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Marek REMBIERZ

## TRANSFORMATIONS OF THE INTERCULTURAL EDUCATION – PEDAGOGICAL EXPLORATIONS ON THE BORDERLANDS

„A new educational perspective and a chance to change traditional approaches to education in multicultural conditions is provided by intercultural education. Its message is openness to contacts with people from other national, ethnic, religious and cultural groups. It is important to get to know the Others and their cultures, common cultural and educational activities, mutual enrichment of cultures by accepting and offering what is most valuable in given cultures, breaking stereotypes, shaping the sense of human communities, and integration”<sup>1</sup>.

Tadeusz Lewowicki

„[...] there is a need for intercultural education with a clear axiological offer, teaching how to interact with other people, how to resolve conflicts, how to negotiate, dialogue and coexist”<sup>2</sup>.

Alina Szczurek-Boruta

„[...] the problems of crossing borders and creating "borderlands" seem to be relevant in the context of education aimed at the formation of intercultural competence. [...] each borderland is characterized by specificity and can be an area of cultural integration and disintegration. On the one hand it abolishes cultural, ethnic and religious divisions, on the other it can become a space of cultural separation and stigmatization”<sup>3</sup>.

Jerzy Nikitorowicz

„Although Polish intercultural studies have been developing only since the 1990s, they refer to a rich tradition and a well-developed network of notions concerning Polish education [...]. Since then, they have also disseminated the research results of their studies in Poland and worldwide, contributing to the interdisciplinary view on this scientific discipline”<sup>4</sup>.

„The theoretical suggestions and practical experiences defined as intercultural education seem to undermine the ways of reasoning and the educational activity which have been perpetuated [...]. Understanding the chances offered by intercultural education and accepting the applied educational

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<sup>1</sup> T. Lewowicki, *Edukacja międzykulturowa - bilans otwarcia 2012* [Intercultural education - opening balance 2012] "Edukacja Międzykulturowa" (2012), vol. 1, p. 31.

<sup>2</sup> A. Szczurek-Boruta, *Tożsamość młodych Polaków mieszkających na pograniczu polsko-czeskim* [The identity of young Poles inhabiting the Polish-Czech borderland], „Pogranicze. Studia Społeczne” 2017 vol. 30, p. 195.

<sup>3</sup> J. Nikitorowicz, *Młodzież pogranicza kulturowego Białorusi, Polski i Ukrainy wobec integracji europejskiej. Tożsamość, plany życiowe, wartości* [Youth of the cultural borderland of Belarus, Poland and Ukraine towards European integration. Identity, life plans, values], Trans Humana Wydawnictwo Uniwersyteckie, Białystok 2000, p. 11.

<sup>4</sup> E. Ogrodzka-Mazur, *Intercultural Education in Poland: Experiences, Problems and Prospects*. In: O. Bernad-Cavero, N. Llevot-Calvet (eds.), "New Pedagogical Challenges in the 21st Century" London 2018, p. 58.

practices require time. They also necessitate authentic engagement of many social groups which have strong influence on shaping human attitudes”<sup>5</sup>.

Ewa Ogrodzka-Mazur

## ABSTRACT

The article points out relations between sources and transformations of Polish intercultural pedagogy and variously understood borderland contexts, because - paradoxically - borderlands are situated in the centre of pedagogical interests. Borderlands are situated in many ways in the centre of Polish intercultural pedagogy, and their recognition and research contributes to the transformation of intercultural pedagogy. Attention was paid to outlining currents of research on borderlands and intercultural relations, the research which is conducted by pedagogues (in an interdisciplinary setting) in university centres located in borderlands. In particular, the theoretical concepts of borderland, which are close to Bakhtin's (dialogic and open) interpretation of this cultural and educational phenomenon, were examined. Interdisciplinary references of pedagogical borderland research to the research in other scientific disciplines were shown. The transformative character of intercultural communication and its transgressive aspects are highlighted. Various difficulties and threats, which are related to the intensification of multiculturalism and identity change processes, were also taken into consideration. In the conclusion it is proposed, among other things, to edit an anthology of articles giving evidence about the course and effects of pedagogical recognition of borderland, which takes place in interdisciplinary dialogue, so that intercultural pedagogy becomes theoretically more mature and self-conscious of its scientific identity, and intercultural education is an effective and at the same time reflective pedagogical activity.

**Keywords:** borderland research, Polish intercultural pedagogy, multiculturalism, intercultural communication, research centres on borderlands: Cieszyn, Białystok, Opole

## INTRODUCTION

Associating the range of research issues and practical functions attributed to intercultural pedagogy with the category of transformation imposes itself, as it were, because of the theoretical and practical interests of intercultural pedagogy. This is reflected in the scientific literature on this topic. There was an international conference under the title, in which the concept of intercultural education and social transformation were directly juxtaposed, considering such a juxtaposition as accurate and well reflecting the sense and goals of this education oriented to intercultural relations: „Intercultural Education as a Project for Social Transformation. Linking theory and practice towards Equity and Social Justice” (Malta, 16 -

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<sup>5</sup> E. Ogrodzka-Mazur, *Intercultural Education in Poland: Current Problems and Research Orientations*, „Kultura i Edukacja” 2018. No. 2 (120), p. 78.

18 september, 2010). In the foreword to the post-conference volume, the coordinator and editor of the volume, Patricia Mata states:

„This Conference aims to deeply explore Intercultural Education theory and practice within the context of societal transformation, equity and social justice. The term “Intercultural Education” has frequently appeared in academic papers on education and contemporary society. Educational policies and regulations, and the communications media have also started to this type of terminology. Its rapid spread and use, however, have had one negative effect, confusion: it seems to be treated as a magic word, the very use of which has the effect of invoking modernity. However, what is being discussed are other kinds of measures and concepts which have also been known by other names such as: compensatory education, special programs, education for indigenous peoples, education for immigrants, and events to celebrate cultural differences, just to name a few”<sup>6</sup>.

Attention is drawn to the clearly recorded inflation (it was the year 2010) of the understanding of intercultural education, which is referred to quite freely, without the necessary precision, in various contexts: „Its rapid spread and use, however, have had one negative effect, confusion: it seems to be treated as a magic word [...]”. Patricia Mata makes a pertinent statement that is still relevant today and represents an important (even urgent) challenge for current pedagogical reflection on the theory of intercultural education in the context of social transformation. In this international reflection and debate on the proper sense of intercultural education, intercultural pedagogy developed in Poland can and should play an important role. It is inscribed in many different processes of transformation (after 1989) and it draws attention also to the need of transforming intercultural education in order to make it relevant to the challenges of social and educational transformations. What is more, intercultural pedagogy developed in Poland is connected with theoretical search and empirical research conducted in borderlands<sup>7</sup>, which have their own dynamics and are also spaces conducive to transformative processes occurring in many dimensions.

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<sup>6</sup> P. Mata, *Introduction*, in: *Intercultural Education as a Project for Social Transformation. Linking Theory and Practice Towards Equity and Social Justice*, (coord.) P. Mata, Malta 2010, pp. 9-10. See: N. Ratzmann, *Intercultural Dialogue. A review of conceptual and empirical issues relating to social transformation*, (MOST Discussion Papers / 01), UNESCO 2019.

<sup>7</sup> It is worth remembering, however, the reservation and warning that the inflation of meanings has also affected the category of borderland (such a remark is made, among others, by Agnieszka Pasięka): „The notion of 'borderland' has become one of those terms which, when used or rather abused in the most diverse contexts, lose their analytical value and often seem devoid of meaningfulness” – A. Pasięka, *Jak uratować pogranicze? O teoretycznych modach i metodologicznych pułapkach* [How to save borderland? On theoretical fashions and methodological traps] „WIELOGŁOS. Pismo Wydziału Polonistyki UJ” 2 (28) 2016, p. 126. „In the literature, we also find many references to the categories of social distance and borderland, interpreted as socio-cultural phenomena and spaces of symbolic culture. Borderlands are places where various groups of people meet, characterized by different cultural traditions, diverse value systems, different languages or dialects. The essence of the places where cultures meet consists therefore in the contact, meetings, dialogue, and mutual penetration of different cultures in the immediate vicinity. This area is felt as ‘being in suspension’, ‘stretched between’ physical

## PEDAGOGICAL EXPLORATIONS ON THE BORDERLANDS

Borderlands - any number of ways - have become one of the main sources of inspiration for Polish pedagogical search undertaken in the face of the need to face educational challenges and dilemmas of multiculturalism. Pedagogical search in the borderlands contributed to the emergence of intercultural education on the ground of Polish pedagogical thought and to its transformation.

Theoretically interpreted and defined category of borderland and historical and current - concerning various aspects of community and individual life - borderland experience is in Polish pedagogic thought one of the basic theoretical and axiological contexts for conception and research in the field of shaping intercultural relations. Consideration and development of idealizing concepts of borderland is complemented with the study of the experience of a given borderland by the people living there, creating a heuristically fertile situation for the development of intercultural pedagogy.

Undertaking collective, systematic and interdisciplinary pedagogical research on the problem of shaping intercultural relations theoretically oriented on the category of borderland after 1989 has developed especially in the current - of different types, historically and culturally formed - Polish borderlands. This phenomenon - deserving proper emphasis - of intensive and scientifically fruitful (cognitively valuable) development of intercultural education on borderlands is aptly pointed out by Ewa Ogrodzka-Mazur, currently one of the main Polish researchers (and leaders) in the field of intercultural pedagogy:

„The theoretical studies and practical research into culturally diversified environments have been initiated and continued by three leading schools of scientific thought, conducting the studies in the Polish-Lithuanian-Belarusian-Ukrainian borderland (Jerzy Nikitorowicz’s team from the University of Białystok), the Polish-Czech borderland in Cieszyn Silesia (Tadeusz Lewowicki’s team from the University of Silesia) and the Polish-German-Czech-Slovak borderland (Zenon Jasiński’s team from the University of Opole). Intercultural studies are also conducted by university units (departments, chairs and teams) in Bydgoszcz, Gdańsk, Kraków, Lublin, Poznań, Toruń, Warsaw and Zielona Góra”<sup>8</sup>.

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and mental, imaginary territories” (A. Betlej, *Creative spaces where cultures meet between theory and practice*, „Politeja” No. 5(74), 2021, p. 151). See: Association for Borderlands Studies <https://absborderlands.org/>

<sup>8</sup> E. Ogrodzka-Mazur, *Intercultural Education in Poland: Experiences, Problems and Prospects*. In: O. Bernad-Cavero, N. Llevot-Calvet (eds.), *New Pedagogical Challenges in the 21st Century*, London 2018, pp. 58-59. See: V. Grabowska, Ł. Kwadrans, *Multicultural and Intercultural Concepts in Education*. „Педагогічна освіта: теорія і практика. Психологія. Педагогіка”, 2016, No 26, pp. 4-12. „Research studies on multiculturalism have been conducted in many countries for years. The knowledge on the subject matter and enormous amount of bibliography related to the above concept is impressive, therefore the authors have decided to outline only the essential information required for further subject analysis. The above research subject is still being developed in Poland. These are scientific centres which carry out studies in the Polish-Belarusian-Lithuanian borderland (Jerzy

University centers located in the Polish borderlands brought - as a dowry - many years of experience (heritage) of multiculturalism and intercultural relations, which are shared by both these centers and borderland regions.

Considering what tasks should be fulfilled by the university center in Cieszyn located on the borderland, one of its ideological co-founders, Jan Szczepański, paid attention to the intellectual inspiration and research obligations resulting from the location on the borderland, thus anticipating, in a way, the establishment of a scientific school in Cieszyn for borderland studies and intercultural education:

"[...] from the point of view of growing European cooperation, when after opening the borders the University of Cieszyn will have a chance to become a local multinational university. Then its infrastructure, staff, achievements testifying to the level of teaching, the level of its impact on the population of Cieszyn will count. I think that this is an important side of the function of the Cieszyn Branch. Colleges in our times take over as if the tasks of old castles and border castles, enabling trade, safe travels, meetings and mutual influences of the nations, however they will serve more for creation of supranational communities. Because of its history, Cieszyn is particularly suited to take on such tasks"<sup>9</sup>.

Coming from Cieszyn Silesia and having personal experience in this respect, J. Szczepański emphasizes the duality of the borderland situation and the cultural identities shaping there:

"Cieszyn Silesia, like all border communities, produces, on the one hand, an acute sense of ethnic identity resulting from differences emphasized by 'their own', but also a greater understanding of 'strangers', encountered directly or indirectly in everyday contacts"<sup>10</sup>.

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Nikitorowicz's team), the Polish-Czech borderland in Cieszyn Silesia (Tadeusz Lewowicki's team) and the Polish-German-Czech-Slovak borderland (Zenon Jasiński's team). The results of their scientific and research activity have been presented in 20 publications prepared by the Chair of Intercultural Education at the Faculty of Pedagogy and Psychology of the University of Białystok, in 68 volumes of the series "Edukacja Międzykulturowa (Intercultural Education)" published by the Social Team for Research into Borderland Education and Culture and the Department and Chair of General Pedagogy at the Faculty of Ethnology and Education of the University of Silesia and in 18 works published by the Institute of Pedagogical Sciences at the Historical- Pedagogical Faculty of the University of Opole" (Ibid, p.4).

<sup>9</sup> J. Szczepański, *25-lecie Filii Uniwersytetu Śląskiego w Cieszynie. Kilka refleksji* [25th Anniversary of the Branch of the Silesian University in Cieszyn. A few reflections], in: *W zwierciadle ćwierćwiecza. Uniwersytet Śląski w Katowicach Filia w Cieszynie 1971-1995* [In a Quarter-Century Mirror. University of Silesia in Katowice Branch in Cieszyn], Cieszyn 1995, p. 169. „In Cieszyn Silesia, the objective obligation of transcultural lifelong learning from each other, i.e. crossing the borders of one's own culture as a result of expanding contacts with others, is becoming a chance for subject-oriented existence of individuals, groups, communities – a source of peaceful coexistence. This is also a real chance for self-development, self-perfection and enriching one's own identity. It seems that the Cieszyn Silesia community is aware that its future less and less depends on the state and national bonds and that, with growing intensity, it relates to and depends on the undertakings within the local/regional community on one hand, and on the other, on participation in the European community and in the increasing globalization" – A. Szczurek-Boruta, *Intercultural Education in Cieszyn Silesia*, „American Journal of Educational Research”, vol. 2, no. 3 (2014), pp. 158.

<sup>10</sup> J. Szczepański, *25-lecie Filii Uniwersytetu Śląskiego w Cieszynie. Kilka refleksji* [25th Anniversary of the Branch of the Silesian University in Cieszyn. A few reflections], in: *W zwierciadle ćwierćwiecza. Uniwersytet*

This kind of existential and spiritual experience of the borderland, taking place in the cultural space of the borderland showing a "long life" (longevity) and multidimensionality (different memories of what was and the diversity of traditions passed on as heritage), definitely favors the undertaking of an intellectually disciplined, reliable - both retrospective and prospective - pedagogical reflection on such ways of experiencing the borderland and forming the identity of the borderland in the processes of intercultural communication in the borderland. In the university center in Cieszyn, these issues were taken up by the scientific school of borderland studies and intercultural education<sup>11</sup>.

In the Cieszyn academic center for borderland studies and development of intercultural pedagogy particular attention was paid to: youth communities in the borderland and identity of young Poles living in the Polish-Czech borderland<sup>12</sup>, sense of identity of young people

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*Śląski w Katowicach* Filia w Cieszynie 1971-1995 [In a Quarter-Century Mirror. University of Silesia in Katowice Branch in Cieszyn], Cieszyn 1995, p. 169.

<sup>11</sup> As Alina Szczurek-Boruta aptly and synthetically puts it: „The vision of intercultural education is reflected in social practice in the Polish-Czech borderland – this is dealt with in numerous studies (56 works published in the series “Edukacja międzykulturowa /Intercultural Education/”. No danger of losing national identity enables the young to view themselves as members of the nation, Europe and the world. This fact drew attention of T. Lewowicki still in the nineties of the 20th century. The results of the conducted studies seem to prove that the understanding of identity is undergoing substantial changes. The multidimensional identification of youth: I feel a Pole, an European, a citizen of the world, a Silesian, allows for predicting success of the European integration with simultaneous respect and maintenance of family, regional and national values” (A. Szczurek-Boruta, *Intercultural Education in Cieszyn Silesia*, „American Journal of Educational Research”, vol. 2, no. 3 (2014), pp. 154-155). See: E Ogrodzka-Mazur, *Cieszyńska szkoła badań pogranicza Profesora Tadeusza Lewowickiego* [Professor Tadeusz Lewowicki's Cieszyn School of Borderland Studies], „Pedagogika Przedszkolna i Wczesnoszkolna, 2014, vol. 2, no 4, pp. 25-39; E Ogrodzka-Mazur, A. Szczurek-Boruta, *Działalność naukowo-badawcza Zakładu Pedagogiki Ogólnej Uniwersytetu Śląskiego na Wydziale Etnologii i Nauk o Edukacji w latach 1989–2012. Wokół cieszyńskiej szkoły badań pogranicza* [The scientific-research activities of the General Pedagogy Department at the Faculty of Ethnology and Education Sciences of the University of Silesia in the years 1989-2012. Around the Cieszyn school of borderland studies], pp. 219-232; H. Rusek, *Cieszyńska szkoła badań pogranicza* [The Cieszyn School of Borderline Studies], W: T. Lewowicki, E. Ogrodzka-Mazur, J. Urban (eds.): *Społeczne uwarunkowania edukacji międzykulturowej*. T. 1. *Konteksty teoretyczne* [Social determinants of intercultural education. Vol. 1. Theoretical contexts], Wydział Etnologii i Nauk o Edukacji Uniwersytetu Śląskiego, Wyższa Szkoła Pedagogiczna ZNP w Warszawie, Wydawnictwo Adam Marszałek, Cieszyn – Warszawa –Toruń 2009, pp. 18–20; *Spheres of spiritual life. A study on permanence and changeability of identity behaviours in borderland communities*, eds. T. Lewowicki, E. Ogrodzka-Mazur, B. Chojnacka-Synaszkó & U. Klajmon-Lech (Series: *Interculturalism and intercultural education*, 4., by H. Kyuchukov series ed.), Lincom Academic Publishers, München 2018.

<sup>12</sup> A. Szczurek-Boruta, *Reflective Identity of Students/Future Teachers – Chances and Hopes for Shaping a New Educational and Social Reality*, „European Review”, 2018, 26(4), pp. 661-669; A. Szczurek-Boruta, *Tożsamość młodych Polaków mieszkających na pograniczu polsko-czeskim* [Identity of young Poles living in the Polish-Czech borderland], in: *Mniejszości etniczne i ich pogranicza. Szkice tożsamościowe* [Ethnic minorities and their borderlands. Identity sketches], eds. A. Kożyczkowska, M. Szczepaska-Pustkowska, Wydawnictwo Uniwersytetu Gdańskiego, Gdańsk 2020, pp. 216-231; *Poczucie tożsamości i stosunek młodzieży do wybranych kwestii społecznych. Studium z pogranicza polsko-czeskiego* [Sense of identity and attitudes of youth to selected social issues. A study from Polish-Czech borderland], eds. T. Lewowicki, E. Ogrodzka-Mazur, A. Szczurek-Boruta, Wydawnictwo Adam Marszałek, Cieszyn – Warszawa - Toruń. 2009; B. Grabowska, *Świadomość regionalna młodzieży na pograniczu polsko-czeskim* [Regional awareness of youth in the Polish-Czech borderland], in: T. Lewowicki, E. Ogrodzka-Mazur, A. Szczurek-Boruta eds., *Edukacja międzykulturowa w Polsce i na świecie*

studying at schools with Polish as their language of instruction in Belarus, Ukraine and the Czech Republic - a comparative approach<sup>13</sup>, tolerance in the polish-czech borderland in comparative perspective<sup>14</sup>, sense of identity among adults and in late adulthood in the Czech-Polish border region<sup>15</sup>, formation and transformations of axiological competences in borderland and culturally diversified environments<sup>16</sup>, shaping and transformations of religious awareness among youth in borderland regions, religiosity and religious identity in intercultural research<sup>17</sup>,

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[Intercultural education in Poland and in the world], Wydawnictwo Uniwersytetu Śląskiego Katowice 2000, pp. 265-278; *Spoleczności młodzieżowe na pograniczu* [Youth communities in the borderland], ed. T. Lewowicki, Cieszyn 1995.

<sup>13</sup> B. Grabowska, *Poczucie tożsamości młodzieży uczącej się w szkołach z polskim językiem nauczania na Białorusi, Ukrainie i w Republice Czeskiej - studium porównawcze* [The sense of identity of young people studying in schools with Polish as their first language in Belarus, Ukraine and the Czech Republic - a comparative study], Wydawnictwo Adam Marszałek, Toruń 2013; B. Grabowska, Ł. Kwadrans, *Language as an Element of Identity: Language of National Minorities in the Educational Systems of Belarus, the Czech Republic, Poland, and Ukraine*, „Kultura i Edukacja” 4/2020, pp. 43-59.

<sup>14</sup> *Młodzież i tolerancja. Studium z pogranicza polsko-czeskiego* [Youth and tolerance. A study from the Polish-Czech borderland], eds. T. Lewowicki, B. Grabowska, Cieszyn 1998; B. Grabowska, *Tolerancja religijna młodzieży żyjącej na Pograniczu* [Religious Tolerance of Youth Living in the Borderland], in: T. Lewowicki, B. Grabowska, U. Klajmon-Lech, A. Różańska, *Sfery życia duchowego dzieci i młodzieży : studium z pogranicza polsko-czeskiego*. T. 2, *Religia i tolerancja religijna* [Spheres of spiritual life of children and youth: a study from the Polish-Czech borderland. Vol. 2, Religion and religious tolerance], Wydawnictwo Adam Marszałek, Toruń 2016, pp. 21-61; B. Grabowska, *Attitudes of tolerance among the youth in the Polish-Czech borderland*, in: *Spheres of spiritual life. A study on permanence and changeability of identity behaviours in borderland communities*, eds. T. Lewowicki, E. Ogrodzka-Mazur, B. Chojnacka-Synaszko & U. Klajmon-Lech (Series: *Interculturalism and intercultural education*, 4., by H. Kyuchukov series ed.), Lincom Academic Publishers, München 2018, pp. 82-102.

<sup>15</sup> K.Z. Jas, *Poczucie tożsamości osób w wieku późnej dorosłości na przykładzie południowej części pogranicza polsko-czeskiego* [Sense of identity of people in late adulthood on the example of southern part of Polish-Czech border region], „Lubelski Rocznik Pedagogiczny”, Vol 38, No 4 (2019), pp. 9-23; J. Suchodolska, *Edukacja uniwersytecka na Pograniczu - jako przestrzeń kształtowania się projektu życiowego młodych dorosłych* [University education in the Borderland - as a space for shaping the life project of young adults]. „Edukacja Międzykulturowa” (2021), No 2 (15), pp. 238-255.

<sup>16</sup> E. Ogrodzka-Mazur, *Kompetencja aksjologiczna dzieci w młodszym wieku szkolnym. Studium porównawcze środowisk zróżnicowanych kulturowo* [Axiological competence of children at younger school age. A comparative study of culturally diverse environments] Wydawnictwo Uniwersytetu Śląskiego, Katowice 2007; E. Ogrodzka-Mazur, *Values highly ranked by young Poles and their life aims – individual and community resources in building the borderland capital*. In: T. Lewowicki, E. Ogrodzka-Mazur, B. Chojnacka-Synaszko, & U. Klajmon-Lech (eds). *Spheres of spiritual life – a study on permanence and changeability of identity behaviours in borderland communities*, Lincom Academic Publishers, München 2018, pp. 34–54; E. Ogrodzka-Mazur, P. Saukh, *The Social and Cultural Tendencies in the Environment of Contemporary Youth. A Polish-Ukrainian Comparative Study of the Structure of Axiological reality*. “The New Educational Review”, Vol. 57 (2019), pp. 63-74. See: M. Rembierz, *Edukacja międzykulturowa jako ćwiczenie duchowe. Pedagogiczne wymiary kształtowania kultury duchowej i rozumienia wartości ponadkulturowych w kontekście zróżnicowania religijnego i pluralizmu światopoglądowego* [Intercultural education as spiritual exercise. Pedagogical dimensions of shaping spiritual culture and understanding supracultural values in the context of religious diversification and ideological pluralism]. „Edukacja Międzykulturowa”, No 2 (9) 2018, pp. 90-130.

<sup>17</sup> A. Różańska, *Przemiany świadomości religijnej młodzieży* [Changes in religious awareness of youth], in: *Poczucie tożsamości i stosunek młodzieży do wybranych kwestii społecznych – studium z pogranicza polsko-czeskiego* [Sense of identity and attitudes of youth to selected social issues. A study from Polish-Czech borderland], eds. T. Lewowicki, E. Ogrodzka-Mazur, A. Szczurek-Boruta, Wydział Etnologii i Nauk o Edukacji Uniwersytetu Śląskiego–WSP ZNP w Warszawie–Wydawnictwo Adam Marszałek, Cieszyn–Warszawa–Toruń 2009, pp. 133–135; A. Różańska, *Religijność i tożsamość religijna w badaniach międzykulturowych i praktyce edukacyjnej* [Religiosity and religious identity in intercultural research and educational practice], in: *Religia i*



a personalistic view of intercultural relations<sup>18</sup>. Thanks to the systematic, multifaceted and theoretically deepened research of the borderland community, in the Cieszyn center an important transition for the development of borderland research and intercultural pedagogy was made - as Tadeusz Lewowicki puts it - "from partial descriptions to the elements of identity behaviour theory"<sup>19</sup>. Elements of this theory guided and co-created further research on borderland and intercultural pedagogy.

In the Białystok academic center for borderland studies and development of intercultural pedagogy<sup>20</sup>, particular attention was paid to: youth of the cultural borderland of Belarus, Poland

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*edukacja międzykulturowa* [Religion and intercultural education], eds. T. Lewowicki, A. Różańska, U. Klajmon-Lech. Cieszyn–Warszawa–Toruń: Wydział Etnologii i Nauk o Edukacji Uniwersytetu Śląskiego–WSP ZNP w Warszawie–Wydawnictwo Adam Marszałek, 2012, pp. 59–75; E. Ogrodzka-Mazur, U. Klajmon-Lech, A. Różańska, *Tożsamość kulturowa, religijność i edukacja religijna postrzegana z perspektywy społeczności szkół z polskim językiem nauczania w wybranych krajach europejskich* [Cultural identity, religiosity and religious education as seen from the perspective of the community of schools with Polish as the language of instruction in selected European countries], Wydział Etnologii i Nauk o Edukacji Uniwersytetu Śląskiego–Wydawnictwo Adam Marszałek, Cieszyn–Toruń 2014; M. Rembierz, *Tropy transcendencji... Współczesne myślenie religijne wobec pluralizmu światopoglądowego i relacji międzykulturowych* [The tropes of transcendence... Contemporary religious thinking towards worldview pluralism and intercultural relations], „Świat i Słowo” 2014, 2 (23), pp. 17-50.

<sup>18</sup> See: M. Misik, *Edukacja międzykulturowa w perspektywie personalistycznej – pedagogiczne idee i poszukiwania Katarzyny Olbrycht* [Intercultural education in the personalistic perspective – pedagogical ideas and explorations of Katarzyna Olbrycht], "Edukacja Międzykulturowa" (2020), nr 2, pp. 215-232.

<sup>19</sup> T. Lewowicki, *O badaniach społeczności pogranicza – od parcjalnych opisów ku elementom teorii zachowań tożsamościowych* [On research on border communities - from partial descriptions to elements of identity behavior theory, in: J. Nikitorowicz ed. *Edukacja międzykulturowa – w kręgu potrzeb, oczekiwań i stereotypów* [Intercultural education - in the circle of needs, expectations and stereotypes], „Trans Humana”, Białystok 1995, pp. 13–26. See: A. Radziejewicz-Winnicki, *Idea postępu w czasie społecznym Katedry Pedagogiki Ogólnej Wydziału Etnologii i Nauk o Edukacji Uniwersytetu Śląskiego w ośrodku akademickim w Cieszynie* [The Idea of Progress in Social Time of the General Pedagogy Department of the Faculty of Ethnology and Education Sciences of the University of Silesia in the academic center in Cieszyn], in: T. Lewowicki, E. Ogrodzka-Mazur, J. Urban (eds.): *Spółeczne uwarunkowania edukacji międzykulturowej. T.1. Konteksty teoretyczne* [Social determinants of intercultural education. Vol. 1. Theoretical contexts]. Wydział Etnologii i Nauk o Edukacji Uniwersytetu Śląskiego, Wyższa Szkoła Pedagogiczna ZNP w Warszawie, Wydawnictwo Adam Marszałek, Cieszyn–Warszawa–Toruń 2009, pp. 35–42; M. Rembierz, *Między wielokulturowością "wieży Babel" a zróżnicowanymi kulturowo pograniczami. Pedagogiczne poszukiwania i idee Tadeusza Lewowickiego w zakresie edukacji kształtującej relacje międzykulturowe* [Between the multiculturalism of the “Babel Tower” and culturally diversified borderlands. The pedagogical searching and ideas of Tadeusz Lewowicki concerning education which shapes intercultural relations]. "Edukacja Międzykulturowa", No 2 (11), (2019), pp. 40-56.

<sup>20</sup> See: J. Nikitorowicz, *Pogranicze, tożsamość, edukacja międzykulturowa z perspektywy działalności Katedry Edukacji Międzykulturowej* [Borderland, Identity, Intercultural Education from the perspective of the Department of Intercultural Education], in: *Przestrzenie międzykulturowe w badaniach i praktyce edukacyjne* [Intercultural Spaces in Research and Educational Practice], eds. J. Nikitorowicz, A. Młynarczuk-Sokołowska, U. Namiotko, Wydawnictwo Uniwersytetu w Białymstoku, Białystok 2019, pp. 19-32; M. Sobecki, *Edukacja międzykulturowa na Uniwersytecie w Białymstoku. 25 lat ucieleśniania się idei* [Intercultural Education at the University of Białystok. 25 years of embodying the idea], in: *Przestrzenie międzykulturowe...*, pp. 33-46; A. Młynarczuk-Sokołowska, *Od pogranicza kulturowego ku nowym wyzwaniom współczesnego świata. Praktyka edukacji międzykulturowej na przykładzie działalności Katedry Edukacji Międzykulturowej Wydziału Pedagogiki i Psychologii Uniwersytetu w Białymstoku* [From cultural borderland to new challenges of the modern world. Practice of intercultural education on the example of the Department of Intercultural Education of the Faculty of Pedagogy and Psychology of the University of Białystok], in: *Przestrzenie międzykulturowe...*, pp. 47-83; D. Kubinowski, *Idea ekumenizmu metodologicznego Jerzego Nikitorowicza* [Jerzy Nikitorowicz's Idea of

and Ukraine towards European integration<sup>21</sup>, heritage and cultural inheritance in the context of socialization processes in the historical borderland of Podlasie<sup>22</sup>, the formation of a sense of community among the inhabitants of the north-eastern borderland of Poland as a special kind of space for intercultural relations<sup>23</sup>, intercultural communication in the Polish-Lithuanian-Belarusian-Ukrainian borderland<sup>24</sup>. Two important theoretical concepts emerged here: J. Nikitorowicz's concept of constantly created identity and M. Sobecki's concept of identification profiles.

In the Opole academic center for borderland studies and development of intercultural pedagogy, particular attention was paid to: national identity of young people in the borderland in a comparative perspective, socio-cultural potential of Polish borderland in a comparative perspective, life plans of young people in the borderland in a comparative perspective<sup>25</sup>, cultural heritage of the borderland and self-governance in local transformations<sup>26</sup>, identity and tolerance

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Methodological Ecumenism], in: *Przestrzenie międzykulturowe...*, pp. 85-105; M. Bieńkowska, *Socjologia pogranicza – badania pogranicza w ujęciu białostockiego środowiska socjologicznego* [Sociology of the borderland - borderland studies as seen from the perspective of the sociological community of Białystok], „Nauka” 3/2019, pp. 73–86.

<sup>21</sup> J. Nikitorowicz, *Młodzież pogranicza kulturowego Białorusi, Polski i Ukrainy wobec integracji europejskiej. Tożsamość, plany życiowe, wartości* [Youth of the cultural borderland of Belarus, Poland and Ukraine towards European integration. Identity, life plans, values], Trans Humana Wydawnictwo Uniwersyteckie, Białystok 2000. See: M. Rembierz, *Między zakorzeniem w dziedzictwie tradycji a otwartością (na) pogranicza. O kształtowaniu "międzykulturowej tożsamości" i tropach pedagogicznych poszukiwań Jerzego Nikitorowicza* [Between being rooted in the heritage of tradition and the openness of/to borderlands. On Jerzy Nikitorowicz's shaping of "intercultural identity" and some educational traces in his research], "Edukacja Międzykulturowa", No 12 (2020), pp. 19-51.

<sup>22</sup> D. Misiejuk, *Dziedzictwo i dziedziczenie w kontekście procesów socjalizacji: studium teoretyczno-empiryczne o procesach dziedziczenia kulturowego na historycznym pograniczu Podlasia* [(Heritage and inheritance in the context of socialization processes: a theoretical-empirical study on cultural inheritance processes in the historical Podlasie borderland)], Wydawnictwo Trans Humana, Białystok 2013.

<sup>23</sup> J. Muszyńska, *Miejsce i wspólnota. Poczucie wspólnotowości mieszkańców północno-wschodniego pogranicza Polski. Studium pedagogiczne* [Place and community. The sense of community of the inhabitants of the north-eastern borderland of Poland. A pedagogical study], Wydawnictwo Żak, Warszawa 2014.

<sup>24</sup> M. Sobecki, *Komunikacja międzykulturowa w perspektywie pedagogicznej – studium z pogranicza polsko-litewsko-białorusko-ukraińskiego* [Intercultural communication in pedagogical perspective - a study from the Polish-Lithuanian-Belarusian-Ukrainian borderland], Wydawnictwo Żak, Warszawa 2016.

<sup>25</sup> *Tożsamość narodowa młodzieży na pograniczach* [National Identity of Youth in the Borderlands] (eds.) Z. Jasiński, A. Kozłowska, Opolska Oficyna Wydawnicza, Opole 1996; *Zderzenia i przenikanie kultur na pograniczach* [Clashes and permeation of cultures in borderlands], eds. Z. Jasiński, J. Korbel, Opole 1989; *Potencjał społeczno-kulturowy polskich pograniczy* [Social and Cultural Potential of the Polish Borderlands] (eds.) Z. Jasiński, T. Lewowicki, J. Nikitorowicz, Opolska Oficyna Wydawnicza (Uniwersytet Opolski. Instytut Nauk Pedagogicznych) Opole 1998; *Plany życiowe młodzieży z teren pograniczy* [Life Plans of Youth in the Borderlands] (eds.) Z. Jasiński, T. Lewowicki, J. Nikitorowicz, Opolska Oficyna Wydawnicza, Opole 2004; *Styl i jakość życia oraz plany życiowe i tożsamość mieszkańców pogranicza polsko-czeskiego po przyjęciu Polski i Czech do UE* [The style and quality of life and life plans and identity of the inhabitants of the Polish-Czech border area after Poland and the Czech Republic have been admitted to the EU], (eds.) Z. Jasiński, Z. Nowak, Wyd. Petrus, Kraków 2021.

<sup>26</sup> *Dziedzictwo kulturowe pogranicza i samorządność w przemianach lokalnych Śląska Opolskiego* [Cultural heritage of the borderland and self-governance in local transformations of Opole Silesia], E. Nycz, J. Kosowska-Rataj, (eds.), Wyd. Uniwersytetu Opolskiego, Opole 2001.

on the bordeland, activities of cultural and educational institutions in the Czech-Polish border area, youth from the borderland<sup>27</sup>.

In the Wrocław's academic center for borderland studies and development of intercultural pedagogy, particular attention was paid to: interculturalism in the space Vilnius borderland of cultures<sup>28</sup> and Sarajevo's intercultural borderland (Sarajevo's borderland man)<sup>29</sup>.

## IN SEARCH OF THEORETICAL INSPIRATIONS FOR RECOGNIZING AND STUDYING BORDERLANDS - INTERDISCIPLINARY PERSPECTIVES

Interesting and worth quoting from the point of view of the analysis of transformation processes related to intercultural education and pedagogical search in the borderlands is a concise yet informative methodological note in which Radosław Zenderowski (also a borderland researcher) justifies the necessity of studying (neglected) borderlands on the grounds of political science:

„I believe that political scientists, but also specialists in international relations or geopolitics, focus in a "natural" way on the concept of borders, almost completely neglecting the issue of borderlands in their analyses. Many political scientists believe that it should be analyzed by sociology, ethnology, cultural anthropology. This is not, in my opinion, the right approach. [...] The phenomenon of borderland understood in terms of peripheral space (usually in relation to the political center), in conditions of changing functions of borders, is worthy of in-depth political studies, because it is subject to dynamic transformations, also having its political dimension. [...] what should interest a political scientist is the process of "deperipheralisation" of the borderland. From a "dead" buffer zone, often maintained at the level of civilizational backwardness, borderlands are becoming a zone of intense social,

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<sup>27</sup> E. Nycz, *Działalność placówek kulturalno-oświatowych na pograniczu polsko-czeskim* [Activities of cultural and educational institutions in the Czech-Polish border area], in: *Edukacja regionalna na pograniczu polsko-czeskim* [Regional education in the Czech-Polish border area] ed. W. Dominiak, Stowarzyszenie Gmin Polskich Euroregionu Pradziad, Dębica 2017, pp. 62-70; E. Nycz, *Młodzież pogranicza - młodzież na pograniczu. Wybrane wyniki badań z projektu Interreg IIIA realizowanego w Instytucie Nauk Pedagogicznych Uniwersytetu Opolskiego* [Youth from the borderland - youth in the borderland. Selected research results from the Interreg IIIA project carried out at the Institute of Pedagogical Sciences, University of Opole], „Edukacja Międzykulturowa” 2014 No 3, pp. 192-214; E. Nycz, Identity and tolerance on the bordeland : conclusion from the realization of Interreg IIIA project in the Institute of Pedagogical Sciences of Opole University, „Education. Opole University Annual” 2015, vol. 1. ed. Z. Jasiński, pp. 107-118; E. Nycz, Polish emigrants in Düsseldorf The migrants' heritage of identity and entry into German society, „Acta Universitatis Nicolai Copernici Pedagogika” 2018 vol. XXXV (1), pp. 71-94.

<sup>28</sup> Szerłaż, A., *Międzykulturowość w przestrzeni wileńskiego pogranicza kultur. Pedagogiczne studium codzienności młodego Pokolenia Polaków* [Interculturalism in the space Vilnius Borderland of Cultures. Pedagogical study of everyday life of the young generation of Poles], Instytut Pedagogiki Uniwersytetu Wrocławskiego, Wrocław 2021.

<sup>29</sup> J. Pilarska, *Sarajevo jako locus educandi. Studium przypadku* [Sarajevo as locus educandi. Case study], Oficyna Wydawnicza "Impuls", Kraków 2021 (in chapter 6. *Culturally diverse space and identity of its users: 6.1 Sarajevo's intercultural borderland; 6.2 Sarajevo's borderland man*).

economic and cultural exchange processes, often spontaneous, not initiated from above, and administratively uncontrolled integration”<sup>30</sup>.

Aptly indicated by Radosław Zenderowski research perspectives of political science in the field of borderland and borderland transformation (requiring transformation of assumptions and orientation of political science research) to a large extent overlap and complement the research perspectives and transformations of intercultural pedagogy, which in a way constantly takes into account the multifaceted borderland experience and fortunately turns out - unlike political science - to be free from the „sin of omission” in relation to the problems of borderland and borderland transformation.

In the center of interest of intercultural education lie especially situations of searching, discovering, assimilating and shaping cultural identity (religious, philosophical, regional, national) in conditions - widely understood - of borders of different cultures and multiculturalism. It pays close attention to crises and metamorphoses of this identity and forms of its concretization and manifestation in contact with cultural diversity (religious, philosophical, regional, national), which occurs especially in various borderlands.

Considering the transition from multiculturalism to interculturalism, which is essential for the borderland experience, the transition from the reaction of contact with the otherness to interaction (relation of encounter) with the Other, Leszek Korporowicz - in a paradigmatic way for the transformation of intercultural pedagogy - took up the issue of "inter" in the understanding of relations occurring between different cultures:

"The perspective of *interculturality* better reflects and accentuates the *transcultural* character of mutual learning processes, the inclusion in the area of one's own cultural standards and values of the values of other groups in a way far from forcing and assimilation”<sup>31</sup>.

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<sup>30</sup> R. Zenderowski, *Pogranicze w politologii*. [Borderlands in political science], „Pogranicze. Polish Borderlands Studies”, 2013 no 1, s. 81. See: R. Zenderowski, *Borders of Europe - Borders in Europe*, „The Polish Foreign Affairs Digest” (2003) 2 (7), pp. 39-49; *Polskie pogranicza a polityka zagraniczna u progu XXI wieku* [Polish borderlands and foreign policy on the threshold of the XXI century], eds. R. Stemplowski, A. Żelazo, PISM, Warszawa 2002; H. Rusek, *Pogranicze etniczne - wielokulturowa przestrzeń* [Ethnic borderland - multicultural space], „Studia Etnologiczne i Antropologiczne” 2000, vol. 4, pp. 145-154; H. Rusek *Globalizacja a pogranicze. Przypadek szczególny Śląska Cieszyńskiego* [Globalization and borderland. A special case of Cieszyn Silesia] „Lud” Vol. 44 (2010), pp. 159-173; A. Pieńczak, *Polsko-słowackie pogranicze jako przestrzeń wielokulturowa* [The Polish-Slovak borderland as a multicultural space]. In: *Uczeń na pograniczu językowym polsko-słowackim* [A student in the Polish-Slovakian language borderland], ed. I. Nowakowska-Kempna. Wyd. ATH, Bielsko-Biała 2007, pp. 53-61; *Borderscapes: Imaginations and Practices of Border Making*, eds Ch. Brambilla, J. Laine, J.W. Scott, G. Bocchi, 2015 (Routledge 2017).

<sup>31</sup> L. Korporowicz, *Wielokulturowość a międzykulturowość: od reakcji do interakcji* [Multiculturalism vs. interculturalism: from reaction to interaction], in: M. Kempny, A. Kapciak i S. Łodziński (eds.), *U progu wielokulturowości. Nowe oblicza społeczeństwa polskiego* [On the threshold of multiculturalism. New faces of Polish society], Warszawa 1997, p. 69. "Every national culture should be open to contact with another culture, because only intercultural interactions make it possible to fully understand one's own culture, one's duty towards it and one's place, thus enabling its development and improvement" – Jerzy Nikitorowicz, *Edukacja*

The question - which has a theoretical dimension and a practical dimension - of "how to move from a monologue to a dialogue of cultures, to mutual knowledge and understanding of each other's differences, to negotiation and caring for the common inheritance of the borderlands and for the culture of all people?"<sup>32</sup> - as one of the basic questions of intercultural pedagogy is posed and taken up by Jerzy Nikitorowicz.

A theoretical perspective on understanding the categories of borders and borderlands was developed by Lech Witkowski:

„In the reflection on culture it seems necessary to build also a certain normative vision of the borderland, so that it is possible to decide whether we are dealing with blockages or opportunities for the effect of culturally »the life-giving borderland«”<sup>33</sup>.

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*międzykulturowa w kontekście dylematów integracji imigrantów w warunkach wielokulturowości* [Intercultural education in the context of multi-cultural integration dilemmas], in: *Edukacja międzykulturowa w Polsce wobec nowych wyzwań* [Intercultural education in Poland and new challenges], ed. A. Paszko, Villa Decius Association, Kraków 2011, p. 13). See: P. Donati, *Interculturality needs a 'Relational Human Reason' to Build and Manage the 'Inter'*, „THÉMATA. Revista de Filosofía” №52, Julio-diciembre (2015), pp. 51-76. Paying attention to the dilemmas of multiculturalism, Pierpaolo Donati shows that: „Today, there is a possible way out thanks to interculturality. With this term, we generally mean a coexistence way basing on dialogue and the open debate between different cultures, which renounce both to the dominance of one on another (assimilation or colonization) and to the division without mutual communication (balkanization). One appeals to the “intercultural communication”. Certainly, the intercultural communication has a lot of credits, but also some manifest limits. Its main credit is to affirm that there is an intermediate space between the “full comprehension” within every single culture, and the “complete non-involvement” between cultures. In this way, it avoids the idea that a common world is impossible because of the dualism between the full comprehension (reachable only within a single cultural community) and the non-involvement (the complete alterity between different cultural communities), as claimed by the cultural relativists. Nonetheless, it has great difficulty – and sometimes being unable – in managing the borders between the three domains (*intra*-cultural, *inter*-cultural and *multi*-cultural), if not as pure communication” (Ibid, pp. 56-67).

<sup>32</sup> J. Nikitorowicz: *Od podmiotowości do międzykulturowości i z powrotem. Próba interpretacji niektórych perspektyw teoretycznych* [From subjectivity to interculturality and back. An attempt to interpret some theoretical perspectives]. In: *W poszukiwaniu teorii przydatnych w badaniach międzykulturowych* [In search of theories useful in intercultural research], eds. T. Lewowicki, E. Ogrodzka-Mazur, Uniwersytet Śląski Filia w Cieszynie, Cieszyn 2001, p. 24. See: M. Bobrownicka, *Pogranicza w centrum Europy* [Borderlands in the Center of Europe], Wydawnictwo Universitas, Kraków 2003. Maria Bobrownicka justifies the title "Borderlands at the center of Europe" on the grounds that "there are no homogeneous areas and never have been" (p. 5).

<sup>33</sup> L. Witkowski, *Ambiwalencje tożsamości z pogranicza kulturowego* [Ambivalences of identity from the cultural borderlands], in: M.M. Urlińska (ed.), *Edukacja a tożsamość etniczna* [Education and ethnic identity], Wydawnictwo Naukowe UMK, Toruń 1995, p. 14. In the pedagogical reflection on the phenomenon of borderland, Adela Kożyczkowska notices and emphasises the cognitive values of "the interpretative perspective of borderland, [...] which in Bakhtin's interpretation becomes the real center. For an educator, such a change in understanding gives rise to new questions about the educational dimension of the world of many cultures" (A. Kożyczkowska, *Pogranicze jako artefakt (homogenicznego) centrum. Kontekst geopolityczny, ekonomiczno-kulturowy i symboliczny* [Borderland as an artifact of the (homogenous) center. Geopolitical, economic-cultural and symbolic context, "Teraźniejszość - Człowiek - Edukacja. Kwartalnik Myśli Społeczno-Pedagogicznej" 2010 No 2 (50), p. 35); J. Kurczewska, *Metafory granicy w socjologii pogranicza* [Borders Metaphors in Sociology of Borderlands], „Studia Litteraria Polono-Slavica” 2008, No: 8, pp. 43-69; *Borders and Borderlands: Explorations in Identity, Exile and Translation*, eds. R. Pine and V. Konidari (Durrell Studies 1.), Cambridge Scholars Publishing 2021 (R. Pine, *Crossing the Line(s): Borderlands, Metaphor and Meaning*, in: *Borders and Borderlands...*, pp. 2-24).

Developing the idea of „borderland universalism” based on Bakhtin's semiotic concepts, especially in relation to education, Witkowski consistently offers a theoretical perspective on the qualities of borderlands that is inspiring for pedagogical reflection:

„[...] the category of the border (and the postulate of the life-giving borderland) seems to be the foundation for thinking about man, about culture, about growing into humanity and into culture. The role of this category in the humanities increases the more artificial and violently imposed borders fall into ruin”<sup>34</sup>.

Tadeusz Lewowicki points out the pedagogical value of the approach to the borderland situation (model) developed by Lech Witkowski:

"[...] in the approach proper to native intercultural education, the multicultural world is understood in a way close to the Bakhtinian (Mikhail Bakhtin's) understanding of the borderland of cultures, i.e. the contact and clash of cultures not only between different nations or ethnic groups, but also - or perhaps mainly - between people with different education, life experiences, religions, social status, etc.”<sup>35</sup>.

One of the tasks of intercultural pedagogy is to develop - taking into account the current context of the dynamics of cultural transformations - a deepened understanding of the features and qualities of borderland identity, as well as the skills of intercultural communication shaped in borderlands, which at the same time contribute to the transformation of borderlands and borderland identity. The universal significance of this sphere of interest of intercultural pedagogy is indicated by Tadeusz Miczka:

"The identity of the borderland [...] and intercultural communication are [...] a test for human sensitivity and creativity, they are a projection of the needs and attitudes of people living in the borderland, but also [...] far from the borderland”<sup>36</sup>.

Intercultural pedagogy undertakes, also referring to concrete historical experiences, "difficult tasks connected with shaping the need to >>go to the borderland<<, bring out the

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<sup>34</sup> L. Witkowski, *Uniwersalizm pogranicza. O semiotyce kultury Michala Bachtina w kontekście edukacji* [Universalism of the borderland. On Mikhail Bakhtin's semiotics of culture in the context of education], Wydawnictwo Adam Marszałek. Toruń 2000, p. 18. "Education open to the border effect begins [...] [where] operations on the textual version of another's world are activated so that there is an opportunity to look at oneself from the other side of the mirror"(Ibid, p. 192.). See: E. Domańska, *Epistemologie pograniczy* [The Epistemology of the Borderlines], in: *Na pograniczach literatury* [On the borders of literature], eds. J. Fazana, K. Zajas, Universitas, Kraków 2012, pp. 85-101.

<sup>35</sup> T. Lewowicki, *Edukacja wobec odwiecznych i współczesnych problemów świata – konteksty i wyzwania edukacji międzykulturowej* [Education towards eternal and contemporary problems of the world - contexts and challenges of intercultural education], „Edukacja Międzykulturowa” 2013, vol. 2, p. 33.

<sup>36</sup> T. Miczka, *Tożsamość na pograniczu w świetle ponowoczesności* [Identity in the borderland in the light of postmodernity]. In: *Uczeń na pograniczu językowym polsko-słowackim* [A student in the Polish-Slovakian language borderland], ed. I. Nowakowska-Kempna. Wyd. ATH, Bielsko-Biała 2007, p. 16. See: L. Korporowicz, *Komunikacja jako rzeczywistość interakcyjna człowieka* [Communication as a human interactional reality], in: *Kultura – media – społeczeństwo* [Culture - media - society], ed. D. Wadowski, Wyd. KUL, Lublin 2007, pp. 69–85.

tradition of pluralism of Polish culture, cultivate common cultural heritage, perceive and interpret otherness as interesting and motivating for development and cooperation”<sup>37</sup>.

About the complexity, diversity, and dynamics of the borderland experience, presenting the educational opportunities and difficulties it brings, Jerzy Nikitorowicz writes insightfully:

"Living at the crossroads of cultures [at the borderlands] makes it possible to go beyond the area conditioned by settlement, because territorial location sets in motion comparative scales that act as stimuli. As a result, there can be a bivalence of emotional states towards the self and the stranger, an inability to clearly self-identify. Borderland creates opportunities by presenting offers of choice, while the culture of the borderland poses difficult tasks of shaping, preparing for choices and building together with respect and appreciation for differences”<sup>38</sup>.

Viewing the borderland in this way allows for the development of interconnected concepts of borderland, identity (identity formation), transformation, and intercultural education. Aiming to develop a theoretically mature and practically useful form of intercultural pedagogy and a non-reductionist concept of "intercultural identity," Jerzy Nikitorowicz affirms the attitude of the "borderland man," open to what the diversity of cultures, religions, and languages brings, showing examples of this desirable attitude. This affirmation, however, is accompanied by a sharpened awareness that the "borderland man" should shape in himself and develop the ability to thoroughly, critically and reasonably discern the various antagonistic and conflicting tensions, which are difficult to avoid in the complex situation (dynamics of processes) of the borderland:

„[...] each borderland is characterized by specificity and can be an area of cultural integration and disintegration. On the one hand it abolishes cultural, ethnic and religious divisions, on the other it can become a space of cultural separation and stigmatization”<sup>39</sup>.

The ambivalence and duality accompanying the borderland experience is well reflected in the title "Borderland as a space of axiological (un)coexistence - towards cultural exclusion",

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<sup>37</sup> J. Nikitorowicz, *Pogranicze – Tożsamość – Edukacja międzykulturowa* [Borderland - Identity - Intercultural education], Wydawnictwo Uniwersyteckie Trans Humana, Białystok 2001, s. 169. See: A. Kłoskowska, *Otwarte i zamknięte postawy narodowe w sytuacji pogranicza* [Open and closed national attitudes in a borderland situation]. „Kultura i Społeczeństwo” 1995, vol. 39, No 3, pp. 19-33.

<sup>38</sup> J. Nikitorowicz, *Młodzież pogranicza kulturowego Białorusi, Polski i Ukrainy wobec integracji europejskiej. Tożsamość, plany życiowe, wartości* [Youth of the cultural borderland of Belarus, Poland and Ukraine towards European integration. Identity, life plans, values], Trans Humana Wydawnictwo Uniwersyteckie, Białystok 2000, p. 12.

<sup>39</sup> J. Nikitorowicz, *Młodzież pogranicza kulturowego Białorusi, Polski i Ukrainy wobec integracji europejskiej. Tożsamość, plany życiowe, wartości* [Youth of the cultural borderland of Belarus, Poland and Ukraine towards European integration. Identity, life plans, values], Trans Humana Wydawnictwo Uniwersyteckie, Białystok 2000, p. 11.

which was formulated by Ewa Ogrodzka-Mazur to present her reflections and research on the borderland also as a space of axiological choices, tensions and dilemmas<sup>40</sup>.

Theoretical analyses and empirical studies of borderlands are accompanied by the awareness of tensions inherent in the dynamics of borderlands. In a borderland situation something can be "at the same time" what it is (which has a definite shape of identity) and "at the same time" something else, something on the borderline of one and another (or third, consecutive) being. The borderland experience seems to contain moments that are difficult to articulate unambiguously, especially in a language shaped outside the borderland (unambiguously captured in a culturally homogeneous environment with a unified image of the world and a unified system of values). In the experience of the borderland there are even apophatic moments when a meaningful silence can be a desirable attitude. Being familiar with polyphonic conditions of the borderland, one is to some extent spiritually and intellectually prepared for (reflection-stimulating) encounter with diversity and pluralism of opinions other than one's own. These other views, expressing various contents, especially concerning values, appear to a large extent as not obvious, as representing a different - what is more: difficult to understand and accept - point of view. Borderlands are not "somewhere far away", "on the borderlands", but their presence and their features, including dynamic value systems, are inscribed in various areas of human existence, shaping the understanding of basic "human issues".

It is also worth noting the far-reaching axiological convergence between the pedagogical discovery and „educational management” („educational development”) of borderlands and the ever-repeated call to go to the periphery, which Pope Francis consistently formulates in his pedagogy. The importance of the category of periphery in the teaching of Pope Francis is noted by Alfred M. Wierzbicki, among others:

"Pope Bergoglio wants the Church to find her place in the periphery. The Pope directs our attention to the existential and cultural peripheries, because they have become today the sphere of life of the majority of the Earth's inhabitants"<sup>41</sup>.

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<sup>40</sup> See: E. Ogrodzka-Mazur, *Pogranicze jako przestrzeń aksjologicznego (nie)współistnienia - ku wykluczeniu kulturowemu* [Borderland as a space of axiological (un)coexistence - towards cultural exclusion], „Ruch Pedagogiczny” 2012, No 4, pp. 33-41.

<sup>41</sup> A.M. Wierzbicki, *Peryferie papieża Franciszka* [Pope Francis' Periphery] (11.03.2015) <http://lublin.gosc.pl/doc/2387150.Peryferie-papieza-Franciszka> "[...] Pope Francis uses the metaphor of the periphery. He says: one must go out to the periphery [...]. The term "periphery" did not appear unexpectedly. It was used by Jorge Bergoglio as the shepherd of his diocese. In the notes of his speech [...] during the conclave, we read that "the Church is called to go out and direct her steps to the peripheries. Not only the geographical ones, but also the existential ones: the periphery of the mystery of sin, of pain, of injustice, of ignorance; the periphery of all kinds of poverty." [...] the concept of 'peripheries' constantly accompanies the papal teaching" (K. Pawlina,



This clear and far-reaching convergence deserves a separate consideration of the similarities and differences between the approach to the borderlands in Polish intercultural pedagogy and the periphery presented in the pedagogy of Pope Francis. These are tropes and comparisons worth analyzing, which can also contribute to further transformations of intercultural pedagogy and its openness to the experience of the borderlands.

## **BORDERS, BORDERLANDS AND BARBARIANS. ON THE INTERPRETATION OF THE BORDER AND BORDERLANDS AS CATEGORIES SHAPING THE UNDERSTANDING AND VALUATION OF REALITY**

Abolishing and overcoming of borders in various spheres of human activity seems to be one of the leading social trends in the globalizing world, especially in Western European societies in the last few decades. The borders which so far defined the forms of human activity are often perceived in the widespread concepts (ideologies) of social transformations primarily as undesirable, outmoded relics of the oppressive (also in a secret form enslaving, by means of multiple symbolic violence) past. Thanks to the intensified transformations of social practices, human liberation should take place on an unprecedented scale nowadays; thanks to this, man is becoming more and more a "man without borders", at least without those borders which are presented as a superfluous burden and a barrier to development. At the same time - as a reaction to radicalizing currents of ideas and aspirations which oppose the borders inherited from history - there seem to be more and more tendencies exposing the role of borders as a stopping barrier, including an extreme xenophobic approach which manifests increased fear of contact with strangers who cross or want to cross the borders which are set for them and treated as impassable.

The dispute about the role and value of borders as a category shaping theoretical and practical understanding of reality in its various aspects becomes a current and even "hot (heated)

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*Papież Franciszek o Kościele* [Pope Francis on the Church], „Niedziela” 2/2014, [http://www.opoka.org.pl/biblioteka/T/TD/niedziela201402-o\\_kosciele.html](http://www.opoka.org.pl/biblioteka/T/TD/niedziela201402-o_kosciele.html)). See: Rembierz, M., *Pedagogia miłosierdzia jako wyjście na aksjologiczne pogranicza i egzystencjalne peryferia – wyzwania dla myśli religijnej i refleksji pedagogicznej. O uczeniu się i nauczaniu papieża Franciszka* [Pedagogy of mercy as a way out to axiological borderlands and existential peripheries - challenges for religious thought and pedagogical reflection. On the learning and teaching of Pope Francis], in : Pawelski, L. i Urbanek, B. eds. *PAIDEIA – drogą do uniwersalizmu w wychowaniu* [PAIDEIA - the way to universalism in education], Polskie Stowarzyszenie Nauczycieli Twórczych, Szczecinek 2016, pp. 233–274.

ideological dispute; this dispute has also its educational dimension. In this context it becomes desirable to discern also classical interpretations of the role and value of the border, an attempt to read these interpretations anew, in order not to be entangled only in contemporary one-sided and far-fetched, ideological approaches to the question of disapproval or affirmation of borders. In the classical approach to the interpretation of the role and value of the border as a category that shapes the understanding of reality, one can distinguish at least five main areas in which the question of borders is inquired into:

(1) the role and value of borders in creating and determining cognitively valuable knowledge, among others, defining as recognizing and learning borders (discovering and respecting borders vs. shaping the logical culture), borders of cognitively valuable knowledge and limitlessness of ignorance, dispute about the borders of science and rationality, as well as an approach to multiplying cognitively valuable knowledge as a constant shifting of borders and going out to the borderlands;

(2) pointing to the resistance put up by the limits in the sphere of upbringing and education as recognizing and learning the limits of reality, while the examples of the contemporary deficiency in the sphere of upbringing and education in confrontation with increased consumption are the scenes of cutting the credit cards as an element of teaching the impassable limits within the framework of the therapy for those addicted to boundless consumption which they cannot afford, as well as the "boundless barbarian" as an inverted "Pantocrator" shown in a distorting mirror; on the stage of history, the "limitless barbarian" appears as a modern "omnipotent" who does not know the role and value of borders and who is convinced that he can get away with everything, so he can do everything without any borders;

(3) another area of borders is the sphere of political activity: acting according to the principle of "divide and rule (3) another area of borders is the sphere of political activity: divide and rule - the acquisition and consolidation of political power through borders as antagonizing dividing lines, and borders as prison walls - the enslaving and repressive functions of borders in the exercise of political power;

(4) the dispute over the absolutization of borders and the over-exposure of their value - for there are strong temptations to give to what is only relative the rank of what is absolute, which is an absolutely valid and never inviolable border;

(5) the move towards transcending limits, that is, the transcendence of human acts and the (though not always properly restrained) unveiling of the ciphers of Transcendence; there is here, among other things, the religious conviction expressed in the paradox of the mystery of

the Incarnation: "The Infinite One has limits...", i.e., recognizing and learning human limits as the humbling of the divine; on a practical level, too, there is the religious indication and exhortation that "bridges, not boundary walls, should be built", i.e., the call to create community across divisive boundaries; it should be added that the understanding of Transcendence as transcending boundaries also includes laughter, humor, and irony as transcending human limits.

These five areas tend to be the focus of inquiry into the role and value of the border as a category that shapes the understanding of reality.

## THE TRANSFORMATIVE POTENTIAL OF CROSS-CULTURAL INTERACTIONS

By considering intercultural communicative competence and showing that it can and should be seen as transgression, Sylwia Jaskuła and Leszek Korporowicz draw attention to the processes of transgression that occur:

„The transformational component of competence acquires particular significance in its transgressive functions, i.e. when discovering, learning and using existing cultural models requires a fundamental rebuilding and finding a different rule of perception, selection and configuration of their content, a way of interpreting and valuing them”<sup>42</sup>.

The formation of these transgressive communicative competences - also within the framework of intercultural education - is an appropriate response to the cultural transformation processes taking place:

"The overlapping of different cultural patterns, value systems, and the increasing mobility of cultures in a multicultural world necessitates the development of new competencies that go beyond the ability to learn the standards of the next culture we encounter in order to understand it more deeply, adapt, and avoid conflict. Hence, the shift we note in the conception and pedagogical practice of many educational and cultural institutions from the concept of multiculturalism to an intercultural perspective is neither a disregard for each of the cultures involved nor a theory of the destructive void that characterizes the hybrid area "between" conventional and established systems of values, content, and identification."<sup>43</sup>

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<sup>42</sup> S. Jaskuła, L. Korporowicz, *Międzykulturowa kompetencja komunikacyjna jako transgresja* [Intercultural communicative competence as transgression], „Pogranicze. Studia Społeczne”. vol. XXI (2013), p. 130. See: L. Korporowicz, *Komunikacja międzykulturowa w perspektywie praw kulturowych* [Intercultural Communication from the Angle of Cultural Rights], „Annales Universitatis Paedagogicae Cracoviensis. Studia Sociologica” 2015/ 2, pp. 18-35; M.P. Malinowski Rubio, *Intercultural Communication in a Multicultural Society*, „Annales Universitatis Paedagogicae Cracoviensis. Studia Sociologica” 2015/ 2, pp. 12-17; P.J. Przybysz, *Art Towards Globalisation Processes*, in: *Congress Book II, Selected Papers. XVIIth International Congress of Aesthetics, Published by SANART Association for Aesthetics and Visual Culture*, ed. J.N. Erzen, Ankara 2009, pp. 215-220.

<sup>43</sup> S. Jaskuła, L. Korporowicz, *Międzykulturowa kompetencja komunikacyjna jako transgresja* [Intercultural communicative competence as transgression], „Pogranicze. Studia Społeczne”. vol. XXI (2013), p. 121. See: L.

Nowadays, one can and should consciously participate in the processes of cultural transformation and in the educational activities that regulate or support them, which allow

"to expand the imagination and sensitivity of representatives of different cultures with values discovered precisely in the processes of interaction. "Inter" means reciprocity, openness and precisely exchange, and the term "action" refers to subjectivity, agency and development with full recognition of the contents being exchanged. It does not mean mixing, blurring and, in extreme forms, accusation, betrayal of cultural values that can be considered "indigenous"<sup>44</sup>.

This opens up prospects for cross-cultural development of individuals and communities that fosters the formation and enhancement of their subjectivity and agency.

## QUESTIONS ABOUT THE LIMITS OF TRANSFORMATION (IN) INTERCULTURAL EDUCATION

To some aspects of the growing existential costs and sharpening axiological dilemmas caused by the intensifying contemporary processes of cultural transformation, especially the processes of pluralization and individualization, refers to Leszek Korporowicz:

"The decomposition of many traditional cultural patterns causes an accompanying disintegration in the area of cultural personality and a serious weakening of the directional values that form it, defining selected life goals. For cultural identity is constructed not only on the basis of the available world of meanings, but also through the world of values complementing it. [...] The principle of mutual tolerance entails the cost of a pluralistic, often disintegrated horizon of common values, which are perceived in an increasingly abstract manner, acceptable at the level of the state community. Reintegration of the field of meanings and values is an increasingly sought-after model for cultural development. The problem, however, lies in the long-standing practice of systematic destruction of the patterns of this integration imposed by modern civilization, reducing the axiological dimension of many individual and collective activities"<sup>45</sup>.

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Korporowicz, *Logotwórcze dynamizmy kultury* [Logocreative dynamisms of culture]. „Studia Socjologiczne”, 1989/3, pp. 109-131.

<sup>44</sup> S. Jaskuła, L. Korporowicz, *Międzykulturowa kompetencja komunikacyjna jako transgresja* [Intercultural communicative competence as transgression], „Pogranicze. Studia Społeczne”. vol. XXI (2013), p. 121. See: R. Wiśniewski, *Transgresja kompetencji międzykulturowych. Studium socjologiczne młodzieży akademickiej* [Transgression of intercultural competence. A sociological study of academic youth], Wyd. UKSW, Warszawa 2016; R. Wiśniewski, *O rozwoju kompetencji międzykulturowych – próba konceptualizacji pojęcia* [On the development of intercultural competences - an attempt conceptualization of the notion], in: J. Wyleżałek, ed. *Społeczne funkcje uniwersytetu w czasach dynamicznych zmian* [Social functions of the university in times of dynamic changes], SGGW, Warszawa 2017, pp. 93–108. L. Korporowicz, *Komunikacja jako rzeczywistość interakcyjna człowieka* [Communication as a human interactional reality], in: *Kultura – media – społeczeństwo* [Culture - media - society], ed. D. Wadowski, Wyd. KUL, Lublin 2007, pp. 69–85.

<sup>45</sup> L. Korporowicz, *Jagiellońskie inspiracje dialogu międzykulturowego* [Jagiellonian Inspiration of Intercultural Dialogue], in: L. Korporowicz, P. Pichta (eds.), *Mosty nadziei. Jagiellońskie inspiracje dialogu międzykulturowego* [Bridges of Hope. Jagiellonian Inspiration of Intercultural Dialogue], Biblioteka Jagiellońska, Kraków 2016, pp. 27–28. See: L. Korporowicz, *Współczesna przestrzeń mobilności kultur. Próba*

Multiculturalism as a strongly exposed element of political ideologies, which are implemented in social and educational practice, may have equally negative effects and lead to a distorted sense of identity. Krzysztof Wielecki points it out:

"subjective, individual and collective feeling of threat, resulting from "overstimulation" of identity and personality due to the diversity of cultures, which create the socialization environment through its fluidity and multiplicity overloading the adaptive abilities of many subjects"<sup>46</sup>.

Today there is a kind of paradoxical and unfavourable for the formation of individual subjectivity looping of multiculturalism with the unifying mass culture. Analyzing the cultural and social transformations taking place, Wielecki also draws attention to definitely undesirable phenomena in social life, which result in various forms of social exclusion:

"Multiculturalism results in cultural diversity, which, although it is not necessary, to a great extent causes serious disturbances in the cultural environment, creating a kind of multicolored, chaotic and neurotically jittery plasma of mass culture. Optimists here speak of the price to be paid for the democratization of culture, that is, equal access to the same content, regardless of social status. I would argue, however, that the kind of culture that exists today is one of the most significant factors in social exclusion. Narrow elites of education will protect their cultural distinctiveness anyway. But along with some beneficial effects, the fruits of mass culture are overwhelmingly poisonous."<sup>47</sup>

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*konceptualizacji w perspektywie Jagiellońskich Studiów Kulturowych* [Contemporary space in mobility of cultures. The attempt of conceptualization from the perspective of the Jagiellonian Cultural Studies], „Journal of Modern Science”, vol. 46, no. 1, 2021, pp. 57-71; A. Betlej, T. Kacerauskas, *Urban Creative Sustainability: The Case of Lublin*. „Sustainability” 2021, 13, 4072. <https://doi.org/10.3390/su13074072>

<sup>46</sup> K. Wielecki, *Między różnorodnością kulturową i rozpadem tożsamości* [Between cultural diversity and identity disintegration], „Uniwersyteckie Czasopismo Socjologiczne” 2014, No 9, pp. 44-45. See: K. Wielecki, *European Social Order Transformation, Mass Culture and Social Marginalisation Processes*, „Yearbook of Polish European Studies Warsaw University Centre for Europe”, vol. 9/ 2005, pp. 116-133 („Society under globalisation needs cultural fundamentals, however questions about which kind of culture this is and what does it bring with itself are all but irrelevant. The European Union has got a great potential to influence the outcomes of the globalisation game. However, it is not going to perform this function successfully, unless it properly understands what is it really about. Accordingly, it is a dramatic necessity to launch a comprehensive debate about the change in terms of civilisation we are experiencing in our days and about an outline of the future world that gradually appears from the chaos of change. This is an obligation of intellectuals, of the whole intelligent class, of all people educated enough to participate. Matters concerning mass culture and social marginalisation it brings must not be sidelined in such a global debate”. Ibid, p. 133); K. Wielecki, *European Social Order. A Case of Civilizational Disorder*, in: D. Milczarek, A. Adamczyk, K. Zajączkowski (eds.), *Introduction to European Studies: A New Approach to Uniting Europe*, Warsaw 2013, pp. 665-678; K. Wielecki, *European Culture - A Homeopathic Solution*, in: D. Milczarek, A. Adamczyk, K. Zajączkowski (eds.), *Introduction to European Studies: A New Approach to Uniting Europe*, Warsaw 2013, pp. 679-701; M. Zemło, *Knowledge-Based Society - Near Future or Distant Prospect?*, „Przegląd Socjologiczny / Sociological Review”, 57 /4 (2008), pp. 133-151.

<sup>47</sup> K. Wielecki, *Między różnorodnością kulturową i rozpadem tożsamości* [Between cultural diversity and identity disintegration], „Uniwersyteckie Czasopismo Socjologiczne” 2014, No 9, pp. 47. See: E. Nycz, *Kultura (po)nowoczesna – nauczycielka czy uwodzicielka współczesnego młodego człowieka* [(Post)modern culture - teacher or seducer of contemporary young man], in: *Wychowanie na motywach sztuk wizualnych*, (ed.) A. Sowiński, Wydawnictwo Akademii im. Jakuba z Paradyża, Gorzów Wielkopolski 2018, pp. 167-189.

In the conclusion of his investigations, Wielecki vividly shows the ambivalence of the current situation, in which it is difficult to reach an unambiguous conclusion<sup>48</sup>. This is a challenge that intercultural pedagogy has to face as well, especially going out to the borderlands.

## IN CONCLUSION: A NEW OPENING FOR BORDERLANDS

In the pedagogical reflection on borderlands as a special kind of space of intercultural relations, an increasingly analytically in-depth consideration of the issues is needed. It turns out that these issues are increasingly complex and intellectually demanding<sup>49</sup>. That is why it is necessary to trace again and carefully our own - long-lasting and multifaceted - intensive peregrinations of intercultural pedagogy in borderlands. One should remember that it is a peculiarly invasive peregrination. It leaves a more or less distinct trace in borderlands, co-shaping the ways of experiencing borderlands and co-shaping borderland identities.

In this situation, there is a postulate to properly edit an anthology of articles that give evidence about the course and the effects of pedagogical recognition of the borderland, which takes place in an interdisciplinary dialogue<sup>50</sup>. This anthology should include - which sounds quite obvious - those statements which have become classic and canonical in the field of intercultural pedagogy, because they are often quoted as one of the basic - as if inalienable - points of reference. It is worth trying to read them anew in order to give them a new power of

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<sup>48</sup> "Multiculturalism contributes to the questioning of fundamental values. Particularly through secularization, it takes away traditional ways of rooting one's life and identity more deeply. The disintegration of horizons of reference and anomie give man great opportunities to determine himself, but, on the other hand, he feels a very strong deprivation of basic psychological needs such as security, acceptance, identity, meaning and significance. Such a situation triggers neurotic defensive reactions of the psyche, including obviously pathological ones. On the other hand, today, when we live in a postmodern world of cultural multiplicity, in which the effects of indeterminacy, fluidity, ambiguity, lack of clear values, beliefs and customs are already clearly visible, we see that freedom and diversity are beautiful values, but not the most important ones. It is worth noting, however, that all these values, only in a certain axiological pattern, together with responsibility and subjectivity, become something truly valuable, and without this they can be downright dangerous" (K. Wielecki, *Między różnorodnością kulturową i rozpadem tożsamości* [Between cultural diversity and identity disintegration], „Uniwersyteckie Czasopismo Socjologiczne” 2014, No 9, pp. 48-49). See: E. Nycz, *Człowiek w zwierciadle przemian kultury - wyzwanie dla ludzi zatrzwożonych* [Man in the Mirror of Cultural Change - A Challenge for Concerned People], „Zeszyty Naukowe Wyższej Szkoły Humanitas. Pedagogika” 2019 (20), pp. 15-26.

<sup>49</sup> See: M. Rembierz, *Kultura intelektualna, wątpliwości metodologiczne i refleksja metapedagogiczna w rozwijaniu teorii i praktyki edukacji międzykulturowe* [Intellectual culture, methodological doubts and metapedagogical reflection in developing the theory and practice of intercultural education]. "Edukacja Międzykulturowa" 2017 No 2 (7), pp. 37- 67.

<sup>50</sup> See: M. Nowak, *Interdisciplinary dialog and its models in practicing pedagogy*. „Rozprawy Społeczne”, 2010/1, pp. 9-14.

influence. The texts gathered in the anthology should be accompanied by discussions and thorough comments, so that better understanding of the borderland and intercultural relations could be created, so that intercultural pedagogy could become theoretically more mature and self-conscious about its own scientific identity, and intercultural education could become even more effective and at the same time more reflective pedagogical activity.

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