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Intercultural development programs and the constant change in intercultural education

The roots of intercultural education

In the 1990s, intercultural education started to appear in Polish public discourse, along with the systemic transformation and socio- cultural transitions. Nikitorowicz writes that intercultural education is a peculiar response to multicultural society, constant migrations, the flow of information, changes in the value systems of individuals and groups, the disintegration of behaviour patterns, identity dilemmas, giving importance to the cultural identity of a group, and identity ambivalence (Nikitorowicz, 2003–2004, p. 934). Intercultural education is more than education adapted for the phenomenon of multiculturalism. Multiculturalism is treated as a fact, whereas interculturalism is a task and an educational challenge (Nikitorowicz, 1999, p. 25). In terms of intercultural education, a multicultural society is a society where different national, religious, language etc. groups live side by side. Social relations are limited to reactions, being far from any constructive interactions, which is a result of numerous unverified and negative stereotypes and prejudices. Diversity in a multicultural society is often perceived as a threat, which leads to hostility and discrimination. In an intercultural society, on the other hand, interactions establish and regulate social relations and consequently intercultural communication. Existence of such a society is enabled by the intercultural competence developed by its members in the course of broadly understood education. Intercultural competence includes knowledge, skills and attitudes that facilitate establishing friendly relations with Aliens/Others. Intercultural education refers to the concept of culture and presupposes an equality of cultures. In the process of the transmission of values and behavior patterns, all the cultures undergo certain transformations and any way of learning about the Other from the perspective of one's own culture boosts one's development (Nikitorowicz, 2009, p. 290).

Intercultural education abandons the idea of the colonization of consciousness by one particular culture and finds all cultures equal (Lewowicki, 2000, p. 31).

The basic category, typical of postmodernism, in the theory of intercultural education is the irreducible difference (Lewowicki, 2000, p. 31). From the perspective of intercultural education every socio-cultural feature may be simultaneously a criterion for defining oneself and others in terms of differences, and a factor of alienation/otherness. One can distinguish the following categories of features. Biological features will include gender, age, skin colour, eye and hair colour, mental and physical abilities/disabilities. Economical features are financial status and its consequences, whereas social fea- tures include national or ethnical affiliations and their related status. Cultural features are about one's own religious and cultural identities and the autonomy associated (Golka, 2010, p. 168). Hence any educational activity should be designed with cultural and interpersonal differences in mind. In intercultural education, difference is not treated as a value in itself but as a constitutive feature of every human being and a factor influencing mutual development (Grzybowski, 2008, p. 60). Intercultural education is not about eliminating differences. It is about increasing one's awareness of existing differences as well as learning about and accepting the elements of different cultures (Lewowicki, 2000, p. 31). Intercultural education is seen as the educational meeting of cultures or as the education of conflict (Lewowicki, 2000). This refers both to a dialogue between the meeting cultures as well as creative attempts to resolve conflicts. The idea of intercultural education is based on the paradigm of coexistence which presupposes the possibility of one's personal growth as a result of the ongoing internal processes of dialogue, rapport, negotiations, and cooperation. It restores our faith in the internal power of every human being and their awareness of the needs of the Other. For an individual to stay among cultures, it requires accepting the normative function of culture, relying on one's own creative abilities, using one's own mind and heart and their creative power (Nikitorowicz, 2005, p. 26). The paradigm of coexistence constitutes the basis for intercultural education. It also determines its main goal, which is to prepare society for living in the post-modern world, where diversity is inherent (Lewowicki, 2000, p. 31). An important task of intercultural education is to develop multi-faceted identity of an individual and to stimulate the process of self--discovery, thereby implementating the postulate that the discovery of one's true identity should underlie every intentional action. Human self-awareness, sense of dignity and identity are the criteria used to evaluate Others and to show readiness for communication (Olbrycht, 2006, p. 117). Intercultural education means staying in a relationship with oneself, with one's own culture and with Others.

The process of defining intercultural education is complex. Establishing the model of intercultural education is an important educational problem and the subject of a number of studies (Ogrodzka-Mazur, 2009, p. 137). The literature on the subject is rich in descriptions of modes of intercultural education. Various elements of education are emphasized: its content, its goals, and the process itself. Local, regional or global perspectives are used. Intercultural education can be a spontaneous process, happening within a family or a local community, and not regulated

by the curriculum. Intercultural education can also be of a formal character, happening at school or in the mass media and currically organized by state social policy. Regardless of how it is implemented, the idea remains the same (Maj, 2005, p. 279). Considering intercultural education as a lifelong process, one can distinguish three types of intercultural education that interpenetrate and complement one another: formal intercultural education (at school), non-formal intercultural education (out of school), and informal/incidental intercultural education (spontaneous). It has become common practice to emphasize the lifelong intercultural education approach whereby intercultural education is a process of developing intercultural competence that encompasses the whole of society.

Szczurek-Boruta points to the fact that intercultural education does not go along the traditional division into primary and secondary education. The following dimension of education should be regarded as a transcultural teaching-learning process. It is a lifelong cognitive and practical experience of every human being as an individual unit as well as a member of society. This allows the participants of the teaching-learning process to acquire tools for understanding, to affect their environment, to participate and cooperate with others in every sphere of human activity (Szczurek-Boruta, 2009, p. 152). Lifelong education, as Nikitorowicz (2012) suggests, should be acknow- ledged as the leading strategy for education, once the changeability, dynamism and unpredictability of multicultural societies are taken into account. Lifelong education with its premise of lifelong learning allows for shaping and modifying human attitudes according to the following guidelines:

- To be yourself: learn to be yourself, know yourself; value your own sense of identity; work on the ability to manage your personal development, personal fulfillment and identity.
- To experience the presence of Others: through interactions, learn to live together with them; perfect your skills in peaceful coexistence and interaction; use cultural diversity for mutual enrichment; notice others, get to know them, cooperate, try to understand them and communicate with them.
- To learn about yourself and Others: learn about each other and be able to overcome negative emotions; learn to understand cultural diversity and to comply with social norms and the rules of culture contact.
- To cooperate: learn to work for peace preservation, and create conditions for life in peace; develop your ability to work effectively under conditions of cultural heterogeneity (Nikitorowicz, 2012, pp. 72–74).

Fulfilling the abovementioned prerequisites contributes to the construction of intercultural society. Importantly, the whole of society should participate in the process. As noted by Grzybowski, a society, where particular groups, minority groups or majority groups, work within certain boundaries to satisfy their own interests and to achieve their own goals, cannot be called "intercultural" (Grzybowski, 2009, p. 86). Following this idea, it is noteworthy that intercultural education should involve all age groups. However, as written by M. Taylor, intercultural education is

mostly concerned with the system of relations between children and young adults. The choice of these age groups is justified by the fact that it is children and young adults that will comprise future intercultural societies (Taylor, as quoted in: Grzybowski, 2009, p. 63). The statement is unquestionable when one takes into consideration the results of the empirical research on the development of negative stereotypes and prejudices among children, as well as the research results that show the level of social distance to Aliens/Others presented by children, young people and adults.

Scientific explorations have revealed that three-year-olds hold an image of the elder that is simplified and imbued with negative valuation, while among children aged between 7 and 13 the stereotypes and prejudices which prevail are based on age, ethnicity, or language4. The ability to notice ethnic differences develops in children at the age of -7. Therefore, it is the right time to introduce the subject into educational programs (Wygotski, 1971, p. 544). Attitude studies point to the fact that young people indicate high level of social distance in terms of nationality, ethnicity, religion. The results show that those who participate in classes designed to increase students' awareness of cultural diversity shorten their social distance toward Aliens/Others (Jasińska-Kania, Staszyńska, 2009). All things considered, abandoning the idea of designing activities for promoting equality of people and positive image of the Alien/Other may result in stereotypes and prejudices being crystallized and the level of social distance toward otherness being elevated.

Another challenge facing intercultural education is promoting educational initiatives addressed to those who have already completed their formal education. The initiatives should aim at stimulating interest in diversity, creating possibilities to overcome the limits of negative stereotypes and prejudices, and developing intercultural competence. The results of scientific research show that adults reveal a high level of social distance towards ethnically, nationally and religiously different groups. Educational activities beneficial for adults may include festivals, cultural events, discussions on multiculturalism, as well as all types of courses, trainings, and educational projects. The idea of lifelong intercultural education is difficult to employ. However, this is the direction set by the modern world.

Intercultural education through educational policies

The success of any educational concept depends on an educational policy that creates a vision of the society in which we want to live. If an education policy is already prepared for implementation, it becomes the basis for the development of an appropriate educational philosophy, the main stream which are values and attitudes teachers, as well as their skills and competences that should be shaped. Educational policy is applied at the institutional level in the form of the general concept of education within which defines the role of the school in society, the resources needed to develop and properly manage it education, specifies the content included

in the curriculum and the basics of teacher education. In recent years, intercultural education has become the main topic of debate in education circles, which resulted in a large number of publications issued by the two most important international institutions dealing with social affairs, including the development of educational policy: the United Nations and the Council of Europe (cf. paragraphs 1.3 and 2). They developed a vision social development based on human rights (UN) or human rights, democracy and the rule of law (Council of Europe), which serves as a role model for intercultural education. The text of the position of the United Nations and the Council of Europe describes and summarizes the approach to education inter-cultural, promoted by both institutions. The document was drawn up on the basis of analysis of various publications. Moreover, it is an attempt to adapt this approach to the needs of schools and teacher education and training institutions. Since all UN states are in favor of respecting human rights, it can be concluded that education policy should receive universal support. Nevertheless, it is full in many countries the implementation of human rights (in their UN understanding – cf. section 3.1) seems to be a questionable issue. The same applies to the fundamental principles adopted by the Council of Europe- laws humanity, democracy and the rule of law – and their interpretation in the Member States when there is a need to establish political solutions supporting intercultural education. For this reason, in countries where there is no consensus on the socio-political assumptions of intercultural education, there may be some reservations about its vision and concepts. If education is a tool enabling both the comprehensive development of the human person, as well as its participation in social life (UNESCO 1992, p.4), any major socio-political changes will inevitably trigger discussions – sometimes hot and controversial – about the validity of the foundations and main assumptions of education. Discussants may raise related issues with an understanding of humanity, an educated person, or the skills necessary for preparing young people for adult life. As a consequence, the main ones are updated components, e.g. educational goals, values, attitudes and skills, and how they are reflected in practice. Today's interest in intercultural education has its origins in the profound social changes that have taken place in Europe and the rest of the world in recent decades.

These changes manifested themselves primarily in the form of long-term and very dynamic processes socio-political, including:

- globalization of financial trading, economy, work and leisure, leading to emergence global interdependencies and unified lifestyles;
- rapid increase in mobility (personal and professional);
- the growing wave of migration, which in many countries led to the emergence of new minority groups (in addition to the existing ones).

We are currently observing the phenomenon of dynamic mixing of groups of people of different origins – national, cultural, ethnic and religious, which occurs especially in metropolitan areas. These processes can contribute to fueling all kinds of tensions and conflicts social. In metropolitan areas in Europe, it is difficult to find

a school or even a class where all students come from a homogeneous socio-cultural environment. However, even where homogeneous classes exist, such as in rural areas in some European countries, the ever- increasing and global impact of infor-mation technology is causing a collision – or at best of accident – the coexistence of different worlds and different ways of functioning and acting. It should be empha-sized that these processes are only the beginning of global and long-term changes social. The foundation of intercultural education is a vision of a world where human rights are universal respected, and all are guaranteed the opportunity to benefit from the mechanisms of democratic participation and the benefits of the rule of law. The practical corollary of this kind of global vision is the indifferent and solidarity society that is able to mitigate the negative effects of excessive individualism, mar-ginalization and social exclusion. It is a community characterized by greater social capital as well as stronger solidarity and the ability to cooperate. In such a society, democracy is not only a question of political organization or form of governance: it is a way of life or, as Dewey put it, "associate life", based on community, commu-nication and interdependence (Council of Europe 2003, p. 18). Education is of par-amount importance to the functioning and sustainability of democracy. Sustainable economy requires employees constantly developing their competences and skills; to preserve the environment in good condition, awareness and knowledge of the interrelationships between nature and human activity; structures and institutions are needed to ensure the stability of the social situation democratic, as well as – and above all – individuals that operate in a democratic manner (Huber, 2008).

To make the vision of multicultural democratic societies a reality, education intercultural education should be made one of the main aspects of citizenship edu-cation. Taking into account the dynamically taking place social changes, intercultural education is not can no longer be considered an occasional addition to the curricu-lum. It should broaden and replace the monocultural and monolingual background prevailing in schools, and also lead to a change in the way thinking characteristic of the traditional model of education. For that to happen, all employees education sys-tem must work together for change and create a coherent concept of intercultural education, implemented both in the classroom and within the broadly understood school culture. The aim of intercultural education is to introduce long-term changes to schools and programs teaching, at the same time it is intended as a reference point for the development of new methods and educational practices.

In the current socio-political situation: education has reappeared in the spot-light [of public opinion] in a spectacular way (Council of Europe 2003: 53), gaining at the same time a new dimension: (…) in a world experiencing rapid changes when cultural, political, economic and social challenges are challenging traditional life-styles, education has a key role to play in promoting social cohesion and peaceful coexistence. Today's relationships between people are common as opposed to those established a generation ago. In the contemporary world limited by space and time, people must reach agreement by interacting, which requires showing mutual respect

and acquiring intercultural competences (Byram, 2003, p. 13). If social cohesion and peaceful coexistence are desired by societies, they should be formulated such a philosophy of intercultural education that would provide a vision of the expected future development of events and from which general educational assumptions and guidelines could be derived to assist in achieving these goals (Ball, 1990, [in:] Council of Europe 2003, p. 19).

During the six decades of its existence, the Council of Europe has developed and implemented: a model of serving education learning democracy (Council of Europe 2003, p.19), based on many principles, the most important of which are:
- value-oriented education;
- civic competences for all;
- directly practicing democracy.

Since these principles are fundamental to intercultural education, it is worth it in full cite their discussion.

The political goals of the Council of Europe are based on principles derived from three fundamental values of the Council of Europe: respect for human rights, pluralist democracy and the rule of law. Educational policy promoted by the Council of Europe serves their implementation. With regard to the overarching goal, detailed educational strategies are developed, such as: civic education and education for human rights, multilingual education, intercultural education, multi-perspective history teaching and others. The values indicated in the declarations regarding educational policy become the criterion and intention of the actions taken. Civic competences for everyone.

Living in accordance with the principles of democracy is not limited to respecting the set of values which constitute the common heritage of European societies. These values must be understood and adopted by subsequent ones generations of citizens. Therefore, educational activities of the Council of Europe – regardless of the main directions and content specific (languages, history, civic education) – always aimed at developing competences necessary for active participation of citizens in social life. These competences are necessary in strengthening and improving democracy understood as a historical process. They are part of every human being's civic culture and are acquired through a learning process that should last a lifetime.

Democracy cannot be taught to the class like other classically taught subjects. Democracy emerges from personal experiences and direct practice in everyday life. For this reason, a compulsory curriculum is imposed from above, implemented, for example, as part of upbringing civic and other lessons of this type, has a rather limited influence on shaping students' behavior democratic. Democracy education is not effective in a standardized, highly formalized educational environment. To discover and understand democratic mechanisms on your own, learners must participate in collective decision-making and organize themselves in local government structures, negotiate and communicate, present own arguments and consider positions held by others, exercise their rights and freedoms without violating the rights

and the freedom of others. In a word, it means the direct cultivation of democracy in educational institutions, which takes place through learning based on experience, active participation, belonging to different associations, collective bargaining, critical thinking, role playing, solving problems and involvement in the life of the community.

In the context of educational policy, practicing democracy directly sets specific goals: participation in educational institutions, promoting human rights in the school environment, building a democratic culture in educational institutions, promoting equality, including gender equality, and school-wide approach to delivering civic education and human rights education.

As mentioned, the United Nations and the Council of Europe are among the largest international authorities in the field of education policy. On the assumptions made by them the concept of intercultural education is based.

Being one of the recognized authorities in the field of education, the Council of Europe has taken numerous initiatives promoting intercultural education. Evolution of materials on intercultural education reflects changes in the education policy pursued by the Council (see Council of Europe 2003, p. 35, footnotes 43 and 44). The beginning of activities in this area of education dates back to the 1970s, when intercultural training for teachers was conducted, as a result of which in the 1980s a network of cooperation and exchange was established between schools, and in the next decade the European School Student Exchange program was established Medium. In 2003, European education ministers in Athens highlighted the growing importance intercultural education. At the same time, they underlined the important contribution of the Council of Europe to the maintenance and development of the unity and diversity of European societies, calling on it to respond to challenges arising from the diversity of our societies to focus its work program on enhancing the quality of education by making such issues as democratic learning and intercultural education key components of education system reform. They also encouraged Member States to integrate the intercultural dimension in their activities education policy, and considered learning to live together as the main goal of intercultural education in multicultural societies. In the Action Plan adopted at the Third Bosses Summit States and Governments of the Council of Europe, held in Warsaw in May 2005, placed a strong emphasis on the role of education in building a more human and inclusive Europe. The key directions leading to its implementation became: civic education and education for human rights, education intercultural, intercultural exchanges, as well as the promotion and protection of cultural diversity and intercultural dialogue. Several projects have been implemented since then. They concerned the religious dimension of intercultural education, the policy and practice of teaching about socio-cultural diversity, education and intercultural exchanges. The Council of Europe also prepared the Autobiography of Intercultural Meetings1- an educational package enabling the development of intercultural competences based on one's own experience.

Acquisition of intercultural competences

The European Commission, as a body implementing the current policy of the European Union, also promotes intercultural education, which is for example an integral part of the ERASMUS+ program. Experiences Lessons learned from the activities show that the acquisition of intercultural competences is a prerequisite for successful collaboration, both academically and personally. Therefore, a variety of exchanges, and as a result, the development of intercultural competences already at the level of school education, create the basis for success in the future. Also the European Year of Intercultural Dialogue (2008) was an opportunity to highlight the importance of cross- sectoral cooperation that it promotes and supports initiatives bringing together representatives of various communities and groups, and shows intercultural dialogue from many perspectives. As a result of activities undertaken in 2008, efforts were intensified to include intercultural dialogue in the main programs implemented by the European Commission.

Before discussing the structure and components of intercultural education, define the scope semantic of basic concepts characteristic for this field of education. There are few terms understood as differently as culture, diversity, otherness, differences, multiculturalism, cultural pluralism, transculturalism or interculturalism.

Culture in the broadest sense of the word can be understood as a specific type of thinking, acting and feeling one's own and other people's deeds. In its overall aspect, it includes the conscious or subconscious perception of the world and the place we and other people occupy in it. In addition, it includes beliefs, beliefs, ideologies and worldviews that we refer to to define our relationship to reality, value systems, and the concept of good and evil. Such the approach illustrates – in the context of socio-cultural differentiation – the existence of other groups about different ways of thinking, acting and experiencing. Culture as a collective phenomenon develops and changes in line with changes taking place in society; the culture of individuals develops depending on the acquired knowledge and experience.

Intercultural education deals not only with providing information about other cultures, but also everyday relationships between people that are shaped by different cultural systems. Its key task is to develop the ability to deal with all manifestations of differences resulting from the action of material, intellectual, spiritual and emotional factors. Three terms – diversity, otherness and difference – are often used as synonyms. However, their different meanings should be noticed. Diversity refers to the existence of internal differentiation within a larger group, distinguished on the basis of certain common features that characterize its members. They relate to her concepts such as neighborhood, openness, acceptance and inclusion. On the other hand, otherness implies comparing, which highlights differences and appeals to opposites. The community's emphasis on being different can lead to stigma and bias (exaltation or depreciation of subgroups), as well as prejudice, discrimination and social exclusion. It should be emphasized that cultural diversity has always

been a hallmark of most societies – both in Europe and around the world. Rarity were – if ever there were or exist – communities in which styles of thinking, acting and feeling were confined to a single and exclusive form. The belief in homogeneous societies results more from the inability to perceive the diversity that actually exists in them, and not from the actual lack of such diversity. differentiation, although organizations and political movements have repeatedly tried to deny it. Especially this was evident in the nineteenth century, when the concept of homogeneous nations and construction dominated in Europe nation states. Resistance to diversity remains strong in some quarters and is often the case used to justify the creation of new homogeneous states, as can be seen long-term influence of the nation-state ideology. Diversity is a term that goes beyond culture, ethnicity, language or religion, and does not just apply to remote lands and cultures. It should be emphasized that the diversity is: (…) the essence of both nature and culture. It is an inseparable attribute of life, and the next generations must sustain and develop it. Since the diversity of skills and abilities lies in human nature, each society should try to use this potential and give it an appropriate place in the implemented by itself to the policy of social development (Council of Europe 2003, p. 28).

These quotes clearly show that intercultural education is embedded in a much wider concept of education for diversity. It covers many issues beyond cultural differences, e.g. socio-cultural, socio-economic, regional, ideological issues, as well as issues related to religions, views, functions of women and men in society, age and others. Diversity in the educational environment has always existed, but has often been marginalized. Disregarding diversity and highlighting differences have led and still lead to inequalities in access to education, and even discrimination.

Diversity is one of the key concepts in intercultural education. As a phenomenon it contains valuable potential decisive for further development: Diversity as a value is related to the concept of an inclusive society and the idea of providing for all residents, regardless of their differences, opportunities to participate in social life and shape their lives on equal terms, in an atmosphere of good relations between individual groups and communities and without excessive social tensions (Council of Europe 2007, p. 13).

Multiculturalism concerns the natural state of society, which is essentially diverse, namely: multilingual, multiethnic, multireligious, etc. These differences can be seen in the common space Public. Transculturalism refers to the integration of various aspects of other cultures by an individual. Increasingly stronger interpenetration of various social groups, which is especially visible today in urban areas, it influences the elimination of traditional national, ethnic, cultural, religious borders, etc. As a consequence, the identity of individual individuals may become multilayered that it can no longer be represented clearly and clearly defined category. It is also difficult for such a person to describe the incredible complexity of the feeling they feel Belonging. Interculturalism is an active dimension of diversity.

It presupposes interactions between individuals, social groups and communities: As a tool for learning democracy, intercultural education consciously creates situations of exchange, interaction and enrichment of cultures. Its aim is to support diversity and complexity in the process of cultural change. Intercultural learning is more than an encounter with a different culture and more than a culture shock. It assumes that fear of strangers is not our natural destiny, and cultural development has always been the result of contacts between different cultures. The prefix "between" suggests that this fear and historical barriers can be overcome by pointing to the existence of relationships and exchanges between cultures. At the base intercultural learning lies in the willingness to use encounters with other cultures to deepen knowledge about one's own culture, checking new forms of coexistence and cooperation with other cultures.

It is not only a matter of knowledge and skills (use of language, body language, knowledge of customs), but also a state of mind open to accepting ambiguities, different views and behaviors. It is not about agreeing, taking different values as one's own, but about perceiving people as they are, without evaluating them through the prism of their own culture.

In the educational context, it is important to see the impact of interculturalism on everyone participants of the educational process, which, in addition to providing knowledge about other cultures, facilitates better understanding of one's own culture, viewed from the perspective of different points of reference.

Traditionally, we distinguish between two approaches: multicultural education and intercultural education. Education multicultural provides information about different cultures in order to build acceptance, or at least tolerance for these cultures. Intercultural education aims to go beyond passive coexistence and shaping a lasting model of living together in a multicultural society. The means of implementation this intention is to deepen understanding, respect and dialogue between different cultural groups. it is essential that education authorities ensure that intercultural education plays its rightful place in politics education and support the implementation of its assumptions by enabling students to participate in cultural exchanges and developing intercultural competences.

Majority and minority cultures, inclusion and social exclusion The term minority is used to refer to four different types of groups:

- indigenous or indigenous peoples, descended from the indigenous peoples of the country;
- territorial minorities, i.e. groups with a long cultural tradition in a given area;
- non-territorial or nomadic minorities, that is, groups without particular attachment to a particular one territory;
- immigrants

Societal change and Multiperspectivity

The term minority culture generally refers to the culture of marginalized or disadvantaged groups that live in the shadow of majority populations with a different and the dominant cultural ideology, that is, the majority culture. Some countries, despite the presence of numerous minority populations in them, at the dawn of nation--building processes, adopted the principle of monoculturality and monolingualism, which was taken from the concept of population homogeneous, often influenced by the dominant elite. In this case, the focus was on the feeling of national unity and community, which led to the assimilation of minority populations. Perceptions and attitudes towards immigration and the immigrant are historically changing – from the requirement to conform to national standards of culture, language, views and general behavior patterns to increasing wider recognition of the right to be different, with particular attention to integration 21st century society is essentially multicultural. However, different cultures do not have the same thing chances of survival or emergence in the modern world. In the conditions of political conflicts and a constantly changing environment, they evolve and adapt, some of them characterized by greater openness to change. This can, in particular, expose minority cultures to atrophy or impoverishment as they come together As they enter an increasingly globalized world, their values and structures may be shaken. Due to the importance of cultural heritage for the survival of cultures, the important role of education must be recognized multicultural.

In any society there are a variety of ways to deal with being different and different. They reflect the degree of acceptance of an individual from a given group or the relationship between minority groups and the majority group. Bennett et al. 2004 distinguish here ethnocentric attitudes (negation, defense, minimization) and ethnorelative (acceptance, adaptation, integration). The result of adopting such attitudes by the majority groups may be for minority groups exclusion (marginalization, segregation) or inclusion (assimilation, adaptation, integration). The aim of intercultural education is to counteract ethnocentric attitudes and promote an ethnorelative approach. However, the assimilation of minority groups, although it belongs to the approach ethnorelative, cannot be counted among its goals. If we are to take human rights seriously, we must guarantee minority representatives protection and a real chance of adaptation (participation in social life while maintaining their specific characteristics) or integration (individual determination by individuals of their attitude to the cultural context).

Intercultural education requires not only the provision of information in the field of knowledge about society and culture, but also the development of competences necessary to adopt the right attitude towards "otherness" and "differences" These are competences described in social psychology and concern general but interpersonal competences are very important for success in education intercultural.

It requires the readiness to enter the world of "others" and understand it from within. Trying to understand "Others" from the perspective of their own socio--cultural environment means becoming aware of that what seems strange to us may be something absolutely normal for them. Empathy helps to understand and accept the "otherness of others" and has its own cognitive dimension and emotional.

Distancing ourselves means changing our perspective and it is about looking at our own world from the outside. It helps to realize that not everyone shares our views, which makes their opinion about us possible to us seem marked by stereotypes or prejudices. Decentralization is the ability to accept points of view other than your own and the ability to go beyond your own way of thinking. Distancing and decentration make it easier for us to communicate better with other people.

Sometimes it is difficult to deal with situations where we do not understand or obtain others unambiguous answers. In such cases, we are helped by a developed ambiguity tolerance, which lowers the level of negative emotions disturbing the communication process.

It requires formulating principles and describing the framework that shape and influence our own world view (traditions, values, opinions) and organize everyday life (customs, rituals, lifestyle). Moreover, it is the ability to compare yourself with "others" and the ability to present your own identity to "others".

One of the prerequisites for intercultural education is openness and a willingness to enter in relationships with other people. Some people may be withdrawn and tend to step out of the shadows only when they feel accepted and welcomed with warmth. In this context, the task of intercultural education is to build tolerance, respect and trust in the group, make everyone feel accepted.

In intercultural education, conditions should be created for listening to the contrasts with each other and considering all available points of view when considering the different issues. Multi- perspectivity is closely related to decentration. Intercultural education tasks.

The group will always include dominant people and shy people who adopt an expectant attitude. The reason for the expectant attitude may be the lack of acceptance on the part of the group. The task of intercultural education is to establish a balance between these extremes: each member the groups should stay on the stage, but some have to move in and others in turn – learn to withdraw from a dominant position.

Languages play a leading role in achieving the goals of intercultural education. The mother tongue is important in the process of shaping one's own identity and is the basis for the development of linguistic competences. For this reason, its further improvement should not be underestimated. On the other hand, the language in which it is realized plays an equally important role in school conditions is the curriculum. It helps in gaining knowledge and acquiring interpersonal competences.

Classes may be at different levels of student development in terms of sensitivity, cognitive abilities, attitudes, and language competences. Moreover, even single students can present various stages of development of individual intercultural competences.

Therefore, the task of intercultural education is to make learners aware of hidden sources ethnocentric attitudes, especially their most common causes, such as lack information and incomplete or distorted information.

Another key task of intercultural education is to show the consequences of ethnocentric attitudes, that is, perceiving other people through the prism of one's own socio-cultural experience, referring to stereotypes when formulating opinions, succumbing to prejudices and negatively treating "others". At the same time, intercultural education should ensure that students develop the necessary skills to adopt an ethnorelative attitude.

There is no single commonly accepted definition of the concept of a stereotype, as sociology and psychology or linguistics developed its own versions. For the purposes of this publication, the sociological approach seems to be the most appropriate. According to sociologists, stereotypes are separate categories of properties and behaviors, attributed to specific groups of people. The formation of stereotypes may be a consequence the action of internal stimuli, e.g. personal value system, or external stimuli, e.g. age, gender, ethnic origin, clothing, stature of the other person. As a result, in a person who is stereotyped, a chain of reactions is triggered: the expectation of a certain behavior, emotional tension, and adopting a positive (appreciation, admiration) or negative (aversion, depreciation) position. When we absorb previously unknown phenomena, expanding our knowledge and assessing new experiences, there is a need to categorize and abstract many information, including information about our own world. There is no doubt that our image of the world is subjective. Accordingly, we select, categorize and generalize what we perceive through the senses. In doing so, we develop the means of communication with the outside world, and abstraction experience helps us find ourselves in it. Cognitive psychology shows how we transform stimuli from the outside world into concepts and theorems.

We store knowledge and experiences in various ways, such as:
• framework – an abstract way of organizing knowledge;
• schemas – systematized concepts;
• scripts – specific sequences of actions;
• prototypes – examples of best practice

What we know or experience in our world: things, values, attitudes and behaviors units – it seems "normal" to us as long as we know it. When we cross the border of our own socio- cultural field of experience and encounter "otherness", we use the same categorization schemes we are used to in our own cultural circle. This means that at first glance we cannot perceive "otherness" other than: (…) through their own socio-cultural prism (Neuner, 2003, p. 42).

It should be emphasized, however, that the process of experiencing and categorizing "otherness" is only an extension the same process we go through when we experience our own world. According to constructivists (cf. Wolff, 1994; Bostock, 1998), the perception of the world around us is not it is the work of our senses, only the brain. The world in our mind is not a duplicate of our environment, but an entity that we create and test in this environment. So, during intercultural meetings, we build a transitional world in which our own world and the worlds of "others" interpenetrate. When encountering "otherness", we first use the framework diagrams, scripts and prototypes taken from our own world.

If this approach does not help us to categorize and tame a given "otherness", then:

- or we adjust our cognitive schemas until we manage to transform experience in a way we understand;
- either we ignore the experience and forget about it;
- or we isolate the experience as a "foreign element" and treat it as a source of disturbance or threat – if it concerns the standards we adopt, e.g. taboo.

We collect information about "others" in the objective world. This occurs as a result of observations, direct contacts or through a variety of media. But positioning (accept or reject), framing views, and adopting attitudes happens in the world transition – in the minds of learners. Stereotypes about ourselves (auto-stereotypes) and "others" (heterostereotypes) play the role of pillars in this transitional world, and the personal framework, schemas and scripts make the interaction dynamic.

Transitional worlds are unstable and prone to change. They are the area of work for education intercultural. We distinguish between two development phases of our transition worlds. In the initial phase, during the first encounters with the alien world, we are largely category- dependent taken from our world. We use them to understand and systematize "otherness". In the second phase, as we gain more information or gain more experience in meetings, we begin to see that we can be more open and flexible in making an assessment.

In order for a change to take place, that is, a transition from the initial phase to the second phase, it is necessary to develop specific competences. The International Commission on Education for the 21st Century (Delors, 1996) launched the project We learn to live together, the goals of which are in line with those of the Council of Europe and all organizations partnerships and international institutions.

The basis of this initiative is the claim that human rights are the foundation of the common life of individuals, groups and societies. The following forms of education lead to the achievement of the project's goals:

- social education;
- peace education;
- civic education and human rights education;
- intercultural education;
- global education;
- developing human capital.

Some of the goals included in the We learn to live together program are implemented by intercultural education:

- mutual cultural benefits;
- cultural relativism (equality of cultures, non-discrimination);
- multi-faceted identity (personal identity develops on the basis of multiple cultural experiences);
- diversity (creative use of potential diversity and respect for differences);
- interaction (collaborative learning, problem solving and intercultural conflict solving);
- emergence of new collective identities (e.g. European citizenship, global citizenship);
- cultural hybridization (developing values, attitudes and principles of social coexistence, taking into account the rules of cultural pluralism);
- interfaith dialogue (agreement between religious communities);
- collaborative learning (learning together and learning from each other, working design, etc.).

The other goals of the Learn to Live Together program are implemented in other forms of education, closely correlated with intercultural education:

- peace education aims to lay the foundations for international understanding and peaceful coexistence, is guided by the principle of mutual trust, developing methods of mediation and conflict resolution;
- civic education and human rights education develop the competences necessary for active participation, taking responsibility, cooperation and self-governance;
- social education leads to the development of interpersonal competences necessary to achieve cohesion and high social culture.

The development of intercultural training programs

Schools are a place where representatives of different cultures meet. They must become something more – centers of intercultural meetings and cooperation, and this requires the involvement of themselves and the authorities educational. Therefore, a vision of achieving this goal is necessary, based on the use of the potential of schools and resources of local communities.

Educational strategies should promote increased involvement of all participants in the process education in the implementation of inclusive practice. This means activating not only students, teachers, parents, management, but also different cultural groups. In this way, intercultural encounters and intercultural learning become both a goal and a means of internal development and the process of change. At the same time, they are a tool for building a model of civil society, where everyone has the opportunity to learn responsibility for intercultural activities (Jensen and Schnack, 1994), and participating in the life of individual communities and the entire society.

Children learn by watching and imitating adults. Therefore, teachers and school management should set an example, representing an attitude of openness to intercultural learning, so in life professional and private. Moreover, enabling conditions should be created for students and parents presenting the presence of different positions and cultures in the school community. For intercultural education to be successful, the role of teachers needs to be significantly strengthened and increase the scope of their tasks. Teachers can no longer be seen as transmitters of learning content – they must act as guides to ensure students' self-development and success. ongoing interactions. If they are to meet the specific requirements of intercultural education, no they should only be experts in their fields, but at the same time they must demonstrate greater competence in general pedagogy. Intercultural education sees teachers as an integral part of the multicultural environment. Consequently, all aspects of this sphere of education, described earlier, play an important role not only in the education of students, but also in the education and training of teachers.

As part of the Pestalozzi Program of the Council of Europe, the Concept of Competency Development was prepared, used in the development of training programs (Ferenc Arato, Pascale Mompoint-Gaillard and Josef Huber). The concept assumes:
- developing awareness and sensitivity to issues related to interculturalism and promotion empathy – the emotional dimension;
- deepening knowledge and understanding of intercultural issues – the cognitive dimension;
- developing individual practice, i.e. the effectiveness, efficiency and honesty of activities undertaken in intercultural conditions – a pragmatic dimension;
- supporting activities related to the transition from individual practice to formative activity social practice – cooperation.

In line with the position of European education ministers (Council of Europe 2003, p. 56), the following factors are decisive in the education and training of teachers in intercultural education:
- diversity and Social Sensitivity programs available to teachers, administrators, support staff, school principals and other educational staff;
- training teachers in anti-social behavior prevention and response techniques on them;
- school teachers' professional development plans, providing for training in cultural diversity and sensitivity, with an emphasis on the quality of training;
- developing intercultural competences in the process of teacher education and training, that with particular emphasis on intercultural sensitivity, communication skills, cultural awareness, the ability to provide students with a democratic and impartial educational environment;
- training teachers in developing educational materials for intercultural education – offering them methods and providing resources to develop students'

discussion, critical thinking, teamwork, conflict management, and analysis skills. phenomena from different perspectives, especially in controversial matters;

- encouraging teachers to create a safe learning environment and to be responsive in difficult situations that may arise in the informal space: verbal threats, sexual intimidation, bullying, teasing or even physical violence;
- as part of the quality assurance system, promoting reflective teachers ready for continuous professional development, and as part of the comprehensive school support system – ensuring training adapted to the local context, e.g. cultural specificity, development community or specific training needs;
- perception of the role of the teacher in the multicultural class as a teacher of human rights and values democratic, which not only transfers knowledge, but also undertakes mediation, counseling, management, partnership, mentoring, coaching, facilitation and active promotion of values and desired attitudes;
- preparing teachers to promote and evaluate the outcomes of soft civic education and intercultural and to value non-formal and informal education;
- providing teachers with access to training that prepares them to test students' needs in the field of development of social and intercultural competences;
- training teachers in the use of ICT for the purpose increasing student participation in school decision-making processes, team learning and implementation of joint activities.

Understanding the important role of intercultural education in shaping and developing an inclusive society does not automatically mean that everyone involved in education has an equal need for changes. There are many reasons for adopting a skeptical attitude. Transformations in certain countries completely changed society, they did not have such a great impact on other societies and perhaps that is why they do not feel an urgent need to change the educational paradigm. In traditionally minded and affluent social groups, a willingness to deviate from their own general assumptions education and accepting and coping with change is less visible, especially since it is rich it was always hard to share with the poor.

Carrying out changes in democratic societies requires a long and sometimes complicated process of social debates and the joint determination of new positions. But the process is there indispensable if we strive to shape attitudes of openness and readiness to learn from differences and if we want the ideal of living together in peace to become a reality. Among the professionally active teachers, many grew up and were educated in monocultural and monolingual environments, therefore the changes they encounter in the environment and everyday work

- such as the dissemination of multicultural classes, the disappearance of homogeneity and the domination of diversity
- they disturb and discourage them. Quite often the changes are accompanied by prejudices, feelings of exclusion, withdrawal from oneself, aggression, conflicts and refusal to cooperate among teachers.

Changes affect every teacher personally and therefore each of them must redefine their own professional role in education. Because teachers play such a significant role in preparing the young generation to become citizens of a world that will irrevocably become even more multicultural, a key the task is to win over their hearts and minds for intercultural education.

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Intercultural development programs and the constant change in intercultural education

Abstract

The paper examines the perception of eight successful leaders in their daily quest of weaving intercultural practices in their schools and highlights the factors which contributed to this success. The literature points out that the role of leaders is a crucial factor for improving schools. Some particular leadership practices appear to be more successful than others in dealing with these globalization effects. Intercultural education is mediated by school leadership and thus by school leaders' interpretations of diversity and intercultural education, which influence its implementation into practice. The unique conditions prevailing in each school further shape the school-based curricula regarding intercultural education. Therefore, intercultural education comes up against school politics and cultures. Research has shown that the relationship between leadership styles and employee motivation was quite high. Motivating has become a bigger problem because for modern society motivational stimuli are very diverse and each person should be treated individually. The human capital management style should be such that the manager performs the functions of directing, controlling, motivating and organizing by stimulating employees to treat the organization's goals as their own. Empirical studies showed that each of the styles influenced employee motivation, but this was not the main factor in increasing motivation. Personal development became the most valuable value among the respondents. Managers should ensure the self-fulfillment of employees in the workplace, support innovative and creative ideas and encourage participation in improving the quality of management in the enterprise. The adopted research hypotheses were confirmed – the transformational style of leadership positively motivated them,

because the employees were satisfied that they had the opportunity to self-educate with the help of the manager and participate in various types of training and workshops. Women by nature have greater soft skills, which resulted in their frequent use of the transformational style. Satisfaction of subordinates was high in the case of using the transactional style of management. The rewards offered by leaders have been one of the primary incentives. Thanks to clearly defined orders, the employees were able to perform their work diligently and reliably. The paper concludes by suggesting ways to augment research in intercultural education, thus providing a strong knowledge base for future practitioners.

Key words: school, culture, leaders, intercultural, education

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