

a także poszukuje najodpowiedniejszych modeli terapii dla rodzin wielokulturowych. Rozdział kończą rozważania na temat edukacji wielokulturowej, jej założeń, przemian oraz implikacji dla społeczeństw heterogenicznych.

Prezentowana publikacja warta jest lektury z kilku co najmniej względów. Po pierwsze, mimo stosunkowo małej objętości (pewne kwestie zostały jedynie zasignalizowane), porządkuje podstawowe terminy oraz systematyzuje polskie i zagraniczne badania z zakresu małżeństw wielokulturowych. Nadto napisana została przystępnym językiem, ma czytelny układ i bogate zestawienie bibliograficzne. Po drugie, czytelnikowi mniej obeznanemu ze zjawiskiem wielokulturowości próbuje wyjaśnić istotę podstawowych różnic kulturowych. Wreszcie, to studium teoretyczne stanowi również doskonały punkt wyjścia dla socjologicznych i pedagogicznych eksploracji empirycznych. Zdaje się, że sama autorka nieraz jeszcze podejmie ten temat w swoich poszukiwaniach badawczych.

W mojej opinii należy w pełni zgodzić się z recenzentką wydawniczą pracy – dr hab. Jadwigą Plewko, prof. KUL, która wskazuje, że „walor recenzowanej książki tkwi w aktualności jej problematyki, ale też w samym podjęciu przez Autorkę analizy zjawiska dotychczas postrzeganego w Polsce jako niszowe (biorąc pod uwagę jego wymiar statystyczny), słabo obecne w świadomości społecznej i w gruncie rzeczy mało rozpoznane (...)”<sup>6</sup>. To zatem lektura obowiązkowa dla

wszystkich zajmujących się oraz zainteresowanych edukacją międzykulturową.

Joanna Cukras-Stelągowska

**Hristo Kyuchukov, Tadeusz Lewowicki, Ewa Ogrodzka-Mazur (eds):**  
*Intercultural education: concepts, practice, problems.*  
Munich 2015, Lincom Academic Publishers, pp. 208

This volume provides an excellent introduction to the theoretical and practical fields of intercultural education developed in Poland over the past 20 years, particularly at the Silesian University and at the University of Białystok. It's twelve articles (along with prefaces and a conclusion) are organized into four sections. I will discuss the book in light of (a) related theories of intercultural education (Lewowicki) and borderland identities (Nikitorowicz), and (b) application of these theories in the Polish space; and application of these theories in globalized contexts. Nearly all the articles were translated from Polish, and the English translations are quite serviceable, though also identifiable as translations.

It would be ethnocentric for me – who can just about ask for directions to the toilet in Polish – to judge the quality of the English used in a book by Polish

<sup>6</sup> Fragment recenzji dr hab. Jadwigi Plewko, prof. KUL (tytuł okładki)

authors about mostly Polish subjects. I bring it up instead to highlight the ethnocentrism of the entire field of academic publishing, as an important dimension of 'intercultural education' itself, where research and theory expressed in 'native' English are considered a priori better than research and ideas expressed in 'small languages' (like Polish). This is a form of silencing, with distinctive ethnic and historical underpinnings, and renders a very incomplete, one-sided view of the world. It might be better if we judged academic production in the same way that we judge football (soccer) teams, by the score, without ever imagining that a small country might not field a better team than a large country. Given that context, the authors of this volume are playing at a very high, international level.

**Theoretical frameworks: Borderland identity and intercultural education (Lewowicki and Nikotorowicz)**

The two main figures in the intercultural education movement in Poland are Tadeusz Lewowicki and Jerzy Nikotorowicz, each of whom contributes twice to this volume. Nearly all of the other authors also reference these authors extensively. It is important to note that this volume is only an introduction to the fuller development of these theories in the wide-ranging publications of these two founding figures, and many others, over the past two decades. All together, the authors present insightful analyses of concepts that have been well-rehearsed

internationally – namely, multicultural and intercultural education, and hybrid, or borderlands, identities – bringing to them surprising twists that reflect the distinctive political and cultural history of Poland.

Lewowicki describes the development of multicultural education in several countries, pointing to the intractable tension between, on one hand, the predilection of states to use school to (attempt to) assimilate minorities and migrants to dominant cultures and languages, and on the other hand, the tendency of minority cultures to seek preserve their own cultural and linguistic heritage. Multicultural education, unfortunately in his view, does not necessarily ameliorate this situation, but often leads or legitimates either the 'melting pot' or the 'salad bowl' models of integration, neither of which, in his view, resolves the underlying tensions related to educating the minority youth in modern states. 'Living next to' is not sufficient for full human development. Intercultural education is meant to address this problem, by providing a more model in which the self and other are involved in mutual, enriching interaction:

*Intercultural education understood in this way shapes openness to Others and their cultures, to the dialogue and exchange of cultural elements. It becomes of due significance to seek common and widely accepted values which are useful from the social point of view. At the same time, differences are noticed and the understanding of and respect for other cultures is shaped (p. 30).*

Intercultural education, and the conscious development of multidimensional identities, is not of course a magic bullet: there remain problems of domination, marginalization, stigmatization, and the like. These are some of the problems addressed in section of this volume devoted to practical programming.

Nikitorowicz (and Emilia Żyłkie-wicz-Płońska, in one chapter) focus on the challenges of developing coherent identities, echoing some of the thoughts of social theorist Zygmunt Bauman on liquid identity. In a series of publications over the past twenty years, Nikitorowicz has developed a comprehensive theory of 'borderland identity' grounded in his own experience in Northeast Poland very near the borders with Lithuania, Belarus, and Ukraine. This historical and geographical 'positionality' — to borrow from current American theories of social identity — provides a refreshing curative from kinds of positionality that many in the West take, incorrectly, as a universal. Nikitorowicz both celebrates the potential of (liquid) identities at the borders, in a time of increasing flux and uncertainty, while also taking notice of the anxieties and social dilemmas that uncertainties about who one is, or where one is, often cause.

*The borderland person is thus a person who makes constant changes and modifications within oneself, constantly going to the borders of consciousness, making attempts of empathetic seeing and interpreting of the dominant culture. The borderland person takes up the challenge to understand and communicate with*

*others, their reasons and behavior, so they learn understanding, respect for diversity, politeness, tolerance and openness. They are not controlled by fear, as by giving value to their culture they consciously establish a new type of multidimensional identity (p. 48).*

Of course, there are also serious social and psychological problems associated with the uncertainties of the borderland identity, the extent to which constant change erodes the sense of self. In these case, responses to increased diversity — from migrations, the required recognition of others already in one's neighborhood, social fracturing related to neoliberal marketization — can include xenophobia, radical nationalism, alienation, et al. This is the place of intercultural, inclusive education, to provide the means by which teachers might move themselves and their students from a preoccupation on diversity to a commitment to interaction.

The book also includes interesting theoretical applications of these ideas to questions of spirituality and educational policy. In her chapter, Katarzyna Olbrycht argues that the development of spirituality is one of most important, albeit often neglected, components of intercultural education, resonating with recent interest in the U.S. and some European countries in mindfulness and compassion training as essential tools in the fostering positive interactions. Barbara Grabowska, in another chapter, expands on Nikitorowicz's reflections on the problems of rapidly shifting, border identities. She documents the case for

Polish national minority youth, trying to manage two or three identities (and languages) in educational contexts that have retained their historical assimilatory character. All together, the volume offers a rich theoretical background from which to consider and evaluate practice.

### **Applied theory: Intercultural Education in Poland and beyond**

The other half of the volume is devoted to studies of educational practices and identity issues related to you and schooling. In general, these are very informative and comprehensive – many of them appear to be shortened versions of longer monographs published in the Intercultural Education series – and are securely grounded in the theoretical frameworks discussed above, with additions. Uniformly, they meet all the criteria for responsible scientific social science research. For a reader not well-acquainted with the particulars of the Polish situation, these are very illuminating, inviting further comparative investigations, as a way to enrich the field of educational/identity research internationally.

A bridge to the more practical, localized work is Anna Gajdzica's article on the contradictions arising in the creation and application of central government policies toward minority students, in the context of intercultural education. As Lewowski and Nikitorowicz suggest, states (like Poland) tend to see formal schooling as the primary site for assimilating 'other' youth into mainstream

society, but this motivation usually conflicts with the goals of intercultural education, i.e. mutuality and respectful interaction. We see these dynamics at play in Kossak-Głowczewski's and Kożyczkowska's chapter on the Kashubian minority, and efforts to revitalize the Kashubian language and culture. This chapter also gives some insight, when considered next to others in the book, on the differentiated responses by the state to different kinds of minority populations. The link between state educational policies, on one side, and the tenets of intercultural education, on the other, are the actions and dispositions of teachers, who can either reinforce assimilatory pressures, or lead students toward multidimensional identities, as recommended by intercultural education. Szczurek-Boruta provides a detail-rich analysis of the landscape of teacher education in support of intercultural education.

There are also three chapters in the volume devoted to transnational phenomena in intercultural education. Significantly, there are two chapters on the Roma, who are too often neglected in considerations of educational policy and theory when, in fact, the ways in which Roma are (mostly not) educated, and the tensions revolving around their complex identities and the motivations of the state in regard to those identities, are especially instructive in understanding intercultural education. Kyuchukov and Kwadrans, in their respective chapters, show that the Roma are not somehow 'outside' normal educational processes;

nor are their identities more 'essential' than the identities of non-Roma Europeans. Kwadrans illuminates the ways in which Roma populations – which are divergent themselves, historically and geographically – are subject to the same kinds of identity pressures that other groups experience, and he offers some suggestions about how this affects their schooling. Kyuchukov expands on this analysis in his descriptions of bilingual and bicultural education, or more often the lack of same, for Roma children across Europe. Also in the transnational, globalized context, Ewa Ogrodzka-Mazur offers a fascinating picture of cross-generational issues in identity for Polish emigrants in Austria, France, and close by, in Czeski Cieszyn.

### **Conclusion**

All the chapters are of the highest quality, whether their focus is theory, policy, or educational practice, and I can recommend it wholeheartedly. While this

volume will be of immediate interest to the educational and identity research community in Poland, potentially it's most important readership would consist of researchers, and to policymakers, from outside of Poland. That is the significance of the dissemination of this rich research tradition – constructed in a highly distinctive historical, cultural, and demographic context – in English. I know that I have decided to use some chapters of this volume in a social foundation of education course I teach in an American university. Too often, the perspectives of American (and Western European) students are confirmed, rather than challenged, by their exclusive focus on curricular materials drawn from their own atypical cultures. Bringing to their attention, and to the attention of professors and scholars, to the rich worlds beyond the borders of their imagination can be extremely salutary.

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