(TARP)KULTŪRINIS UGDYMAS

Multiculturalism and Interculturalism as the Points of Reference for Teaching Competencies

Alicja Szerląg

Professor
University of Wrocław
Faculty of Historical and Pedagogical Sciences
Institute of Pedagogy,
Address: ul. Dawida 1, 50-527 Wrocław, Poland
E-mail address: alicja.szerlag@uwr.edu.pl

Abstract. *Multiculturalism is a cultural category typical of the present times, locating the individual within the borderlands of cultures, i.e., in a place of experiencing not only one's own self and own culture, but also the relation with Others and their cultures. Thus, this is a place of constant choices and cultural identifications, conceptualizing the process of developing multidimensional cultural identity and establishing a community in these cultural borderlands. The frontier character of an individual's functioning exposes the category of interculturalism by entailing its typical competencies, i.e., social (personal, interpersonal, cross-cultural) and civic ones. The acquisition of such features by the young generation is subject to intentional educational influences, carried out, among others, within the framework of the cross-cultural education. Therefore, the importance is assigned to the role of the teacher and his/her professional competencies (personal, interpretative-communicative, creative-critical, cooperation, axiological, teleological and executive), shaped within academic education.*

Keywords: *multiculturalism, cultural identity, interculturalism, cultural borderland, cross-cultural education, teaching competencies.*

Introduction

Contemporary times are profoundly characterized by cultural diversity. As a result, the traditional understanding of culture (Herder 1966), along with its social homogeneity, ethnic unification and distinct intercultural borders (Welsch 1998, p. 198), has become obsolete, as such comprehension of culture, according to W. Welsch (1998), is incapable of dealing with "the internal diversity of modern cultures.

[…] Societies are not something given, but invented, frequently established with the assistance of power" (p. 199). Thus, monoculturalism has become supplanted by multiculturalism, which fundamental feature, as M. Golka (2010) emphasizes, is not "the co-occurrence […] of various components itself, but relations and connections manifested within, i.e. broadly speaking – relations which can establish extremely intricate structures" (p. 65).

Correspondingly, the "carriers" and users of the culture remain in different interrelations, creating spaces of the "otherness," familiarities and community, or – on the other hand – areas of unfamiliarity or even hostility. Thus, multiculturalism offers various forms of pluralism, which can favor coming into existence of some ordered social structures (Nikitorowicz 2010, p. 30) within the framework of the new conceptual cultural space (Pink 2005). The process of its construction entails areas that mutually stimulate and complete each other, as further described by Korporowicz (2016, p. 22):

> [Entailing] the area of modelling the essential canon of values within the culture of the identity (Design), including the attitude of conscious design of life and the environment as the syntagma of the value and meanings, followed by the elements of style and open attitude to the »matter« of the cultural legacy, the area of constructing »informative narrations«, which build the stories of meaningful events and their symbolic representations (Story), the area of combining seemingly contradictory information and ideas, that create conceptual complex of the new meanings and functions, discovered through creative comparisons and configurations (Symphony) and the area of cross-cultural relations that reveals and designs imagination and sensitivity of the participants of communicative interactions (Empathy), the area of creative »management« and development of emotional values, which enable the growth of motivation for action, involving the affective side of the conscious initiative into the process of not only recognizing, but also »choosing the legacy«, principally considering culture and the reservoir of the individual and collective memory (Play), accompanied by the area of assigning the undertaken actions to

their clearly recognizable meanings, given the created concept of the role, as well as the responsibility and the individual and collective sense of control, considering the vision of the latter within the complexity of social relations of the current and future society (Meaning).

The above indicated areas, in their own specific manner, initiate some mutually conditioned processes, thanks to which the generated cultural space acquires the character of cultural, common space. Its conceptual frames are shaped by axiology, shared by the representatives of all types of cultural groups, the shared significant cultural identifications, the interactivity, cooperation for the sake of common welfare and the development of community.

Cultural space arising under such circumstances constitutes a new conceptual entity, providing new meanings and functions. It is also the remarkable area of shaping identity, the latter not being uncovered, but produced through choices and integration of components of different cultural origin (Bauman 2007, p. 18). A corresponding point was made by Wojnar (1997, pp. 132-133):

> [Cultural identity] has multiple faces, and manifests itself: in the spontaneous identification with local, regional, national, linguistic community with moral and aesthetic values characteristic of this bond; in acquiring tradition, customs, patterns and models of living, accompanied by the sense of bond with the common fate and its transformations, in view of individual "Me" within the "collective Me," strengthened by its image.

Thus, such identity evolves from the family form, through local-parish, state-national, supranational and cosmopolitan

(Nikitorowicz 2009, p. 384), to the multi-dimensional model. The specificity of the social-cultural and political space, in which that phenomenon occurs, is also of great meaning for the process of identity development. Such an area can also strengthen the processes of unfolding individual identities of the borderland,[1] establishing community there. Nonetheless, such an area can also radicalize cultural identifications occurring within internal borders of an exclusively one culture by promoting the ideas and actions of nationalist, ethnocentric, separatist nature, leading to the emergence of xenophobia. The latter are often empowered by the policy of securitization, eliminating all doubts concerning the needs to marginalize culturally diverse individuals or a community, the two latter usually perceived as threatening, all for the sake of the national or cultural security (Bauman 2016, pp. 38-43). Taking the above into consideration, multiculturalism in individual, communal and inter-communal experiencing, in the cultural borderland, can come across whether as a space entailing understanding, agreement and cooperation in spite of cultural differences, or, quite the contrary – as a space of conflict-generating character. In spite of the dissimilarities within these

field, multiculturalism is of great importance for them both. It holds great importance as it promotes the paradigm of coexistence, the equalities of cultures, the need of creating being "in between" as a constant dialogue of cultures. As for the first one, it provides and constitutes an order consolidated in everyday life; therefore, it should be protected, looked after and developed through the implementation into spheres of living at the cultural junctions, where its permeation appears insignificant. In the second instance, however, it should be a premise for the change in the way of thinking about the Others (culturally different), expressly not in categories of the threat, but rather through searching for and stressing resemblances, favoring the process of accustoming cultural differences. It stems from a point argued by Nikitorowicz (2004, p. 84):

> [Multiculturalism creates] conditions and situations, in which individuals and groups can function in their culture with due respect, value and recognition for own diversity, yet simultaneously acknowledging and getting to know other cultures and acquiring communication and cooperative skills to interact with them. […] The human, as an author and a recipient of the culture, should do everything for its development and protection, however, he or she can accomplish that only by opening to the value of other cultures, by being "in between," which is the source of the permanent development, enrichment and mutual radiation.

Nonetheless, the emergence of multiculturalism in everyday life practices involves intentional actions oriented on individuals and groups functioning at the junctions of cultures. Education provides such possibilities as a "path to fulfil the culture,

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[1] The man of the borderland accepts the equality of cultures and can set one's own self free from the monocultural dogmas limiting the area out of the fixed frontiers; he respects the right of others to preserve and manifest cultural diversity; he is aware of the cultural differences and similarities that stimulate him in interactions with other to build a community; he is the advocate of cross-cultural bonds; he perceives the Otherness/unfamiliarity as something cognitively interesting, stimulating and inspiring in the comprehension of the human and the world; openness to other cultures and tolerance are his features; he is ready for dialogue, negotiations and exchange of values (Nikitorowicz 1995, pp. 84-85).

and a mean to create the cultural identity" (Nikitorowicz 2005, p. 117). It particularly concerns cross-cultural education, which offers "possibly objective, but predominantly positive scheme of knowledge on the Others, various cultures, common values, possibilities of joint useful undertakings, as well as chances and benefits of the cooperation" (Lewowicki 2013, p. 23). Its effective realization is linked to, among others, the professionalization of teaching competencies. Therefore, the aim of this study is to analyze the dimensions of the cultural borderland that conceptualize the cultural identity of the young generation, followed by cross-cultural competencies of their teachers in this regard.

Toward Multiculturalism – the Conceptualization of the Cultural Borderland

The category of a border seems to be fundamental in thinking about the contemporary man involved in cultural differences. According to M. Bachtin, "within the human there is no inner, autonomous territory, as he entirely and always remains on the border: looking deep inside own self he looks deep inside in the eyes of the other, or – by the eyes of the other, […] the entire internal experience works as situated on the border, meeting the Other, whereas its entire essence lies in this full of the tensions meeting" (as cited in Witkowski 2000, p. 104). Experiencing such boundaries in the cultural space locates individuals and cultural groups in the borderland, specific for the following elements (Golka 2010, p. 280):

1) Co-occurrence of many different (often competitive) cultural patterns and concepts;

2) Mutual borrowings (to smaller or larger degree) of the values and cultural products among individuals, as well as groups;

3) Creating new standards emerging as a result of their confrontation;

4) Distorting or interfering the subjective awareness of the membership and belonging (e.g. objective indicators of nationality and ethnicity);

5) Reluctance to specify own awareness;

6) Emphasis on the peculiarities of little homelands, personal autonomy, and localness;

7) Lack of crystallized viewpoints and the instability of the awareness and views;

8) Sense of certain discomfort experienced by individuals in respect to the compulsion to make choices, although the latter can also be made by chance, mechanically, i.e. unreflectively.

Thus, the functioning of individuals and groups in the borderland, amongst cultural diversity, can involve the following: "remaining in the identity resulting from the family, social-cultural belonging no matter if it is minority or majority; identifying with two, or even more groups and their cultures; identifying with the group and the culture one way or the other regardless of its dominating or offensive nature; the impossibility of experiencing the identity with any of the groups, i.e. marginality" (Golka 2010, p. 368). The type of cultural identification, i.e., the shaping of cultural identity, is determined by choices an individual makes, for instance, on account of one's own citizenship or nationality, or

as a result of the influence of other, culturally different groups, with whom such person remains in interaction and which, therefore, formulate in this regard expectations as for the individual's public, cultural, civil behaviors, or the expectations essential for the local community (Szerląg 2016a, p. 284).

Thus it is worthwhile to pose a question concerning the dimensions of developing identity of the young generation in the borderland, with the cross-cultural context such area entails. This question became a premise of examinations conducted by the author of this article amongst the young generation of Lithuanians and Poles[2], functioning together in the historically formed borderland, i.e., the Vilnius region. The analysis points to four vital dimensions, in which the process of developing cultural identity of the young generation takes place in situation of experiencing cultural differences in their everyday life. The first dimension has a national character, i.e., it is determined by a type of national identification (Lithuanian or Polish nationality). In the case of young Lithuanians, the sense of national belonging is accompanied with the recognition of the rights of different representatives of national communities to be legitimate citizens of Lithuania. With regards to the young Lithuanians, their sense of national belonging is accompanied by the recognition for the right of nationally diverse communities to be equal citizens of Lithuania. In case of the young generation of Poles – the sense

of being Polish and Lithuanian mutually interpenetrates, creating new national and cultural quality. On the one hand, they identify themselves with the homeland of the ancestors (perceived through categories of the cultural legacy and spiritual bonds), and on the other – with the Lithuanian homeland, understood in categories of citizenship and patriotism, i.e., as a supranational homeland. Young Poles and Lithuanians grow in their family circles, learning, as emphasized by M. Lukšienė, values common for other people, their cultures and nations (as cited in Valantinaitė 2013, p. 121). Within the second, civic dimension, the Lithuanian and Polish-Lithuanian nationalities have impact on the sense of citizenship and the awareness of the scope of civil obligations. At the same time, the identification of the researched with the history and culture of Lithuania is of great importance, as V.Grincevičienė and L.Klimka prove in their research (Grincevičienė, Klimka 2016, p. 150). The consecutive dimension is connected with the localness, which is a form of Vilnius identity understood as the belonging to the so-called "little homeland." An identification with the latter constitutes a substantial condition of positive rapport, understanding and cooperation in the local environment. The last dimension is expressed through the community, where, as a result of the acceptance of cultural diversity, the feeling of familiarity prevails, followed by the community of declared values, and where activities for the sake of the welfare of the local environment are undertaken. The sense of community, as the research outcomes prove, is conditioned by intercultural values. In terms of values crucial

for the young Lithuanians and Poles, the respondents pointed to coexistence in spite of cultural differences, the respect for the cultural legacy of ancestors (within the framework of the shared past and historical space), intercultural dialogue, respect for language of other nationality, tolerance, respect for other religion and openness to other cultures (Szerląg 2016 b, p. 125). It should be stressed that the degree of the identifications of the examined with the Lithuanian homeland conditions national and cross-cultural character of the axiological orientations of the young Lithuanians, whereas young Poles assign more intercultural and civic meaning to such orientations, stemming from the national dualism they experience (Szerląg 2013b, pp. 207-208). Cultural systems of the families of the examined youth can also have moderate impact on the nature of the indicated orientations (Szerląg 2016b, p. 118). Namely, the families of young Lithuanians are, in the majority of the cases, determined by the culturally declared type, i.e., determined by an exclusive identification only with the Lithuanian culture. A culturally opened type prevails only in a small percentage of these families, typical for Lithuanian families that are internally, culturally diverse. As for the Polish families, the culturally opened type is dominant, followed by a culturally declared type, based exclusively on the Polish cultural legacy. Thus, it can be concluded that (a) the axiological orientations of the respondents, and (b) the specificity of the cultural socialization in their family circles, both in principle display three categories in conceptualizing the space of their cultural experiencing, i.e., national identification, interculturalism and the citizenship, all different in their intensity nevertheless. Provided the two first have a status of key references in the process of the cultural self-identification, the sense of citizenship and the obligations that it entails does not play a major part in this process. Importantly, the factor of national belonging does not differentiate the significantly civic attitudes of the researched, confirmed in the research by I. Zaleskienė, who explored the civic activity of the Lithuanian teenagers (Zaleskienė 2005, pp. 118-123). The factor of the national belonging does not crucially differ civic attitudes of the respondents, being nowadays rather a part of a more wider phenomenon of the civic deficit in Europe and worldwide. Thus, by making reference to the above-outlined categories, it can be assumed that the young generation of Lithuanians and Poles have a potential that should be intentionally strengthened and developed, as it provides a foundation for the development of the cultural identity of the young generation. This, in turn, it reflects their attitudes, grounded in competencies, significant for a multicultural society.

The necessity to shape such competencies is stressed in the Recommendations of the European Parliament and of the Council (2006), according to which, pupils in the educational process should be equipped with knowledge, comprehension and abilities constituting the basis of their acquisition of social and civic competencies. All these factors are subsequent in creating social conditions facilitating the development of democratic culture, opened to diversity within citizenship (Citizenship Education in Europe 2012,

p. 3). Social competencies, on the other hand, encompass personal, interpersonal and cross-cultural skills, enabling effective and constructive participation in the social and professional life, followed by resolving conflicts, particularly in societies subject to the progressing cultural diversity. They are associated with personal and social welfare, especially in view of the perception of multicultural and socioeconomic features of the European societies (also within a given membership country) and with mutual interaction between national, cultural identity and the European identity. These competencies consecutively activate attitudes expressing respect for the cultural diversity, followed by cross-cultural communication, both contributing to the process of establishing a community. Furtherly, civic competencies prepare one for one's full participation in the civil life, based on the acquaintance of social and political concepts as well as the motivation for active and democratic participation. They include the ability of effective commitment (together with others) in public activities, solidarity and interest in solving problems concerning local and global communities, accompanied by critical and creative reflection as well as constructive involvement in actions undertaken within local communities. Within the range of the above-mentioned processes, participation in decision-making at all levels (i.e., local, domestic, European) is of paramount importance. The latter provides one with the recognition of human rights, principally concerning equality as a ground for democracy, followed by the acknowledgment and understanding of differences within systems of values of different religious and ethnic groups, i.e., an understanding and respect for common values. "High level of civic competencies allows to build the compromise reaching past different divisions, and to create the atmosphere of the cooperation, trust and openness amongst groups, contributing to more effective accomplishment of the ideas of political diversity" (Shaping social competencies… 2015, p. 10). Accordingly, taking into consideration the multidimensional features of the cultural borderland, its conceptual character (dynamic emergence), and the role in the process of establishing cultural identity of the young generation and in building community in the borderland, the abovementioned competencies shall be recognized as the substantial conditions of cross-cultural education, especially in view of the fact that the young generation is contemporarily facing an extremely difficult situation, created, to a different degree and scope, by various cultural worlds (Targamadzė 2016, p. 74), in which (and in between which) they are forced to make constant choices, build their own identity and define themselves in the relation to others, co-creating the cultural space in the borderland.

Intercultural Education and the Competencies of Teachers

Education, the aim of which is to shape the cultural identity of the young generation, i.e., the identity marked with its contextual feature of interculturalism, should equip the young generation with knowledge, understanding and abilities which, in turn, shall help them in the following tasks: (1) in being themselves, i.e., to study in order to have knowledge on their own

selves, on the value of their own identity, to shape the abilities of managing their own development, self-accomplishment and the identity; (2) in experiencing others – to learn to co-exist, to enter interactions, to enrich each other with their own diversity, thus getting to know, understanding and communicating; (3) in knowing about themselves and Others, i.e., to study in order to have knowledge about themselves and the Others, to understand the cultural diversity, to follow the principles of mutual relations and cultural contact, and, last but not least, to act together – to study in order to acquire the abilities of effective conduct in conditions of cultural diversity (Nikitorowicz 2012, pp. 73-74). Such education shall shape the awareness of the young generation on the equal status of cultures and peaceful co-existence in a pluralistic society; it will sensitize them to the Otherness (different cultural roots and traditions); shape openness toward other cultures, tolerance, dialogue, negotiations and exchange of values at cultural meeting points; exercise the perception of one's own self from the perspective of the Other as something enriching and not threatening; make the youth aware of one's own cultural identity, increasing the sense of self-esteem, safety and self-approval; and, last but not least, equip one with abilities to overcome all cultural barriers built in the public sphere by stereotypes and prejudice (Ogrodzka-Mazur 2008, p. 27).

The acquisition by the young generation of the mentioned cross-cultural competencies provides a professional challenge for teachers, who should be prepared for the accomplishment of educational goals and objectives focused on shaping the cultural identity of their pupils in conditions of the culturally diverse society. Therefore, they should possess appropriate abilities, knowledge, dispositions and attitudes, i.e., competencies. With regards to the concept of professional competencies of the teacher (Szempruch 2013, p. 104), it is possible to determine the categories of the expected competencies of teachers in the context of their obligations resulting from the objectives of the cross-cultural education. They embrace features of the personality of a teacher, values he or she recognizes, norms and rules of conduct, the image of the professional role of the teacher and expectations formulated toward this role and own self, all corresponding with the ideas of cultural pluralism and interculturalism in the social and cultural space. They should reflect the cultural legacy and openness to different cultures, followed by the readiness for cross-cultural dialogue and cooperation in the cultural borderland. Taking this into account, the teacher should function as an active participant in the construction of a community in the borderland of cultures. The above should be accompanied by *interpretative-communicational competencies*, expressed within the ability of understanding and defining cultural phenomena and processes taking place in the cultural borderland, in particular in entailing the symbolism and heritage of the cultural groups of reference, different cultures and their legacy, cultural differences and resemblances, cultural identifications (national, ethnic, religious ones), interactions followed by communication in the cultural borderland, negotiations and the intercultural dialogue. A teacher in this regard shall display high cross-cul-

tural sensitivity, thanks to which he or she recognizes and deals with fundamental differences among cultures, followed by the inclination to initiate interactions with the culturally diverse individuals and groups, culturally important for the pupil. These competencies provide a point of reference for the pedagogical conceptualization of the role of a teacher, expressed in creative and critical competencies, as they serve the social, cultural and pedagogical self-creation. An important role in this regard is linked to the cooperative competencies, which, in turn, tackle *creative-critical competencies* that contribute to the social-cultural and pedagogic self-creation. The teachers are aware of social-cultural references in the process of developing identities of pupils. Thus, thanks to the reflectiveness and pedagogic creativity, they are able to stimulate pupils for opening to other cultures, perceiving themselves in relation to the Others, and recognizing values that individually and collectively enrich the cross-cultural interactions. Such a perception shall subsequently allow to accept and combine elements of different cultural origin into an integral complexity. Teachers possessing such competency should also think critically and know the limits of the proposed changes, concurrently working on self-improving of their own professional workshop. Therefore, the key role is also played by *cooperative competencies*. In this essence, they tackle cooperation, as their essential feature concerns cross-cultural cooperation and the aptness in integrating student teams and other educational subjects within the framework of exercising citizenship and cultural activities, founded in cross-cultural values. The teachers are aware of obligations resulting from the state and national belonging, as well as from the local identifications of pupils, all playing an important role in the process of building cross-cultural community. Apart from the above-seen set of skills, paramount importance is drawn to the *axiological competencies*, thanks to which teachers are conscious of the values important for the pupils, and are able to define their range and regulatory properties. They can offer to pupils cross-cultural (intercultural) and civic values, subject to effective internalization within pupils' activities in direct relation to the objects forming cultural and national reality. Hence, the education toward values should be a part of the teacher's professional efforts, as thank to such approach pupils are provided with the opportunity to participate actively in constituting the culture of the borderland. Last but not least, the *teleological and executive competencies* are also crucial in terms of intercultural education, as they enable teachers to formulate objectives of education adequate to the permanent and changeable social-cultural reality and the correspondingly expected competencies of pupils, i.e., personal, interpersonal, cross-cultural or civil skills. With reference to the new attributes of the multicultural and cross-cultural area of the borderland, the teachers shall be capable of organizing the educational process in a way to select forms and methods supporting pupils in acquiring the knowledge, comprehension, and abilities within the range of the expected competencies.

Given the mentioned competencies, the teacher is able to meet tasks that result from the cross-cultural education. In view

of the above, pedagogues are expected to act in a manner described by Szempruch (2013, pp. 317-318):

> [The pedagogues] act as an intermediary between the culture of the majority and the minority cultures; have beneficial influence on pupils' attitudes through own approach; teach understanding for other cultures; shape the ability of distinguishing between the culture and the individuality; have an extensive knowledge on the culture of the minority group with whom they cooperate; be able to use appropriate methods and the right tools of work in the multicultural environment; be aware of the impact of the society and culture on the human actions, and understand the specificity of various cultures, changeable nature of each of them, mutual influences and cultural perception of the world.

Taking the above into consideration, it can be concluded that the cross-cultural premises of the education constitute an important reference for the fulfilment of the role of a teacher and its professionalization under circumstances of cultural diversity. Thanks to the teacher, pupils make cultural identifications and shape their own cultural identity, becoming involved in the process of establishing cross-cultural community in a multicultural society, whereas the teachers themselves are obliged to constantly improve their competencies, so that they can professionally function in the educational area of multicultural and cross-cultural provenance.

Conclusions

The manner of manifesting multiculturalism in the Lithuanian society exposes the necessity to orientate education toward interculturalism and citizenship. Successful education depends, among others, on the cultural capital of the young generation and the teacher's competencies. Young Lithuanians and Poles, as the research proves, possess the cross-cultural capital that allows them to exist, despite some national differences, in a joint civic and cultural area. The dimensions of their identification, i.e., the national, civic and local (little homelands) dimensions favor the establishment of a culturally open identity, ready to accept elements of other cultures, overcoming cultural boundaries. Values they manifest play a big part in this process, stemming from national, civic and intercultural roots. Nonetheless, this potential requires international empowerment. Hence, the important role of the teachers and the competencies they possess is grounded in their own cultural identifications, cross-cultural sensitivity, reflexivity and criticism in perceiving cultural phenomena, stimulating pedagogical interaction and communication in the borderland, as well as methodological professionalism. The acquisition of these competencies in the process of education of the young generation will allow to develop the desired values, skills and understating crucial for intercultural, civic and social contexts, followed by the establishment of the community at the cultural meeting points. Such a profile of the academic education of teachers meets the demands of a multicultural society, in which dealing with cultural differences, borderland features of individuals and cultural groups as well as the consequences of cultural pluralism are all becoming a challenge for education.

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DAUGIAKULTŪRIŠKUMAS IR TARPKULTŪRIŠKUMAS KAIP MOKYMO KOMPETENCIJŲ ATSKAITOS TAŠKAI

Alicja Szerląg

S u m m a r y

Daugiakultūriškumas yra šiems laikams būdinga kultūros kategorija, nukelianti individą į kultūrų paribius, ten, kur galima patirti ne tik save ir savo kultūrą, bet ir santykį su kitais, jų kultūromis. Tai nuolatinių pasirinkimų ir kultūrinių tapatumų formavimosi vieta, apibrėžianti daugialypio kultūrinio tapatumo kūrimosi procesą ir kurianti bendruomenes kultūros paribiuose. Individo funkcionavimo paribiškumas atveria tarpkultūriškumo kategoriją, kuri talpina savyje įprastas, t. y. socialines (asmenines, tarpasmenines, tarpkultūrines) ir pilietines kompetencijas. Tam, kad jaunoji karta įgytų tokių

savumų, ji turi būti kryptingai ugdoma, ir tai, be kita ko, turėtų užtikrinti tarpkultūrinio ugdymo sistema. Todėl daug dėmesio turėtų būti skiriama mokytojo vaidmeniui ir jo(s) akademinio išsilavinimo formuojamoms profesinėms kompetencijoms (asmeninei, interpretavimo-komunikavimo, kūrybin-gumo-kritiškumo, bendradarbiavimo, aksiologinei, teleologinei ir vykdomajai).