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Educational Strategies in Online Intercultural Education



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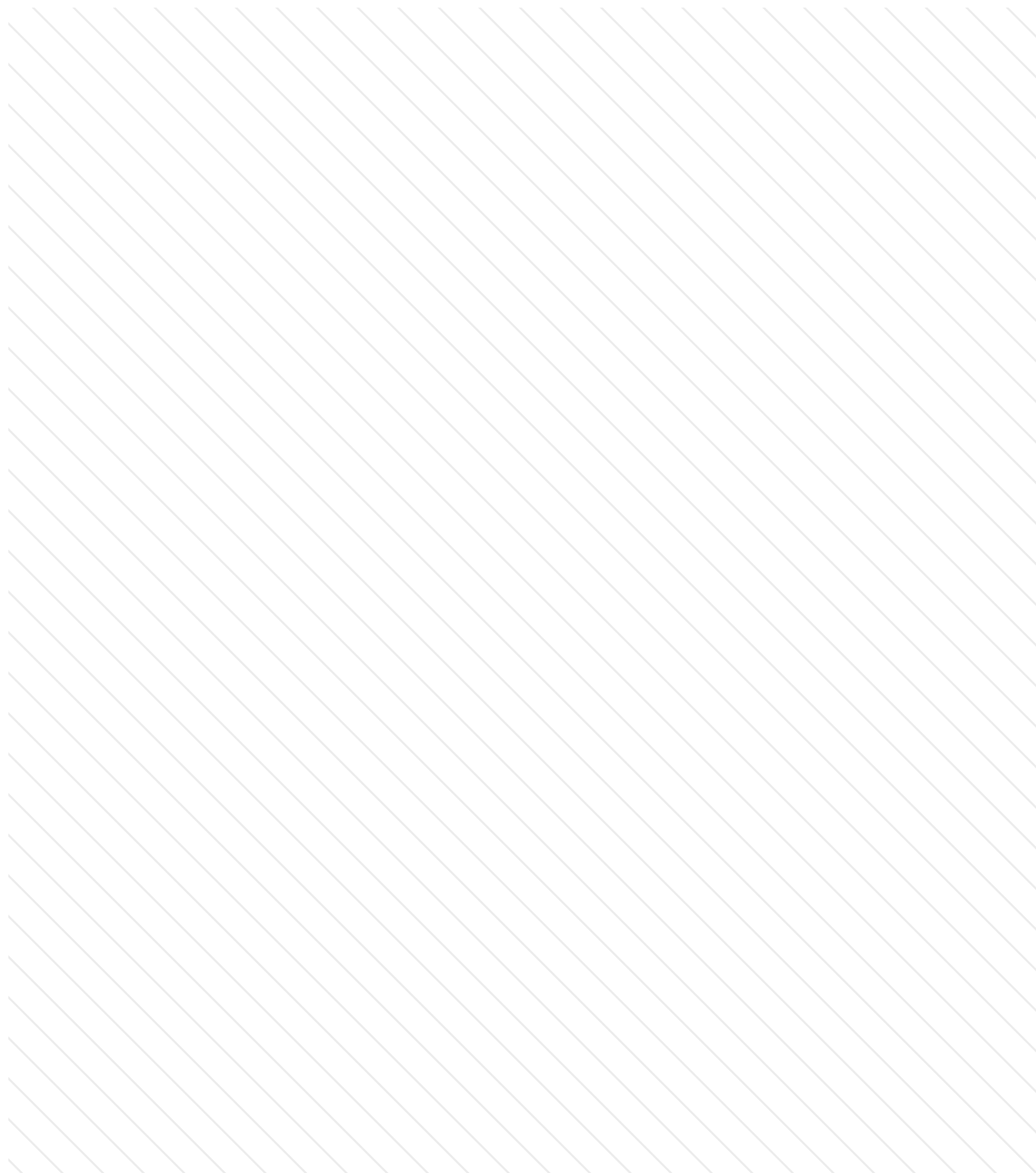
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INTRODUCTION

Considering the growing phenomenon of international migrations on a global scale, there is no doubt that there is a need to rethink the models functioning in the practice of integrating groups of new arrivals at risk of disadvantage and the role that the prospect of professional success plays in them. Professional success in modern European societies is closely related to the quality and level of education. Education, on the other hand, is particularly important for the long-term integration process of migrants.

It is not without significance that migrants struggle with a number of additional barriers that make it difficult to obtain education. These barriers are related to the social, economic, psychological and legal conditions of adaptation to a new way of life in the host society. This means that migrant children with parents working abroad have special educational needs.

The presented strategy was created as part of the Erasmus + project „ED-ON project: Intercultural education in the era of distance learning”, which aims to equip future and current teachers and students of pedagogy with tools and knowledge to work with migrant children. One of the results of the project was the creation of an e-learning platform containing a module for students of pre-school and early childhood education from the perspective of primary school teachers in the field of intercultural education in relation to immigrant children coming to Polish schools. and developing an online teaching strategy in the field of intercultural education in the context of the needs and standards functioning in partner countries, i.e. Poland, Lithuania, the Czech Republic and Finland. It is important that the partner from Finland acted as a leader in the transfer of knowledge and experience gained during many years of cooperation with Finnish schools. The presented material was developed by international experts from WSB University, University of Ostrava, Mykolas Romeris University, Fin Edu Consult Oy. It consists of methodological and didactic solutions ready to be used in school practice.

Preparations for publication were preceded by an empirical analysis of needs, expectations, legal and cultural norms in the field of intercultural education in primary schools in Poland, the Czech Republic, Lithuania and Finland. Partners participating in the project exchanged their experiences and acquired new good practices regarding intercultural education.

According to Grażyna Ciuladiene from Mykolas Romeris University intercultural education at the university is to develop students' intercultural communication competence. The combination of theory and experiential activities becomes one of the cornerstones of the Intercultural education curriculum. The cognitive frameworks of theory contribute to the development through identification of basic concepts and issues associated with intercultural communication, exploration of how different cultural values, perspectives, and patterns influence communication. In addition, students need to put their new ICC knowledge into practice within the course. Educators should nurture opportunities both outside and inside the classroom to bring together local and international students as part of their intercultural education. Activities allow students to foster reflection, move out of their comfort zone, and practice and refine their intercultural and multicultural skills.

Jerzy Kochanowicz from WSB University presents in his article the strategies adopted by national and ethnic minorities in contact with host culture. First, he explains the concept of acculturation, and then describes four strategies distinguished by John Berry: integration, assimilation, separation, marginalization. In turn, he points to the ways in which the teacher can awake cultural awareness in the classroom.

The above are just examples of issues raised in the presented strategy. I hope that the presented position will contribute not only to the deepening of acceptance and openness to other cultures, but above all it will affect the development of competences of students and teachers who will be tasked with educating refugee children. Using new methods, students and teachers will be able to prevent early school leaving by students from disadvantaged groups, such as families of refugees and economic migrants.

It is important to provide educational support to children from migrant families by increasing the competences of teachers and students of pedagogy as well as their knowledge and skills in the field of intercultural education, including by creating an educational strategy, which in this case has become a place to share knowledge about working with migrant children.

1. Multiculturalism and Education

With voluntary and involuntary international migration multicultural structure of societies is gradually increasing. Fueled by disparities between rich and poor countries, dictatorial regimes, human rights violations, regional conflicts, and wars migration is continuously creating avenues for multiculturalism (e.g., Aygodnu, 2021, Portera, 2014). Dealing with cultural diversity is both rewarding and challenging. Cross-cultural interactions may enrich a person by enhancing positive outcomes or creative outputs (e.g., increased responsibility and great friendships) (e.g., Portera, 2014a, Reichard et al., 2014). However, contrary to this, cross-cultural interactions may also result in misunderstandings and problems in communication, adversity, conflict, and failure.

Determining the individual potential for performance within multicultural environments is important in increasingly globalized societies (Martin, 2010). To take advantage of opportunities and cope with issues that diversity brings intercultural communication competence (ICC) is required. ICC is defined as an essential capacity for people to manage diversity in a manner that enriches both the individual and society as a whole (Portera, 2014; Dai and Chen, 2014). It is believed that effective and appropriate intercultural communication might facilitate relations, prevent violence, and promote community engagement and respect for diversity (Eko and Putranto, 2019; Solhaug & Kristensen, 2020). Noteworthy, intracultural communication (that is, communication between members of the same cultural group) also frequently requires substantial intercultural communication competence of participants (Intercultural Competence, 2013). On contrary, "the costs of intercultural incompetence are so high, including all the dangers of conflict and war . . . just as our future depends upon actions taken today, so the future of cultural diversity respectful of human rights in our social world depends upon our ability to gain and demonstrate intercultural competencies today" (Intercultural Competences, 2013, p. 38).

Appreciating differences is the main objective of intercultural communication. The intercultural competent individual is aware of his/her own cultural background and that of the interactant, and he/she knows as well that presumptions attached to the cultural background may be the reason for potential misunderstandings and unsatisfactory interaction (Hiller and Woźniak, 2009, 116). Intercultural competent individuals recognize, understand, and respect differences, and effectively communicate and negotiate in spite of

them (Boehm et al., 2010). Intercultural communication competence is a tool that empowers individuals successfully to relate to others and develop more meaningful relationship (Krajewski, 2011). It emerges as an important predictor of satisfaction and happiness as it is related to a person's participation, integration, and feelings of inclusion into society (Balakrishnan et al., 2021; Solhaug & Kristensen, 2020). If the level of intercultural competence is high, the person will be able to use appropriate strategies to manage dialogue, interaction, and disputes, and thereby promote positive interpersonal and social 'spirals', which can contribute to personal and social development and enrichment (Portera, 2014, p. 164).

Developing intercultural communication competence is of the essence in education practice (Solhaug & Kristensen, 2020). "Learning to live together" as the third pillar of education consists in "developing an understanding of other people and an appreciation of interdependence". This is also closely related to the provisions of the Universal Declaration of Human Rights, which mentions that the aim of education should be to "promote understanding, tolerance and friendship among all nations, racial and religious groups" (Intercultural Competences, 2013, p. 27). Thus, one of the ultimate goals of educators should be to help students develop intercultural communication competence and prepare them to become global citizens able to successfully communicate meaning when faced with diversity.

Intercultural education aims not only to help people live equally by respecting differences; it endows people with skills and abilities to manage diversity positively on the basis of common norms and rules (Portera, 2014). It implies developing an understanding of other people and an appreciation of interdependence, learning to manage conflicts. Intercultural competencies are to be clarified, actively taught, promoted, enacted, and supported (Intercultural Competences, 2013, p. 23). It is believed that learning to live together is to be in a spirit of respect for the values of pluralism, mutual understanding and, peace.

Fostering, developing and improvement of ICC (or closely related competencies) is among the universities' objectives. Higher education institutions are seen as agents of intercultural understanding (Pinto, 2018). Krajewski (2011, p. 138) has highlighted that „higher education needs to develop mechanisms to prepare people for intercultural encounters and to provide pathways to solutions for problems that arise. Notably,

enhancing students' ICC development is to be focused on intentional purposeful efforts - intercultural competence does not develop automatically. Intercultural learning happens only when the institution supports the process by special measures (Hiller and Woźniak, 2011). The development of students' intercultural competence falling under the rubric of internationalization has become an essential part of a university's economic, academic and cultural vitality (Vaccarino and Li, 2018). The internationalisation of higher education embraces strategies such as enriching the curriculum with intercultural and international content; teacher mobility, student exchanges, internships abroad, recruitment of international students, implementing of double degree programs, and carrying out joint projects.

The effectiveness of internalization strategies is proved in research. For example, research on international exchanges of students indicates clearly that studying abroad does lead to advancement in the intercultural development continuum (Almarza et al., 2015). Iskhakova and Bradly's (2022) recent study providing a systematic review of the short-term study abroad research finds that short-term programs have a positive impact on the overall development of cross-cultural knowledge, skills, and perception of participating students. For example, in the study of Wolff and Borzikowsky (2018), after 3 months of international experience the increase in participants' (N=273) sensitivity in communication, socializing, goal setting, and cultural identity reflection (facets of ICC) was evidenced. A longer-term program with interventions (such as homestays, host-culture school attendance) is likely to show more intercultural learning (Bennett, 2009). Studying abroad is both experiential and transformational in nature.

However, mobility remains a distant opportunity for most students due to financial, safety, and job-hunting concerns (Hofmeyr, 2021). Thus, internationalisation-at-home is a growing demand for higher education institutions to educate intercultural competent graduates. It is the purposeful integration of international and intercultural dimensions into the formal and informal curriculum for all students within domestic learning environments (Beelen and Jones, 2015, p. 9 cited in Hofmeyr, 2021). „The incorporation of international, intercultural, and/or global dimensions into the content of the curriculum in terms of learning outcomes, assessment tasks, teaching methods, and the support services of a study program) constitute the internationalization of curriculum (IoC) (Leask, 2015 cited in Renfors, 2021, 68). The elements of IoC are such as degrees and courses taught in English, the presence of students with different cultural backgrounds, and international faculty.

As an additional strategy, the courses aiming at the development of ICC are being widely incorporated

into the curriculum. For example, the ICC course curriculum at Middlebury Institute of International Studies provides ICC theory and an in-depth examination of issues of power and identity (Puntenev, 2016). One more example is the elective course which is credited to all the European University of Viadrina (Frankfurt) degree programmes. The course encompasses intercultural workshops and training sessions, and activities such as international group projects, summer courses, cultural events and excursions. The content and methods are based on a combination of theoretical input and practical exercises concerning the topics of intercultural communication including both culture-general and culture-specific training (Hiller and Woźniak, 2009). Integration of such courses into degree programmes is a very good opportunity to get a maximum of students in touch with intercultural topics (Hiller and Woźniak, 2009). It is assumed that the prominence of ethnocentrism and related phenomena will decrease among students as a result of the knowledge and experience gained in these courses (Goncz, 2018).

In addition, the university's internationalisation-at-home strategy is to be supported by introductory intercultural communication training delivered to faculty. It aims at raising awareness and enabling staff to appreciate different customs and cultures in order to confidently engage with colleagues from other cultures, and international students. Intercultural training is premised on a belief that broadened cultural knowledge and cultural competencies as social capital will benefit the multicultural organization. The study of Vaccarino and Li (2018) have investigated the transfer of learning (the intercultural communication workshop consisted of four four-hour interactive sessions) to the workplace. The results have revealed that eighty percent of participants were able to implement and apply some of what they had learned to their workplaces. Participants stated they listened more actively and attentively, were more understanding, became more aware of potential communication pitfalls, were mindful of how one communicates, became less judgemental, became more inclusive, understood non-verbal communication more, became more aware of the impact of high and low context communication styles, and accepted that students may avoid eye contact as a sign of respect.

Studies have also indicated the need to improve the quality of intercultural education. Fitch and Desai (2012) have critically remarked that understandings of intercultural competence are generic. Most national strategies in Europe predominantly focus on mobility, which implies that far greater efforts are still needed to incorporate IoC (Refors, 2021). In a similar vein, Lantz-Deaton (2017) has claimed that bringing students from a variety of cultures to study together on an „internationalisation“ campus is not enough to

promote the development of intercultural competence for most students. Renfors (2021, p.7) makes an apt that the main challenges occur due to the lack of understanding of internationalisation of curriculum (IoC) at the institutional level. Lecturers may lack the competencies, resources, and tools to adapt their teaching styles to an international, culturally diverse teaching and learning environment. Navigating the cultural issues and identities in a way that supports all students requires intercultural teaching competence (ITC) (Dimitrov and Haque, 2016). Most universities' instructors and staff have not received any formal training in intercultural learning. As a result, they might feel unprepared for internationalisation task, and learn by trial and error (Dimitrov and Haque, 2016). The lack of training within intercultural skills programs may cause anxiety in educators. It is hard for them to integrate the development of IC in their course units, they do not feel prepared to integrate this dimension into their teaching practices (Pinto, 2018). The enrichment of the program content by reviewing the characteristics of the student group, and the use of different techniques in the education programs are among the emphasized issues regarding the competence of educators teaching intercultural communication curriculum.

The focus of this joint project is the development of intercultural competence in graduates in education. Not only universities but schools also are becoming more diverse and international. Teachers are faced with several cultures in their working environment and are challenged to meet the needs of students of diverse cultural backgrounds. Students' cultures interfere with their communication. In order for the teachers to imply culturally appropriate education and have successful interactions with culturally diverse students (international students, refugees), they require some level of awareness and understanding of individuals from different cultural backgrounds. A culturally appropriate education requires educators to be aware of individuals' cultural similarities and differences and to be sensitive to intercultural differences. It becomes a must that teachers learn how to communicate cross-culturally.

Besides modeling intercultural competent communication teachers should actively encourage intercultural friendship and evaluate the ways in which formal curriculum materials and instructional methods impact intercultural competence development in the classroom (Mellizo, 2017). Public school teachers play an important role in determining whether students become closed-minded and intolerant or open to cultural diversity and respectful toward those who are different. Teachers can transmit their own prejudices not only through their own comments and behaviour, but also by establishing an atmosphere of intolerance and ethnocentrism in the classroom (Portera, 2014).

Teachers should not only need to be intercultural competent themselves, but they have to be able to lead and coach their students in becoming intercultural sensitive and competent which are necessary conditions for becoming global citizens to live in peace.

The teacher's culturally competent performance is fundamental for the provision of qualified teaching. Therefore, it is important that future teachers are to be trained competently in terms of intercultural communication competence starting from their education process. The need for intercultural competence in public schools demands university educators consider the contexts in which they teach and in which their graduates will work. Teacher education programs should address ethnocentric values in order to prepare graduates for careers in culturally diverse schools. It is essential for the students to understand the profession and its practices and context from an international and intercultural perspective (Renfors, 2021, 73 p.). The emphasis on intercultural competence communicates the expectation that developing this capacity will enable practitioners to function more effectively and adequately in multicultural practice (Williams, 2005).

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2. Minority strategies while having contact with host culture

2.1. The concept of minority

Most dictionaries and encyclopedias refer to a minority as a small group of persons that is part of much larger group of people. Essentially, “minority” is a neutral concept that refers to an ethnic, religious or other interest group that is smaller in numbers than another group or groups in a given region. Minority group is usually subordinate to a more dominant group (Encyclopedia Britannica). However, looking only at the numbers and demographics would neglect many important complexities. There are, for example, groups who are a minority in one state, but a majority in another, and therefore may not be a minority in a region as a whole. For instance, 40,000 Belarusians live in the north-eastern part of Poland and constitute a national minority in our country, but in Belarus, which borders with Poland, they obviously constitute the majority. While this is often due to migration, it can also be due to the politics of border divisions (Council of Europe).

At the same time, there are also groups who are a minority in all countries in Europe. Since their numbers are small, their population is spread over a larger region or they have not currently achieved political statehood. The Roma, for example, face serious problems of marginalization and discrimination in virtually every European country, within which most of them have been settled for centuries. They are Europe’s largest ethnic minority. Out of an estimated 10 to 12 million Roma living in Europe, approximately 6 million are citizens or residents of the EU. Many EU Roma are still victims of prejudice and social exclusion, despite the discrimination ban across EU Member States.

American sociologist Louis Wirth defined a minority group as „a group of people who, because of their physical or cultural characteristics, are singled out from the others in the society in which they live for differential and unequal treatment, and who therefore regard themselves as objects of collective discrimination” (Wirth, 1945, p. 347). The definition includes both objective and subjective criteria: membership of a minority group is objectively ascribed by society, based on an individual’s physical or behavioral characteristics; it is also subjectively applied by its members, who may use their status as the basis of group identity or solidarity (Wagley & Harris, 1958). Thus, minority group status is categorical: an individual who exhibits the physical or behavioral characteristics of a given minority group is accorded the status of that group

and is subject to the same treatment as other members of that group (Wirth, 1945).

American sociologist and social theorist Joe Feagin states that a minority group has five characteristics: (1) suffering discrimination and subordination, (2) physical and/or cultural traits that set them apart, and which are disapproved by the dominant group, (3) a shared sense of collective identity and common burdens, (4) socially shared rules about who belongs and who does not determine minority status, and (5) tendency to marry within the group (Feagin, 1984).

Some sociologists have criticized the concept of „minority/majority”, arguing this language excludes or neglects changing or unstable cultural identities, as well as cultural affiliations across national boundaries (Laurie & Khan, 2017).

In the context of talking about minority groups, it is worth recalling the scapegoat theory, developed initially from Dollard’s (1939) Frustration-Aggression theory. It suggests that the dominant group will displace its unfocused aggression onto a subordinate group. History has shown us many examples of the scapegoating of a subordinate group. An example from the last century is the way Adolf Hitler was able to blame the Jewish population for Germany’s social and economic problems. In modern Europe, recent immigrants have frequently been the scapegoat for the misfortunes of the entire population or individuals. Some states have enacted laws to disenfranchise immigrants; these laws are popular because they let the dominant group scapegoat a subordinate group.

2.2. Issues related to minorities

In 2003, Minority Rights Group International (<https://minorityrights.org>) highlighted some points for the European Commission that should be addressed from a minority rights perspective in order to foster the enhancement of minority groups’ living conditions within a national context.

Education. Several steps should be taken to ensure the integration of minorities:

- the availability of primary school education in mother tongues;
- the reforming of curricula in order to reflect minority cultures and to promote non-discrimination;

- the hiring of teachers from minority backgrounds.

Employment. To avoid high levels of underemployment, minorities' work status should be more accurately assessed and they should be provided with equal access to job opportunities, with specially targeted employment options for minorities.

Recognition of minority presence. The above efforts would be supported by the recognition of the rights of minorities and the inclusion of this in legislative systems.

Governance. There should be legal and constitutional reforms, to build capacity for minority governance structures, coupled with greater representation of, and participation by, minorities in legislative bodies to provide equality for all citizens.

Health care. There should be access to healthcare services without discrimination, in addition to sufficient services being available in areas largely inhabited by minorities.

Environment. Encompassing agriculture and rural development, this refers to the need to ensure access to biodiversity; to review environmental conditions, with the aim of ensuring that minority areas are not disproportionately damaged and that conservation measures do not prohibit minority groups from access to and use of traditional lands and territories.

For our project, the area of education is particularly important in relation to representatives of some minority groups, especially those that represent other cultures. Before we get into it more closely, it is important to consider what strategies minority groups are adopting in the host society.

2.3. Acculturation Definition & Meaning

Acculturation is the meeting of cultures and the resulting changes. The basic acculturation question is: "How do people born and raised in one society manage to live in another society that is culturally different from the one they are used to?" In its simplest sense, "acculturation" covers all the changes that arise following "contact" between individuals and groups of different cultural backgrounds.

A more formal definition was proposed by Redfield, Linton and Herskovits in 1936. They defined acculturation as "those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups" (Redfield et al, 1936, p.149).

Of course, acculturation as a psychological process is influenced by individual factors such as age and gender. At an early age, the process is generally uncomplicated, but during adolescence it may be experienced

as more frustrating. Females are at greater risk for acculturation problems than males (Beiser & Edwards, 1994).

John W. Berry, a famous psychologist known for his work in two areas: ecological and cultural influences on behavior; and the adaptation of immigrants and indigenous peoples following intercultural contact, suggested that the acculturation process proceeds according to the degree to which the individual simultaneously participates in the cultural life of the new society and maintains his or her original cultural identity (Sam, 2006, p. 19). The simultaneous participation and maintenance of the two cultures may lead to four different outcomes which Berry called integration, assimilation, separation and marginalization. These four outcomes are collectively referred to as "acculturation strategies".

Through the acculturation process, cultural and psychological changes occur in individuals as a result of continuous contact between people belonging to different cultural or ethnic groups (Berry, 1990). Acculturation is a multidimensional process which assumes that individuals can have either strong or weak identification with both their own and the dominant culture. A strong ethnic identity does not necessarily imply a weak relationship or low involvement with the mainstream culture. Kvernmo and Heyerdahl (2003) have outlined cultural and psychological factors that influence the relationship between acculturation and mental health, and they suggested the acculturative stress model. One of the main features in Berry's model is that individuals use acculturation strategies to deal with the acculturative process (Berry & Kim, 1988).

The model describes four different modes of acculturation

- integration (combining both cultures)
- assimilation (rejecting ethnic minority culture in favor of the majority culture)
- separation (relying on minority culture only and rejecting majority culture)
- marginalization (rejecting both cultures).

These are based on the individual's attitude toward the ethnic group and toward the larger society. When individuals want to maintain their original cultural identity, they can separate and reject the dominant culture or integrate and interact with the dominant group. When there is no interest in maintaining one's culture of origin, individuals can assimilate and exclusively identify with the dominant culture, rejecting their original culture. However, when there is neither possibility nor interest in maintaining the original culture because of enforced cultural loss, nor any possibility or interest to pass into the dominant culture because of exclusion or discrimination, marginalization

takes place (Kvernmo & Heyerdahl, 2003, p. 58).

Berry suggests the following two questions as a means of identifying strategies used by immigrants in dealing with acculturation: Is it considered to be of value to maintain one's cultural heritage? Is it considered to be of value to have contact with and participate in the larger society? (Oppedal, 2006, p. 106). Four acculturation strategies – integration, assimilation, separation and marginalization – can be derived from “yes” or “no” answers to these two questions. Integration is defined by positive answers to both questions, and marginalization by negative answers to both. A positive response to the first and negative to the second defines separation, and the reverse defines assimilation. This model allows for multiculturalism, which asserts that different cultures coexist in a society at the same time.

2.4. Acculturation strategies

Acculturation strategies consist of two components: attitudes and behaviors (that is, the preferences and actual practices) that are exhibited in day-to-day intercultural encounters (Berry, 2006, p. 33). Of course, there is rarely a one-to-one match between what an individual prefers and seeks (attitudes) and what one is actually able to do (behaviors). This discrepancy is usually explained as being the result of social constraints on behaviors (such as norms, opportunities). Nevertheless, there is often a significant positive correlation between acculturation attitudes and behaviors, permitting the use of an overall assessment of individual strategies.

It is important to add that since acculturation is a continuous process, an individual may adopt different strategies at different times, and to deal with different life issues (Sam, 2006, p. 19). These different strategies should not be thought of as “additive,” leading to where one can think of an individual as being fully “integrated.” Alternatively, the strategies could be thought of as phases which an individual may pass through over and over, using several strategies at any given time.

Acculturation strategies have been shown to have substantial relationships with positive adaptation: integration is usually the most successful; marginalization is the least; and assimilation and separation strategies are intermediate.

2.5. Integration

Integration refers to the strategy where someone from a different culture adopts the cultural norm of the country they have moved to, while retaining their own culture. Obviously, integration can only be pursued when other members of one's ethnocultural group

share in the wish to maintain the group's cultural heritage.

Integration means a positive attitude and willingness to uphold one's heritage culture and openness and participation in the life of the host society.

The indicators of this strategy are:

- cooperation with representatives of both cultures
- achieving the set goals in the professional and private sphere
- work and study are accompanied by positive emotions, a sense of adequacy, satisfaction and fulfillment
- contacts with representatives of both cultures run with a sense of mutual understanding
- „switching” from one cultural system to another occurs without detriment to the mental condition, relatively small (in relation to other strategies) health problems (Parfieniuk, 2009, 294).

2.6. Assimilation

Assimilation refers to the strategy where someone adopts the new culture while rejecting their own cultural norms. Assimilation is the process whereby individuals or groups of differing ethnic heritage are absorbed into the dominant culture of a society (Encyclopedia Britannica). The process of assimilating involves taking on the traits of the dominant culture to such a degree that the assimilating group becomes socially indistinguishable from other members of the society. As such, assimilation is the most extreme form of acculturation. Although assimilation may be compelled through force or undertaken voluntarily, it is rare for a minority group to replace its previous cultural practices completely; religion, food preferences, proxemics (e.g., the physical distance between people in a given social situation), and aesthetics are among the characteristics that tend to be most resistant to change. Assimilation does not denote “racial” or biological fusion, though such fusion may occur.

Attempts to compel minority groups to assimilate have occurred frequently in world history. The forced assimilation of indigenous peoples was particularly common in the European colonial empires of the 18th, 19th, and 20th centuries. Forced assimilation is rarely successful, and it generally has enduring negative consequences for the recipient culture.

Berry defined “assimilation” to be the situation where either (i) an individual turns his back on his original cultural background and identity and chooses to identify and interact with the members of the host society or (ii) a national society expects foreigners to adopt wholly the culture of the larger national society (Sam, 2006, p. 12).

Personally, I had the opportunity to observe the process of almost full assimilation in some of my compatriots who emigrated to Germany in the 1990s. Although they had all the traits of belonging to Polish culture, they received German citizenship and the opportunity to stay in Germany because one of their ancestors was German. After arriving in Germany, they wanted to convince everyone around them that they were German, even though they did not even know the German language. They tried to eliminate all elements of Polishness from their everyday lives in order to achieve the desired assimilation with German society. Some married couples with many years of experience began to talk to each other, even in the privacy of their homes, in a foreign language - German. When, at a social gathering at which representatives of many nations gathered, the organizers asked to sing national songs, no one wanted to sing in Polish, despite the fact that the majority of the gathered were Poles. All of this was an example of voluntarist assimilation, which remained superficial, harmful both to the Poles who opted for it and to modern German society, which was unable to take advantage of the richness of Polish culture.

2.7. Separation

Separation refers to the strategy where someone retains their own cultural norms, has a preference for maintaining one's heritage culture while rejecting the new culture of the country they have moved to. An individual places a value on holding on to their original culture, and at the same time wishes to avoid interaction with others.

In order to better illustrate what separation manifests itself in, I would like to mention two examples. During my doctoral studies in Germany, I had a friend from Ecuador. He wanted to prepare a doctorate in Europe and he received a scholarship from a German organization. Germany was not his country of choice, he felt bad there, complained about the few sunny days and bad food. Since he was able to write his doctorate in Spanish, he refused to learn German. He had no contact with German culture, he used every moment to study, as he knew that it brought him closer to leaving the country. In his stories, however, Ecuador was more and more beautiful, the weather there was better and better, the women were more and more beautiful ... My friend lived in complete separation from the German culture.

Second example: some children who fled the war in Ukraine and now live in Poland reject any interaction with Polish culture. They do not want to learn Polish, they rarely attend school. The reason is primarily the specific state of suspension in which they are located. They are counting on the war to end soon and they will be able to go home. They do not want to waste their

energy on integration with Polish culture, moreover, they perceive such integration as a kind of betrayal of their country and an expression of abandoning hope for a quick end to the war. They obviously choose a strategy of separation.

2.8. Marginalization

Marginalization refers to the rejection of both the new and their own cultures. It is the least beneficial strategy for adaptation. It also has the worst effects on mental health of the migrant populations. Marginalization is a complex phenomenon. Migrant populations may choose to reject both the host and their own ethnic culture for various reasons. Migrants may feel discrimination and rejection from both cultures when their entry to the host country is not legitimate. For example, it has been reported that some Mexican migrants in the United States were rejected by their own ethnic groups due to their illegal immigration status, which was associated with an increased risk of depression. Alternatively, systemic discrimination faced in the host country might cause migrants to reject their own cultures for self-protection and in an attempt to blend into host societies better (Choy et al, 2001, p. 4).

According to the systematic review of articles performed by Choy, Arunachalam, Gupta, Taylor, Leeb (2021), marginalization as an acculturation strategy that would likely lead to poorer mental health outcomes. A possible explanation for this could be that ethnicity provides a social platform that offers an opportunity for people to develop interpersonal relationships. This may be especially important in migrant and minority communities. Better social networks and relationships may help migrants cope with adverse and stressful situations. Similarly, one's ethnic identity may help moderate the stress of racial and ethnic discrimination. Without a sense of ethnic identity, there may be a lack of sense of solidarity in the face of discrimination. This may in turn lead to greater acculturation stress and stress from discrimination, thus leading to worse mental health. Moreover, by rejecting both the host and their own ethnic cultures, migrants may lack a sense of identity or belonging to either community. This sense of belonging may be an important buffer against depressive symptoms.

2.9. Managing diversity in the classroom

If the teacher is to deal appropriately with students from foreign cultures in the classroom, he or she needs to know the acculturation strategies that the students choose. He/she must be aware that these strategies fluctuate, one turns into another, and sometimes students revert to an earlier strategy that seemed to be overcome. Many studies show that the integration strategy is the most profitable. Therefore, the teacher

should try to patiently stimulate this strategy in his / her pupils. How can he / she do this?

There are several ways teachers can ensure that both the classroom environment and curriculum are responsive to the increasing cultural diversity of our society (Drexel University School of Education). These strategies will encourage all students' cultural awareness, enhancing each student's sense of identity, and foster inclusion in the classroom community.

Get to Know Your Students. Ensuring that cultural awareness is promoted in the classroom starts with the teacher understanding each individual student. Take the time to learn about each student's cultural background, hobbies, learning styles, and what makes them unique. Demonstrating a genuine interest in learning about each student and their culture will help establish trust and allow you to form a bond with them so they feel valued. If students feel appreciated by and comfortable with the teacher, there's a better chance they'll feel comfortable talking with and respect their peers in the class – and communication is the core to a culturally aware and inclusive classroom.

Maintain Consistent Communication. Aside from getting to know your students, teachers should also continue to maintain ongoing communication throughout the semester or school year. Scheduling 1-on-1 meetings with students to "check in" every so often will allow you to consistently improve how accessible the classroom is to everyone. Students can talk about whether they felt included in the classroom culture. This can help identify issues or ways to improve the overall experience. It's also an opportunity to discuss their progress in the class and offer guidance on how they can improve, based on their individual needs as a student.

Acknowledge and Respect Every Student. It's also important for students to celebrate and respect their own diverse backgrounds, as well as each other's. When appropriate, teachers should encourage students to research and learn about their own ethnic and cultural backgrounds. This allows them to better understand their own culture as well as the differences and nuances with their peers. As a bonus, this can be a great ice breaker assignment, allowing students to give presentations about their family traditions and culture to help expose the class to concepts outside of their own familiar comfort zone. Acknowledging these differences and creating a safe space for discussion helps promote understanding in the classroom and beyond. Also, as you encourage students to learn about their diverse backgrounds, remember to take the time to highlight what's offensive and the distinction between cultural celebration and appropriation. Learning how to talk about other cultures in a respectful, mature way is essential for success in life outside the classroom.

Practice Cultural Sensitivity. While it's important to keep an open dialogue amongst students, it's equally as important to make sure you're being sensitive to everyone's culture, beliefs, and language concerns. Take the time to understand each student's cultural nuances – from learning styles to the language they use – and use these insights to design your lesson plans. Rather than teach with a traditional lecture style, create learning experiences that are more interactive and require collaboration. These considerations will help ensure that every student feels included, is given the space to learn in their own way and is given a chance to succeed.

Incorporate Diversity in the Lesson Plan. The classroom environment is important for fostering cultural awareness, but you also should ensure diversity is represented in your actual lesson plan. For example, broaden history lessons so that they encompass the world beyond Poland history and culture. Or, use references and analogies to other cultures in your lessons and assignments to help students with diverse backgrounds personally connect. Another great strategy is bringing in diverse speakers to add varying points of view and real-life context to different subjects. There are several ways you can ingrain cultural awareness and diversity into your lesson plan, and it will vary depending on the cultures represented in your classroom and the course you're teaching. Regardless of the subject, always try to present and connect lessons to real-world issues. It's easier to promote cultural awareness within your lessons when there's a real example for students to relate to.

Give Students Freedom and Flexibility. Teachers often feel like they need to take on a strict, authoritative approach when it comes to managing their classroom. The most valuable lessons are often learned through a student's own experiences, so giving them some freedom in the course encourages more connection to the curriculum. Allow students to read and present their own materials that relate to the fundamental lesson so they can approach the topic from their own perspective. As a teacher, you can act as a facilitator and encourage conversation and healthy debate between diverse opinions. Group assignments are also a great way to expose students to diverse perspectives, allowing them to work together to explore and solve a problem. This will also help prepare them for a diverse workforce where they'll have to partner with a range of people to accomplish their professional goals.

2.10. The Importance of Cultural Awareness in the Classroom

It is important to remind ourselves why diversity and cultural awareness is so crucial in the classroom and the benefits it can have on students now and in the long-term. Teaching diversity exposes students to various cultural and social groups, preparing students to become better citizens in their communities. These culturally responsive teaching strategies will help you to promote diversity in the classroom (Drexel University School of Education). With these culturally responsive teaching strategies in mind, it's important to remind ourselves why diversity and cultural awareness is so crucial in the classroom and the benefits it can have on students now and in the long-term.

Students Become More Empathetic. Promoting awareness and creating a personal connection with diverse cultures in the classroom can prevent students from developing prejudices later in life. It allows them to empathize with people different from themselves since they're more aware of the experiences someone of a different race or cultural group may face.

Students Gain a Better Understanding of Lessons and People. When working and learning with people from a variety of backgrounds and cultures present in the classroom, students gain a more comprehensive understanding of the subject matter. It also teaches students how to use their own strengths and points of view to contribute in a diverse working environment.

Students Become More Open-Minded. Naturally, by exposing students to a diverse range of opinions, thoughts, and cultural backgrounds, you're encouraging them to be more open-minded later in life. This will make them open to new ideas and be able to attain a greater comprehension on a topic by taking in different points of view.

Students Feel More Confident and Safe. Students who learn about different cultures during their education feel more comfortable and safe with these differences later in life. This allows them to interact in a wider range of social groups and feel more confident in themselves as well as in their interactions with others.

Students Are Better Prepared for a Diverse Workplace. With the rise of globalization, it's more important to be able to work with people from different cultures and social groups. If students are exposed to diversity and learn cultural awareness in the classroom, it sets them up to flourish in the workforce.

2.11. Conclusion

Foreign students, who usually constitute a minority group in a given school, use various strategies of dealing with the majority culture. Researchers most

often indicate four strategies: integration, assimilation, separation and marginalization. What strategy a particular student chooses at a given moment depends on many factors. It is the duty of teachers, school authorities and the state to learn about these factors and to support students in such a way that they can continue to cultivate all the positive elements of their own culture, and at the same time open up to the values of the majority culture. As a result, they will achieve satisfaction on a personal and social level, and at the same time contribute creatively to building a more diverse, responsive and responsible society.

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3. Majority strategies for Czech Republic, Poland, Lithuania

1. Majority strategies for EU

The EU's overall policy objectives are jointly developed by its institutions. The European Commission has set six priorities for the period 2019-2024, which are part of the European Union's strategy. In this case, the priorities are in the following areas:

1.1. A European Green Deal

given that climate change and environmental degradation are an existential threat to Europe and the world, the European Green Agreement aims to transform the EU into a modern, competitive and resource-efficient economy. At the same time ensure no net emissions of greenhouse gases by 2050; economic growth decoupled from resource use; no person and no place left behind. It is further assumed that The European Green Deal is also our lifeline out of the COVID-19 pandemic. One third of the 1.8 trillion euro investments from the NextGenerationEU Recovery Plan, and the EU's seven-year budget will finance the European Green Deal. <https://audiovisual.ec.europa.eu/en/video/I-199819?lg=EN>

1.2. A Europe fit for the digital age

it is evident that digital technology is changing people's lives. The EU's digital strategy aims to make this transformation work for people and businesses, while helping to achieve its target of a climate-neutral Europe by 2050. The Commission is determined to make this Europe's "Digital Decade". Europe must now strengthen its digital sovereignty and set standards, rather than following those of others - with a clear focus on data, technology, and infrastructure.

1.3. An economy that works for people

individuals and businesses in the EU can only thrive if the economy works for them. The EU's unique social market economy allows economies to grow and to reduce poverty and inequality. With Europe on a stable footing, the economy can fully respond to the needs of the EU's citizens. Small and medium-sized enterprises are the backbone of the EU's economy. It is also

essential to strengthen them as well as to complete the Capital Markets Union and to deepen the Economic and Monetary Union.

1.4. A stronger Europe in the world

The European Commission champions multilateralism and a rules-based global order through a more active role and stronger voice for the EU in the world. A strong, fair and open trade agenda, makes Europe an attractive place for business. This is key to strengthening the EU's role as a global leader while ensuring the highest standards of climate, environmental and labour protections. European leadership also means working closely with neighbouring countries, introducing a comprehensive strategy on Africa and reaffirming the European perspective of the countries of the Western Balkans. The Commission seeks a coordinated approach to external action - from development aid to the Common Foreign and Security Policy - that secures a stronger and more united voice for Europe in the world.

1.5. Promoting our European way of life

A Europe that protects must also stand up for justice and for the EU's core values. Threats to the rule of law challenge the legal, political and economic basis of our Union. President von der Leyen's vision for a Union of equality, tolerance and social fairness is built upon the rule of law. The Commission will launch a comprehensive European Rule of Law Mechanism under which it is to report every year, objectively, on the condition of the rule of law across the Union. Strong borders, modernisation of the EU's asylum system and cooperation with partner countries are important to achieve a fresh start on migration.

1.6. A new push for European democracy

The record-high turnout in the 2019 European elections shows the vibrancy of European democracy. Yet, Europeans need a stronger role in the decision-making process and a more active role in setting our priorities. A conference on the future of Europe will enable them to

have their say in what's important for the EU. In order to protect our democracy from external interference, a joint approach is necessary to tackle issues such as disinformation and online hate messages. The Commission will strengthen its partnership with the European Parliament by ensuring its involvement at all stages of international negotiations, as well as throughout the legislative process. (European Commission, 2019)

The above-mentioned strategic objectives of the European Commission are based on the work of Ursula von der Leyen (2019). Some strategic areas (1, 2, 4, 6) do not deal much with the issue of inclusion. On the other hand, the author mentions the issue of social inclusion to a greater extent in the following chapters. Here are selected specific strategic goals for the area.

An economy that works for people

- Europe must set higher goals in terms of social justice and prosperity, as this is one of the fundamental promises on which the European Union stands;
- Addressing social issues is part of the modern economy and must be linked to the labor market. As part of this, we will support those in work to earn a decent living, and those out of work as they look to find a job. We will support our children and our young people to give them the education and the opportunities they need to thrive;
- The European Parliament's concept of a „European Child Guarantee“ is becoming an instrument for combating poverty and needs to be actively implemented. This tool will help ensure that every child in Europe at risk of poverty or social exclusion has access to the most basic of rights like healthcare and education;
- There is a need to invest in education, give job opportunities to young people (graduates) and bring more women (single women) into the labor market, as this is a way to alleviate child poverty.

Promoting (protecting) our European way of life

- The European Union must have strong borders and a new approach to migration, consisting of helping migrants come from, combating criminal groups of smugglers and gangs of abusers in distress or a new asylum policy.
- The issue of integration of foreigners within the European Union has been dealt with by national governments for many years. Education and

training play a very important role in this sense. The Declaration of the European Ministerial Conference on Integration addresses the approach to the education of foreigners and their integration into society (Zaragoza, 15 & 16 April 2010) (European Commission, 2010).

On the basis of the principles stated in this declaration, Ministers agree:

- To further develop the core idea of integration as a driver for development and social cohesion. In order to do this, it is essential to continue developing a policy in the short and long term which should include a comprehensive and transversal approach to integration.
- To stress the need to develop a new agenda on integration, including a coordination mechanism as proposed in the Stockholm Programme which would improve structures and tools for European knowledge exchange and facilitate mainstreaming of integration priorities in all relevant areas.
- To incorporate integration issues in all the relevant policy areas, ensuring dialogue, institutional coordination and mainstreaming and the involvement of the different levels of administration (European, national, regional and local level) in the process of integration. Further to this, cooperation and synergies at EU level between Ministers in charge of relevant policy areas should be encouraged, taking into account the specific institutional and operational context of each Member State.
- To reiterate the importance of the National Contact Points on Integration in promoting the integration of immigrants at both European Union and Member State level and to strengthen their role in the development of structures and tools, in promoting an open exchange of ideas with regard to all integration challenges with which Member States are confronted, and in coordinating with other relevant policy areas.
- To welcome the opportunities created by the Treaty of Lisbon to further develop European cooperation on integration, with the full involvement of the European Parliament.
- To welcome the Commission's Report to the Ministerial Conference, 'The Consolidation of the EU framework on integration' as an important contribution to the debate.
- To welcome the third edition of the Handbook on Integration for Policymakers and Practitioners as a contribution to developing good practices in key integration areas, such as mass media,

awareness raising and migrant empowerment, dialogue platforms, citizenship, youth, education and the labour market and to build on this successful learning process, and to make full use of the information available on the European Website on Integration in developing future integration initiatives, and to actively contribute to the exchange of information and learning experiences.

- To underline the importance to analyse the results achieved in the context of the development of the European Fund for the Integration of third-country nationals.
- To view cultural diversity as an opportunity for social and economic development in Europe and as a tool for fighting discriminations, and to adopt a comprehensive approach involving various key stakeholders in order to encourage diversity management and the exchange of experiences as well as entrepreneurial actions.
- To develop the concept of “human capital” by ensuring a cross-sectorial approach covering inter alia education, employment and life-long learning programmes. This approach would help monitor the impact of national reform programmes, guaranteeing access to quality education, including language learning, promoting the gender perspective, finding new ways to recognise qualifications, training or professional skills and work experience of the immigrants, and promoting equity in the labour market in order to avoid segmentation.
- To stress the importance of developing common European modules that can be used when establishing national or local integration policies, including essential elements such as introductory courses and language classes, a strong commitment by the host community and the active participation of immigrants in all aspects of collective life.
- To recognize the positive aspects of migration, especially in the context of the economic and financial downturn within Europe, and to continue to promote methods that help to fight racism and xenophobia and all forms of discrimination in our societies. Clear evidence, facts and innovative experiences of creativity, solidarity and attitudes towards living together need to be emphasised in order to meet the challenges related to migration.
- To involve civil society, by recognising its active role within the two-way process of mutual interaction by all immigrants and citizens of the Member States. The establishment of networks, and of dialogue and exchange involving civil

society organisations should be promoted, taking note of the work of the European Integration Forum, which in November 2009 discussed ‘Common EU priorities for a cross-cutting integration policy’ touching upon, in particular, education and employment. This platform should continue to be involved in providing input for future initiatives in the field of integration at the EU level.

- To strengthen local initiatives and civic participation investing in districts with a high immigrant concentration in order to create a sense of belonging as it is vital that immigrants participate in all aspects of social, economic, and cultural life.
- To promote the launching of a pilot project with a view to the evaluation of integration policies, including examining the indicators proposed in the Annex to this document and analysing the significance of the defined indicators taking into account the national contexts, the background of diverse migrant populations and different migration and integration policies of the Member States, and reporting on the availability and quality of the data from agreed harmonised sources necessary for the calculation of these indicators. It is also important to promote evaluation mechanisms at local and regional level. (European Commission, 2010)

The issue of migrant populations affects many sectors, such as economics, education, labor market, security, politics, etc. We can obtain a lot of valuable information from the European Statistical Office’s website, which will allow us to better imagine how large groups of people are. The table of non-national population by group citizenship, 1 January 2021, serves as an idea of how many „registered” foreigners move within the European Union.

The number of people residing in an EU Member State with citizenship of a non-member country on 1 January 2021 was 23.7 million, representing 5.3 % of the EU population. In addition, there were 13.7 million persons living in one of the EU Member States on 1 January 2021 with the citizenship of another EU Member State.

In absolute terms, the largest numbers of non-nationals living in the EU Member States on 1 January 2021 were found in Germany (10.6 million persons), Spain (5.4 million), France and Italy (both 5.2 million). Non-nationals in these four Member States collectively represented 70.3 % of the total number of non-nationals living in all of the EU Member States, while the same four Member States had a 57.6 % share of the EU’s population. (Eurostat, 2022).

Non-national population by group of citizenship, 1 January 2021

	Total		Citizens of another EU Member State		Citizens of a non-EU country		Stateless	
	(thousand)	(% of the population)	(thousand)	(% of the population)	(thousand)	(% of the population)	(thousand)	(% of the population)
Belgium	1 464.2	12.7	943.6	8.2	519.7	4.5	3.8	0.0
Bulgaria	114.8	1.7	10.7	0.2	102.3	1.5	0.2	0.0
Czechia	625.5	5.8	243.6	2.3	381.9	3.6	0.9	0.0
Denmark	536.4	9.2	216.3	3.7	314.6	5.4	27.2	0.5
Germany	10 585.1	12.7	4 401.4	5.4	6 112.3	7.4	51.7	0.1
Estonia	200.5	15.1	20.3	1.5	180.1	13.5	0.4	0.0
Ireland	649.7	13.0	349.9	7.0	299.2	6.0	2.1	0.0
Greece	921.5	8.6	108.6	1.0	752.9	7.1	1.8	0.0
Spain	6 368.3	11.3	1 733.1	3.7	3 633.1	7.7	32.7	0.1
France (*)	5 215.2	7.7	1 480.0	2.2	3 735.2	5.5	49.3	0.1
Croatia	96.7	2.4	21.3	0.5	76.0	1.9	0.5	0.0
Italy	5 171.9	8.7	1 408.6	2.4	3 764.8	6.4	9.7	0.0
Cyprus	166.6	18.5	96.4	10.8	69.1	7.7	0.7	0.1
Latvia	252.4	13.3	6.3	0.3	246.0	13.0	0.2	0.0
Lithuania	79.9	2.9	8.3	0.3	70.8	2.5	0.2	0.0
Luxembourg	299.2	47.1	244.2	38.5	54.9	8.6	1.1	0.2
Hungary	194.2	2.0	75.7	0.8	118.4	1.2	2.3	0.0
Malta	103.7	20.1	42.7	8.3	61.0	11.8	0.7	0.1
Netherlands	1 171.4	6.7	599.6	3.4	565.8	3.2	6.2	0.0
Austria	1 517.4	17.0	703.7	8.0	719.4	8.1	10.0	0.1
Poland (*)	457.0	1.2	82.2	0.2	374.2	1.0	3.9	0.0
Portugal	662.1	0.4	158.0	1.5	503.5	4.9	1.1	0.0
Romania (*)	144.5	0.8	60.6	0.3	83.8	0.4	1.3	0.0
Slovenia	168.7	8.0	21.1	1.0	147.5	7.0	0.1	0.0
Slovakia	82.1	1.5	60.1	1.1	20.5	0.4	1.3	0.0
Finland	277.2	5.0	98.7	1.8	177.2	3.2	1.6	0.0
Sweden	892.3	8.6	299.2	2.9	578.7	5.6	38.7	0.4
Iceland	51.3	13.9	41.1	11.2	10.1	2.8	0.4	0.1
Liechtenstein	13.5	34.5	7.1	18.1	6.4	16.4	3.8	9.7
Norway	601.5	11.2	360.5	6.7	239.3	4.4	9.8	0.2
Switzerland	2 200.9	25.5	1 414.2	16.3	794.2	9.2	4.2	0.0

Note: The values for the different categories of citizenship may not sum to the total due to rounding and the exclusion of the 'unknown' citizenship group from the table.

(*) Provisional

(?) Estimate

Source: Eurostat (online data code: migr_pop1ctz)

eurostat

2. Majority strategies for CZ

The chapter is based on the European Commission's website (European Commission, 2022). Czechia was a transit country until the 1990s. It has by now, however, become a destination country in its own right, counting 14 times more migrants than in 1989. This is due as initially a large numbers of ex-Soviet citizens sought international protection in Czechia; later, than labour migration also increased thanks to the rapid economic growth the country experienced in the second half of the 2000s.

The statistics in the chart above are based on Eurostat's Non-national population by group of citizenship, 1 January 2021, with 381 902 third-country nationals (TCNs) and 243 561 EU citizens living in Czechia at the time.

Overall, the most represented countries of origin are Ukraine (145 153), Slovakia (121 278), Vietnam (61 910) and Russia (38 010).

In addition to the foreign population, over 75 000 Czech nationals of migrant background have acquired Czech citizenship since the country joined the EU in

2004, and 4 453 of them were naturalised in 2019. Publicly available statistics on naturalisation however do not differentiate between EU and non-EU origins. (Eurostat, 2022)

2.1. Integration strategy

To foster the inclusion of the growing population of migrant background, the interior ministry drafted the first Czech immigrant integration policy in 2000. It focused on equal opportunities and non-discrimination, as well as measures to provide long-term residents with rights similar to those of Czech citizens. The document was fundamentally updated in 2006, 2011 and 2016, with an increased emphasis on promoting good relations between migrant communities and the majority population.

In addition, since 2012, the Czech government published annual action plans which set:

- Priorities such as proficiency in the Czech language, orientation in society, economic self-sufficiency, increased interactions within communities, gradual acquisition of rights, and more.

- Goals, including active participation, prevention of conflicts, exclusion and segregation, integration of second generations, regional and local integration, and more.
- Means to achieving the above, including practical cooperation with stakeholders, support of the civic society, and more.

Both the policy documents and the action plans target all TCNs, including refugees, mainly after their arrival but also during the pre-migration period. The host society is also named as a target group for some of the integration measure.

2.2. Integration programme

All integration programmes set up by the Czech government target specifically the beneficiaries of international protection. The first support programme provided to persons granted international protection was introduced in 1994, 6 years before the first Policy for the Integration of Immigrants. Language and training courses, as well as support for access to the labour and housing market was its main priority.

The second State Integration Programme was elaborated in 2000, while the third one was designed in 2015 as a response to the expected increase in the number of asylum seekers due to the war in Syria. The State Integration Programme now includes 3 parts:

- An individual integration plan to find housing, a job, appropriate education, health care, as well as guidance to apply for social benefits
- Czech language courses where 400 hours are guaranteed
- Compulsory civic education course with 8 hours of attendance

The integration programme is however optional. Beneficiaries of international protection may enrol within a year after their protection status has been granted and are encouraged to use each tool available as relevant for their individual case.

2.3. Legislation

2.3.1. Law on foreigners

The Czech law on foreigners was adopted in 1999 and is among the most amended laws in the country. In 2017, a complex amendment was adopted, introducing new procedures for residence permits. Another amendment, adopted in 2020, among other things introduced a legal obligation for TCNs to attend welcome courses.

2.3.2. Asylum law

An asylum law was adopted in 1999 to complement the law on foreigners and to regulate specific areas of international protection. Following multiple amendments, a comprehensive reform entered into effect in 2016. Among other changes, it shortens the period of stay prior to which asylum-seekers gain free access to the labour market from 12 to 6 months. It also provides for the individualised approach of the integration programme currently in effect.

2.3.3. Integration law

Czechia does not have a self-standing integration law. Measures in this field are based on resolutions of the government.

2.3.4. Nationality Law

The 2013 citizenship law fully repealed law 40/1993 Coll. Among other changes, it allows dual citizenship and adds new categories of persons entitled to citizenship. This resulted in a significant spike in the number of people applying for and granted citizenship. At the end of January 2021, an amendment to the citizenship law passed its first reading, which in several points tightens the conditions for obtaining Czech citizenship.

2.3.5. Anti-discrimination

Czechia's first anti-discrimination law was adopted in 2009. It implements the EU legislative framework but anchors only limited procedural safeguards against discrimination. It has largely remained intact ever since although amendments are currently being drafted.

2.3.6. Public authorities

The Czech interior ministry has played a coordinating role in the field of integration since 2000, succeeding to the Ministry of Labour and Social Affairs for the 2004-2008 period. The interior ministry's Department for Asylum and Migration Policy is responsible for the coordination of both the State Integration Programme and the Policy for the Integration of Immigrants.

The interior ministry's Refugee Facilities Administration implements the State Integration Programme and operates 10 out of the 14 regional integration centres. Three other integration centres - the Centre for the integration of foreigners in Usti, Caritas in Hradec Králové and Integration Centre Prague - are managed by NGOs and the South Moravia Regional Authority.

On the regional and municipal level, the integration agenda is usually covered by those responsible for

education, housing and social services. Although local authorities are not obliged to develop their own strategies, the Region of Prague did design one in 2014, in cooperation with a wide range of public and civil society organisations.

2.3.7. Civil society

In addition to managing 3 out of 13 regional integration centres, civil society organisations are also represented in the Committee on the Rights of Foreigners of the Government Council for Human Rights. Their role there is mainly to review and comment on upcoming legislation and policies. In addition, specific migrant communities have representatives at the Council on National Minorities, which also exists at the municipal level.

Over all, civil society plays an important role in the process of the integration of immigrants in large cities, especially in the capital Prague.

2.4. Funding

Non-profit organisations and local authorities can apply for financing through several funds. The European Social Fund, the Asylum, Migration and Integration Fund (AMIF) and the national budget are the most important sources of financing. In addition, national and private funds are available for service providers and other stakeholders to carry out projects aiming for a better integration of the migrant population.

2.4.1. EU Funds

Asylum, Migration and Integration Fund (AMIF) in the Czech Republic

- Details: The national integration priorities under AMIF reflect the Czech integration policy and include language education, social orientation and support to regional integration centres and other service providers. The allocation for Czechia AMIF for the 2014-2020 period was €51,224,740. Of this amount, 16% is allocated to asylum and 55% - to integration. See the full Czech AMIF programme.
- National managing authority: The national managing authority for AMIF is the interior ministry's Department for Home Affairs EU Funds.

European Social Fund Plus (ESF+) in the Czech Republic

- Details: For the 2021-2027 period, ESF+ is contributing €2.4 billion through two operational programmes that collectively provide €4 billion in funding. Social inclusion is the thematic priority of both operational programmes.
- National managing authority: The national ma-

naging authorities for the European Social Fund (ESF+) in the Czech Republic are the Operational Programme Employment Plus (OPZ+) at the Ministry of Labour and Social Affairs and the Operational Programme Jan Amos Komensky (OP VVV) at the Ministry of Education, Youth and Sports.

Other EU funds for integration available in the Czech Republic

ERASMUS+, the EU's programme to support education, training, youth and sport in Europe

National managing authority: Centre for International Cooperation in Education (DZS)

European Regional Development Fund (ERDF) to strengthen economic and social cohesion in the EU by correcting regional imbalances

National managing authority: Ministry for Regional Development of the Czech Republic, Integrated Regional Operational Programme (IROP)

2.4.2. Other Funds

Other public funding in the Czech Republic

- EEA and Norway Grants 2014-2021
- International Visegrad Fund
- The interior ministry's Integration Grants
- The Ministry of Education, Youth and Sports' educational programmes
- The Ministry of Labour and Social Affairs' Social Services Grants for Regional Authorities, with regional authorities responsible for distribution of the grants to individual social service providers in the following regions.

Private funding in the Czech Republic

- Open Society Fund
- Civil Society Development Foundation
- Nadace VIA
- See a list of financial resources for integration

Other stakeholders and useful resources

Providing integration services

- Counselling Centre for Integration
- Organization for Aid to Refugees
- Association for Integration and Migration
- Centre for Integration of Foreigners
- InBáze
- Caritas in Prague
- Caritas in Brno
- Caritas Czech Republic (helpline)

- Caritas in Hradec Králové
- Caritas in České Budějovice
- Caritas in Plzeň
- Most Pro
- Meta o.p.s.
- Slovo 21

Implementing Integration Programme

- Regional Integration Centres

Campaigning

- Slovo 21 – Bulletin
- Agency for Social Inclusion
- Consortium of Migrants Assisting Organizations
- Inlustitia

2.5. Publishing statistics and research

- Research Institute for Labour and Social Affairs
- Labour Office (Employment of foreigners)
- Ministry of Education
- Institute for Health Information and Statistics
- Interior ministry (national and local statistics, data on refugees)
- Czech Statistical Office
- Public Opinion Research Centre (Czech public's views on foreign nationals)

2.6. Integration / inclusion of foreign children into the Czech educational system

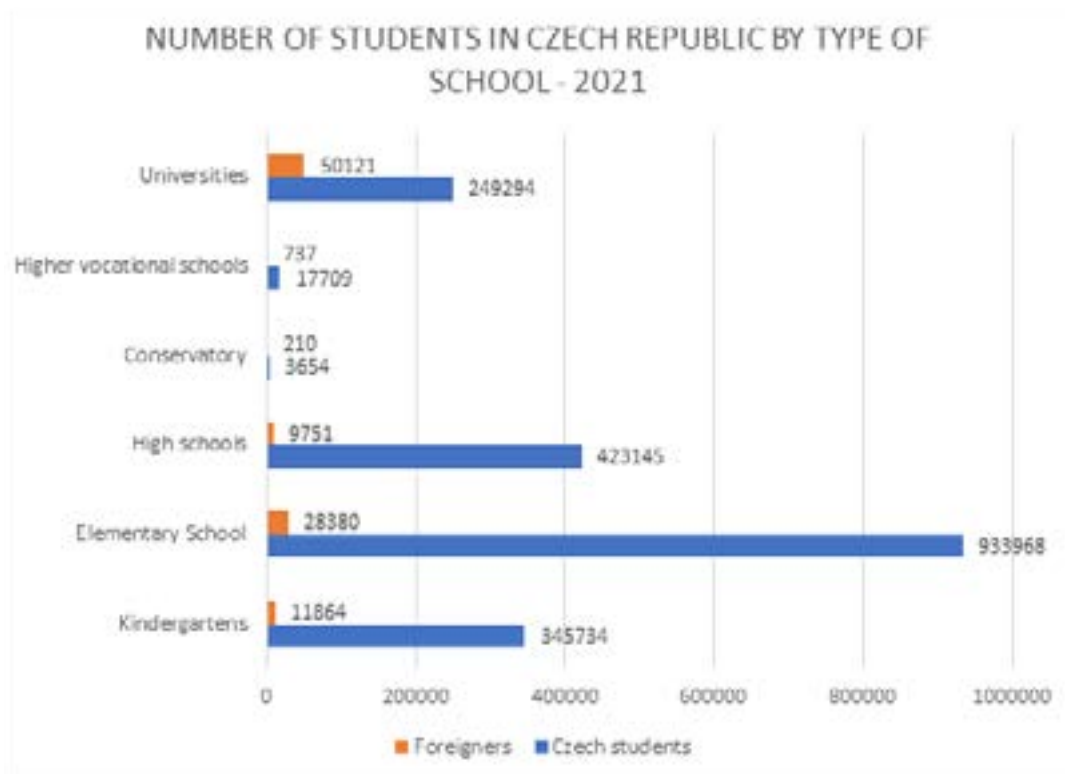
Education of foreign children in kindergartens, primary and secondary schools or higher vocational schools is provided according to the Education Act No. 561/2004 Coll. (School Act). (Česká republika, 2004)

According to Section 20, foreign children / pupils without knowledge of Czech as the language of instruction have the same access to education and school services as citizens of the Czech Republic. They are provided with free preparation for inclusion in education, including Czech language teaching adapted to the needs of these pupils. According to §16, foreign pupils without knowledge of Czech as a language of instruction are educated, who, in addition to their ignorance of the language, also have other special educational needs (SEN). Based on the recommendations of the school counseling facility, they may be provided with additional support measures in accordance with Decree No. 27/2016 on the education of pupils with SEN and gifted pupils. (Národní ústav pro vzdělávání, 2022)

The education of pupils with different mother tongues is covered by Decree No. 27/2016, specifically Annex No. 1 and the first three levels of support measures. (Česká republika, 2016)

Support measures consist of a wide range of pedagogical, organisational, personal, material and content modifications to education, and providing school services that correspond to the educational needs, health state, and cultural environment or other life conditions of the pupil, with the aim to balance out pupils' disadvantages, facilitate their access to a good education and ensure conditions for their universal development. Support measures include consulting support provided by the school or school guidance and counselling facility, using the assistance of ICT and compensatory aids and techniques. Support measures are divided into 5 levels according to organisational, pedagogical and financial demands. It is possible to combine support measures from various levels on the basis of pupil's needs. Identifying the needs for support measures for the education of pupils with special educational needs and establishing their stage and kind is the responsibility of school guidance and counselling facilities (see below). (Eurydice, 2022)

The conditions for the education of foreigners are codified separately. Citizens of the EU are entitled to get education and school services under the same conditions as citizens of the Czech Republic. Regional authorities provide teaching of the Czech language for these pupils within basic school education. All foreigners have the right to free basic education, which also include access to school meals, leisure education in school facilities for interest education in a daily attendance, and Czech lessons. The conditions for access by foreigners to pre-primary education, upper secondary education, tertiary professional education, and school services are specifically modified. Members of national minorities have the right to education in their native language. (Eurydice, 2022)



Resource: (Czech statistical office, 2022)

3. Majority strategies for PL

The chapter is based on the European Commission's website (European Commission, 2022). In recent years Poland has transformed from an emigration to an immigration country thanks to the arrivals of both foreigners and returnees. However, temporary immigration continues to outweigh permanent settlement.

The statistics in the chart above are based on Eurostat's Non-national population by group of citizenship, 1 January 2021, with 374 236 third-country nationals (TCNs) and 82 212 EU citizens living in Poland at the time. (Eurostat, 2022)

3.1. Integration strategy

Poland does not have a dedicated national integration strategy.

However, in 2005, the country published the Proposals of Actions Aimed At Establishing a Comprehensive Immigrant Integration Policy in Poland.

In 2020, the inter-ministerial Team for Migration developed a document entitled Migration Policy of Poland - Diagnosis of the Initial State. It does not serve as an official migration strategy for Poland, but rather constitutes the basis for such a strategy document which is currently being drafted. One of the five chapters in this document concerns the integration of foreigners.

This lack of national integration policy in Poland is somewhat made up for by the increasing cooperation between cities affiliated with the Union of Polish Metropolises and the multiplication of local integration policies in recent years. The city of Gdansk is a pioneer in the field.

Moreover, in 2021, the Council for the Model of Migrant Integration in the Mazovian Voivodeship, established by Caritas Poland and composed of representatives of Mazovian public institutions and NGOs, started working on the strategy of integration of migrants in the Mazowieckie Voivodeship.

3.2. Integration programme

Recognised refugees and persons granted subsidiary protection are the only target groups of the Individual Integration Programmes introduced in 1998 and currently regulated by the 2004 Act on Social Assistance of the Ministry of Labour and Social Policy.

The programmes last up to 12 months and provide specialised counselling to beneficiaries of international protection. The main part of the programme consists of financial support aimed at covering living costs and paying for language classes. However, neither language courses, civic education education or vocational training are included.

3.3. Legislation

3.3.1. Law on foreigners

The Polish Act on Foreigners of 12 December 2013 lays down the principles and conditions governing entry into, transit through, residence on and departure from the Polish territory. No major amendments have been made so far.

3.3.2. Asylum law

The Act of 13 June 2003 regulates the granting of all forms of international protection and provides for social assistance for the beneficiaries. Two major amendments respectively introduced the status of subsidiary protection in 2008 and the principles of resettlement and relocation in 2011.

3.3.3. Integration law

Poland does not have a self-standing integration law.

Chapter 5 of the Act on Social Assistance, adopted in March 2004, regulates the Individual Integration Programmes for beneficiaries of international protection. An amendment of 2008 granted beneficiaries of subsidiary protection the right to participate in the 1-year programmes which were previously reserved for recognised refugees alone.

3.3.4. Citizenship law

The Act on Polish citizenship of 2 April 2009 regulates ways of acquiring and losing the Polish citizenship. In 2017, a major amendment granting foreigners the right to apply for citizenship after 1 year of residence on the basis of a permanent residence permit issued in connection to Polish origin or a valid Card of the Pole. Previously, the waiting period was of respectively 2 and 3 years.

3.3.5. Anti-discrimination law

The Act of 3 December 2010 implementing certain EU regulations concerning equal treatment specifies areas and methods of counteracting violations on equal treatment. It covers discrimination on the grounds of sex, race, ethnic origin, nationality, religion, denomination, beliefs, disability, age or sexual orientation. No major amendments have been made so far.

3.3.6. Public authorities

On the national level, the Department of Social Assistance and Integration of the Ministry of Family and Social Policy leads the governance of integration issues

in Poland. It implements the ministry's policy, represents Poland at the European Integration Network and coordinates the inter-ministerial Working Group for the Integration of Foreigners.

Local authorities, in addition, are responsible for the education of migrant children and the provision of social assistance through social assistance centres. They furthermore implement the individual integration programmes through local centres for family support. In big cities, they also provide funding to NGOs dealing with immigrant integration.

3.3.7. Civil society

Poland does not have a consultative body on integration.

However, the International Organization for Migration (IOM), in partnership with the interior ministry, initiated a National Platform of Cooperation for Integration in 2009, which operated until 2018. The platform promoted information and experience exchanges between integration stakeholders such as government representatives, trade unions, employers' organisations, media, NGOs and migrant associations. Its conclusions have contributed in the development of legislative and political strategies for the integration of migrants. At the local level, since 2016, the first Polish Council of Immigrants has been operating at the City Hall of Gdansk.

3.4. Funding

Non-profit organisations and local authorities can apply for financing through several EU funds. In addition, national and private funds are made available for service providers and other stakeholders to carry out projects aiming for a better integration of the migrant population.

The information below will be updated once the 2021-2027 national programmes under the EU funds become available.

3.4.1. EU funds

Asylum, Migration and Integration Fund (AMIF) in Poland

- Details: NGOs in Poland have been eligible to apply for AMIF funding since 2019. The allocation for Poland under AMIF was nearly €115.5 million over the 2014-2020 period. About 18% is allocated to asylum and 57% - to integration. Creating and implementing a national integration strategy is one of the integration priorities presented in the Polish AMIF programme. Other priorities include strengthening language education and preventing hate crime.

- National managing authority: The national managing authority for AMIF in Poland is the Department of European Funds of the Ministry of the Interior and Administration.

European Social Fund (ESF) in Poland

- Details: The EU contributed over €12.9 billion to Poland through the ESF over the 2014-2020 period. Of this amount, around €4.2 billion went to the operational programme Knowledge Education Development for systemic measures on the national level to address challenges in the fields of employment, social inclusion, health, education and public administration. This amount is complemented by funds administered at the regional level.
- National managing authority: The national managing authority for ESF in Poland is the Ministry of Funds and Regional Policy.

Other EU funds for integration available in Poland

- ERASMUS+, the EU's programme to support education, training, youth and sport in Europe
- National managing authority: Foundation for the Development of the Education System
- European Regional Development Fund (ERDF) to strengthen economic and social cohesion in the EU by correcting regional imbalances
- National managing authority: Ministry of Funds and Regional Policy
- Fund for European Aid to the Most Deprived (FEAD), offering material assistance to the most vulnerable or in need
- National managing authority: Ministry of Family and Social Policy
- European Agricultural Fund for Rural Development (EAFRD), supporting the development of rural economies and communities
- National managing authority: Ministry of Agriculture and Rural Development
- European Maritime and Fisheries Fund (EMFF)
- National managing authority: Ministry of Maritime and Inland Navigation; EMFF supports coastal communities in diversifying their economies and finances projects that create jobs and improve quality of life along European coasts

3.4.2. Other funds

Other public funding in Poland

- The Civic Initiatives Fund aims to increase the involvement of citizens and NGOs in public life

through development, implementation and monitoring of public policies.

- EEA and Norway Grants aim to contribute to a more equal Europe, both socially and economically. The goal of one of its programmes, the Active Citizens Funds, is to strengthen civil society and active citizenship as well as to empower vulnerable groups.

Private funding in Poland

The Hello Entrepreneurship Programme supports migrants' social enterprises in Poland.

Other stakeholders and useful resources

Providing integration services

- Helsinki Foundation for Human Rights: free legal assistance to refugees and migrants
- Association for Legal Intervention: free legal advice to all, including foreigners
- The Halina Nieć Legal Aid Centre: free legal counselling to persons at risk of social exclusion and discrimination
- Caritas Poland's Centres for Migrants' and Refugees' Support: social, psychological and legal assistance
- Salvation Foundation: comprehensive direct support to foreigners (e.g. psychological assistance, legal counselling, help in searching for an apartment or a job, etc.) and conducting intercultural trainings for public officers
- Foundation for Somalia: Polish language courses, career, business, legal, integration and psychological counselling, intercultural workshops

Implementing the integration programme

- Family support centres (Powiatowe centra pomocy rodzinie)
- Municipal institutions responsible for implementing the Individual Integration Programmes for foreigners granted international protection

Advocacy and campaigning

- International Organization for Migration
- The United Nations High Commissioner for Refugees (UNHCR, Representation in Poland)
- Polish Migration Forum: migrant rights and intercultural dialogue)
- Foundation for Social Development: diversity and intercultural dialogue
- The Halina Nieć Legal Aid Centre
- Association for Legal Intervention

3.5. Publishing research and statistics

- Office for Foreigners
- The Halina Nieć Legal Aid Centre
- Central Statistical Office
- Association for Legal Intervention
- Institute of Public Affairs

4. Majority strategies for LT

The chapter is based on the European Commission's website (European Commission, 2022). Lithuania has historically been a country of emigration, with the number of Lithuanians leaving the country higher than that of immigrants arriving. However, according to Statistics Lithuania, since April 2019, the number of migrants arriving in Lithuania has been higher than the number of people leaving the country, though arrivals remain relatively low within the EU context.

Lithuania first opened its borders to refugees in 1997. The country has since received relatively few applications and has never been seen as a destination country. However, in recent years, Lithuania has been among the key host countries for Belarusians and Venezuelans seeking protection.

The statistics in the chart above are based on Eurostat's Non-national population by group of citizenship, 1 January 2021, with 70 788 third-country nationals (TCNs) and 8 308 EU citizens living in Lithuania at the time.

According to the Migration Department's Migration Yearbook 2019, most TCNs were from the neighbouring ex-Soviet states of Ukraine (23 923), Belarus (17 769) and Russia (12 649). Early reports inform that foreigners' share in the overall population is on a steady increase - as of 1 January 2021, foreign citizens accounted to 3.12% of current Lithuania's population, meaning that both their number and its share in the population has more than doubled since 2016. Employment has so far been the main reason for issuing both temporary residence permits and national visas.

Despite the increase in labour migration, the number of people seeking asylum in Lithuania has remained rather low. According to figures of the Migration Department, from 2016 to 2019, the number of asylum applications submitted ranged between 423 and 646 per year, and in 2020, it dropped to 321. The majority of asylum seekers were citizens of Russia (in 2019 and 2020), Tajikistan (in 2018) and Syria (in 2016 and 2017). In 2020, Lithuania registered a considerable increase in the number of asylum seekers from Belarus. (Eurostat, 2022)

4.1. Integration strategy

To foster the inclusion of populations of non-EU background, Lithuania's current policy is based on its 2018–2021 Action Plan on the Integration of Foreigners into Society. In 2021, implementation of the action plan was extended an additional year. The document includes provisions regarding the allocation of resources, cooperation among state institutions and service providers, and the monitoring of migrant integration. In particular, the current action plan focuses on:

- joint language and vocational training courses
- fighting discrimination
- empowering migrant and refugee women
- monitoring integration policies and processes
- creating networks between migrant communities and the receiving society
- improving access to the labour market, education, health care, etc.

The previous 2015–2017 Action Plan for the Implementation of the Policy for Foreigners Integration provided for:

- information on the accessibility of integration services
- campaigns about the positive aspects of migration
- a consultative integration body with state and non-governmental actors
- an improved law on the recognition of foreigners' professional qualifications

The current action plan is distinct for covering provisions on both migrants and beneficiaries of international protection.

This current Action plan was drafted in line with the Migration Policy Guidelines published in 2014. This document was last amended in 2020, stressing the development of policies towards the diaspora, return and integration of Lithuanian citizens and/or people of Lithuanian descent. In addition, the guidelines have been supplemented by new provisions in relation to collecting information about foreign workers and establishing the system of their quotas. With regards to asylum, the document pushes to increase the flexibility of asylum seekers' reception and accommodation, as well as addresses the need to adjust to irregular flows when it comes to people seeking asylum. In addition, Lithuania sets out to continue relocating persons in need of international protection and, thus, to resolve migration issues faced by its partners in the EU. The guidelines also emphasise the need to formulate a long-term foreigners' integration policy.

In addition, the 2018-2030 Strategy for Demography, Migration and Integration aims to promote decent working and living conditions to foreigners, strong and inclusive local communities, trust in state institutions and a tolerant receiving society. However, with the exception of certain groups of foreigners (namely, foreign citizens who come to Lithuania for the purpose of studies, highly qualified workers, and foreigners who are family members of Lithuanian citizens), the strategy does not aim at comprehensive provisions towards immigrant populations and mainly focuses on promoting the return of citizens of Lithuania and persons of Lithuanian origin. In its current form, the document also does not provide for strategies in relation to beneficiaries of international protection. In addition, it maintains a rather reserved approach towards indicating measures for the long-term integration of non-EU nationals.

4.2. Integration programme

Lithuania has an integration programme which is an entitlement rather than an obligation. Foreigners who are applying for or are granted asylum, as well as Ukrainian nationals of Lithuanian background are offered a wide range of integration activities, such as language courses, culture classes, employability advice sessions, assessment of skills, legal assistance, and more. An introduction to the Lithuanian labour market and psychological support are also offered. The integration programme thus covers all:

- language courses
- civic education
- vocational training

Following the granting of refugee status or subsidiary protection, beneficiaries are housed in the Refugee Reception Centre (RRC) where integration support is provided for up to 3 months. After 3 months in the RRC, integration continues in municipalities where support is provided by NGOs and lasts up to 12 months.

While the overall duration of the integration programme generally corresponds to 15 months, both the RRC and municipalities can prolong their integration support - to 6 and 36 months respectively - provided that serves the needs of vulnerable groups (namely, people with physical or mental health problems, large families with young children, people with low level of education, and other).

RRC staff members coordinate their efforts for 3 months with social workers and the Lithuanian Labour Exchange to assist refugees in various ways. This includes evaluating personal skills and qualifications, providing vocational training courses and assisting in job searches (and the local Labour Market Training

and Consulting Authority also joins in the latter task).

In addition, refugees are able to attend intensive Lithuanian language courses in order to be better prepared to access the labour market. Following the initial 3 months of support provided by RRC staff, NGOs assist refugees with their municipalities. Support by NGOs is provided through “one-stop-shops” for immigrants and beneficiaries of international protection. NGOs provide ongoing advice to help refugees in various areas of integration, including the labour market. Advisers provide relevant information related to employment in Lithuania, inform about the conditions for starting a business, assist in searching for a work place and registering in the Lithuanian Employment Service.

There is no specific integration programme for other third-country nationals. However, they are entitled to the support provided by NGOs in “on-stop-shops”.

4.3. Legislation

4.3.1. Law on foreigners

The Law on Legal Status of Aliens was adopted in April 2004. It covers the procedures of entry and departure, residence, asylum and temporary protection, as well as the integration of aliens. In January 2020, amendments to the Law granted asylum seekers the right to work provided that within 6 months from the date of submitting the application for asylum, the Migration Department fails to make a decision and such situation does not originate from the fault of an asylum seeker.

4.3.2. Asylum law

Lithuania does not have a self-standing asylum law. The Law on Legal Status of Aliens covers asylum.

4.3.3. Integration law

Lithuania does not have a self-standing integration law. The Law on Legal Status of Aliens covers integration.

Its provisions have been supplemented by the Decision of the Government regarding the Procedure for the Provision of National Support for Integration to Persons Granted Asylum (with recent amendments emphasising that integration is a mutual process that involves both persons who were granted asylum and the receiving state and society), as well as other decisions which foresee integration measures for other groups of foreigners.

4.3.4. Citizenship law

The Lithuanian Law on Citizenship was introduced in December 2010. This legislation established the basic rules, conditions and processes for the acquisition and stripping of Lithuanian citizenship. Minor amendments made in June 2016 allowed individuals who left Lithuania before March 1990 to keep their Lithuanian citizenship when they acquire a second one.

4.3.5. Anti-discrimination law

The Law on Equal Treatment, approved in November 2003, ensures the enjoyment of human rights and prohibits all forms of discrimination on the grounds of age, sexual orientation, racial or ethnic background, disability and religion or belief. It also outlines acts of individual and institutional violations and mandates the Equal Opportunities Ombudsman to supervise complaints, investigations and appeals processes. The latest amendment of the law was made in July 2017 and introduces corrections related to employers, advertising and consumer protection.

4.3.6. Public authorities

The Ministry of Social Security and Labour is the main responsible body for matters relating to the integration of foreigners. It is the leading institution coordinating the implementation of the action plan for integration and represents Lithuania at the European Integration Network. However, other institutions, such as the Migration Department of the Ministry of the Interior, the Ministry of Education, Science and Sport, the Ministry of the Economy and Innovation and the Ministry of Health, are responsible for specific integration measures in their fields.

In addition to state organs, municipalities participate in the organisation of migrants' integration, as provided for in the Law on Legal Status of Aliens. Given that the Law does not specify the role of municipalities, their involvement remains limited. Efforts are nevertheless made at the national level to overcome structural challenges and to establish systematic coordination and cooperation between different governance levels. For example, in September 2016, the Ministry of Social Security and Labour appointed integration officers in certain municipalities.

4.3.7. Civil society

Civil society takes part in the Commission to Coordinate the Implementation of Foreigners' Integration, as provided in the 2013 amendment (art. 109) of the Law on the Legal Status of Aliens. Currently, its members include ministers, deputy ministers and other representatives from the social, interior, educational, cul-

ture, finance, foreign and health ministries, as well as experts from the government, the Refugee Reception Centres, the Association of Local Authorities in Lithuania, the Lithuanian Social Research Center, as well as non-governmental and international organisations.

4.4. Funding

4.4.1. EU funds

Non-profit organisations and local authorities can apply for financing through several EU funds. In addition, national and private funds are made available for service providers and other stakeholders to carry out projects aiming for a better integration of the migrant population.

The information below will be updated once the 2021-2027 national programmes under the EU funds become available.

Asylum, Migration and Integration Fund (AMIF) in Lithuania

- Details: The basic national allocation for Lithuania under AMIF is €68.4 million. The national integration priorities presented in the Lithuanian AMIF programme include the development of the national integration strategy itself, the provision of information and services through three integration centres and websites, and efforts to promote tolerance, monitor the integration process and to enhance cooperation among the competent institutions and organisations.
- National managing authority: The national managing authority for AMIF in Lithuania is the the European Social Fund Agency under the Ministry of Social Security and Labour. In 2020, it launched a website dedicated to AMIF's programme and projects in Lithuania.

European Social Fund (ESF) in Lithuania

- Details: The Lithuanian multi-fund operational programme aims to boost Lithuania's economic development, as well as to tackle a number of issues including social exclusion. The ESF contributes with over €1 billion, of which close to 10% is dedicated to facilitating social inclusion with focus on the educational system.
- National managing authority: The national managing authority for ESF in Lithuania is the European Social Fund Agency under the Ministry of Social Security and Labour

Other EU funds for integration available in Lithuania

- ERASMUS+, the EU's programme to support education, training, youth and sport in Europe
- National managing authority: the national agency

- Education Exchanges Support Foundation
- European Regional Development Fund (ERDF) to strengthen economic and social cohesion in the EU by correcting regional imbalances
- National managing authority: Central Project Management Agency
- Fund for European Aid to the Most Deprived (FEAD), offering material assistance to the most vulnerable or in need
- National managing authority: European Social Fund Agency under the Ministry of Social Security and Labour
- European Agricultural Fund for Rural Development (EAFRD), supporting the development of rural economies and communities
- National managing authority: National Paying Agency under the Ministry of Agriculture of the Republic of Lithuania
- European Maritime and Fisheries Fund (EMFF)
- National managing authority: National Paying Agency under the Ministry of Agriculture of the Republic of Lithuania; EMFF supports coastal communities in diversifying their economies and finances projects that create jobs and improve quality of life along European coasts

4.4.2. Other funds

- The Education Exchanges Support Foundation, in addition to ERASMUS+, manages state scholarships, Nordplus and sport programmes
- Grant programs of the Nordic Council of Ministers Office in Lithuania
- Programmes under the EEA and Norway Grants 2014-2021, managed by the Central Project Management Agency

Other stakeholders and useful resources

Providing integration services

- The International Organization for Migration (IOM) Lithuania
- Artscape
- Refugee Council of Lithuania

Implementing the integration programme

- Vilnius Archdiocese Caritas
- Lithuanian Red Cross

Campaigning

- IOM Lithuania
- UNHCR Northern Europe

- Diversity Development Group (DDG)
- Lithuanian Human Rights Center
- Human Rights Monitoring Institute
- Refugee Council of Lithuania
- Coalition of Human Rights Organizations

4.5. Publishing research and statistics

- IOM Lithuania
- Lithuanian Social Research Centre (LSRC)
- UNHCR Northern Europe
- Diversity Development Group (DDG)
- Human Rights Monitoring Institute
- Refugee Reception Center
- Migration Department

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4. Intercultural Education

The agreement in the field literature is that intercultural communication competence (ICC) is an acquired competence: personal, educational, and professional experiences lead to its continuous developing (eg., Wolff and Borzikowsky, 2018; Reichard et al., 2014; Williams, 2005). The intentional and systematic efforts to foster intercultural learning through curriculum design and/or course content emphasizing subjective culture and intercultural interaction are named Intercultural Education (Bennett, 2009). Intercultural learning is conceptualised here as a process of acquiring increased awareness of subjective cultural context, including one's own, and developing greater ability to interact sensitively and competently across cultural contexts. Subjective culture is described as the worldview, an „unique perspective on how to discriminate phenomena in the world, how to organize and coordinate communication, and how to assign goodness and badness to ways of being“ (Bennett, 2009, p. 3).

The understanding of continua of intercultural communication competence assumes that individuals start at different places in their levels of attitudes, knowledge and skills along the cultural competence continuum and arrive at different places on the continuum after exposure to an educational experience (Williams, 2005; Krajewski, 2011). Referring to intercultural education course the objective is to improve the individual system of intercultural communication competence (Graf, 2003).

Educators play a central role in implementing intercultural education aiming to develop intercultural competence in learners of all ages in all types of education as a foundation for dialogue and living together (Council of Europe, 2014, p. 27 cited in Pinto, 2018). Educators are expected to help students to reduce ethnocentrism, to become open-minded about different cultural perspectives and ways of approaching life experiences (Jacobi, 2018). Interculturally competent educator models intercultural communication competence for student in the classroom and guides students in their intercultural development through using respectful, inclusive, and culturally relevant teaching strategies. Dimitrov and Hague (2016) have proposed Intercultural Teaching Competence (ITC) model consisting of 20 key competencies and teaching strategies, grouped into three interrelated categories: foundational competencies, facilitation skills, and curriculum design competencies (Table 1).

It is seen from the table 1 that guiding teacher plays an import role in supporting and modeling intercultural competent behavior. His/ her foundational competencies focus on self-awareness and the ability to model intercultural competence for students. Facilitation skills build on the foundational competencies, allowing educator to interact with students and encourage interaction among students in ways that are respectful of diversity. Finally, curriculum design competencies reflect the skills of educator who intentionally engages students in global and intercultural learning activities or discussions of social justice issues in order to promote global learning outcomes (Dimitrov and Haque, 2016). De Hei and her associates have noted (2020) in a similar vein that effective interaction refers to proactiveness, politeness, flexibility in communication style, and investment in the relationship. Researchers have also noted in their study that a better perceived quality of interaction correlates with a greater effort to build commitment, and a higher enthusiasm for diversity.

Considering the importance of developing ICC in students, it seems imperative for educators to know which lecturing strategies are effective, which plays a significant role in cross-cultural attitudes, knowledge, and skill. The review of field literature reveals that intercultural communication competence education typically includes two broad sets of activities (Reichard et al., 2014). The first fulfills the purpose of information giving and is more cognitive and intellectual in nature. It is a knowledge set which relays on an aquaring of knowledge about different cultures. A second set of activities includes a broad set of intercultural skills such as adaptation, cross-cultural communication, and partnership skills. It is described here as a skills set.

4.1. KNOWLEDGE SET as a component of Intercultural Education

Equipping students with knowledge is important to reshape their view of themselves and outgroups. Providing knowledge about cultural worldwide differences (values, norms, practices, and beliefs) can help the students to understand that their own norms are not the only ways to manage the social world. It contributes to students' understanding of the differences between cultures, adopting a neutral view and learning how to accept diversity and thinking outside their own cultures (Deveci et al., 2022).

COMPETENCIES	ABILITY TO
Foundational competencies: educator's own intercultural awareness and ability to model intercultural competencies to his/her students	Develop an awareness of their own cultural and disciplinary identities and positionality in the classroom
	Anticipate, value and accept differences among learners and ways of learning in order to create cultural safety and trust
	Model and encourage perspective-taking in the classroom
	Model and encourage non-judgmental approaches to exploring cultural, social, or other types of difference
	Model tolerance for ambiguity and help learners deal with the uncertainty involved in exploring difference
Facilitation competencies: educator's skills necessary to recognise learners' need, build community in the classroom, create shared academic expectations, as well as the ability to facilitate active learning with diverse audiences.	Facilitate discussion among students with a variety of communication styles
	Provide feedback across cultures in a variety of ways
	Tailor messages to audiences with different levels of linguistic ability
	Recognise the barriers students may face in participating in class
	Identify risk factors for learners that might surface during classroom activities
	Create opportunities for peer learning and interaction among diverse learners
	Build and navigate relationships with students who have different perceptions of power distance
	Articulate and mediate differences in the roles of teachers and learners across cultures
	Mentor students during their transition to new cultures and new disciplines
Articulate the meaning of academic integrity in their discipline	
Curriculum design competencies – creation alignment across the curriculum between learning activities and assessment in order to help students achieve global learning	Include concrete learning outcomes related to intercultural or global learning at the course and curricular levels
	Incorporate content and learning resources that represent diverse perspectives, paradigms, or disciplinary approaches
	Create learning activities that allow students to explore difference and practice perspective-taking
	Design assessment that recognise and validate cultural differences in writing and communication styles
	Provide opportunities for students to reflect on and gain a better understanding of their own multiple cultural, personal, and disciplinary identities

Table 1. Components of intercultural teaching competence - *Resource: Dimitrov and Haque, 2016*

Researches have emphasize the importance of the intercultural mindset. The mindset refers to conscious knowledge of one's own culture (cultural self-awareness), some theoretical frameworks for creating useful cultural contrasts (e.g., communication styles, cultural values), and a clear understanding about how to use cultural generalizations avoiding stereotyping (Altan, 2018).

Cultural self-awareness is named as a necessary precursor of intercultural learning, which involves recognizing cultural differences. In order to understand other cultures, it is important for students to have a

nuanced awareness of their own cultures. Bennett (2009, p. 5) claims: „If students do not have a mental baseline for their own culture(s), they will find it difficult to recognize and manage cultural differences“. Students need to be able to recognize the filters/lenses through which they see the world. It is important to encourage students to reconsider their biases by contrasting their own culture to what they learn about other cultures (Nameni, 2020). The development of intercultural competence must include extensive emphasis on self-understanding and reflection.

The knowledge set emphasises also theoretical framework and may include practical information about living conditions, political climate, and social structures of chosen other cultures. However, Graf (2004) claims that culture-general knowledge is more favourable for intercultural education than culture-specific knowledge. Cultural awareness might focus on the acquisition of cultural values. Classic studies exploring cultural values orientations are Kluckhohn and Strodtbeck's, Hall's, Hofstede's, and Schwartz's models of cultural values. Eisenclas and Trevaskes (2003) suggest to include into the course theories of intergroup relations, such as Social Identity Theory (Tajfel). In their opinion, it can traverse micro and macro levels of IC and offer a means of explicating some of the key issues concerning intergroup and intragroup communication. In addition, with regards to cultural variability, educators have extended the discussion of the conventional theories of Hofstede by incorporating the significance of ingroups to the individualism-collectivism dimension (Triandis).

Moreover, both a set of issues of diversity (such as discrimination and stereotyping), and a set of practical issues (such as immigration, re-immigration) are suggested to apply (Goncz, 2018). Hogan and Mallott (2005 cited in Goncz, 2018) have reported decreased ethnocentrism and higher intragroup tolerance in stu-

dents who attended a course dedicated to different issues of diversity (e.g. the psychology of prejudices, racism, gender and intercultural differences) compared to a control group who did not take the course.

In addition, Eisenclas and Trevaskes (2003) believe that intellectual inquiry into the use of language is an immensely valuable heuristic experience that extends students' knowledge and interest far beyond the conventional view that language learning is primarily skill development.

The content of curriculum might differ in accordance to the purpose of particular course due to students major, course durations, educator' attitudes. For example, in the study of Williams (2005), cultural competence education course's content included definitions of culture, race, ethnicity; acculturation theory; understandings of the influence of worldviews; racial/ethnic identity development; intersectionality; cultural transference and countertransference; power and privilege in the helping relationship; and the cultural context of various health beliefs. The course (four 3-hour long sessions) was delivered to social workers practicing in an interdisciplinary mental health care setting.

Educators can help to raise cultural self-awareness and cultural awareness in a number of ways (Table 2).

AIM	LEARNING OBJECTIVES	TEACHING METHODS
to acquire knowledge about cultural diversity	<ul style="list-style-type: none"> To sensitize the students to their cultural background To reshape the view of him/her self to assess the development of their intercultural competence and to determine where improvement can be achieved. 	<ul style="list-style-type: none"> Self-reported level on different dimensions; Pre- and post- self-assessment survey on ICC; Reflections (e.g., reflection on past experiences based on the cognitive frameworks of theory; reflection on personal development in cultural competence awareness of their own biases and ethnocentric attitudes)
	<ul style="list-style-type: none"> To understand the differences between cultures; To increase the sensitivity to cultural differences; To learn guidelines for culturally competent assessment of individuals, families and communities. 	<ul style="list-style-type: none"> Lecture, visiting lecturers, readings, cross-cultural comparisons, group discussion, case studies, video analysis
	<ul style="list-style-type: none"> To increase awareness of barriers to ICC (issues) 	<ul style="list-style-type: none"> Role-play, case analysis

Table 2. KNOWLEDGE SET: learning objectives and teaching methods

In order to develop intercultural competence students must critically examine culture, not just accumulate facts and knowledge about a culture (Perry and Southwell, 2011, p. 457). In addition to lectures, readings, all ICC courses should emphasize student input, sharing, and discussion (Punteney, 201). In addition, role play enables the participants to stimulate and develop various components of their intercultural competence affecting all three levels of cognition, affection and behaviour. The design of the role-plays usually consists of a situation in which two somehow „differently poled“ group (cultures) have to interact. The method offer the frame for dialogues and negotiations. They reveal an unexpected behaviour to each other, which has to be handled in a certain way, according to the aim of the exercise as intercultural competence becomes evident particularly in behaviour (Hiller and Woźniak, 2009).

Williams (2005) has highlighted the importance to choose the methods supporting learning by strategies such as building on existing knowledge, peer-supported learning, activity-based learning, reinforcement of newly presented information, responding to request for specific information, designing case studies to address participant-identified learning needs.

Learning patterns depend on the students' cultural and educational background. In Grow's staged self-directed learning model there are four stages in which the student's role varies from „dependent“ to „interested“, then to „involved“, and, finally, at the fourth stage to „self-directed“ learner. The teacher takes the corresponding roles of „authority/ coach“, „motivator/ guide“, „facilitator“ and finally „consultant/deligator“ (Krajewski, 2011). Eisenclas and Trevaskes (2003) have shared their assessment practice – weekly database search of academic journal papers and writing an abstract of the paper – as one shifting the focus from the viewpoint of teachers as „instructor“ to viewpoint of students as investigators. Students are asked to select a journal paper relevant to each weekly topic (for example, teaching and learning styles across cultures or non-verbal communication). Students develop a portfolio of readings creating their own custom-made “textbook”. The rationale for the weekly database search and abstract writing is to encourage students to consult a wider and more up-to-date research base.

Role-plays, simulations, participant observation of community events are a few examples of how to encourage perceptual flexibility, to develop empathy and consider multiple viewpoints on important issues (Dimitrow and Haque, 2016). To add, reflective practice and self-reflection are important factors contributing to students' moving from an ethnocentric to an ethno-relative stance (Deveci et al., 2022).

4.2. SKILLS SET as a component of Intercultural Education

Knowledge set of curriculum increases students' awareness of their own biases, and knowledge of other cultures. However, cultural knowledge alone does not lead to intercultural competence development (e.g., Reichard et al., 2014; Perry and Southwell, 2011). The study of Guner and colleagues (2022) provides the evidence that taking an one-semester course that only deals with theoretical issues does not lead to any changes in the general intercultural sensitivity and ethnocentrism levels (there was no statistical difference between the total mean scores obtained from the two scales by the students who took or did not take the course). Knowledge alone is not sufficient for intercultural competence development.

Intercultural education should involve more than mere transfer of information. Byram (2000 cited in Almarza et al., 2015) points out that intercultural awareness is a pre-requisite for intercultural competence. Intercultural competence being defined as the ability to interact successfully with others across cultural difference can only be developed and assessed in action. Intercultural learning requires experiences. Developing skills for thinking interculturally becomes as much important as acquiring actual knowledge. The argument is that teaching cultural differences in general as well as providing students with the necessary skills to get along with these differences might prepare them better for the various cultural influences they have to cope with in international tasks. Contrary to focusing only on the cognitive dimension, experiential design allows developing both cognitive, affective and behavioral component in the individual system of intercultural competence (Graf, 2004, p. 209). Boehm and her associates (2010) also claim that it is important for educators to create opportunities for students to “recognize, understand and respect differences, and effectively communicate and negotiate in spite of them” (p. 134). Intercultural education requires students to conceptualize culture and their own place as agents or carriers of culture (Eisenclas and Trevaskes, 2003).

Drawing on Kolb's Experiential Learning Theory, learning needs to include experience, reflection and observation, theorizing, planning and testing, and then more experience in a cyclical process. Ideally students are given the opportunity to go through a concrete, real-life experience, then critically reflect on the situation and their own behaviour and apply the new knowledge to the next real-life experience, which will develop it further. Ideally the cycle would take the shape of an upward spiral where the dimensions of the experience grow and where the uniqueness of each experience is taken into account (Krajewski, 2011). So, in addition to recognizing the vital importance of theo-

retical knowledge, students need to put their new ICC knowledge into practice within the course, and their experiential activities would be an essential methodology to expand and refine students' intercultural competence (Punteney, 2016).

Krajewski (2011) has claimed that intercultural competence can best be developed through real-life intercultural experiences. Utilizing experiential activities allows students to foster reflection, to move out of their comfort zone, and to practice and refine their intercultural and multicultural skills (Punteney, 2016).

The skillset (behavioural dimension) covers the ability to empathise, gather appropriate information, listen, perceive accurately, adapt, build relationships, resolve problems and cultural conflicts, manage social interactions and anxiety, acquire new knowledge of a culture and cultural practices, identify cultural biases and prejudices, accurately interpret the other person's behaviour, and learn new behaviours appropriate to cultural expectations, and the ability to integrate the cognitive and affective dimensions into intercultural interactions (Vacarino and Li, 2018). Williams (2005) found that overseas study can develop intercultural capabilities only if students actually interact with the locals. Thus, it is not enough to simply study or work overseas - cultural immersion is important (Perry and Southwell, 2011).

Thus, intercultural education course is to be designed to provide an opportunity for the students to interact with different others. To help students engage, educators are to engineer intercultural contacts as part of the curriculum by bringing local and international students together. For example, Campbell (2012) has had fourth-year domestic students pair up with a newly arrived international student for the whole semester, with overwhelmingly positive results in terms of intercultural awareness, sensitivity, and skills both groups of students can gain insight about themselves

and others. Moreover, by creating more opportunities for contact and interaction between international and national students, cross-cultural friendships could possibly be formed (Nameni, 2020).

An international classroom with students from different cultural and linguistic backgrounds, who bring varying degrees of openness and experience to the classroom, provides an ideal setting for all involved to learn from each other and to experience intercultural communication. Each person will have a different attitude towards what learning is about and how it needs to be organized (Krajewski, 2011). Class exercises, assignments, and special programs or projects can be designed to incorporate contact with students from other cultures (Campbell, 2016). Educator can use a variety learning activities such as problem-based learning projects with purposefully constructed diverse groups, peer interviews, and peer learning sessions to encourage interaction between local and international students in the classroom (Dimitrov and Haque, 2016). Pairing-off of local and international students might contribute to the ICC development wherever they occur during the group-work classroom or outdoor project activities. Conducted outside class hours, the collaboration tasks establish a link between the class and real life. In addition, international cooperation and networks are an essential resource to design intercultural relations. For example, Renfors (2021) have described the methods implemented with international partner universities. They are such as projects with international enterprises, case studies, online lectures, joint online courses, and business simulation games. These methods allow the students to engage in multicultural group work, and provide the students with more cultural understanding as a result.

To conclude, skillset might include a variety of methods (Table 3).

SETS	LEARNING OBJECTIVES	TEACHING METHODS
SKILLS Integrating and applying cultural competence knowledge and skills	<p>heighten awareness of cultural similarities and differences</p> <p>To accept diversity</p> <p>To expand the participants abilities to interact with diverse people.</p> <p>To challenge ethnocentric attitudes identifying multiple strategies for success in cross-cultural interactions</p>	<p>Collaborative activities (international students are paired/grouped with host students): e.g. students interview a "cultural other"; preparing and giving group presentations (group research); projects; working in small culturally mixed groups during tutorials</p> <p>Service learning</p> <p>Reflection (writing report) / group sharing</p> <p>International travel</p>
CO-CURRICULAR ACTIVITIES	Apply cultural competence skills to organizational issues	activities organized by the university (e.g. dance classes)

Collaborative activities may vary in terms of the purpose, duration, group size, etc. The main idea is that members of different cultural backgrounds are paired or organized in groups in order to promote cooperative learning by engaging students with a different cultures. The method provides one way for students to access a culture. Students may interview someone from a culture different from their own and analyze the interview in terms of the concepts they had learned during the IC course. The activity such as group research (preparing and giving group presentation) require that students select a topic, explore the topic (examine it), to present the findings in a written essay and or oral presentation (Eisenclas and Trevaskes, 2003). Writing a report on the experience (e.g., reflective journal) allows students to reflect and consider multiple viewpoints on important issue. Experiential learning in intercultural communication may also be a source of better self-knowledge and lead to a form of power expressed in additional communicative resources and new relationships that create a wider sense of belonging (Krajewski, 2011). A project being less structured and guided activity also creates opportunities for meaningful interactions. Boehm and the associates (2010) have designed the international online collaborative student project between Saginaw Valley State University (SVSU) students in Michigan and their peers at Poznan University of Technology (PUT) in Poland. Students carried out assigned collaborative project tasks via discussion boards, email, virtual chats, wikis, and, occasionally, Skype™. International travel allows students to practice what they learned in class, they increased their interest in foreign cultures and reduced their anxiety; thereby improving their self-confidence.

Krajewski's (2011) study describes the students' opinion on the effectiveness of activities to acquire knowledge and develop skills for intercultural communication. Participants ranked preparing and giving group presentations as most useful. It was followed by lectures, teamwork, the essay, guided discussions in tutorials. Students liked the group presentation because of its structured and guided format. Each group presentation consisted of students from different cultures and the task gave an opportunity to organize research about a specific topic. Readings and other groups' presentations were the lowest on the list.

Moreover, CO-CURRICULAR ACTIVITIES is as well strategy to develop students' IC. They are activities organized by the university (Pinto, 2018). In the study of Hofmeyr (2021), there were clear statistically significant differences in reported intercultural competence between students who opted to enroll in an extracurricular program or a combination of programs, and those who did not. Besides, students with more confidence in their intercultural competence at enrollment were more likely to engage with opportunities

to interact with international students both within and beyond university programs.

Although an interaction between cultures has been found to facilitate and encourage an international outlook, or world-mindedness, teaching skills by experience is not an easy task for educators. Firstly, collaborative activities are more difficult to do and facilitate. Participants must understand and incorporate plans, procedures, and perspectives different from their own. This requires that both educators and students invest more planning, time, and commitment (Harris, 2002 cited in Boehm et al., 2010).

Secondly, overall, local students often choose not to engage with international students on campus. They perceive interaction to be too demanding but less rewarding (Campbell, 2016; Vaccarino and Li, 2018). At first sight, it might seem that contacts between domestic and international students are ordinary at universities nowadays. However, in fact, previous research suggests that the presence of a large number of international students on campus does not necessarily mean that contacts occur (Jacobi, 2018). The difficulty is that individual collaborations can be complicated by many factors such as timelines, language barriers, maturity level, and background of students (Boehm et al., 2010).

One more concern is that putting students in contact with one another does not necessarily guarantee intercultural learning. Lantz-Deaton (2017) has revealed that despite a high level of contact, friendships with those from other cultures, and positive feelings related to interaction, most did not increase their intercultural competence. Moreover, when individuals or groups from different cultures meet interactions might be awkward leading to feelings of anxiety, suspicion, distrust, and might result in stereotyping, prejudice, discrimination, and racism (Lantz-Deaton, 2017). Intercultural exchanges which fail to function properly can lead to a reinforcement of stereotypes and a confirmation of negative attitudes (O'Dowd, 2003, cited in Boehm et al., 2010). If contact occurs on a superficial basis only, absent the interpersonal relationship with someone from another culture, stereotypes could actually be reinforced. On the other hand, if there is a genuine exploration of and interest in those from other cultures, the result could be just the opposite.

There are some advice to overcome mentioned challenges. To address the issue of avoiding interactions Campbell (2016) recommends getting local students' "buy-in" by reiterating explicitly and emphatically the importance and benefits of contact with international students on campus. It might help domestic students to recognize the "flow-on" effect their effort might have on their future employment or on their becoming global citizens in general.

The advice of de Hei and associates (2020) is to provide clear instructions on how students are expected to work in groups, with an emphasis on the urgency to focus on the interaction within the group. In the instruction, educators are advised to put emphasis on the learning goals regarding the development of intercultural competence. Researchers have also indicated that the more equal contribution is perceived within a group, the higher the reported acquisition of intercultural communication. A better perceived quality of interaction correlates with a greater effort to build commitment and a higher enthusiasm for diversity. To increase student interest in group work, students need to feel that they develop themselves by working on the assignment, that there is a sense of urgency to work on the assignment, that the content area aligns with their study choice, and that the teacher guides the group process. In addition, according to students, an essential part of effective group work is one or two students taking a leadership role. Furthermore, students regard English proficiency as another major success factor for effective international group work (de Hei et al, 2020). Bean and Boffy-Ramirez's (2019) finding suggests that reciprocity in the classroom is important. Reciprocity refers to a process whereby internationalisation is translated into classroom practice through equal exchange of information and ideas among the members of a multicultural student group, as well as students' engagement with one another across cultural boundaries in practical and problem-solving activities.

Analytical criteria for suggestions are provided in the theory of Social contact (Allport) which has proposed that inter-group prejudice could be combatted by providing groups with opportunities to cooperate together to achieve common academic goals. Allport argues that in order for intergroup contact to have positive effects, there is a need for equal group status, common goals, intergroup cooperation, and the support of authorities. Thus, in designing programs that lead to positive contact effects, educators need to make sure to meet these four conditions.

4.3. Conclusions

Both the knowledge- and skills-based components of Intercultural education are to develop students' intercultural communication competence important for greater tolerance of diversity, or a reduction of stereotypical and ethnocentric attitudes. The combination of theory and experiential activities becomes one of the cornerstones of the curriculum.

The cognitive frameworks of theory contribute to the development through identification of basic concepts and issues associated with intercultural communication, exploration of how different cultural values, perspectives, and patterns influence communication; and

consideration of the impacts of critical components of intercultural communication.

In addition to recognizing the vital importance of theoretical knowledge, students need to put their new ICC knowledge into practice within the course. Experiential activities are to be an essential strategy to expand and refine students' intercultural competence. The intention of utilizing the collaborative activity is to enhance learning and engage students with a different cultures. The strategy provides the way for cooperative learning among students and enables students to access culture through an authentic learning process. The potential of international students is a valuable contributor to the IE classroom. Educators should nurture opportunities both outside and inside the classroom to bring together local and international students as part of their intercultural education.

There are many methods, exercises, and assignments that can be explored and adopted. However, the development of intercultural competence must include an extensive emphasis on self-understanding and reflection, and the course should emphasize student input, sharing, and discussion. Emphasizing reflection and self-awareness for students as individuals helps them to examine their own identities, values, cultural lenses, assumptions, and biases. Experiential activities allow students to foster reflection, move out of their comfort zone, and practice and refine their intercultural and multicultural skills. It is likely that through positive and meaningful contact between the international and local students, their ethnocentric behaviours and attitudes change, and they become more willing to have intercultural communication.

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5. Intercultural Communication in practice

specificity of intercultural and pedagogical communication with pupils, parents, teachers, authorities, etc. partners (foreigners)

5.1. What is the meaning of intercultural communication?

By the term „intercultural” we can understand the manifestation of reciprocity, initiation and realization of different social groups. In the field of education we encounter intercultural education and communication in the context of multicultural education in the context of pedagogical activities and classroom work. Through intercultural education, we learn to be socially empathetic and sensitive to understanding differences between people across different cultures through a positive lens.

Multicultural education as well as intercultural communication is a currently needed, cross-cutting topic in the educational process. We encounter manifestations of intercultural communication in everyday situations. It is clear that there is a growing need to include issues of intercultural communication in relation to current international events in any subject across all levels of education, including lifelong learning.

In the educational process, in relation to everyday life reality, it is necessary to communicate the theme of cultural influence, cultural enrichment, mixing of different cultures, coexistence in a pluralistic society, by acquiring the necessary competences, i.e. knowledge to orient oneself in different ethnically and culturally specific groups living in European society and beyond, using intercultural communication contacts to enrich oneself and others.

The key competences in intercultural education and intercultural communication include preparing pupils to harmonise with each other their sensitivity to tolerance, respect and openness, the otherness of different groups and the need for personal responsibility, helpfulness, commitment.

In intercultural communication, space is opened for discussions on the usefulness of migration, assimilation of foreigners into society in times of migration crisis, etc. There is a growing need to aim at broadening the perspective of pupils, teachers, the public with additional facts in terms of reducing the weight of certain prejudices.

In order to understand another culture, it is necessary to be able to reflect one's own cultural identity (by un-

derstanding the traditions of selected holidays (Christmas, Easter), by recalling important historical figures, significant historical events and seeking intercultural communication intersections.

Teaching a language (e.g. Czech, Polish, Lithuanian, Finnish, etc.) as a second language is an integral part of intercultural communication.

Currently, in the European context, there is an emerging need for the implementation of intercultural oriented educational activities in so-called low-threshold language courses or in the teaching of linguistic competence of foreigners in a foreign country, through a communicative approach, communicative methods that contribute to intercultural acceptance and the growth of cultural capital.

What are the selected topics that are relevant for intercultural communication?

- Multiculturalism
- Czech (Polish, Lithuanian) as a foreign language
- Globalization
- Integration and assimilation
- Foreigners and refugees
- Media and the image of foreigners (minorities)
- Religious traditions and the present)
- Racism and racial prejudice
- Stereotypes and prejudices
- Rights of national minorities
- Learning about the mindset of another nation
- Education for tolerance, etc.

The aim of this text prepared within the ED-ON project (2020 - 2023) is to highlight the importance of intercultural pedagogical communication, cultural capital, removing language barriers in communication with foreigners through communicative and multicultural teaching across all levels of education in the European and global context, especially the need to create opportunities for language education for foreigners (e.g. in low-threshold language courses) not only in times of migratory social crisis.

5.2. Intercultural communication in teaching and low-threshold foreign language courses

What is a low-threshold course in a foreign (non-native) language, e.g. Czech (or another language) for foreigners?

- A specific voluntary course for a sample of students (foreigners) with different motivations to learn a second language (for different lengths of time and at different language levels) in a country where they were (99 %) not born, where they came with different goals and for different reasons (with different time horizons for their stay). The individual lessons of the course are thematically and formally closed (without continuity) and practically oriented to the communication needs of the students. The aim is mutual understanding, cooperation, assistance, language shift, social contact.

A characteristic sample of participants of low-threshold language courses for foreigners are:

- Foreigners (adult and child population / no age prediction) from immigrant backgrounds, regardless of whether they are proficient in Latin and regardless of where (from which country) they come from, what education they have received, or what their daily responsibilities are,
- learners (foreigners) who have different levels of language and communication
- potential, people without mutual knowledge (strangers) with different talents, worries, joys, experiences
- people who are welcomed into the course as individuals without distinction of the different culture (religion) they come from,
- individuals who determine for themselves what language level they want to reach, how much time they will spend learning a different language (without having to master the language preparation at home),
- individuals who are guided to mutual understanding and assistance in the courses.
- Each participant takes away a different knowledge, skill, competence, experience from the course.

What is another feature of low-threshold language courses?

- Openness,
- Variability in the number of course participants and the quality of education achieved in the foreigners' country of origin (not knowing who will

attend the course),

- The focus on the practical use of the language in everyday situations,
- maintaining interest in mastering everyday communication and the need (motivation) to learn.

What is the aim of low-threshold courses?

- Speed in language growth is not important.
- What is key is to help the foreigner in the adaptation period in the process of integrating into the Czech reality (or other non-native language environment) in order for the individual to speak, understand and master the language competences necessary for everyday situations, everyday life.

What are the benefits of a low-threshold language course?

- Socialization (helping to establish mutual contact and assistance),
- Targeting everyday language (everyday life, work, housing, education),
- group learning.

What is the usual structure of a low-threshold language learning lesson?

- Welcome, business card
- Diagnostic part (game, activities, pair/group teaching), repetition of information
- Repetition of activation exercises
- Summary, consolidation of knowledge, skills, team activity, activation „mini-test“ (no classification)

How to arrange low-key language courses for foreigners (e.g. Czech, Polish, Lithuanian, Finnish, etc.)

What is the appropriate organisation of a low-threshold language course for foreigners?

An effective organizational form of teaching in low-threshold courses is group work, and it is best to work with two groups of advanced students (across age and communication level, educational level, etc. factors). Group teaching in low-threshold courses is called „separation“. Teachers (lecturers) teaching language in low-threshold courses do not recommend to organise teaching in more than 4 groups of advanced level (in so-called „departments“).

According to the results of the first diagnosis of the students (their level of advancedness and potential to learn the language), the teacher is limited not only by the time limitation of the teaching time (e.g. teaching in 90minute blocks), but also by the language possibilities (potential).

What are the recommendations for working in the so-called ,units'?

Experts in teaching Czech as a foreign language recommend that when working in groups (departments), the rule „less is more“ should be followed, i.e. the choice of material and the way of teaching should not be oversized by new information and requirements. The key is that the departments should also be able to work independently (in a smaller number of so-called team learners) with the teacher (lecturer) attending to both groups, explaining, advising, monitoring, analysing their team (and individual) work. The teacher (lecturer) works systematically, according to a plan, when assigning tasks, but must be able to implement and respond to different (and unexpected) stimuli, signals, needs - i.e. be flexible in communication and didactic procedures, listening, analysing the problem, evaluating and solving problem situations.

Why is it important to work independently in so-called compartments?

The first rule of teaching in so-called units is that each student should take away a certain knowledge, skill (competence) from the class. The teacher (lecturer) thinks about (sets) the goal(s) in relation to the number and level of learners, etc. factors. It is important to note that all learners will not reach the same level in the learning process/educational outcomes. It is important to think through the key questions (how will learners work, in what numbers, with what, where, why, for how long, etc.) in order to think through the learning objective. Independent (group or individual) work is important. Each step in the learning process needs to be repeated, refined, thought about in adequate numbers by the learners so that it leads to further improvement. Working with pictures, constructing a certain picture reaction (e.g. matching matching cards together, e.g. pexes), sorting information (e.g. to superordinate concepts/pictures), simple description (what we do), introducing letters (concepts) towards everyday key situations according to the chosen topic. It is appropriate to alternate activities (drawing, writing, composing, sorting, describing, reading, listening, sharing).

Stepping through the lesson

In the initial explanation (instruction) of an activity (instructional information), the teacher should not talk at length, but in a clear, concise, logical, illustrative manner. Progress from the familiar to the unfamiliar, from the near to the more distant, from the simple to the more complex. In the instructional phase, it is advisable to work with prepared worksheets, documents (pictures, cards, materials) in relation to appropriately chosen activities and didactic games.

What are the basic phases (steps) of the lesson?

The basic phases of language teaching in low-lit-

racy courses include: introduction (insight into the problem) - consolidation of information, then direct teaching (working with questions, explanation, explanation, summary of key information, feedback, evaluation), e.g. visual inspection of selected exercises, assignment of independent work, work in pairs, teams. In the process of writing it is advisable to take turns filling in missing information, adding letters, terms to pictures/incomplete texts, then copying certain words, short sentences. Activities to repeat/reinforce knowledge, skills (games, competitions, drama, physical activity, etc.). At the end of the lesson we must not forget to summarise what we have come to, at the end of the lesson it is possible to hand in a voluntary task/ independent work for self-study (not a compulsory activity).

How to set the structure of a lesson in low threshold language teaching for foreigners?

Starting from an initial diagnosis of the group (or individuals) in terms of language/communication potential etc., e.g. through play, activation exercises, repetition of key concepts, proceed to deepen the topic towards an explanation of the common activity (telling who will work, in what numbers, for how long, how and with what, what they will do (or why). It is important to repeat the activities, review the concepts, (shorter thematic units from everyday life), summarise the information and variations, reinforce what has been learnt in the form of a team activity, a simple test, etc.

What is the aim of each lesson in the low threshold language course for foreigners?

The aim is to reach an understanding of selected individuals (or the whole) in everyday life according to the selected key topic to the everyday situation. A prerequisite for a successful way to achieve the objective in the lesson is the correct assignment of the work in relation to the objective and the content of the lesson. It is also necessary to think about the methods and organisational forms of teaching (division of students into groups according to knowledge), tools, didactic and technological resources, worksheets (other sources of information), group cooperation, etc.

Why is it important to think about activities (types of activities) in teaching?

Appropriately chosen activities in the lesson help to understand the material, consolidate information (knowledge) and skills. Activities relieve stress, fear of the unknown. Teamwork in a group promotes cooperation, enjoyment, motivation to learn through play, learning together for life, solving problem situations.

Questions to think about?

- What can be in the box?
- What can be in the suitcase?

- What is missing in the picture?
- What is wrong in the text?
- What is missing in the text?
- What belongs together?
- What did who do?
- Who said what?
- Are you going to say it anyway?
- Did you hear the word?
- Is it right?
- What is it?
- Where is it?
- Can you draw it?
- Do you connect it?

5.3. How to plan a lesson plan in a low-key foreign language course (e.g. Czech, Polish, Lithuanian, Finnish)

What is the learning objective of the lesson?

An instructional objective can be understood as a thoughtful learning outcome to be achieved at a particular stage of the lesson (Mager, 1999).

What are the teacher's (lecturer's) key questions leading to the definition of learning objectives?

- What is the student (learner) expected to accomplish in the learning activity?
- How well is the student (learner) to perform a certain activity (activity) in the educational process?
- How accurately (specifying the degree) should the student perform a certain activity (activity) in the educational process?
- Under what conditions is the student to perform a particular activity (activity)?

What do we define in the learning objective?

- Performance (what the student is to achieve)
- Conditions (under what conditions the objective is to be realized)
- Performance standards

What are the conditions for performance?

- Scope (e.g., how many lines the student is expected to read in the text)
- Solution method (e.g., what pattern should the student follow, what strategy to choose)
- Aids and didactic resources
- Environment (where the lesson will take place)

- Other requirements (e.g. physical/mental condition of the student): e.g. The student marks the key word for the chosen topic in a colour different from the other text.

What are the requirements for defining, setting objectives in the lesson?

- Consistency (internal unity with a link to the target structure)
- Consistency (progression from near to farther away, from the known to the unknown with a link to everyday life)
- Relevance (relationship between the objectives, didactic teaching resources and real conditions)
- Clarity
- Controllability

What are the mistakes made in defining learning objectives?

- Not specifying (generalising) the requirements in the objective
- Setting the objective in terms of content (what the task is about)
- Ambiguity in the assignment and interpretation of the objective
- Confusion of the objective with the teacher's activities

E.g. it is a mistake if the teacher (lecturer) specifies that students will learn information about the Czech Republic (too broad a context for the objective)

What learning objectives does the teacher (lecturer) think about?

There are 3 types of educational goals according to Bloom (1956). The three key educational objectives include:

- cognitive goals (knowledge, skills to solve given tasks)
- affective goals (attitudes, emotions, values)
- psychomotor goals (speech, writing, drawing, manipulating objects, playing with something, playing at something)

What are the characteristics of cognitive goals according to Bloom's Taxonomy of Goals (1956)?

- Remember (facts, knowledge, terms, procedures, means, theories, laws)
Auxiliary verbs: define, complete, write, assign, reproduce, describe, repeat, etc.
- Understand
Auxiliary verbs: clarify, correct, express, illustrate, say in one's own words, etc.

- Apply
Auxiliary verbs: apply general/abstract concepts, theories, procedures, principles to specific life situations
- Analyze
Helping verbs: analyze, distinguish, decide, etc.
- Synthesize
Helping verbs: propose, modify, organize, tell general conclusions, etc.
- Evaluate
Helping verbs: evaluate, compare, assess, criticize, etc.

What did the so-called revision of cognitive goals (Anderson, Kratwohl et al., 2001) bring about?

The sixth category (evaluate) was reassigned to the fifth category (auxiliary verb: evaluate) and creativity was assigned to the sixth category of cognitive goals (auxiliary verb: create). Synthesis then became part of multiple goal categories (it is no longer a separate goal category after the revision of the goals).

Verbs were added to the dimensions of cognitive processes:

- Remember
- Understand
- Apply
- Analyse
- Evaluate
- Create

The knowledge dimension consists of:

- Facts
- Concepts
- Procedures
- Metacognition

Is there a taxonomy of learning tasks?

Professor D. Tollinger (2001) formulated the so-called taxonomy of learning tasks into 5 categories:

- Memory reproduction of labels
- Simple thought operations
- Complex thought operations
- Communication of knowledge
- Creative thinking

What do we mean by the message: the goal must be SMART?

- Specific (clearly, specifically and understandably stated)

- Measurable (by what we can tell that the goal is being achieved)
- Ambitious (presents a challenge, will bring about change, clear plan for learning (activity))
- Realistic (aims for desired results, goal is to be achievable with selected means and resources)
- Time-bound (determination: when, until the goal/objectives are met)

What should the teacher think about when planning a low-interest course for foreigners?

- What is the purpose (goal/objective) of the educational unit?
- What is the purpose of each educational activity?
- Time-space (what, who, when will do, perform).
- Variety of activities (always think about alternative activities - so called crisis plan/crisis situations), modification of teaching procedures, materials.
- Think about what the student will need (aids, worksheets, writing materials, textbooks, etc.) in the classroom. What will the teacher/lecturer need (what aids/media) to teach?
- Feedback for students, colleagues (lecturers).
- Thinking through procedures to work with students with different levels of language proficiency.
- Thinks through procedures to work with students of different numbers/age.
- Thinks through procedures to work with situations that the student may/may not come continuously to the lesson.
- Flexibility, readiness to change instruction according to immediate situation, student needs, etc. factors (goal is to adapt to change).
- The lesson plan is concluded with the chosen (implemented) topic. No automatic continuation in the next lesson is envisaged.
- The teacher (lecturer) emphasizes the practicality of the learning activities/activities in relation to everyday life and the place of learning.

What language levels can students in low-threshold courses have?

- Beginner
- Intermediate
- Advanced

What else should a tutor think about when preparing a lesson in a low-threshold language course?

- How many topics does the teacher (lecturer) of the low-level course prepare.

- The teacher (lecturer) usually prepares 1 topic to teach (but with variations for different levels depending on the composition of the group of participants in the lesson).
- It is important to repeat the activities in different variations (the starting point is the language level of the students).

What can be the specific learning objectives?

The specific learning objective in a given lesson is for the students to master a selected (specific) situation (in connection with an everyday common situation).

These may be the following situations where the student can handle:

- Introduce themselves by name
- say where they come from
- say where they live
- say who they live with
- say where they are going
- say where he's coming from
- name the means of transport in the city
- orientation near home
- orientation near school
- say what he eats for breakfast
- say what he's having for lunch
- say what they're having for diner
- say what he's wearing
- to buy bread
- buy a ticket
- buy a notebook
- buy a pair of shoes
- say what he buys
- to have the car serviced
- to invite friends for coffee
- Invite a friend to the football
- Invite friends to the theatre, the gallery
- Invite friends to visit
- wish someone a happy birthday
- describe the journey home
- describe the way to school
- introduce (describe) your family
- introduce (describe) your friends
- describe the school
- write your homework

- read a text
- say what he is reading
- tell what they are learning from
- say what his plans are
- describe the daily routine
- describe the plan for the holidays
- say what he likes/dislikes
- say what hurts him
- say what he needs
- buy medicine at the pharmacy
- communicate with a doctor about a specific health problém
- work with a dictionary
- fill in a questionnaire
- fill in an official document
- make a rent payment
- communicate at the post office
- communicate at the office
- write a short text
- understand a dialogue between classmates
- participate in class discussions, etc.

What are the basic stages of learning?

- Motivational
- Expository
- Fixation
- Application
- Diagnostic (assessment)
- Evaluative

What is recommended to be implemented in the different phases of low-threshold courses?

Introduction

- Collaborative activity - introduction to the lesson (used to diagnose for the teacher what each student can do and then to sort the students into different groups (to think about possible collaboration in a team))
- joint interpretation of the curriculum (group teaching) based on the diagnosis of the information known by the students, reference to what who knows, can do, understands.
- From the joint interpretation we move on to assigning individual tasks to each group, it is appropriate to just assign work with the same worksheet (but to perform different tasks in gro-

ups according to their language level), working on the same topic.

- Activity to review the material (students' assistance in completing the task)
- Further group work with a different intention to divide the groups (e.g. according to the activity, not only according to the level of language proficiency of the students).
- Teacher (lecturer) observes students during learning activities, monitors their successes/failures, mentors students, assists in problem solving (testing what students can/cannot do).
- Alternating different types of teaching activities (describing pictures, working with text, movement activities, etc.). Student cooperation is important.

Direct instruction

- Explaining the material individually, in tandem, in a group, assigning independent work
- Parceling out the curriculum – alternating activities

Completion of the lesson

- Group activity with mutual cooperation, assistance, repetition of learning and fixation.
- Discussion, questions, references, assignment of optional self-study task.

Teacher (lecturer) responds to individual questions from participants in low-threshold courses, points out resources, literature for self-study and other language learning opportunities, language guidance, support.

5.4. Pronunciation care for language learning in low threshold foreign language courses for foreigners

Why is it necessary to attend to the practice of correct pronunciation in foreign language learning?

Errors in the pronunciation of vowels, words, phrases, larger sentence units are more observable, native speakers' communication partners are more sensitive precisely to incorrect pronunciation, non-compliance with pronunciation rules by non-native speakers (learners).

Careful and correct pronunciation of linguistic messages opens the way to effective everyday situations and mediates functional communicative understanding in problematic communicative contacts.

It is advisable to focus on the rules of correct pronunciation already in the introductory lessons of low-threshold language courses, on selected syllables, individual words, phrases, selected phrases (e.g. when practicing greetings, addresses, thanks, requests, etc.)

of close concepts, expressions in relation to the selected topic of the given lesson.

In what way does the lecturer's diagnostics with a focus on the correct pronunciation of the participants of the low threshold foreign language courses help?

The teacher (lecturer) observes the correct pronunciation of vowels, words, phrases, longer sentences of all students already at the initial stage of the course and carries out diagnostics focusing on the correctness of pronunciation in terms of understanding of individual speakers among the students already during the initial joint teaching activity (with practice of phrases, e.g. greetings, introductions with name, thank you, request) in order to recognize the language level of the students.

Hrdlička, Slezáková (2007, p. 22) recommend focusing the training of correct pronunciation on:

- individual syllables
- consonant groups
- accent
- intonation and phrasing
- speech rate
- character
- syllabic subtlety
- sloppy pronunciation
- long words
- international words.

It is advisable to start pronunciation training across all learning activities (speaking, reading, communication activities), first with shorter messages, words, phrases, focusing on a particular pronunciation problem with the target thematic focus of the selected vocabulary of the lesson (pronunciation training progression: from vowels to words, phrases and sentences, learning new words).

Listening activities (videos, films, recordings of speech from everyday authentic situations) also play an important role in pronunciation training. It is important to connect the concrete sound form with the correct connotation (meaning) of words, phenomena.

What methods and organisational forms of teaching are suitable for training correct pronunciation in low-threshold language courses for foreigners?

- Work with writing specific pronunciation-typical words (phrases) on the board (with colour differentiation of specific pronunciation specifics, e.g. vowel length, word accent, etc.).

- Rewrite words according to pictures in the notebook/on the board/emphasis on correct pronunciation
- Dramatization 1 of situational speech (emphasis on pronunciation of problem phrases)
- Working with video (looking for pronunciation errors by listening/picture)
- Working with concept map, association
- Careful echoing of pronunciation of phenomena, e.g. by reading words from a list of specific terms for the selected lesson programme
- Empathetic reading (according to the situational atmosphere expressed in the text)
- Playing silent mail
- Choral repetition of words
- Echoing, rhythmization/pronunciation within a set metrical framework
- Imitation of the video with a dialogic scene
- Motion dictation (running start and finish) from 1 side of the classroom to the other with the goal of copying correctly (in a team activity) words from a list posted on 1 side of the classroom. Speed and accuracy, number of words correctly transcribed are assessed.
- Pexes with pronunciation of the phenomena shown
- Language exercises, language warm-ups (linguoclaims)
- R, L are taught collectively by looking at the syllable, listening to the syllable, pronouncing the syllable correctly.

5.5. Communication and vocabulary

How do people differ in communication?

Each person uses a differently rich vocabulary.

Each student uses a different vocabulary actively or passively, and students never have the same vocabulary for a lesson topic. The teacher (lecturer) respects individual peculiarities in the way of acquiring new words, enriching the vocabulary with new phrases in a foreign language (e.g. in silence, while walking, while sitting, by reciting, with eyes closed, accompanied by music etc.).

What teaching strategies are appropriate when learning new words?

Speech therapists recommend focusing vocabulary enrichment training on learning new expressions in specific situations, specific actions and reactions. Hrdlička, Slezáková et al (2007, p. 22) argue:

- „Learn new words in the context of specific situations or specific actions and reactions
- Teach students whole sentences, phrases, situations, and then parse out individual words
- Follow the 5x5 rule (say at least 5 times and write 5 times)
- Teach new words using pictures
- Organise related sets of words into groups, do not put too many words in one group
- Post charts in the classroom, students have copies of the pictures and write down the names.”

What topics are key to vocabulary enrichment?

The topic chosen for each lesson should correspond to everyday life, everyday situations that students deal with (living, daily routines, shopping, social phrases, education, transportation, identifying problems, addressing students’ needs, etc.). Some courses may be thematically focused.

How to enrich vocabulary?

- Working with pictures (matching what goes together, filling in missing parts in a word, phrase, etc.)
- Conversations based on selected pictures/word lists
- Switching words (rearranging words)
- Choosing the correct sentence/phrase for a situation
- Working with a dictionary, selecting words to create meaningful sentences (according to the given thematic context)
- Identifying words that do not belong in the text thematically
- Word football
- Pexeso
- Silent mail
- Gallows
- Tests
- Quizzes
- Crosswords (creation and completion)
- Critical Thinking Methods

5.6. Communicative teaching method

What is the emphasis of the communicative teaching method?

- Comprehensiveness

The emphasis is on the equal development of all 4 language skills (reading, writing, speaking, listening comprehension).

- Balance in the quality of targeting:
 - language as a system and its structure
 - speech and extralinguistic factors.
- Addressability to the non-native speaker (to his/her language needs, level of communicative competence). The rule of teaching a foreign language to all equally no longer applies, but the new approach emphasizes differentiation even with parcellation (with regard to the choice of the material and its structure with regard to the quality and quantity of the data presented according to the target type of speaker).
- Usefulness

It is about the practical applicability of knowledge and targeted learning of the language (not about the language).

How does the communicative approach manage to be incorporated into the everyday real-world teaching of preschoolers and primary 1 pupils?

According to the individual curriculum documents (RVP ZV), the emphasis should be on the use of foreign language communicatively in relation to everyday life and situations.

How do we understand the recommendations of the Council of Europe (2001) and their timelessness?

„Promote an approach based on students' communicative needs and on the use of materials and methods that enable students to meet these needs. Furthermore, the choice of teaching methods should be appropriate to the characteristics of the learners“ (Common European Framework of Reference for Languages, 2001, p. 145, SERR).

The communicative approach looks at language in a broader context (not only in terms of its structures (grammar, vocabulary), but above all according to the functions that language fulfils).

It is necessary to develop learners' communicative skills so that they are able to choose linguistic elements in different everyday situations with regard to their communicative functions in real space-time (time and situations).

5.7. Conclusion

According to (Mareš, Křivohlavý, 1995, p. 25), intercultural and pedagogical communication fulfils the following six functions:

- It mediates personal and impersonal relations
- It mediates the social activity of the participants
- Mediates the interaction of participants, including the exchange of information, experiences, attitudes
- It shapes all participants in the pedagogical process
- It is a means of carrying out education and training
- Constitutes each educational system

In the context of societal development, the concept of intercultural educational communication is dynamically evolving, new communicative needs arise that need to be responded to in the educational process in an intercultural context.

In every society there are minorities that transform social culture and intercultural communication through their influence. Mixing of cultures is encountered in Europe and in a global context for various reasons (e.g. study and work exchanges and refugee migration). In contemporary European society, it is important to conduct pedagogical communication with an intercultural focus in order to develop problem-solving skills and orientation in a culturally pluralistic world, as well as effective communication and multicultural education, developing contacts to enrich oneself and others, and learning to be open to different groups, to help each other, and to need personal involvement. It is crucial to promote volunteer cooperation and help with the integration of migrant foreigners into the majority society also in terms of foreign language teaching (e.g. by organising low-threshold language courses for children and adults) and effective pedagogical communication through a communicative intercultural approach.

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6. Adaptation of Ukrainian families in Poland in the context of early childhood education: selected issues

6.1. Ukrainian migrants in Poland: general situation

Foreign migration is the movement of people in international space. It is associated with social and economic changes. The reasons for migrating are triggered by various aspects, such as natural disasters, economic difficulties, changes in the political forces of the country we live in or a free, unprovoked decision based on the desire to get to know other countries. Migration has accompanied mankind since the dawn of time and now seems to be increasing. The main aspects of migration are: changes in the permanent residence of the emigrant, changes in the occupational and social structure.

Migration is a collective process, it is reflected in social organisation as well as culturally, as it radically changes the way of life, behavioural patterns and symbolic world of migrants. Migrants deciding to change their place of life have to go through a complex process influenced by a variety of social and psychological factors. The factors determining change must be strong enough for the individual to overcome all doubts and problems that arise on the way to departure. Such changes are never caused by a single motive, but rather it is a combination of certain circumstances that make the individual decide to leave a familiar environment. A distinction is made between ‚push‘ factors and ‚pull‘ factors in relation to the impact of the country to which the emigrant is leaving and the one they are leaving.

Push factors (push factors from the country of origin):

- Low wages,
- High unemployment,
- Poor working conditions,
- Poor prospects for the future,
- Poor economic situation in the country, limited housing opportunities,
- Surplus of people of working age,
- Disappointments and frustrations with the formation of the new regime,
- Armed conflicts,
- Restrictions on human rights.

Pull factors (factors attracted to the destination country):

- Low levels of unemployment,
- High employment opportunities,
- Reduced visa requirements,
- Opportunities for favourable earnings,
- Positive attitude towards foreigners and ethnic minorities,
- Other economic opportunities (chances to gain new qualifications, learn new technology) .

Although there is a great demand on the part of public and research institutions to determine the actual size of the stock of foreigners residing in Poland, estimating the number of this population is not easy. This is mainly due to the fact that the institutions compiling such data - inter alia the Central Statistical Office (CSO) and the Office for Foreigners (UdSC) - collect and present them in different ways. In addition, a significant part of migration is of a circular nature and there is also illegal migration, which is difficult to measure.

At the moment, Ukrainian citizens are by far the dominant group of Third Country Nationals in Poland. In 2019, they accounted for 64.2% of the foreigners staying in Poland. The scale of economic migration of Ukrainians to Poland in the last five years is estimated at 0.4 to 2.1 million people. Discrepancies in estimates are due to seasonal fluctuations, periodic returns to the homeland and taking up employment without fulfilling all formalities prescribed by law. According to estimates by the Institute for Economic Forecasts and Analysis (IPIAG), in 2020, 751.8 thousand foreigners could be working in the shadow economy in Poland, which accounts for 70% of the total number of employed foreigners.

Since the outbreak of the war in Ukraine, over 3 million citizens of this country have crossed the Polish border. Today, we estimate that about 1.6 million people remain in Poland. Since 15 March 2022 till the end of June 2022, employers have reported employment of 200,101 Ukrainian citizens in the Polish labour market (data from the Ministry of Family and Social Policy). It should be noted that due to the uncertain political situation related to the Russian military aggression, the number of Ukrainians staying in Poland is rapidly changing.

In order to solve the most urgent living problems and issues of professional integration of migrants from Ukraine, the Polish government, in an emergency procedure, enacted a special „Act on Assistance to Citizens of Ukraine in Connection with the Armed Conflict on the Territory of Ukraine“. The law was enacted on 12 March 2022, with legal effect from 24 February 2022. On 8 June an amendment to this law was passed.

The Act of 12.03.2022 on assistance to citizens of Ukraine in connection with the armed conflict in the territory of that country (Journal of Laws, item 583, as amended) introduced facilitations in the legalisation of employment for citizens of Ukraine who came to Poland from the territory of Ukraine in connection with the warfare conducted in the territory of that country, and for citizens of Ukraine holding a Card of the Pole who, together with their immediate family, came to the territory of Poland because of the warfare. Solutions related to the simplified form of legalization of employment also apply to citizens of Ukraine who legally resided in Poland before 24.02.2022.

One of the key solutions included in the Act on Assistance to Citizens of Ukraine is the possibility to legally take up employment in the Polish labour market. The Act provides for a solution enabling Ukrainian citizens legally residing in the territory of Poland to take up employment without the need to obtain a work permit or without fulfilling the obligation to submit a statement on the intention to entrust work, i.e. under simplified rules. An employer is entitled to employ on the basis of simplified forms a Ukrainian citizen who:

- has arrived legally on the territory of Poland since 24.02.2022, from the territory of Ukraine and declares the intention to stay in Poland and
- has a valid residence title.

The Polish government has also provided refugees from Ukraine with access to labour market instruments, Polish language courses, retraining opportunities, but also facilitated the nostrification of diplomas and certificates of professional qualifications.

Ukrainian citizens who left their homeland as a result of Russian aggression may legally stay in Poland for 18 months starting from 24 February 2022. This applies to persons who came to Poland from Ukraine and declared their intention to stay on the territory of our country. A path for further legalisation of residence of Ukrainian citizens who fled the war has also been provided for. Persons, whose stay on the territory of Poland is or was considered legal, are granted a temporary residence permit. It is granted once for a period of 3 years, counting from the date of issuing the decision. The law provides for assigning a PESEL number to Ukrainian citizens who came to Poland in connection with the war. This solution will allow the

realization of a number of public services for these persons. For this purpose, a special procedure for obtaining a PESEL number has been provided for, upon application containing a catalogue of basic data. This is a procedure enabling obtaining a PESEL number without the necessity of demonstrating the legal basis for having it.

At the same time, full access to the Polish labour market for citizens of Ukraine has been guaranteed. In order to use this solution, an employer must, within 14 days, notify via the praca.gov.pl portal the competent labour office of employing a foreigner. In this way Ukrainian citizens can also benefit from the services of the labour market in the form of, inter alia, job placement, vocational counselling and training - on the same principles as Polish citizens. Citizens of Ukraine may undertake and carry out economic activity on the territory of Poland on the same principles as Polish citizens, provided that they obtain PESEL number. The Polish economy has been experiencing a high demand for foreign labour for several years, caused by the shortage of domestic workers on the labour market. At the same time, research conducted in Poland by Work Service in 2019 („Migracje zarobkowe cudzoziemców z Ukrainy i Asia do Polski“) and by the Polish-Ukrainian Chamber of Commerce in 2019 (Social Profile of a Work Migrant from Ukraine, <https://www.pol-ukr.com/wp-content/uploads/PUIG-PIZ-Raport-2019.pdf>) clearly indicates a low level of matching the competences of foreigners with the needs of the labour market. As can be seen from the declarations of Ukrainian workers, the vast majority of them believe that they perform work below their qualifications. The results of the analysis of the occupational situation of Ukrainian workers in large cities, carried out over the period 2015-2018, which showed that performing work below their qualifications was declared by 59.9% of migrants from Warsaw, 55.3% of migrants from Wrocław, 50.3% of migrants from Lublin and 48.3% of migrants from Bydgoszcz, as well as the results of the survey „Foreigners in Warsaw“, according to which Ukrainians are divided into two groups - 51% declare that they found a job according to their qualifications, and 47% - below their qualifications. In accordance with their qualifications 90% of foreigners from the EU work, among foreigners from other countries this percentage is 67%.

Employers in Poland are well assessed by most Ukrainian workers. 57% of those surveyed have a good or very good attitude to their bosses and 39% have a neutral attitude. The attitude of Ukrainian employees towards their Polish colleagues is very positive. 53% assess the Poles with whom they worked very well or well. Another 37% of Ukrainians are neutral.

Almost 60% of the surveyed employees from Ukraine feel satisfied with their work in Poland, 13.5% are dissatisfied. This opinion is not influenced by the issue of taking a job below the level of education. However, it

is influenced by satisfaction with earnings and positive assessment of the workplace (including atmosphere, relations with colleagues, development opportunities, Poles' attitude to them as foreigners). Similar conclusions can be drawn from the survey on satisfaction with work in Poland in 2020 of temporary workers from Ukraine: 93% of respondents indicated that they are satisfied with the relationship with co-workers, working conditions were also highly rated (82%) and the attitude of Poles towards immigrants (73%). Satisfaction with the salary was indicated by 65% of the respondents.

The scope of possible tasks to be implemented by the Polish regional authorities includes professional activation and integration and social activity of Ukrainians legally residing in Poland:

- profiling the needs and potential of the foreigner (expectations vs opportunities in the local labour market).
- organization of courses, trainings or other forms of education or assistance in finding and financing available trainings, courses or other forms of education.
- support in necessary formalities related to the recognition of education and qualifications
- professional consultancy and support in the process of professional activation, as well as in setting up and running a business in Poland
- support in the process of job placement (provided by public employment services and other labour market institutions) and in contacts with employers.

Additionally it is possible to promote integration in the society through individual development and strengthening of activity in different areas of social life of Ukrainians:

- providing the support of an integration assistant developing an individual path of social integration for adults and providing support in contacts with institutions and in everyday life situations.
- Providing legal, psychological and psychotherapeutic assistance related to psycho-physical health - also in relation to the experience of migration, as well as experiencing cultural differences or those resulting from changes in the previous environment of the foreigner and his/her family.
- provision of Polish language courses, courses and trainings in the field of cultural orientation and in other areas useful from the point of view of social integration
- Provision of necessary translation and support in contacts with public and private institutions (e.g. opening bank accounts, acquiring real estate,

fulfilling civic duties, using public transport or obtaining driving licences, using the offer of assistance (inter alia social and housing), education, development, entertainment and culture.

- Supporting integration of foreigners at schools and activities of the main stakeholders of the school environment (e.g. assistance during school classes and in the contacts of guardians with the educational institution, organisation of workshops and trainings for teachers and parents on both Polish culture and the culture of countries of origin of foreign students, events of integration nature).

The problem of professional integration of foreigners is included in a number of governmental strategic documents: Long-term National Development Strategy. Poland 2030; The Third Wave of Modernity; Medium-term National Development Strategy. Poland 2020; Human Capital Development Strategy; Social Capital Development Strategy. Most of them became obsolete after the outbreak of war in Ukraine.

In response to the problems of professional integration of Ukrainians in Poland, the Minister of Family and Social Policy announced a call for proposals „Together We Can Do More - First Edition of the Activation Programme for Foreigners for 2022-2023” within the framework of the Departmental Activation Programme for Foreigners for 2022-2025. The direct recipients of the proposed activities within the framework of the submitted proposals, i.e. project beneficiaries, will be foreigners legally residing in Poland, requiring support in one or more priority areas specified in the Programme. The Programme will especially take into account foreigners who came to Poland from countries in crisis situation, e.g. related to military operations conducted on their territory (including Ukraine). An additional advantage of submitted offers in the current edition of the Programme will be the inclusion of a group of foreigners who were evacuated to Poland last year as part of the government's support of allies from Afghanistan or who found themselves in a particularly difficult situation due to evacuation from areas covered by military operations in Ukraine. The programme will be launched in 2023. The activities planned by AWSB are complementary with it.

6.2. Multiculturalism and pluralism in the education system

Multiculturalism is often used interchangeably with the term cultural pluralism. Many scholars believe that they differ to a significant degree .

P. Kivisto, J. Rex and L. Kuper recognise this difference between cultural pluralism and multiculturalism. According to them, pluralistic societies are those in which different ethnic groups live side by side without

coming into contact with each other, whereas multicultural societies extend interactions into other spheres as well .

In order to be able to consider these two formulations, it is necessary to look at their definitions.

Multiculturalism (polyculturalism), is an idea and a social model in which a society should be characterised by the presence of groups with different origins and systems. The term multiculturalism entered the modern language of social and political science thanks to Canada, whose government in the late 1960s and early 1970s created new ethno-national and immigration policies. It was multiculturalism that Canada was proposing on its territory to preserve ethnic differences. Multiculturalism is the recognition of the possibility for people with different religious beliefs and lifestyles to live in one society. Advocates of polyculturalism believe that societies characterised by multiculturalism are better because their members have greater tolerance and are more open to new ideas and innovations. In practice, however, it is noticeable that people feel much better in an environment that is familiar to them. Cultural differences in one's immediate surroundings are a source of anxiety, as they force one to learn about them, understand them and relate to them - one can either accept or reject them. This is why they are distrustful of other customs, religions and lifestyles and prefer to stay with the ones they have had so far, Such reserve can turn into xenophobia at a later stage. Modern leaders in democratic societies usually encourage openness towards other cultures and consider xenophobia as a kind of pathology that occurs in society. It is utopian to think that it is easy to form a group consisting of many diverse cultures , which will be compatible but thus preserve their differences. People who live together in the neighbourhood without conflict should accept the same rules to establish social order, which is the basis for gainful employment, basic life goals, the way of bringing up children as well as observing the law, hygiene and not disturbing the peace and quiet of the place where one lives. Cultural differences in a multicultural society are quickly reduced to religious issues, customs in matters of minor importance and folklore markers, ornaments or lead to serious conflicts.

In the 1980s and 1990s, the multicultural model was understood both as a social movement but also as a political idea. Cultural pluralism was intended to create legal, social and political mechanisms that would assist the coexistence of equal cultures.

Multiculturalism, on the other hand, was the next stage in the evolution of such an approach: state institutions were to encourage the maintenance of racial and cultural diversity, according to the principle: in multiplicity there is richness.

Cultural pluralism is the opposite of isolationist doc-

trines, which assume that culturally or religiously distinct groups should be treated as alien and undesirable. It is a situation in which minority groups participate fully in the host society, yet retain their cultural differences, their distinctiveness from other groups and their identity . Assimilation is the amalgamation, the process of blurring differences, while pluralisation is the separation or emphasis of distinctiveness and difference and the perpetuation of this fact. Pluralism implies a kind of symmetry and permanence of ethnic differentiation. Thus, concepts of pluralism are based on the naturalness and impossibility of getting rid of ethnic differences. On the basis of the literature, it is possible to distinguish four basic concepts of pluralism that are interrelated in certain respects (logical and empirical).

- Pluralism as plurality-this etymological definition is very broad. Adopting it would mean that any developed society could be a pluralistic society. Thus, such a concept, with an overly broad definition, is of little use and rarely adopted. On the other hand, it should be mentioned that in some definitions the aspect of plurality of elements is assumed to be an essential characteristic of pluralistic societies.
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- Pluralism as diversity - this concept is much more useful and more frequently used and certainly has both empirical and scientific significance. However, even with this understanding, a number of inaccuracies arise. Diversity is always found where there is plurality, i.e. the majority of existing societies. An important aspect here is the size and nature of the diversity present. This aspect raises numerous logical and methodological problems . Another important issue is the possibility of confusing the description of the situation of diversity and unintentionally making an assumption, which thus leads us to conclude that diversity is, as it were, proof of pluralism. Again - such a conception of pluralism is far too broad, although it does have one methodological advantage, since it is a concept that has the maximum power of containment and makes it possible, in further analysis, to include all societies in which pluralism is present.
- Pluralism as a structure - this formulation can be used in relation to pluralism when elements of

its structure (in this case the ethnic community) occupy distinctly different places in the more important dimensions of social structure, e.g. the dimensions of power, social position, political differentiation and the legal situation. The concept of pluralism as a structure is very often used and certainly useful to science. Pluralism is therefore at the same time multiplicity, diversity or structure. On the other hand, this definition is still too broad for detailed analysis and research, so it seems necessary to add another fourth concept of pluralism, which is the narrowest in its scope of understanding.

- Pluralism as a certain type of structure, as a specific type of relationship between the parts that make up a pluralistic society. This definition incorporates all the other features mentioned above, so it can be used in more detailed analyses.

Ethnic pluralism is and will always be social pluralism. When uttering such a sentence, it is important to bear in mind the resulting consequences. The consequences of a theoretical and methodological nature boil down to the fact that ethnic pluralism always occurs combining with at least some of the following dimensions:

- Spatial dimension- physical space, especially territory is always transformed by a group of people into a social space, which usually has a physical dimension as well. Ethnic collectivities always occupy and appropriate certain places, often some part of the urban space, although they are not always spatially concentrated. Evidence or an indicator of the existence of ethnic pluralism cannot be provided by the mere existence of spatial differentiation of collectivities. However, an attempt can be made to issue a hypothesis that without the existence of a spatial dimension, ethnic pluralism cannot exist as a complete definition. This claim is quite difficult when it is verified, as it raises a number of problems that are related to determining the size and social significance of this dimension. Measures of segregation and spatial concentration of ethnic communities are relative in nature, depending largely on the units of analysis and indicators used.
- The legal-constitutional dimension - the main problem is that the policy of ethnic pluralism is ultimately reduced solely to a narrowly defined cultural pluralism, which in practice means only sometimes allowing and encouraging a minority to maintain the components of its culture. Ethnic pluralism in legal terms, on the other hand, is not only about minority solutions. An ethnically pluralistic society is identical to political pluralism when, in the absence of a political component, minorities will be tolerated and protected as

much as possible, whereas ethnic pluralism will then not function.

- Political dimension- closely related to the legal-constitutional dimension, but needs additional detail. It is therefore not about guarantees and legal solutions, but about existing state policy towards minorities. There may be discrepancies between policies and processes actually in place, but policies nevertheless have an important significance, but this significance is more negative than positive - policies can destroy or prevent pluralism, while political advocacy of pluralism cannot guarantee its actual functioning.
- The socio-cultural dimension - a class-conditioned understanding, while maintaining the totality of the distribution of power and access to social goods, implies the persistence of differences in interests between ethnic communities, which are positioned differently within this structure. Such a view has important implications for the position and situation of minorities, which is why it must be acknowledged that socio-occupational pluralism is important for the whole functioning of pluralism.
- Cultural dimension- it is important to note the difference between cultural pluralism and political pluralism. Political pluralism derives from political concepts and takes into account first and foremost the political diversity of a society, in which the ethnic dimension may or may not play a role. The concept of cultural pluralism was exclusively ascribed to ethnic relations and was meant to describe them in a complete and adequate way. Political pluralism (the political dimension of pluralism) is relevant to ethnic relations as well as to cultural pluralism.
- Religious dimension-Religious differences are sometimes very difficult to cross in interethnic relations and divisions in religions have often become the basis for the formation of ethnic distinctions. Differentiation in terms of religion does not necessarily imply ethnic pluralism. By the same token, a lack of such differentiation is not a sign of a lack of ethnic pluralism.

6.3. Presence and marginalisation in the situation of being an emigrant

The concept of migration should not be limited to the cultural aspect alone, as many different factors influence the formation of an emigrant's identity. The most significant factor is experiencing life changes. Emigration can be seen as a crisis, as the emigrant leaves his or her country, has to settle in a new unknown place and may be accompanied by a sense of marginalisa-

tion and isolation in the new society that surrounds him or her .

Marginalisation, by definition, is „the non-participation of individuals or groups in those spheres of life in which, according to the accepted criteria and assumptions of the system, we expect them to participate „39. Marginalised groups have become a social problem because of the lack of equality for all in society.

Many literature items have described marginalisation as a social problem taking into account the principles of freedom and equality for all. Until society became aware of the incompatibility of a certain normative scheme with reality - non-participation was not seen as a social problem. An important element of this phenomenon is the impact of modernisation and development on marginalisation and the issue of cultural diversity. The different pace of processes in society results in asynchronicity and very different stages of development of the groups concerned. Those groups that are the latest to grasp these processes tend to be marginalised. Foreigners and immigrants are often mentioned in the literature as marginalised groups. The relationship between marginalisation and migration is two-way and very complex. On the one hand, marginalisation can be one of the reasons for migration and, on the other hand, migration fosters the marginalisation of emigrants. The decision to leave one's home country permanently or for an extended period of time is usually due to a number of economic, social, demographic and many other factors . These factors are very important in marginalisation. The main factors for this process in the home country include unemployment, residence away from the city centre, family problems and pathologies in the home country. Looking at residence abroad, however, many emigrants are marginalised mainly through administrative and legal issues, meaning lack of permanent and legal residence or lack of full legal protection. Another marginalising factor is consumption patterns that, with the average and lower income of emigrants compared to the society of the country of settlement, cannot be fully realised - or if they are, they are only realised to a very limited extent.

Migrants very often do not find jobs that match their qualifications, have no chance of promotion and thus of improving their economic situation. The elimination of cultural participation may also be marginalising, which may be due to unfamiliarity with the language . Locking oneself in ethnic ghettos and failing to establish relationships with members of the dominant group is also negative. A final but very important issue is the essence of identity, which is very strongly influenced by migration. The longer an individual stays abroad, the more changes occur in his or her attitudes and views. Such an individual experiences, on the one hand, remoteness from his or her own group of

original origin and, on the other hand, is unable to establish full contact with persons of the host group. The assimilation phenomenon is usually painful and problematic and occurs slowly. This course of events can disrupt an individual's identity. Marginalisation in the country of settlement affects many areas of daily life, which affects maladaptation and in some cases leads to a decision to return .

Danuta Markowska speaks of five psychological pathways of reading a person with a foreign culture, which lead to the undertaking of delineated strategies of inclusion or exclusion from society . This concept is useful for the delineation of pathways, the formation of the cultural and national identity of immigrants who, depending on how they are treated and perceived, take different directions and actions to assimilate the foreign culture .

The first model is related to the ethnic drive to reduce or even eradicate minorities. This is born out of the perception that a particular group is different and is labelled strange, which then causes anxiety and a sense of threat. This carries with it the recognition of the minority as the enemy .

The second model is related to the taming of otherness, which arises after perceiving a different group through the prism of positive feelings of cooperation. This leads to so-called ethnic cleansing .

The third model shows assimilation in the light of forced integration with the deprivation of fundamental rights of minorities: the right to one's own religion, one's own language and one's own surname²⁸.

The fourth model presents sanctioned pluralism, which is a contemporary model based on the principle ‚Live and let live‘. This principle gives consent to the way of life of a minority within its group, but thus forbids the dissemination of its difference²⁸.

The fifth model speaks of civic integration with respect for the right to differences and the recognition of minorities as helpful in understanding and comprehending the world. Such behaviour leads to closer relations.

It is worth noting that those most susceptible to the process of marginalisation are those who, through emigration, have worsened their social situation compared to that occupied in their home country. Unrealised expectations of emigration can be the basis for the accumulation of many problems and crises that do not only affect individuals, but also families and entire groups. The response to such a situation is attempts by emigrants to assimilate into their new environment. However, this is not always linked to a social or political drive towards the goal of homogenisation, but may be an internal drive of the individual to integrate into the group in which he or she currently resides.

6.4. Assimilation - definitions, types and laws - origins

Assimilation from the Latin *assimilatio*, from *similis*, meaning similar. Etymologically, this definition is attributed to assimilation. It is a process and a state that results from contact with other ethno-cultural groups. As a result, the behaviour of the minority group changes and they adopt the culture and identification of the other group. In theoretical terms, majority groups are also subject to assimilation processes, but in practice such phenomena are currently extremely rare. Most often, minority groups, immigrants, assimilate into the host society. Gradually, members from the minority group cease to be culturally and socially distinct from the host society, thus blending into the host country.

Assimilation is a one-way process. Its aim is to integrate people belonging to an ethnic minority or immigrant group into the majority society. Milton Gordon distinguished structural assimilation and applied this category to the socio-economic conditions prevailing in society, i.e. the existence of an identical occupational structure in the immigrant society as in the majority community, known as the host community. The process of assimilation, like integration, can be evaluated differently. Some see it as an opportunity for a better life for the members of the minority groups - an exit from the ethnic ghetto, the disappearance of ethnoclasses - and for society as a whole - the creation of a stable, culturally homogeneous community. Thus, for some, this process is desirable and does not arouse resentment, while for others it is unacceptable.

But let us return to the historical map of the emergence of definitions of assimilation. The first sociological theories on the process of population assimilation emerged in the 1920s. One of the leading ones was Robert Park's concept, which described so-called 'racial cycles', during which there was a gradual contact, followed by competition, accommodation and assimilation of one group into another. This concept assumed the unidirectionality, inevitability and irreversibility of this process and was modified twenty years later by Louis Wirth. He said that assimilation is more complex in nature and requires the active involvement of both parties: the receiving and the assimilated. According to Wirth, the receiving-dominant group had to be willing to accept the minority group and the minority group had to be willing to be accepted into the majority.

This concept found many critics from the world of sociology. One of the critics was William Werner and Leo Srole. These researchers stated as early as 1945 that the assimilation process does not take place uniformly in all ethnic groups, so it should be described and analysed separately for each racial-ethnic grouping and collectivity. This is related to the racial and cul-

tural differences of the groups, which cause a delay or acceleration of the process of social unification respectively.

An important contribution to the understanding of assimilation processes was made by the concepts of Nathan Glazer and David Moynihan. They noted that it is not the groups as a whole, but the individuals who undergo adaptation and assimilation processes. The ethnic group remains, as it were, outside the homogenisation processes and is characterised by a greater or lesser number of 'assimilated' members. This may, in a colloquial, simplistic sense, indicate the greater or lesser propensity of a given collectivity to blend into the receiving, majority society. W drugiej połowie XX w. powstało wiele nowych koncepcji odnośnie przebiegu procesu asymilacji. Wspomniany już wcześniej Milton Gordon wydał książkę *Assimilation In American Life: The Role of Race, Religion and National Origins* (1964), szczegółowo charakteryzowała ona kolejne etapy, przez które przechodzi każda zbiorowość etniczna, aby dojść do finalnego stadium jakim jest asymilacja obywatelska, którą jest całkowity zanik konfliktów pomiędzy grupą etniczną a społeczeństwem przyjmującym⁵. Asymilacja kulturowa oraz strukturalna - wg. Gordon'a najistotniejsza w dalszych etapach ujednolicania - oraz asymilacja osobowości stanowią kolejne poziomy, etapy w tym procesie o wielowymiarowym charakterze. Model Gordon'a również spotkał się z krytyką, gdyż przyjął on jedynie model, w którym dochodzi do interakcji tylko dwóch grup - przyjmowanej oraz przyjmującej, nie uwzględnił natomiast innego wariantu, w którym istnieje wiele grup przyjmowanych.

In the late 1970s, criticism of traditional theories intensified greatly, seeing them as ideological, value-laden and putting a mark of inequality between groups, saying that one group is better and others are worse. At the end of the 1990s, attention was drawn again to concepts relating to assimilation processes. The turn of the twentieth and twenty-first centuries is characterised by a concentration of observation and research not only on the analysis of the 'stages' of the assimilation process, but also on the levels on which assimilation can occur - economic, political, social, psychological, cultural or even symbolic. This view is characterised by an interdisciplinary approach.

Many years of observation have shown that three ways for minorities to adapt from the majority are possible:

- a staggered, slow acculturation with integration into the middle stratum of society,
- faster than the first, adaptation to the lower class where poverty is inherited
- selective adaptation, which involves integration into selected social strata of the host group with simultaneous in-group integration, allowing

ethnic networks to develop such as financial, commercial, institutional networks that guarantee economic advancement within the ethnic community .

According to Portes and Zhou, socio-economic advancement occurring within the community is more likely than advancement in external structures, which influences more and more people to decide to stay in their ethnic communities.

The process of assimilation occurs gradually and often over several generations. Sociologists studying this phenomenon mention three main stages :

- acculturation, i.e. the adoption of the patterns of behaviour and conduct of the dominant group by the minority group.
- structural assimilation, consisting in the penetration of members of the adapting group into the economic, political, social etc. structures of the dominant group.
- identification assimilation, in which a perpetuated sense of community with the host group is created, a combination with a simultaneous lack of a sense of belonging to the previous community .

6.5. XII practical rules how to support Ukrainian children at school

For the purpose of the project we have prepared material which is based on our original research carried out during the project. This international project is devoted precisely to preparing such materials to support teachers and also students who will be working with children from migrant families, with children who are culturally different. Teachers will probably find a lot of applications for them in current professional work. Our perspective is based on research we have done mainly on children who came from Ukraine. This is the situation we most often encounter in a Polish school.

We will also point out straight away that we carried out some of the research during the pandemic. It was obviously a difficult period. Remote learning was in operation. The experience of this educational period was difficult, not only for teachers but also for students. The pandemic situation highlighted some pre-existing problems. It allowed us to see them better. Of course, completely new problems have emerged that we would probably not have known about at any other time.

We offer brief overview of the most basic issues. If teacher starts working with a child after coming from Ukraine, they need to know these things. This will be practical information. If you work in a school, you probably already know something about this. There are 12 such very basic things.

- The first thing is to be aware that when you meet a child from the Ukraine, this is the most common case of contact with cultural diversity in the Polish education system. There are, of course, some schools where there are quite a few Ukrainian children, but in the majority of schools, it is rather a single person who goes there. Everywhere, there is the problem of cultural adjustment to the Polish system. When such a child appears, it obviously wakes us up from a certain cultural lethargy. We have become accustomed to all children being culturally the same.
- The cultural distance between Polish culture and Ukrainian culture seems relatively small, also in language communication. Ukrainian children learn the Polish language relatively quickly, sometimes even without learning we can more or less get along. When it comes to morality, the differences don't seem to be that big either. It's true, the distance isn't great, but when it comes to symbolic communication, a vision of history, attitudes towards symbols and many other specific areas of our everyday life, then of course you realize that there are some significant differences. Ukrainian children certainly require special knowledge and a special approach in the Polish system.
- We would like to point out that when a Ukrainian child appears in class it is not only the child who appears, but also his parents. Issues of cultural differences arise within the whole school community. Of course, there will also be specific problems here, which I will discuss further. There is also the awareness that we are dealing with intercultural contact. We are dealing with interethnic contact. This means that we also have to reflect on our own cultural equipment, on our own customs, which, when we are in a class, when we are in the same culture, may not play any role. So we will not only refer to the cultural difference of the child, but we will have to refer to the question of cultural difference in general.
- The perspectives on the problems and the way a Ukrainian child functions at school are very different from Polish teachers and Ukrainian parents. We interviewed both. We can say that the points of view on the same things are completely different. A classic and simple example of this difference was the question of knowledge of the Polish language. Ukrainian parents are very often convinced that their children speak perfect Polish. Sometimes they regret that this is the case, that the development of the Ukrainian language is slower. They are convinced that their children speak perfect Polish, that no one recognises their foreignness. The perspective of Polish teachers is different, as they obviously

see the huge effort the children have put into learning Polish, but they also see that the level is lower than for Polish children. They see what still needs to be done in this area. They are aware of the different accent. They know that these children are still identified as foreign children in Polish schools.

- The fifth point refers to the pace of learning the Polish language. In the case of Ukrainian children, the language gap is not particularly large. Children master Polish very quickly and very efficiently. When they are immersed in it, they acquire the language very quickly. If you take into account the experience of children who started school in the first grade in a Polish school, you can clearly see that these kids master Polish very quickly. It is important to remember that the alphabet is different in Ukrainian and in Polish. Therefore, there are more problems with written communication, but nevertheless, the Polish language was acquired very, very efficiently. This is fortunate, because it is a matter of concern and anxiety for many Ukrainian parents. Of course, this does not mean that there are no problems.
- The sixth point concerns language in mathematical education. It would seem that Ukrainian children will learn this mathematical language quickly and should not have any major problems. We found out that these problems do occur very often. There are many mathematical notions, often abstract, which when presented in Polish evoke completely different associations than those which function in Ukrainian. There are many such concepts which need special attention, for example „weighing”, „measure”, „gross”. These are things which may also cause problems for Polish pupils, but they are even more troublesome for Ukrainian children. Even those who seem to have an excellent command of the language and don't have any problems.
- Point seven is the problem of adaptation stress. Imagine the stress that every Polish parent feels when sending their child to school for the first time. Even if it seems that the child is well socialised, that he/she went to kindergarten or pre-school, that he/she has excellent peer relations, school is something new. When there are new challenges, stress appears. “How will my child cope? Will they keep up with the material?” But this stress is incomparably less than what Ukrainian parents experience. In their case, it is extreme stress. This is what our research shows. Parents are very much afraid whether their child will cope, especially with the language, relationships, whether it will not be stigmatised by the group. “Will the group accept my child?”

Especially that this sometimes happens in the Polish countryside or in smaller towns. Sometimes there may be less openness to strangeness. Adaptation stress is strongest at the beginning. It usually lasts much longer than in the case of Polish children. According to our interlocutors, it sometimes takes a year or two of worrying about whether the child will eventually make it in a Polish school. Some parents even talk about various somatisation problems. A lot of emotional problems arise in order to cope at school, to learn the language, to get along with parents, to be accepted by the community. One strategy to counteract all this is, of course, the social integration of the Ukrainian child with the rest of the class, and it seems that this can be achieved very effectively.

- Point eight emphasises the role of the class teacher. The class teacher has a particular role as someone who explains cultural differences. This is obvious to a certain extent, but I would like to stress very clearly that the teacher should be aware of the cultural differences of the child. He should react flexibly and reflexively, whatever that may mean. His role in this whole situation, in his contacts with parents, is certainly crucial. Polish teachers told us that it was always an interesting experience for them. We had only positive experiences, but each time it was a challenge they had to deal with, to get along, to communicate with the other side. Sometimes there were also misunderstandings with the Polish parents.
- The 9th issue is the very positive attitude of Ukrainian parents towards Polish education. In the eyes of Ukrainian parents, the Polish system looks almost perfect. Ukrainian parents are very happy with it. Those who have a comparison of their own childhood in the Ukrainian system compare it with what their child experiences in a Polish school. And they are delighted. Perhaps we see more flaws in our education system. There are many controversial things. Of course, purely social reality is not ideal and there are a few flaws. However, what Ukrainian parents are describing, it is a great satisfaction that they can function in this system, which was such a positive surprise for us. We expected that attitudes towards the Polish system would be more ambivalent.
- The 10th issue is, first and foremost, a matter of religious difference. Most Ukrainians who come to Poland are either Orthodox or Greek Catholics. Roman Catholics are rare. Since most of our people are Catholic, we have a strong conviction that we live in a Catholic environment. There is also such a thing as religious conformism in Polish society, which we observe in such a way

that even parents who are generally not strongly involved in church life or religious practices in general, feel obliged to send their children to religion, to participate in various areas of religious activity, for example to send a child to the first communion. These are often extremely important experiences for themselves and for their children. This is something serious, and even so-called ‚believing but not practising‘ parents believe in it. We’ve also encountered situations where Ukrainian parents were very keen to adapt to the situation in Poland. They really wanted their children to integrate with the rest of the class. Despite the fact that they had a different religion, they decided to let their child take communion in this situation. The Polish parents perceived this as a sign of instrumental treatment of their religion.

- It is certainly a very important issue to be openly attentive to a child’s ethnic difference. Many teachers are probably wondering whether to draw attention to this at all. Perhaps they think that this will somehow be more „equal“. According to our research, according to Ukrainian parents, they actually very much want teachers to pay attention. They were very happy when there were some special talks in early childhood education, some special classes devoted to Ukraine, when the teacher asked questions relating to various Ukrainian topics. This is a good way forward. In any case, you can draw this conclusion on the basis of our research.
- The last issue, which may be a very formal one but is worth noting, is that of additional Polish language classes. Of course, a Ukrainian child who enters the education system, who normally has certain language problems, can benefit from additional Polish language classes. In the Polish system, of course, there is such a possibility. The child may be treated as a child with special cultural needs, and may have extra classes outside of the programme, mostly individual, or done in a small group of children who need it. These extra hours appear in the child’s timetable because they are requested by the head teacher, form teacher or parents. A typical solution in the Polish system is that children usually have two extra hours a week in the first year and most teachers have found this to be sufficient. These additional hours of Polish language are implemented by a special teacher who is qualified to teach Polish as a foreign language and of course the teacher must have qualifications in early childhood education. These classes are obviously very effective and the Ukrainian parents themselves say that the children feel very comfortable during these classes. The number of hours is allocated according to needs.

7. Multicultural education strategies - educational and legal contexts

7.1. Introduction

Globalization allows us to look at the phenomenon of multiculturalism in a universal dimension. As Tadeusz Lewowicki writes, multiculturalism is an eternal phenomenon. The history of mankind is filled with examples of the diversity of languages, spiritual culture and material communities living in close to us and distant regions of the world. Differences in appearance, customs, beliefs, languages - and in many other matters - sometimes aroused curiosity, sometimes fear, but with the development of civilization and more and more frequent contacts with Others, Aliens, they ceased to be surprising and became something natural. The temporary shock of „discovering” people of a different skin color, who exhibited initially incomprehensible behavior, was passing. If the intentions, manifest intentions of people meeting were not hostile, „otherness” became something natural and did not cause conflicts. What’s more - over the centuries, people became convinced that the phenomenon today called multiculturalism is a social wealth (Lewowicki, 2015, p.13). The growing phenomenon of international migration creates cultural diversity. Representatives of different cultures who function together or exist independently of each other become noticeable. On a global scale, the growing phenomenon of international migrations makes it necessary to systematically rethink the models functioning in the practice of integrating groups of newcomers at risk of exclusion due to the lack of knowledge of the language in a given country, culture, lack of the concept of professional activity. Professional activity - professional success in modern societies is closely related to the quality and level of education. In turn, education is particularly important for the long-term integration process of migrants.

Not without significance is the fact that migrants struggle with a number of additional barriers that make it difficult to obtain education. These barriers are related to the social, economic, psychological and legal conditions of adaptation to a new way of life in the host society. This means that the children of migrants who come to a country have special educational needs.

Equipping future and current teachers and students of pedagogy with tools and knowledge to work with immigrant children seems to be a priority task nowadays. As in the case of the Covid-9 pandemic, within 2 weeks, teachers of both the educational and academic system had to acquire knowledge and place them for the remote learning process. Thus, the war in Ukraine, 3.5 million refugees who came to Poland meant that the same groups of teachers of the educational and academic system had to acquire knowledge and skills in the field of intercultural education. Equipping future and current teachers and students of pedagogy with tools and knowledge to work with immigrant children is both a difficult and demanding task. This task requires the cooperation of scientists dealing with intercultural education both at the local level, who know the problems of small communities, and at the international level in the field of the global phenomenon of migration and the related need for intercultural education.

7.2. Strategie edukacji wielokulturowej- konteksty prawne

In order for education to be implemented in a universal and effective way, a legal order is necessary. This ensures every human being, regardless of gender, age, social status, origin, nationality, religion or other characteristics and conditions, basic rights, including the inalienable right of every human being, including children - the right to education.

This is the Universal Declaration of Human Rights of 1948 in art. 26, in sec. 1 provides that: every person, without any exception, has the right to education, which is to be free and compulsory at the primary level. Technical and vocational education as well as higher education are also to be generally available to everyone, depending on the predisposition of the individual (Universal Declaration of Human Rights, UN General Assembly resolution 217 A (III) adopted and proclaimed on December 10, 1948, art. 1.)

Important documents providing for equal access to education and prohibiting all forms of discrimination in this matter are the Refugee Convention of 1951 (Article 22), the International Covenant on Economic, Social and Cultural Rights of 1966 (Article 13)²⁰ and the International Convention on the Elimination of All Forms of Racial Discrimination²¹ of 1966 (Internatio-

nal Covenant on Economic, Social and Cultural Rights of 19 December 1966 - Journal of Laws 1977 No. 38, item 169. 21 International Convention on the Elimination of Racial Discrimination²¹ all forms of racial discrimination of 6 March 1966 - Journal of Laws 1969 No. 25, item 187). Significant regulations on the basis of equal opportunities for children and the direction of education were introduced by the Convention on the Rights of the Child of 1989 (Convention on the Rights of the Child of November 20, 1989 - Journal of Laws 1991 No. 120, item 526).

An important source of law in the European Union (EU) is the Charter of Fundamental Rights of the European Union, which, with the entry into force of the Treaty of Lisbon in 2009, has become a legally binding catalog of rights within the European Community (The Charter of Fundamental Rights of the European Union of 14 December 2007 - Official Journal of the European Union of 2010/C 083/02). An important source of European law is Council Directive 77/486/EEC on the education of children of migrant workers of 25 July 1977 (Council Directive of 25 July 1977 on the education of children of migrant workers (77/486/EEC) This directive obliges the Member States of the Community to provide free education, inter alia, in the field of language preparation and support for learning about the culture of the country of origin and mother tongue. These regulations were supplemented by Directive 2000/43/EC of 29 June 2000, which provides for treatment of persons irrespective of their race or country of origin and Council Directive 2003/109/EC of 25 November 2003 concerning the status of third-country nationals (Directive 2000/43/EC of 29 June 2000, Equal treatment irrespective of racial or ethnic origin, Council Directive 2003/109/EC of 25 November 2003 concerning the status of third-country nationals who are long-term residents).

Significant regulations regarding the right to education in the European Union Member States are Decision No. 1720/2006/EC of the European Parliament and of the Council of November 15, 2006, establishing an action program in the field of lifelong learning, which provides support for projects on intercultural education and integration students with a migrant background.

The following is important: Resolution of the European Parliament of 2 April 2009 on the education of immigrant children, which states that in EU member states:

the same equal treatment should be ensured for all migrants and those who have never migrated, (...) that educational institutions and individual teachers should recognize diversity as normal, treat each individual with respect and give migrants the support they need (European Parliament Resolution of 2 April 2009 on the education of immigrant children (2008/2328(INI)), (2010/C 137 E/01), (OJ C of 27 May 2010).

The Resolution of the Council of the European Union of 26 November 2009 on the need to improve the intercultural competences of the management of institutions and teaching staff is important, as well as the Conclusions on the education of children from migrant backgrounds of 26 November 2009, which emphasized the important role of full accessibility of the education system for all and the key role of education in the integration of migrants (Council Conclusions of 26 November 2009 on the education of children from a migrant background (2009/C 301/07).

Regardless of the regulations of the European Union, the regulations of individual Member States are important. In Poland, the Constitution of the Republic of Poland of April 2, 1997, in Art. 70 states:

- Everyone has the right to education. Education until the age of 18 is compulsory. The manner of performing compulsory schooling is specified by law.
- Education in public schools is free. The Act may allow the provision of certain educational services by public higher education institutions against payment (Constitution of the Republic of Poland of 2 April 1997 - Journal of Laws 1997 No. 78, item 483).

With regard to the provisions of the Constitution, the Education Law Act of 14 December 2016 stipulates that: "Education in the Republic of Poland is the common good of the entire society; is guided by the principles contained in the Constitution of the Republic of Poland, as well as the guidelines contained in the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights and the Convention on the Rights of the Child. Teaching and upbringing - respecting the Christian system of values - is based on universal principles of ethics. Education and upbringing serve to develop young people's sense of responsibility, love of the homeland and respect for Polish cultural heritage, while opening up to the values of European and world cultures. The school should provide each student with the conditions necessary for his development, prepare him to fulfill family and civic duties based on the principles of solidarity, democracy, tolerance, justice and freedom" (Act of 14 December 2016. Education Law (Journal of Laws of 2021, item 1082 and of 2022, items 655, 1079, 1116, 1383, 1700, 1730 and 2089).

Detailed regulations in the field of education are introduced by the Regulation of the Minister of National Education of August 23, 2017 on the education of persons who are not Polish citizens and persons who are Polish citizens who were educated in schools operating in the education systems of other countries (Regulation of the Minister of National Education of August 23, 2017 2017 on the education of persons who are not Polish citizens and persons who are Po-

lish citizens who were educated in schools operating in the education systems of other countries - Journal of Laws 2017, item 1655) and the Regulation of the Minister of National Education of March 10, 2022, amending the regulation on the education of persons who are not Polish citizens and persons who are Polish citizens who were educated in schools operating in the education systems of other countries, Journal of Laws 2022 pos. 573. (Regulation of the Minister of National Education of 2022 on the education of persons who are not Polish citizens and persons who are Polish citizens who studied in schools operating in the education systems of other countries, Journal of Laws 2022, item 573).

7.3. Selected strategies of intercultural education

In the literature on the subject, we find, according to Izabela Czerniejewska, the following educational strategies in a culturally diverse environment:

- minority (used by national and ethnic minorities):
 - aimed at preserving one's own culture, - aimed at bringing one's own culture closer to others, - enabling adaptation to life in the majority;
- majority: - involving minorities in the Polish education system, - aiming at teaching about others, - integrating, - aiming at integration (Czerniejewska, 2008, p. 188-203).

Educational strategies aimed at preserving one's own culture, which is characterized by the creation of own schools. It is in them that children learn their language, history and culture. Very often, these schools perform the function of not only an educational center, but also a publishing and cultural center for their own national groups. The activities of these institutions are focused on maintaining and cultivating their own cultural identity and deepening ties with their own national group (Łodziński, 2005, p. 188).

Educational strategies aimed at bringing others closer to one's own culture focus on those undertaken by minorities. (Czerniejewska, 2008, p. 188). With their intention, they go out towards the majority of the community in which they are located. Cooperation with other schools in the country in which they are located is helpful. The aim of such a strategy is to present and bring closer their own culture to the community to which they have arrived. In their everyday activities, organizations of national and ethnic minorities carry out activities related to preservation, care for maintaining their own culture and language. Passing on knowledge about one's own group to others is/was a secondary activity. Today, thanks to social media and electronic tools, this situation is changing dramatically. Activities such as national days, promotional days, cultural festivals are permanent forms of meeting with

representatives of a given minority. It is worth mentioning the Festival of Jewish Culture in Kazimierz in Krakow, which has been held annually since 1988, the Festival of Culture of the German Minority in Poland, the Lemko Watra in Beskid Sadecki, the International Roma Song and Culture Festival in Poland since 1997, and many others.

Educational strategies enabling the majority to adapt to life can be used by minorities as an attempt to adapt to the reality in which they find themselves. It is used by minorities who voluntarily reside in a given country (Halik, Nowicka, 2002, pp. 72-73). Such actions may be dictated by various factors and benefits (Halik, Nowicka, Połęcz, 2006, pp. 105-108). It can also be used by those who try to erase all traces of their identity.

In the group of majority strategies, dominant groups can be identified. A dominant group is „a community that (regardless of the reasons) is able to impose its patterns of behavior and its normative system on other groups functioning within it and credibly present them as constituting the entire society” (Mucha, 1999, p. 20).

Educational strategies involving minorities in the education system of the country in which they are located (in this case, Poland) may take the form of programs that aim at including some minority groups in the education system of the country in which they are located (in this case, Poland). Educational programs aimed at equalizing the chances of students from groups in which it is impossible to acquire language (and also cultural) competences that facilitate functioning in the society in which they are located (in this case, Poland). In Poland, such examples are the Roma (Głowacka-Grajper, 2006, p. 47) and people trying to obtain refugee status.

Educational strategies aimed at teaching about others, apart from the strategy of compulsory inclusion in the Polish education system, is also „planned teaching about others”. the educational strategy that includes minorities in the education system of the state (in this case Poland) and the educational strategy aimed at teaching about others are among the educational strategies that are intended to include minorities in the education system of the state (in this case Poland) in which they occur.

Integration strategies are educational activities that take into account the needs of both minority and majority groups. Minority groups very often need contact with Poles. The need to bring these groups closer together, to be and act together, reduces the flu to negotiation. Both sides are trying to adapt to each other.

Each of the presented strategies has advantages and disadvantages. Integration strategies are the hardest to implement. They require the commitment of each party, effort and dialogue, often even sacrifices. Even

when conflicts do occur, integration strategies result in benefits for both parties. In intercultural education, it is worth paying attention to the concept of education known as Theodor Brameld's social reconstructionism (Brameld, 1971), where education is the most important medium of social change. We should understand our own culture, our lives, in their current problematic functioning. Reconstructionism convinces us that culture is a living creation, gives a sense of the possibility of influencing it. If we accept culture as permanently created, we are dealing with maintaining the value of its transmission and continuity through education, while emphasizing the possibility of change. The author quoted above notes that "without knowing the culture in which education takes place, it is difficult to guarantee its effectiveness. Culture can support the process of learning and teaching, but it can also put barriers on its way" (Zielińska-Kostyło, 2005). According to Brameld, any element of common culture must be reconstructed through democratic procedures and generally accepted principles of social coexistence. In the era of globalization, widespread migration, local conflicts, the disappearance of a single-ethnic state, such as Poland until recently, such solutions and actions will help to avoid many negative behaviors towards „Others” who choose Poland, a given country as a destination country.

7.4. Discussion within the strategy of intercultural education

The presented strategy was created as part of the Erasmus+ project „ED-ON Project: Intercultural education in the age of distance learning”, which aims to equip future and current teachers and students of pedagogy with tools and knowledge to work with migrant children. One of the results of the project was the creation of an e-learning platform containing a module for pre-school and early school students from the perspective of primary school teachers in the field of intercultural education in relation to immigrant children coming to school in Poland. and developing an online teaching strategy in the field of intercultural education in the context of the needs and standards functioning in partner countries, i.e. Poland, Lithuania, the Czech Republic and Finland. Importantly, the partner from Finland played the role of a leader in transferring knowledge and experience gained during many years of cooperation with Finnish schools. The presented material was developed by international experts from WSB University, University of Ostrava, Mykolas Romeris University, Fin Edu Consult Oy. It consists of methodological and didactic solutions ready for use in school practice.

Preparations for publication were preceded by an empirical analysis of needs, expectations, legal and cultural norms in the field of intercultural education in

primary schools in Poland, the Czech Republic, Lithuania and Finland. Partners participating in the project exchanged experiences and gained new good practices in the field of intercultural education.

According to Grażyna Ciuladiene from Mykolas Romeris University, intercultural education at the university is to develop students' competences in the field of intercultural communication. The combination of theory and experiential exercises becomes one of the cornerstones of the intercultural education curriculum. The cognitive framework of theory contributes to development by identifying the basic concepts and issues related to intercultural communication, exploring the impact of different values, perspectives and cultural patterns on communication. In addition, students must put their new ICC knowledge into practice as part of the course. Educators should nurture opportunities both outside and inside the classroom to connect local and international students in their intercultural education. The classes allow students to stimulate reflection, step out of their comfort zone and practice and improve their intercultural and multicultural skills.

Jerzy Kochanowicz from WSB University presents the strategies adopted by national and ethnic minorities in contact with the host culture. First, he explains the concept of acculturation, and then describes four strategies distinguished by John Berry: integration, assimilation, separation, and marginalization. In turn, it points to ways in which the teacher can awaken cultural awareness in the classroom.

The above are just examples of issues addressed in the presented strategy. I hope that the presented position will not only contribute to the deepening of acceptance and openness to other cultures, but above all will affect the development of competences of students and teachers who will be entrusted with the task of educating refugee children. Thanks to new methods, students and teachers will be able to prevent students from disadvantaged groups, such as refugee and economic migrant families, from leaving school early.

It is important to provide educational support to children from immigrant families by improving the competences of teachers and students of pedagogy as well as their knowledge and skills in the field of intercultural education, including by creating an educational strategy, which in this case has become a place of sharing knowledge about working with migrant children.

7.5. Summary

It seems crucial to systematically equip students of pedagogy, future teachers and those currently working, with tools and knowledge to work with immigrant children in the knowledge, skills and competences in the

field of intercultural education. It is a task, an interdisciplinary activity. Requiring the cooperation of both scientists dealing with intercultural education, as well as the education system at the level of primary and secondary schools. These activities should be carried out both at the local level, knowing the problems of their own small communities, and at the international level in the field of the global phenomenon of migration and the related need for intercultural education.

The development of model solutions in the field of intercultural education by project teams from Poland, the Czech Republic, Lithuania and Finland and their inclusion in the presented strategy is universal - they were developed in cooperation with four project partners from different EU countries, where the Finnish partner was the leader in transferring knowledge and experience gained during many years of cooperation with Finnish schools.

The authors of the strategy under the Erasmus+ project „ED-ON Project: Intercultural education in the era of distance learning” focused on the issue of broadly understood educational support for children from immigrant families, by developing the material necessary to develop the competences of teachers and students, the direction of pedagogy in the field of children's education migrants. This material was preceded by ethnographic research among migrants.

Ultimately, the group to which the solutions developed as part of the project activities are addressed are students of pedagogy, teachers and other employees dealing with the education of children not only in Poland, Lithuania, the Czech Republic and Finland, but also throughout the European Union and around the world. It is also significant that the strategy includes a chapter on the adaptation and education of children from Ukraine in the face of the ongoing war in that country.

In conclusion, it should be pointed out that the appropriate quality of education of immigrant children will contribute to increasing the chances of a long-term process of social integration in the host country. Activities such as the development of the presented strategy will undoubtedly increase the competences of primary and primary school teachers, tutors, guardians, pedagogues, and consequently also parents in the field of intercultural education.

In the long term, this will contribute to a better integration of groups of refugees and economic migrants in the society of the host country. As a consequence, it will improve their general perception of themselves in the new life situation and will increase their motivation to fully enjoy the professional, social and cultural life of the country to which they emigrated.

Thanks to the content of the strategy, there is undoubtedly a greater chance that awareness of the pro-

blems faced by immigrants will increase. The strategy contains methodological and didactic solutions in the field of intercultural education ready to be used in school practice, with particular emphasis on the needs and standards functioning in European countries.

The analysis of the strategy will motivate to take action to improve the social integration of immigrants and their children. And such activities will certainly have a positive impact on the quality of education and will contribute to increasing the readiness of educators for the effective integration of children from immigrant families. It is important that in Poland, in the fields of: Pre-school and early school education - uniform master's studies, the module Intercultural education is conducted. The module is conducted in a varied form as a lecture, lecture, exercise, lecture and exercise, and a project. The number of hours varies from 30 hours of lectures to 15 and 12 hours of lectures or exercises. This module is also present in the second-cycle studies in the Faculty of Pedagogy. It seems that today no one questions the need for such a module. The content of intercultural education should be present both in the education system in primary and secondary schools, as well as in higher education. They should become a permanent element of lifelong education, lifelong education, conducted at various levels and in various forms. The acquired competences in the field of online education during the Covid- 19 pandemic (Walancik-Ryba, 2021, Dacko-Pikiewicz, Wódz, Walancik-Ryba, Pikiewicz, 2021) developed forms of hybrid education can only become useful and can, should be used in intercultural education. The intercultural education module is included in the Group of major content, sometimes in the group of electives.

Probably the road to full intercultural education is long and bumpy. It usually leads through earlier varieties of multicultural education (Lewowicki 2000; Lewowicki, Szczurek-Boruta, Grabowska 2009; Lewowicki, Ogrodzka-Mazur, Sysojewa 2014)

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ENDING

Equipping future and current teachers and pedagogy students with tools and knowledge to work with migrant children is a difficult and demanding task. A task that requires the cooperation of scientists dealing with intercultural education at both the local level, who know the problems of small communities, and at the international level in terms of the global phenomenon of migration and the related need for intercultural education.

The development of model solutions in the field of intercultural education by project teams from Poland, the Czech Republic, Lithuania and Finland and their inclusion in the presented strategy is universal - they were developed in cooperation between four project partners from different EU countries, where the partner from Finland acted as leader in the transfer of knowledge and experience gained during many years of cooperation with Finnish schools.

The authors of the strategy under the Erasmus+ project „ED-ON project: Intercultural education in the era of distance learning” focused on the issue of broadly understood educational support for children from migrant families, by developing the material necessary to develop the competences of teachers and students, the direction of pedagogy regarding the education of children migrants. This material was preceded by ethnographic research among migrants.

Ultimately, the target group to which the solutions developed during the project activities are addressed are pedagogy students, teachers and other employees dealing with the education of children not only in Poland, Lithuania, the Czech Republic and Finland, but also throughout the European Union and in the world. It is also not without significance that the strategy includes a chapter on the adaptation and education of children from Ukraine in the face of the ongoing war in that country.

To sum up, it should be pointed out that the appropriate quality of education of migrant children will contribute to increasing the chances of long-term social integration in the host country. And activities such as the creation of this strategy will undoubtedly increase the competence of primary school teachers in the field of intercultural education. In the long run, this will contribute to a better integration of groups of refugees and economic migrants in society and, consequently, will improve their general perception of themselves in the new life situation and make them more motivated to fully enjoy the social and cultural life of the country to which they emigrated.

Thanks to the content of the strategy, awareness of the problems faced by immigrants will undoubtedly increase. The strategy contains methodological and didactic solutions in the field of intercultural education ready to be applied in school practice, with particular emphasis on the needs and standards functioning in European countries.

The analysis of the strategy will motivate to take action to improve the social integration of immigrants and their children. And such activities will certainly have a positive impact on the quality of education and will contribute to increasing the readiness of educators for the effective inclusion of children from migrant families.



The book being handed over to the reader describes teaching strategies used in early childhood intercultural education. It was prepared by an international team of researchers and practitioners from WSB University, University of Ostrava, Mykolas Romeris University, Fin Edu Consult Oy working on an Erasmus + funded project. The proposed solutions were inspired by the experience of the Finnish system of inclusive education, which is characterised by a particularly high degree of openness to the cultural diversity of the student.

At the same time, thanks to ethnographic research, we adapted tried-and-tested schemes to the realities of Eastern European societies in Lithuania, the Czech Republic and Poland. Our aim was to prepare an empirically grounded position relating to early childhood teaching in a multicultural society. We attempted to ensure that the proposed solutions took into account both the concerns and needs of cultural minorities and the inclusive expectations of majority societies. Teachers and students of pedagogy will find guidelines on how to organise educational activities in practice.

Maciej Witkowski, prof. Assoc.
member of a group of scientists from Poland
and

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manager of the project ED-ON: Intercultural Education in the Age of Distance Learning

„...due to the issues raised, its importance and timeliness for the development of contemporary pedagogical thought and educational practice - the publication of the reviewed book is fully desirable and justified. The recipients of the study may be scientists interested in the issues of contemporary intercultural pedagogy. The work can also be helpful to teachers, students of pedagogical and sociological faculties, students and their parents in the field of learning and understanding the socio-cultural processes taking place in Poland and Europe and the functions attributed to contemporary intercultural education in the European and global education system”.

Ewa Ogrodzka-Mazur, PhD, prof. Tit.
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