diagnoza pedagogiczna*. Olsztyn: Wydawnictwo Uniwersytetu Warmińsko-Mazurskiego, pp. 9–10.

¹⁶ Korporowicz, L. – Jaskuła, S. (2019). Deklaracja z Sydney. Prawa człowieka w perspektywie wielopodmiotowej. *Kultura Współczesna* 2(105), p. 225.

multidimensional interactions in a culturally diverse society, is functioning on continua (or between them) determined and conceptualised by contrasting worlds offering their specific (dis)orders. The former offers deterritorialisation, fluidity, explosion of space, decentralisation, the blending of values and traditional socio-cultural practices as well as the anonymity of procedures and actions. The latter, on the other hand, is significantly rooted in culture, it affirms the spaces of small homelands, it is also marked by directness, cultural specificity, the empowerment of relations and actions; socio-creative processes take place in it and the spaces generated in it are of a rather implosive character. Therefore, constant cultural (self)identification becomes necessary on the part of the individual as well as making choices, (re)constructing one's own identity, defining one's place within these worlds or in the networks they co-generate, building awareness of the (multi)cultural sense of belonging that makes itself present in the spheres of activity or socio-cultural references that are important thereto, as well as in actions promoting intercultural coexistence.

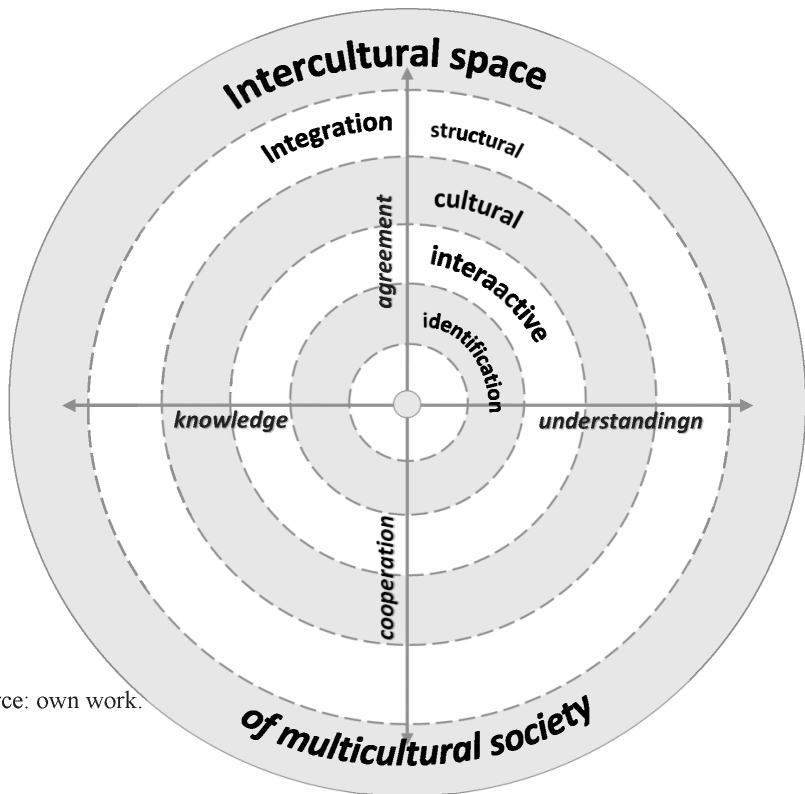
Integration and construction of the intercultural space

Man, being multiculturally entangled, should be characterised by being open to different cultures and in particular to their acceptance and consent to cultural permeation, both in the perspective of an individual and a group (ethnic, national, religious), which is a basic condition for building not only a borderland culture but also a culturally diverse community at the meeting point of cultures. One of the processes which are conducive to such a state of affairs is integration which, according to K. U. Beger, is the process of merging individuals or groups into a social unit while recognising and accepting cultural differences.¹⁷ As a result, it becomes possible to build an intercultural space of a multicultural society but with the necessity of joint involvement of culturally different individuals and groups belonging to the ethnic, national or religious minorities as well as the culture prevailing in the particular society. Because integration is a dynamic two-way process requiring the involvement of both culturally different individuals and members of the dominant culture group. In this context, it is important that this integration should take place at all levels specific thereto. Following B. Jańczak, some model integration planes can be indicated corresponding to the typology developed by F. Heckmann.¹⁸

Structural integration – the idea behind it is that a particular (ethnic) group achieves the status of a member (members) of the society and obtains equal access to social positions. This includes: legal integration (inclusion in the legal community and thus the creation of a legal framework for equal treatment),

¹⁷ Jańczak, B. (2016). *Integracja kulturowa polsko-niemieckiego borderscape`u na przykładzie dwumiastr Słubfurt: jedność czy różnorodność*. *Multicultural Studies*, vol. I (1/2016), p. 105.

¹⁸ Ibidem, pp. 105–106.



Source: own work.

Fig. 1. Building an intercultural space for a multicultural society.

economic integration (inclusion in the labour market) and educational integration (inclusion in the education system). It is essential that an integration plan and integration programmes should be developed.

Cultural integration – comprises all cognitive-cultural internalisation processes aimed at cultural rapprochement between members of minority ethnic groups and the dominant community (acquisition of skills and knowledge about the culture of a particular society). These processes are essential for the participation and co-creation of social life. This kind of internalisation includes norms, joint shaping of values and linguistic integration.

Interactive integration – involves the acceptance of the existence of members of minority ethnic groups in the public space and their participation in organisations, associations or unions. It is important that integration should take place both in private and social relations.

Identification integration – consists in redefining one's own affiliation and developing general practices aimed at arousing a subjective feeling of national affiliation.

Therefore, if the state ensures that minority groups are vest with such rights that will place them in the structure of the society based on democratic principles and enable them to function (on equal terms) in all the spheres of activity (in particular political, economic and educational), and are provided with conditions for the rapprochement and interpenetration of cultures, shaping public space that accepts cultural differences and is open to cultural differences, this will promote mutual knowledge and understanding of cultural differences (both from the perspective of the culturally dominant and the minority group), and enable going beyond the borders of one's own culture without being exposed to the loss of cultural security. Consequently, it will stimulate the building of understanding through the elimination of communication, social and cultural barriers. It is also a socio-cultural potential for cooperation for the benefit of building a community at the crossroads of cultures, with a specific intercultural space.

Thus, the construction of an intercultural space of a culturally diverse society can be considered not only a necessary condition for building a multicultural society in the strict sense of the word but also, and perhaps most of all, as a source of deriving cultural, social and civic competences, which the young generation, for whom cultural diversity is an attribute of its everyday life, should have. Contemporary multiculturalism can no longer be seen in terms of We – They – Aliens with all the consequences of this division, but in terms of a community constructed at the crossroads of cultures using intercultural dialogue defining the spheres of knowledge, understanding, agreement and cooperation. As part of their education, the young generation should be stimulated to discover, learn, reflect critically and converse about, among other things, different views, politics, ideology, religion, as well as perspectives of understanding and interpretation, based on the subjectivity of the Other / Alien and their own. The above gains in importance especially when it is difficult to legitimise cultural diversity in the public space democratically.¹⁹ Hence the significant role of education.

Towards educational change

For education cantered around shaping the identity of the young generation in the conditions of a multicultural state and equipping this generation with the desired competences, it is important to focus on the specificity of the cultural (self-)identification of this generation. This (self)identification, which takes place in the

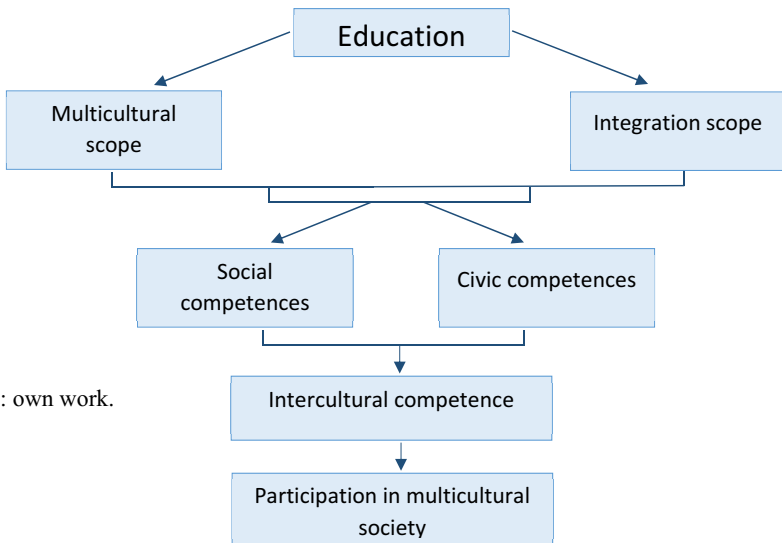
¹⁹ Abd Elkader, N. (2015). Dialogic Multicultural Education Theory and Praxis: Dialogue and the Problems of Multicultural Education in a Pluralistic Society. *Dialogic Pedagogy: An International Online Journal*, vol. 3, p. A 2.

process of experiencing at the crossroads of cultures, conceptualises the process of constructing one's own identity which becomes an important catalyst for educational interactions influences. In this context, therefore, two processes are important and these are triggered in a situation of experiencing an individual at the meeting point of cultures – an individual belonging to a minority group as well as to a group that is dominant in the particular society and identifies itself with the cultures that are specific to them. The first of them is the process of self-identification done by an individual in relation to themselves as a person functioning in a specific place and a social and cultural space and in relation to the group to which they belong – their values, preferred social and cultural patterns of behaviour, resulting in the construction of their own identity. The second process is the identification of other cultures (their material and symbolic attributes) as a result of which the individual gets to know these cultures and defines their own attitude towards them, contributing to the crystallisation of their own way of perceiving a culturally diverse place and its space and to saturating their own identity to a greater or lesser extent with the contents of different cultures, and thus this identification provides the individual with premises for constructing their identity evolving towards the identity of the borderland. The borderland reveals the specificity of interactions and communication between culturally different groups, the attitude to one's own and the common cultural heritage, the interpenetration of cultures, the inclination to build a community at the crossroads of cultures or the specificity of the space of a place which is a cultural borderland.²⁰ It should be stressed that it is in the borderland, according to J. Nikitorowicz, that *'there occurs the need to reconcile arguments, traditions and truth, but mine but also the Others'*.²¹ Therefore, it can be made the reference for a model approach to education pursued in the conditions of a culturally diverse society in which the processes of creating a new man with specific socio-cultural awareness (a man of the borderland) and building a culturally diverse community should become priorities. At the core of the proposed approach there are four categories which saturate the intercultural dialogue and the construction of an intercultural space, namely knowledge, understanding, agreement and cooperation, from the perspective of which the main areas of education and the specific competences that the young generation should have can be identified.

The first of these – the multicultural scope – refers to multiculturalism as a state of a particular society, and therefore the coexistence in the same area of different cultures and national, ethnic or religious groups which have specific relations with each other. Hence the need for the young generation to get to know

²⁰ Golka, M. (2010). *Imiona wielokulturowości*. Warszawa: Warszawskie Wydawnictwo Literackie MUZA SA, pp. 278–279.

²¹ Nikitorowicz, J. (2017). *Etnopedagogika w kontekście wielokulturowości i ustawicznie kształtującej się tożsamości*. Kraków: Oficyna Wydawnicza Impuls, p. 64.



Source: own work.

Fig. 2. Education in a culturally diverse society.

these groups and their cultures (both minority cultures and the dominant one), in particular those elements that significantly determine their self-identification with them, and consequently to construct the identity of the members of the cultural communities and to distinguish their cultural status. They should also understand the phenomena and processes associated with the protection of the cultural heritage and the experience of cultural groups in this respect. In such a manner that this generation should acquire the ability to conduct internal and external discourse for the benefit not only of coping with the cultural differences, but above all for the benefit of consensual functioning in a multicultural society, creating favourable conditions for the self-fulfilment of the individual and the accomplishment of supra-personal tasks, important for both cultural groups and the society as a whole. The educational activities discussed in this context should therefore, in the opinion of J. Nikitorowicz, take into account the needs of different cultural groups living in a particular environment and motivate the young generation to active participation.²²

The essence of the second scope of education – the integration one – should be understood through the prism of the areas of socio-cultural integration. In this

²² Nikitorowicz, J. (2009). *Edukacja regionalna i międzykulturowa*. Warszawa: Wydawnictwo Akademickie i Profesjonalne, p. 503.

context, the young generation should familiarise themselves and understand the rules and mechanisms for including culturally different groups in the social, economic or educational structures. They should also be aware of the need for cultural proximity between members of minority cultural groups and the dominant group. What is important here is communication that favours the creation of a borderland space in which each group has a chance to become culturally present and build a common culture – the culture of the borderland. However, it requires *'being open to otherness, the coexistence of different values, the contribution of the most valuable, authentic elements, the transmission of ideas that are constantly enriched, permeating each other and complementary'*.²³ This will enable the building of the intercultural capital that will saturate interactions in a culturally diverse society and actions taken for its benefit.

The effect of the educational actions undertaken in the distinguished areas should be the acquisition by the young generation of specific social and civic competences because they allow them to cross the borders of their own cultural groups and to exist in the common socio-cultural and civic space. The scope of these competences is determined by the specific knowledge, skills and attitudes.²⁴ The acquisition of social competences should be accompanied by the conviction that for successful interpersonal relations and participation in social life it is extremely important to understand the rules of conduct and communication generally accepted in different societies and environments. This should be accompanied by the ability to communicate and negotiate constructively, which also includes showing tolerance, expressing and understanding different points of view, the ability to create a sense of confidence and feel empathy. It is worth stressing that these competences are based on cooperation, assertiveness and integrity. They also include respect for the diversity of others and their needs, and willingness to overcome prejudices and reach compromise. This requires the ability to define and set common objectives. In the process of acquiring social competences, it is also important to refer to previous experiences, e.g. those resulting from relations with culturally different Others / Aliens, in order to modify or enhance beliefs and attitudes towards them, or to lift limitations and barriers related to the ability to interact with culturally different individuals, so as to enable intercultural dialogue and cooperation.²⁵ Civic competence, on the other hand, is the ability to act responsibly as a citizen and participate fully in the civic and social life based on the understanding of social, economic, legal and political concepts and

²³ Ibidem, p. 506.

²⁴ Council Recommendation of 22nd May 2018 on key competences for lifelong learning. Official Journal of the European Union (2018/C 189/01). [https://eur-lex.europa.eu/legal-content/PL/TXT/PDF/?uri=CELEX:32018H0604\(01\)&from=E](https://eur-lex.europa.eu/legal-content/PL/TXT/PDF/?uri=CELEX:32018H0604(01)&from=E), C 189/7, retrieved: December 19, 2019.

²⁵ Ibidem, C 189/10.

structures as well as global events and sustainable development. They are based 'on the knowledge of the basic concepts and phenomena concerning individuals, groups, professional organisations, the society, economy and culture. This includes understanding the common European values as expressed in Art. 2 of the Treaty on the European Union and in the Charter of Fundamental Rights of the European Union. These competencies also include the knowledge of contemporary affairs as well as a critical understanding of the major events in the national, European and world history. Furthermore, they include an awareness of the objectives, values and policies of social and political movements and sustainable systems, in particular an awareness of the climate change and the demographic change at the global level and the causes thereof. Knowledge of the European integration is essential as well as awareness of cultural diversity and identities in Europe and the world. This includes an understanding of the multicultural and socioeconomic dimensions of European societies as well as the contribution of the national cultural identity to the European identity.²⁶ Thus, each individual / group functioning in the multicultural realities of a particular country should have such an understanding. Civic orientation, underpinned by awareness and the need for social inclusion, contributes to creating a multicultural space where multicultural synergies can be achieved. Such an understanding of citizenship, implemented in the conditions of a democratic and multicultural state, favours the exposure of one's own identity, while at the same time the cultural minorities accept the general values that are part of the canon of the fundamental values in the particular state. Each individual, therefore, regardless of their cultural affiliation, should have the ability to function between their own rootedness, national traditions and alternative forms of identity.²⁷ Thus, citizenship means a sense of belonging, and this sense of belonging in turn requires a sense of security and true integration.²⁸ Therefore, it is important for the young generation to know and understand their roles, rights and responsibilities in relation to their own national and international community, to build up their own civic awareness, to develop their ability to ask questions, to find answers to them and to communicate, as well as their ability to participate and act responsibly.²⁹

The above competences – social and civic – through the exposure of the common spaces of functioning, references and actions, encourage acquisition of intercultural competence which, according to J. Bolten, is action competence, the nature of which includes integrating complex elements that are essential for intercultural communication³⁰ as well as relating partial intercultural action

²⁶ Ibidem, C 189/10.

²⁷ Bagley, CH. A. – Al.-Refai, N. (2017). Multicultural integration in British and Dutch societies: education and citizenship. *Journal for Multicultural Education*, Bingley, vol. 11/2, p. 89.

²⁸ Ibidem, p. 91.

²⁹ Ibidem, p. 91.

³⁰ Linka, A. (2019). *Komunikacja międzykulturowa pracowników służb społecznych*. Szczecin: Wydawnictwo Naukowe Uniwersytetu Szczecińskiego, p. 58.

competence to intercultural action contexts.³¹ Among these competences the author includes

- strategic competence consisting of cost, profit and risk awareness, knowledge management, organising skills, problem-solving and decision-making skills and synergistic thinking;
- individual competence, including self-motivation, role distance, self-organisation, ability to control situations, optimistic attitude, willingness to learn, self-criticism and polycentrism;
- social competence, the constituent components of which are skills concerning group work, assimilation, initiatives, (meta-)communication, as well as empathy, tolerance and leadership skills;
- professional competence comprising knowledge of the market, law and enterprises, expertise concerning tasks, professional experience (also international) and knowledge of the technological status of the target culture.³²

As a consequence, effective intercultural action in changing (inter)cultural conditions is determined by the optimal use of the identified partial competences that jointly saturate such this action, in particular the ability to describe and explain intercultural processes concerning one's own and the foreign culture, which also involves knowledge of foreign languages and previous intercultural experience.³³ It should be emphasised that *'...it is not the sum total but the integration of the individual competences that determines the effectiveness of intercultural activities'*.³⁴ Attention should be paid to the cultural context in which intercultural competence is updated. According to J. Bolten, it is not a universal concept that can be defined independently of the situational factors and cultural specificity.³⁵ It is subject to redefinition in relation to the cultural realities of specific individuals, groups and societies. These realities may therefore determine the integration and socio-cultural dynamism of different social circles based on bringing closer together their members.³⁶ In particular, the ability to conduct an intercultural dialogue and the values that build the axiology of the cultural borderland, enabling understanding and cooperation between culturally different individuals and groups, and therefore coexisting in a diverse unity.³⁷ As a result, intercultural competence, in the opinion of S. J. Magali, can be seen as a set of tools

³¹ Bolten, J. (2006). *Interkulturowa kompetencja*. Poznań: Wydawnictwo Naukowe Uniwersytetu im. Adama Mickiewicza w Poznaniu, p. 142.

³² Ibidem, p. 143.

³³ Bolten, J. (2006). Op. cit., p. 143.

³⁴ Linka, A. (2019). Op. cit., p. 60.

³⁵ Linka, A. (2019). Op. cit., p. 63.

³⁶ Grzybowski, P. (2009). *Edukacja europejska – od wielokulturowości ku międzykulturowości*. Kraków: Oficyna Wydawnicza „Impuls”, p. 76.

³⁷ Ibidem, 77.

that are gathered by people who have to deal with multiculturalism in one place.³⁸ Their utilisation enables them to participate in a multicultural society, in the socio-cultural, public and political sphere. Cultural diversity, on the other hand, ceases to be perceived as a threat, which in turn promotes the creation of social resources consolidated by the social relations³⁹ that make it possible to build an intercultural space in a multicultural society.

Conclusion

Multicultural reality poses new challenges for education, but it is important that it should not lose sight of what is culturally meaningful for its participants and the cultural communities with which they identify themselves. That it should be based on the presumption the development of man is of a sustainable character and embraces his whole being in all of its spheres and dimensions.⁴⁰ It should therefore create, above all, proper conditions for the young generation to gain experience at the crossroads of cultures and to become interculturally diverse in and for a culturally diverse community, providing them with the necessary competences to do so. However, the success of such oriented education may be determined by many factors with political, social, national and international connotations which determine the reality of everyday life in which this generation gains experiences.

³⁸ Magala, S. J. (2011). *Kompetencje międzykulturowe*. Warszawa: Oficyna a Wolters Kluwer business, p. 40.

³⁹ Popivanov, B., Kovacheva, S. (2019). Patterns of Social Integration Strategies: Mobilising “Strong” and “Weak” Ties of the New European Migrants. *Social Inclusion*, Vol. 7, Issue 4, p. 310.

⁴⁰ Wilkinson, M. I. N. (2015). *A Fresh Look at Islam in a Multi-Faith World: A Philosophy for Success through Education*. London: Routledge, p. 253.