Jadwiga Serkowska-Mąka
ORCID: 0000-0002-9884-6340
Warsaw Management University

A School for the Other: Philosophy of Dialogue and Dialogic Pedagogy in Intercultural Education

ABSTRACT

The aim of this article is to demonstrate how Joanna Rutkowiak's concept of educational dialogue representing dialogic pedagogy can help in the accomplishment of the goals of intercultural education. The author's attention is focused particularly on globalizing thinking and hermeneutically understood conversation, which can be important factors leading to the cognitive transformation of an individual accomplished by taking different points of view into consideration and including them in one's cognitive horizon. Such an approach may contribute to the development of particular teacher attitudes which support intercultural upbringing. These attitudes can be formed by transforming teachers' dispositions and increasing their self-awareness in areas such as worldview held, beliefs, values and manifested behaviours. This self-awareness is the key factor in a multicultural environment, which is an area of increased tensions and conflicts between culturally different values, norms and interpretations of reality. The author argues that teachers play the key role in intercultural education, because effective fostering of openness and tolerance

towards the Other depends on their efforts. Educators should play the role of negotiators between differing points of view, translators of cultural otherness and exponents of openness and tolerance. They will not be able to achieve this goal without increased awareness of their cultural background and a high level of self-awareness.

Introduction

There is no significant model of intercultural actions in Poland. It results from the fact that our country is culturally and ethnically homogenous and there are not many national minorities in Poland. Nevertheless, this situation has been changing in a dynamic manner, and political and social processes – such as democratization which began in 1989, entering into the European Union and the Schengen zone, or the emigrational processes which have been intensified in Europe – shall, sooner or later, require the preparation of particular theoretical and practical solutions adjusted to the specific features of the situation in our country.

Every year there are more and more foreigners who want to live in Poland on a temporary or permanent basis[1]. In 2017, 202 thousand foreigners applied for a residence permit, which is 33% more than in 2016 and 71% more than in 2015. Also, 192 thousand foreigners from outside the European Union applied for a residence permit in Poland. Moreover, 10 thousand people from the European Union registered their stay here. Most of the applications – about 62%, were submitted by the Ukrainian citizens. The most frequent motivation to come to Poland is the willingness to work.

Since 2014, there have been more and more foreigners applying for a residence permit in Poland. Temporary migration is the most popular – in 2017, 88% of the applications referred to the permits for a temporary stay (up to 3 years), 10% – for a permanent stay, and 2% – for a long-term EU resident.

The largest group of foreigners who wished to stay in Poland included the citizens of Ukraine who submitted 125 thousand

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[1] The statistical data in this and the following paragraphs come from the Office in Charge of Foreigners, https://udsc.gov.pl/statystyki/raporty-okresowe/raport-roczny-legalizacja-pobytu/2017-2/ [access: 29.08.2018].

applications – 30% more than in 2016. Other foreigners who applied for residence permits included: Belarusians (9.5 thousand), Indians (8 thousand), Vietnamese (6.4 thousand) and Chinese people (6 thousand). The increasing interest in staying in Poland can especially be noticed among the citizens of Belarus and India who submitted, respectively, 98 and 95% applications more than in 2016. In case of the citizens of the EU member countries, 10 thousand foreigners registered their stay in Poland in 2017. They included Germans (2.3 thousand), Italians (1.1 thousand), Bulgarians (0.8 thousand), as well as the citizens of Romania and Great Britain (0.7 thousand from each group).

Intercultural education and its aims

On the basis of the above statistical data, it seems that the number of immigrants in Poland shall be increasing, as a result of which multi- and intercultural education in our country shall become very important. Intercultural education is not the same as multicultural education, as the latter is focused on keeping, protecting and developing different, co-existing cultures, as well as learning about foreign cultures, while the former means opening to cultural otherness, mutual cooperation and support, learning about each other and from each other, as well as looking for agreement[2]. Thus, in case of multicultural education, we deal with the strong emphasis on the interaction element, taking over valuable elements of other cultures absent from our society, and sharing our precious values. As Jerzy Nikitorowicz notices: "multiculturality is a fact and interculturality is an educational task and challenge"[3].

It includes the transformation of cultures under the influence of the contact with other cultures, creating new qualities, and mutual inspiration – all of it, however, without the willingness to dominate

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[2] T. Lewowicki, *O podstawowych warunkach pomyślnej pracy nauczycieli w sytuacji wielokulturowości*, in: T. Lewowicki, *Praca nauczyciela w warunkach wielokulturowości – studia i doświadczenia z pogranicza polsko-czeskiego*, ed. E. Ogrodzka-Mazur, A. Szczurek-Boruta, Toruń 2008, p. 21.

[3] J. Nikitorowicz, *Projektowanie edukacji międzykulturowej w perspektywie demokracji i integracji europejskiej*, in: *Edukacja międzykulturowa w wymiarze instytucjonalnym*, ed. J. Nikitorowicz, M. Sobecki, Białystok 1999, p. 25.

or assimilate the Other; without aiming at "colonising" their consciousness by the culture that dominates in a given area. Interculturality is understood as the care for one's own culture combined with cognitive curiosity focused on other cultures, rejecting prejudice and the fear of otherness, shaping positive attitudes towards cultural otherness, and developing the willingness to cooperate with people of other nationalities, cultures or religions. Tadeusz Lewowicki, while writing about the difference between multicultural and intercultural education, says: "Instead of 'next to' each other, people (and their cultures) should act 'with' each other, together, for the good of the participating individuals, communities and their cultures"[4].

Jerzy Nikitorowicz enumerates the following main areas related to the fulfillment of the tasks of intercultural education:

- shaping the conviction of the equality of all cultures, and teaching an individual – irrespective of his/her ethnical and cultural background – how to live a peaceful life in a heterogeneous and pluralistic community;
- making the person sensitive to otherness and the Other, to different cultures and traditions, as well as shaping open and tolerant attitudes that facilitate the exchange of values, dialogue and negotiations;
- teaching people to notice otherness as the chance for development, as a phenomenon that is not dangerous but can offer new and inspiring experience;
- making people aware of their own cultural identity, which is to increase one's self-esteem, sense of security and acceptance;
- shaping the ability to solve problems connected with prejudice and negative stereotypes that function in a given community[5].

The main responsibility for the fulfilment of the above educational tasks is borne by the teachers who are required to promote particular knowledge, attitudes, behaviours and values[6]. However, if

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[4] T. Lewowicki, *O podstawowych warunkach pomyślnej pracy nauczycieli w sytuacji wielokulturowości*, op. cit., p. 21.

[5] J. Nikitorowicz, *Edukacja międzykulturowa wobec dylematów kształtowania tożsamości w społeczeństwach wielokulturowych*, in: *Edukacja wobec ładu globalnego*, ed. T. Lewowicki, J. Nikitorowicz, T. Pilch, S. Tomiuk, Warszawa 2002, p. 42.

[6] E. Ogrodzka-Mazur, *"Nowy profesjonalizm" nauczyciela w kontekście przygotowania do edukacji międzykulturowej*, in: *Praca nauczyciela w warunkach*

the teachers are to perform these tasks properly, first they have to acquire the knowledge, attitudes, behaviours and values, so that they can develop intercultural competences in an authentic and convincing manner. If the teachers are not open and tolerant for the people from other nationalities, religions and cultures, or if they – more or less consciously – submit to negative stereotypes and transmit them to the students, intercultural education shall fail. If we really want to achieve the objectives related to this type of education and upbringing, which – for many reasons – is not easy, intercultural education cannot be just one more educational path at school, a "fashionable ideology, a collection of noble appeals", something superficial and not very convincing[7]. That is why, it is very important to properly prepare the teachers who shall carry out intercultural education. This is one of the key factors that constitute the school which is friendly for the Other.

Teacher's role and competences in intercultural education

The teacher who educates students for interculturality has to fulfill a difficult and specific task, especially if he/she teaches in groups consisting of people from different social environments and cultural and religious realities. That is why, in terms of intercultural competences, apart from the essential issues, the awareness of one's own cultural background is important. Such awareness constitutes broader self-consciousness and it includes one's own identity, individual features, emotions, attitudes, values, preferences, and worldview of each teacher, but it is of special importance in the circle of the pedagogues who work in multicultural environment[8]. It is because multicultural environment is the area of intensified confrontation of different sets of values, principles, norms, points of view, and ways of interpreting

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wielokulturowości – studia i doświadczenia z pogranicza polsko-czeskiego, ed. T. Lewowicki, E. Ogrodzka-Mazur, A. Szczurek-Boruta, op. cit., p. 27.

[7]   T. Lewowicki, O podstawowych warunkach pomyślnej pracy nauczycieli w sytuacji wielokulturowości, op. cit., p. 15.

[8]   A. Gajdzica, Działania nauczycieli w środowisku wielokulturowym – założenia a praktyka edukacyjna, in: Edukacja międzykulturowa – dokonania, problemy, perspektywy, ed. T. Lewowicki, E. Ogrodzka-Mazur, A. Szczurek-Boruta, Cieszyn – Warszawa – Toruń 2011, pp. 112–113.

the reality. In such circumstances, the teacher should play the role of the interpreter of cultural otherness – a person who negotiates between different points of view and who promotes openness, curiosity and tolerance. The way he/she plays this role largely depends on their self-awareness. According to Anna Gajdzica: "The person's actions depend on the way they perceive and understand themselves. It is particularly important for the teachers who are responsible for shaping the attitudes and building openness to Others – people who represent different cultural patterns and social norms"[9].

Such self-awareness is related to so-called emancipation rationality included into the teacher's professional competence in the concept of the "new professionalism" by Julian Elliot, which is focused on the teachers' reflective approach to their own practice[10]. While describing the emancipation rationality, Ogrodzka-Mazur declares that it is connected with "revealing the ability to give an active reply to the conditions of the environment, including the multicultural environment, to get rid of prejudice and stereotypes through the conscious transformation of oneself and others in the act of mutual cultural learning, and to bear the consequences of one's own actions"[11]. Such approach is possible if the teacher respects the principle of double-subjectivity of pedagogical interaction, and if he/she is able to "consciously reject limitations, make changes and extend their own subjectivity in different cultural situations"[12]. Such attitude is facilitated by the ability to justify one's own views, to bear responsibility for one's choices and decisions, and to consciously detect and reject stereotypes in order to replace them with qualitatively new cognitive states and actions based on them[13].

Effective teaching in intercultural education is hindered by negative stereotypes and other stereotypes coded in the teacher's consciousness, which the teacher does not always realize. Stereotypes are a kind of attitudes, and the attitudes are reflected in behaviours,

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[9]   Ibidem, p. 114.

[10]   E. Ogrodzka-Mazur, *"Nowy profesjonalizm" nauczyciela w kontekście przygotowania do edukacji międzykulturowej*, op. cit., pp. 28, 33.

[11]   Ibidem, p. 33.

[12]   Ibidem.

[13]   Ibidem, pp. 33–34.

which is very important in the context of the subject we are discussing[14]. Stefan Nowak says: "a man's attitude towards a given subject of attitudes is the set of his relatively permanent tendencies to evaluate that subject and to emotionally react to it, as well as possible relatively permanent tendencies to act in a certain manner in the presence of that subject which accompany that emotional-evaluation tendencies"[15]. Attitudes may be taken over from other people or formed as a result of direct experiences with their object. There are three aspects of an attitude: cognitive, affective and behavioural one[16]. It means that, apart from knowledge and feelings, the attitude includes the tendencies to particular behaviours that are reflected in specific actions (see figure 1).

DETERMINANTS   CONSEQUENCES

| emotions | | emotional reactions |

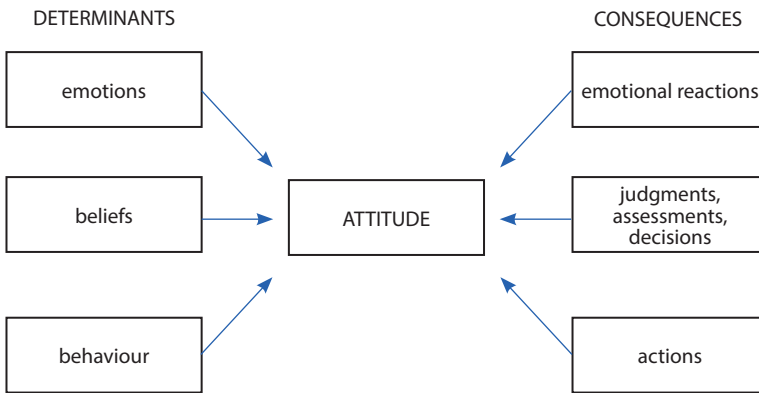| beliefs | ATTITUDE | judgments, assessments, decisions |

| behaviour | | actions |

Fig. 1.
Lentiform model of determinants and consequences of attitudes

Source: B. Wojciszke, *Człowiek wśród ludzi. Zarys psychologii społecznej*, Warszawa 2002, p. 181.

A stereotype is defined as the "abbreviated, simplified image of reality, called the «pattern», which functions in the social awareness and refers to both positive and negative phenomena"[17]. It is also

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[14]   W. Wosińska, *Psychologia życia społecznego. Podręcznik psychologii społecznej dla praktyków i studentów*, Gdańsk 2004, p. 158.

[15]   S. Nowak, *Pojęcie postawy w teoriach i stosowanych badaniach społecznych*, in: *Teorie postaw*, ed. S. Nowak, Warszawa 1973, p. 23.

[16]   B. Wojciszke, *Człowiek wśród ludzi. Zarys psychologii społecznej*, Warszawa 2002, p. 181.

[17]   B. Karolczak-Biernacka, *Stereotyp*, in: *Encyklopedia psychologii*, Warszawa 1998, p. 902.

understood as a certain cognitive structure which includes the person's knowledge, convictions and expectations concerning particular social groups[18]. Such knowledge is related to the following aspects: physical appearance, attitudes, roles, behaviours and preferences typical of a certain group, as well as expectations related to future actions of the group's members and consequences of such actions[19].

Stereotypes may be analysed from the individual and cultural perspective. According to Barbara Grabowska: "[…] the cultural perspective assumes that society is the basis for the preserved knowledge. And stereotypes are an integral part of social structures which are common to the members of a given culture. In this approach, stereotypes constitute one of the aspects of the collective knowledge of the members of a given society, which also includes customs, myths, ideas, religious systems and scientific knowledge. In the cultural model, the acquisition, transmission and change of stereotypes occurs through indirect sources that include the information from parents, peers, teachers, political and religious leaders, as well as mass media […]"[20].

From the perspective of intercultural education, such cultural approach to stereotypes is of particular importance. The teacher should focus on changing them through the creation of educational situations in which the students can experience direct contact with the Other and cultural otherness.

Stereotypes as cognitive patterns which are simplified and deform reality, and through which the world and other people are perceived, may be adopted by the students and reflected in their negative approach to cultural, ethnic or religious otherness. That is why, it is important to help the teachers detect stereotypes and related attitudes towards otherness that exist in their awareness and in the surrounding culture. Also, the teachers should be encouraged to increase their self-awareness in the areas crucial for intercultural competences, i. e. the worldview, values and attitudes towards cultural

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[18] B. Grabowska, *Inny – obcy – …taki sam. Postawy studiujących nauczycieli wobec Czechów*, in: *Praca nauczyciela w warunkach wielokulturowości – studia i doświadczenia z pogranicza polsko-czeskiego*, ed. T. Lewowicki, E. Ogrodzka-Mazur, A. Szczurek-Boruta, op. cit., p. 189.

[19] Ibidem.

[20] Ibidem, pp. 189–190.

otherness. A pedagogue should reflect on the common ways of explaining things, as they determine the actions of both the students and the teachers. Those systems should be modified as a result of intercultural learning, as intercultural education cannot boil down to the obtainment of knowledge, but it must evoke deeper changes in the attitudes towards people from other cultural environments and towards the cultures themselves[21].

In the light of the above mentioned objectives of intercultural education, which should be taken into account by the teachers of interculturality, we should consider the actual preparation of pedagogues to perform such tasks. The research carried out by Ewa Ogrodzka-Mazur among the teachers working on the Polish-Czech border shows that there is still much to be done with this regard[22]. The fulfilment of intercultural content during the lessons was insufficient. It was occasional, superficial, unrelated to the broader context of contemporary events, lacking the discussion on difficult and "troublesome" issues, lacking creativity in presenting the contents and using the ready, handbook materials, scarce references to the students' experiences, knowledge and ideas, authoritarian leadership in the discussion and student behaviour, a large degree of controlling the activity of the students[23].

Intercultural education designed this way by the analysed teachers strongly limits the students' independence, depreciates and marginalises their knowledge, experience and competences suggesting their low educational value, and presents school knowledge as the only right and objective kind of information[24]. What we deal with is the authoritarian model of interaction between the teacher and the student, which – in teaching – is mainly focused on the intellectual sphere and the transfer of a particular amount of knowledge, as well as on "the typical approach to cultural education, concentrated on presenting those elements of cultural heritage which are considered

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[21] E. Ogrodzka-Mazur, *"Nowy profesjonalizm" nauczyciela w kontekście przygotowania do edukacji międzykulturowej*, op. cit., p. 28.

[22] Ibidem, pp. 30–36.

[23] Ibidem, p. 30.

[24] Ibidem, pp. 30–31.

to be the only valid version of description, explanation and interpretation of the reality that must be recorded and remembered"[25].

Moreover, the research has shown that the teachers' knowledge on interculturality makes it impossible to create the environment supporting intercultural education[26]. Their educational activity hardly ever took into account the actions that enabled experiencing another cultural reality through the creation of the opportunity to make a direct contact with ethnic or religious otherness and with their representatives. The teachers did not try or manage to make the students interested in studying other cultures. Also, they did not apply any interesting methodical solutions in this regard. The teachers of preschool education and classes I-III did a bit better as for this issue.

Moreover, the teachers' self-evaluation related to their preparation for the fulfilment of intercultural education was not very encouraging. Ogrodzka-Mazur distinguished three groups. The first, smallest group of teachers (14.6%) declared very good preparation for carrying out intercultural classes, interest in this topic, knowledge of it, and very good working tools. The group included teachers from kindergartens and primary schools from the Polish-Czech border. The second – the largest group (46.8%) declared insufficient knowledge of interculturality, poor evaluation of their own working tools, and low interest in the problem of multiculturality and cultural diversity. The group included teachers from junior high schools and secondary schools. The third group (38.6%) included teachers working in secondary schools of specific profiles or vocational secondary schools. They were indifferent or reluctant to interculturality, they lacked knowledge of it or the level of their knowledge was low, and they were not well prepared as for the methodology of such education.

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[25] Ibidem, pp. 31, 33.

[26] Ibidem, p. 34.

Pedagogy of dialogue and philosophy of dialogue, teachers' intercultural competences, and the creation of the school friendly for the Other

In the light of such diagnoses and perception of the functions and competences of a teacher in intercultural education, we should ask how we can facilitate the teachers' acquisition of the above mentioned self-awareness and crucial abilities. There is also a more general issue related to this question: which pedagogical actions facilitate the creation of the school in which it is possible to successfully fulfil the objectives characteristic of intercultural education. The suggestion of Joanna Rutkowiak may be helpful here. Her suggestion is inspired by the hermeneutical philosophy - especially the hermeneutics of Hans-George Gadamer, and it falls within the scope of the pedagogy of dialogue. The researcher postulates the establishment of the dialogue as the "leitmotif of the whole concept of upbringing"[27]. She writes about the "principle of dialogicity", which she perceives as an "open, processual, critical, and internally contrasted way of thinking"[28].

One of the signs of such way of thinking is globalizing thinking which extends the horizons and makes it possible for a person to ask questions to which there are no easy and unequivocal replies. Global thinking and asking places the (usually) fragmentary school knowledge in broader contexts that make it possible to understand oneself and the world better through capturing the global meanings. Moreover, it helps to focus this knowledge on particular problems – to overcome the tendency to focus only on the effectiveness of teaching particular contents. Also, it extends the horizons, it helps to look at the presented information in a critical manner, and it reveals hidden assumptions present in our way of thinking. It makes it possible to include more different points of view into the discussion, as a result of which the discussion in which global thinking dominates becomes more open, free, creative and open to different solutions of a given problem. Rutkowiak encourages the teacher to critically analyse – along with the students, the knowledge presented during the lessons,

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[27] J. Rutkowiak, *O dialogu edukacyjnym. Rusztowanie kategorialne*, in: *Pytanie. Dialog. Wychowanie*, ed. J. Rutkowiak, Warszawa 1992, p. 51.

[28] Ibidem.

through a more intensive application of globalising questions that are cognitively inspiring, creative, and that encourage the students to make intellectual effort which is more valuable than just repeating information or following schematic cognitive procedures[29].

Such suggestions and guidelines seem to meet the needs of intercultural education which is necessarily related to the extension of the students' cognitive perspectives by other points of view coming from other cultures. Contact with other ways of interpreting the same facts, other ways of approaching the same issues or other ways of interpreting the reality reveals the fact that statements which claim to be the only right ones are suspicious, and that it is good to be open to dialogic perspective which does not want to impose ultimate or unquestionable truths on everyone, but it oriented at "constant constituting and overcoming the meanings"[30]. Only such approach, which is based on the inclusion of new cultural perspectives into the discussion – on giving voice to those with another image of the world and specific views, ensures peaceful co-existence of different cultures which is not based on cognitive dominance (which involves other kinds of dominance, including the political and economic dominance), but on negotiating and common construction and establishment of meanings. The dialogic perspective that permeates the school reality opens the space for tolerance and respect for otherness, and gives the students from national, ethnic or religious minorities the sense of participation in the school community, i. e. in the society, as well as the sense of being accepted. It makes it possible to introduce one's point of view into the discussion, and it increases one's self-esteem and the value of one's cultural identity as equal to the value of the dominant culture.

Thus, according to Rutkowiak, dialogue does not result in a ready and ultimate meaning which would close the discussion. The researcher believes that talk is a particularly good model of educational dialogue[31]. It differs from a typical "school" discussion which is a managed talk that limits the talkers' independence[32], and from the

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[29] Ibidem, p. 49.

[30] Ibidem, p. 41.

[31] Ibidem, p. 37.

[32] Ibidem, p. 34.

"proper" discussion focused on solving a given problem[33], because its formula is more open and it has no conclusion in the form of a solution to a given issue. The talk does not end with a definite, closing conclusion, but it is open to constant reformulations as for the assumptions, arguments and conclusions. It is less disciplined than the "proper" discussion.

Also, there is no authoritarian, external management in the talk. The subject of the talk is selected according to the internal needs of its participants who are truly interested in a given issue and search for the opinion of others in order to highlight and explain a complex problem. The talkers remember about the criticism and responsibility for their own words. Nevertheless, such – seemingly free – talks bring serious results and their participants contribute to the knowledge of others in a very significant manner. During the talk, its participants may learn about different points of view related to a particular issue. The talk may be suspended, but it may be continued later, when the talkers come to new conclusions or get new ideas for the solution of a given problem. Such lack of closing and openness of the cognitive process make the talk different from the discussion.

Involvement in the talk gives the person the chance to meet something different – something that goes beyond our hitherto cognitive horizon and forces us to think. While considering going beyond cognitive horizons, Rutkowiak refers to the thought of Gadamer and, in its light, she develops her reflection on the talk as a form of dialogue different than the "school" discussion and the "proper" discussion[34]. She notices that the talk makes it possible to modify an individual in terms of cognition. Meeting another person is, at the same time, meeting a different image of the world, which gives us the opportunity to open to otherness. Such openness and adoption of the unknown becomes the chance to undergo a change. The talk is not the same as an ordinary exchange of information. Also, it is different than the disciplined "proper" discussion. It goes beyond negotiation and it "gives a person the opportunity to adopt a new point of to view, extend or reconstruct themselves, which is possible due to the

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[33]   Ibidem, p. 36.

[34]   Ibidem, p. 41–42.

otherness of someone else"[35]. The talk does not aim at establishing an objective status, but at going beyond the previous statements and constant construction of new meanings.

The basic objective – or at least one of the most important components – of intercultural education, just like in the case of the talk understood in a hermeneutical manner, may be specified as cognitive transformation (or shaping) of an individual. Such transformation should refer to the perception of the Other through the awareness and modification of simplified and negative cognitive patterns related to the Other, through the change of common systems of explanation that determine actions into more open systems that facilitate intercultural exchange and communication, and through the cognitive openness to otherness and noticing its potential in terms of enrichment and extension of one's horizons. Just like the talk, intercultural education is to open a person to different perspectives, opinions, worldviews, and values, which can be included into the individual's cognitive horizon, as a result of which both the horizon and the individual – along with their attitudes and behaviours – change. Such transformation is possible due to the "otherness of the Other" – due to the difference which becomes a value that enables the transformation of an individual, going beyond oneself and one's world towards the Other, including the Other into an incessant talk which constantly adds new points of view and reconstructs meanings. That is why, we believe that introducing the talk as a form of educational dialogue, which facilitates intercultural education, can help to fulfil the objectives of that pedagogical project oriented at improving the collaboration and agreement among different cultures.

However, the talk should not only be perceived as a technique or didactic method aiming at particular and measurable educational results. Following Gadamer, Rutkowiak perceives dialogicity and talk in a very broad manner: as the "condition for the possibility to understand" in which "we aim at constant constituting and overcoming of meanings, which is happening in the exchange of thoughts and which is a permanent activity, a human way of being; thus, understanding does not mean restoring the already established meanings – as it is

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[35] Ibidem, p. 42.

usually interpreted in pedagogy"[36]. In this concept, dialogue and dialogicity is related to the extended perception of the very idea of understanding, which is no longer related to the cognitive domain only, and becomes a way of being.

The talk understood in such a way can be applied in education through perceiving teachers and students not as two different, opposing sides of the exchange of thoughts, but as people who are in the same cognitive situation, i. e. people who "learn both about themselves and about the world"[37]. Being a teacher and a student becomes a secondary issue here, and both the pedagogue and his/her student are treated as people who experience and try to understand themselves and the world through talking. Such approach is inspired by the hermeneutical philosophy which criticizes the approach based on the opposition of the subject and the object – the approach that also permeates pedagogical thinking[38]. Such oppositional thinking is based on the conviction of the cognitive dominance of the understanding subject which makes it possible for the subject to prevail over the object and shape him/her according to one's ideas. However, in such approach, the subject convinced of his/her own superiority is not willing to dialogue and may disregard other opinions, voices and points of view[39]. As a result of this principle, which is deeply rooted in pedagogy, pedagogical reflections are full of strong oppositions which hinder the dialogue as a free and open exchange of thoughts among different subjects involved in education and upbringing[40]. One of such oppositions is the opposition between the teacher and the students which, according to Rutkowiak, should be overcome through talking.

Dialogicity as the principle which is very important in interpersonal relations is also present in the philosophy of dialogue, the most outstanding representatives of which include: Martin Buber, Franz Rosenzweig or Emmanuel Lévinas. The philosophy of dialogue

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[36]   Ibidem, p. 41.

[37]   Ibidem, p. 42.

[38]   Ibidem, pp. 41–42.

[39]   Ibidem, p. 44.

[40]   Ibidem, pp. 43–44.

inspired by the Jewish-Christian tradition is indicated by Rutko-wiak[41] as the second most important source of dialogic thinking in the European culture, after the heritage of the ancient Greek philos-ophy and drama. The philosophy of dialogue, as well as the "principle of dialogicity" of the above mentioned author may result in inspiring implications for pedagogy in general, and for intercultural education.

The main interests of the thinkers who belong to that philosoph-ical trend focus on the man and interpersonal relations, so they are close to the issues related to educational sciences. On the one hand, the representatives of the philosophy of dialogue are truly interest-ed in educational issues, and, on the other hand, their concepts are appreciated by pedagogues and inspire various pedagogical ideas[42]. The central place of anthropology in the philosophy of dialogue is confirmed by the famous "dialogic principle" of Buber, according to which the basic fact that determines the essence of human existence is the "man with the man", and "I" becomes a person through the necessary meeting with "YOU"[43]. In Buber's philosophy, such a live, direct meeting is the model of interpersonal relations, and its antith-esis is perceiving the man as a cognising subject which appropriates being in cognitive acts. A true meeting with another person must be connected with rejecting the attitude of a distanced observer and plunging into the directness of the event in which people become open to each other.

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[41]   Ibidem, p. 23.

[42]   The interest of the philosophers of dialogue in education and upbringing is confirmed by their works dedicated to such issues, e.g.: M. Buber, *Wychowanie*, in: *Źródła do dziejów wychowania i myśli pedagogicznej*, vol. 3 book 2: *Myśl pedago-giczna w XX stuleciu*, ed. S. Wołoszyn, Kielce 1998; idem, *Kształcenie charakteru*, "Znak" 1968, no. 7–8; E. Lévinas, *O hebrajski humanizm, Rozważania o eduka-cji żydowskiej, Antyhumanizm a edukacja* in: idem, *Trudna wolność. Eseje o ju-daizmie*, trans. A. Kuryś, Gdynia 1991; J. Tischner, *Z problematyki nauczania*, "Znak" 1968, no. 7–8; idem, *Zadania wychowawcze*, "Tygodnik Powszechny" 1972, no. 9; T. Gadacz, *Wychowanie jako spotkanie osób*, "Znak" 1991, no. 9; idem, *Wychowanie do wolności*, "Znak" 1993, no. 9. The pedagogues' interest in dialogue and philosophy of dialogue is confirmed by the series: *Pedagogika dialogu* issued by the Publishing House of the Academy of Special Pedagogy and books such as: J. Rutkowiak, *Pytanie, dialog, wychowanie*, Warszawa 1992; J. Gara, *Peda-gogiczne implikacje filozofii dialogu*, Kraków 2008; M. Jagiełło, *Spotkania, które zmieniają. O spotkaniu jako kategorii pedagogicznej i wydarzeniu wychowującym na drodze życia*, Kraków 2012.

[43]   M. Buber, *Problem człowieka*, trans. J. Doktór, Warszawa 1993, p. 91.

The educational message of the philosophy of dialogue, which is also called dialogics, says "that […] who we are determines how we can contribute to the life of another person – a student; what we can teach them, inspire them to, awakening their life's orientations"[44]. Thus, dialogics and related trends of pedagogy of dialogue proclaim the key role of the teacher and his/her relation with the student. Imposed guidelines and directives, commonly applied educational and upbringing procedures, as well as different forms of institutional pressure are presented as unimportant or even dangerous.

In the dialogic approach, upbringing is effective and exerts a strong influence on the students if it takes the form of partnership and a "personally inspiring way of being"[45]. The teacher should be able to notice and respect each student's individuality, uniqueness and specificity of their inner world. It is not acceptable for the teacher to base his/her educational activity on the willingness to rule, appropriate and dominate the student.

Another element of dialogics, which is worth mentioning in the context of the issues presented in this article, is the ability to feel the situation of another person and look at things from their point of view. Such ability is strongly emphasized in Buber's philosophy. Sensitivity to the messages sent by another person and the empathic ability to imagine their situation result in the fact that the teacher may reject the role of a distanced observer and truly worry about the student's life. In the philosophy of dialogue, a direct meeting with another person is crucial for understanding both other people and oneself. In such a meeting, the other person may show us their world and values they represent, provided that we give them our time and attention.

The above principles based on the philosophy of dialogue are important as general guidelines for the teachers, but they gain special meaning in terms of intercultural education. The teacher who works in a multicultural environment and – usually – represents the dominant culture, should reject the willingness to culturally rule, as well as appropriate and impose his/her own norms and ways of interpreting the world as the only right ones on the students coming from other cultural circles. Such tendencies may be both conscious and

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[44] J. Gara, *Pedagogiczne implikacje filozofii dialogu*, Kraków 2008, p. 47.

[45] Ibidem.

unconscious – they may be the result of subconscious negative stereotypes or cultural cognitive patterns which are wrongly considered to be universal. In such a case the talk as presented by Rutkowiak may be helpful. Such a talk offers a cognitive way to reveal hidden assumptions and patterns, as well as their change through the dialogue with the Other and his/her different point of view.

Most of the pedagogical recommendations based on dialogics can be specified as the means to "increase the sensitivity to the Other". In intercultural education carried out in a multicultural environment, the lack of such sensitivity may cause more serious consequences than in the case of monocultural environment. It is because working in a multicultural environment is often related to making it easier for the people, who sometimes come from radically different cultural worlds and, in addition, may have experienced traumatic events – like in the case of refugees, to function in a new or culturally foreign environment. Therefore, the teacher must take into account the varied situation of students in his/her group if he/she wants his/her actions to be successful. Such variedness is the result of many overlapping factors. They include the social and economic status of the student's family, his/her experiences from the homeland, the culture of the country of origin, and their religion. Those factors shall exert a significant influence on the course of education and integration of a given student.

Conclusion

The teacher has to "meet" the student, understand him/her on a deeper level, notice the specific features of both their cultural background and their individual features, personality, talents and potential. The teacher has to pay more attention to communication issues, because one of the obstacles may include linguistic aspects or certain behavioural and non-verbal communication codes taken by the students from another culture. In general, if the teacher works in a multicultural environment, his/her openness to otherness and the Other, communication competences, the willingness to meet the Other, the sensitivity to the signals he/she sends, and the consciousness of the teacher's own cultural and cognitive specific features must be higher than in the case of the pedagogues working in a monocultural environment.

It is the attitude of the pedagogue and the degree to which he/she acquired the features crucial for intercultural competence, that shall determine whether he/she will be able to successfully teach the behaviours, patterns and ways of thinking important for intercultural education. The teacher's proper attitude seems to depend on the above described features, tendencies and competences which may be acquired through the application of the dialogic concept of education by Rutkowiak, as well as the guidelines based on the philosophy of dialogue and pedagogical projects referring to that trend.

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CORRESPONDENCE ADDRESS

Jadwiga Serkowska-Mąka
Warsaw Management University
Faculty of Social Sciences and Administration
e-mail: jserkowskam@wp.pl