

1.4. SOCIAL TASK OF UNIVERSITY – INTERCULTURAL TEACHING¹²

Introduction

The aim of the text is to present the results of work of Service of Intercultural Competences at Jagiellonian University which has been carried out continuously starting from the academic year of 2010/2011. The purpose of the service is to compile active models of how to teach Intercultural Competence, to promote creative teaching of competencies and other IC issues as well as to organize didactic project based on the youth exchanges, study visits, search queries and outgoing seminars. The aim of the discussion regarding the university teaching of intercultural competence – understood as one of the key social competences. The concept of intercultural education, as well as the issue of culture and intercultural is defined in different ways. Teaching interculturalism is about learning how to live, to work, to co-exist, develop and define in a culturally diverse society in which diversity is seen as a social, cultural, economic, educational and economic asset. According to the Council of Europe, intercultural education refers to an individual process of acquiring knowledge, attitudes and behavior that is associated with the interaction of different cultures. Young people can acquire and develop only in international cooperation. Universities should enable students to communicate and collaborate with young people belonging to other cultures and also to provide them with adequate knowledge of intercultural competence. The students should have the opportunity not only to gain reliable knowledge, but also develop skills to confront their knowledge with reality, interpretations of social phenomena and the perception of differences in the procedure of change and development of individual countries, which are often the cause of a variety of styles of reasoning and hinder communication. Therefore, every effort should be made for intercultural education or its components, to be implemented at the university (usually theoretically), and be more and more perceived as a practical teaching method of specific values and skills. Recent guidelines provided by the European Commission recommend the coalescence of formal and informal education. Intercultural competences should be taught using both methods – formal and informal teaching. It is not only the transfer of reliable knowledge, but also, and perhaps above all, learning

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to solve problems based on case studies, teaching creative thinking and translating theory into practice.

University teaching

As pointed out by John Pleszczyński, in today's society cognitive values are as important as the social ones, so the passing of cognitive science, should also refer to the values and social skills. "As equally important as the cognitive values, are also social values. Learning is best realized through cognitive values, but sometimes they are in conflict with social facts" – writes author and philosopher Kazimierz Jodkowski quoting a philosopher Pleszczyński (2009).

The values do not have to be mutually compatible. It may even be the case that these hobbies collide with the scientific. (...) And when I think about this, as there is a science that we can understand why this is, and why it should be, because science does not exist in isolation. Science exists because society exists. Science is part of the society and it cannot exist without it, its existence is something secondary. (...) Because the existence of society is more important, more fundamental than the existence of science. And in that case, it is normal that in the event of a conflict with the scientific value in science is dominated by non-scientific (Pleszczyński, 2009, pp. 210–221).

The philosopher's theorem is a valuable starting point for considering the tasks of the university. It must not only impart important knowledge, but also teach us how to live. Not only learn, but also to educate and shape. Not only equip graduates in the theory of knowledge, but also competence – especially social competence, to enable one to live in society. Thus, the University should ensure the overall development of the student. "Development of [this] is a process – Russell L. Ackoff writes in the article *Thinking about the Future* – the process of acquiring competence, the ability to satisfy" (Ackoff, 2006, p. 5). The Recommendation of the European Parliament and of the Council 2006/962 / EC of 18 December 2006 on key competences for lifelong learning [OJ L 394 of 30.12.2006] also mentioned competences, the so-called core competencies as being very important in the learning process and are described as a combination of knowledge, skills and attitudes appropriate to the situation. In addition, the Recommendation emphasized that they are necessary for self-fulfillment and personal development, social inclusion a needs and desires of his own and others. And further recalls, "it is necessary for the development of active citizenship. The document discusses eight key competences – including social and civic competences. Social competence is a competence of personal, interpersonal and intercultural and all forms of behavior that equips individuals to effectively and constructively participate in social and professional life. And it is these skills that should be made available in addition to the knowledge students obtain at the university". Ackoff in the article quoted above refers to the idea of Ivan Illich, who writes at *Deschooling society*: "The students are taught to confuse teaching with learning, promotion with education, a di-

ploma with a set of competences, proficiency with knowledge. (...) [However,] is the appropriate experience, and not science, remains the best way to get the education” (Ackoff, 2006, p. 6).

Intercultural learning

In today’s globalized world, with increasing risk of conflicts and the development of international economics, politics, culture, science and social competence are the key issue. Intercultural competences seem particularly important. They refer to consciousness, tolerance, commitment, motivation, knowledge of intercultural differences and similarities, and the ability to work in an international team. It is possible to learn a psycho-social human quality, which can be described as a universal structure. The concept of intercultural competence also refers to the way in which people think, feel and behave not in regard to their nationality, but to the culture in which they live in. Intercultural competence is transparent, individually achieved, reliable and measurable. It consists of: Intercultural motivation – interest in culture and its everyday manifestations (Sztompka, 1993) the lifestyle, language and getting to know people and their definition of culture; knowledge of the culture: the ability to compare the post-modern culture, the culture of modernism and earlier, learning the norms and values, to realize the cultural relativity; commitment and intercultural skills in intercultural communication and cooperation. Jan Pieter van Oudenhoven and Karin van de Zee to the inventory of components of intercultural competence would add empathy, emotional stability and social initiative. However, the most important of the above-mentioned characteristics appears to be cross-cultural awareness.

In the twentieth century with the diagnosis of the present and the transformation of the society, with the start of the discussion on competence – both the social and intercultural – young people came to be seen as a significant group who should engage socially and have an important voice with performative meaning. This interest generated further interest – interests in training methods of young people in a multicultural or transcultural environment. Education came to be seen as the ability to perceive, define, criticize and change reality. In turn, changes in the perception of education in the eighties of the twentieth century promoted a discussion on non-formal education. Then, also in the nineties, the Council of Europe has developed the concept of intercultural learning, which Peter Lauritzen described as European education. She had to rely on the discovery and recognition of the diversity of European transgression and building a European society. Intercultural education started in the seventies and eighties with the advent of the habit of organizing interscholastic, international student exchange. It was noted that these exchanges increased the role of knowledge of culture and diversity, and began to look for other models of intercultural learning. As pointed out by Michael Byram, meeting people from different cultures and speaking different languages leads to a situation of mutual learning. And is this meeting,

this interaction, which Byram (1995, pp. 57–66) sees as an essential and necessary condition for intercultural learning. In his work *Acquiring Competence Intercultural: An Approach to Intercultural Communication Training* he presents the factors that lead to intercultural knowledge:

- *Être savoir* – learning attitudes and values that this knowledge leads to an attitude of curiosity and openness and a willingness to get to know a different culture and a deeper knowledge of their own;
- *Savoirs* – to gain knowledge about the data groups, their customs and traditions in their area and in their own country and to gain general knowledge about the relationship between different social groups and their representatives;
- *Comprendre savoir* – gain the ability to interpret and understand the different cultures and the ability to present and explain their own;
- *Savoir apprendre / faire* – the ability to understand and express their culture during a meeting with a representative of the authentic different culture;
- *S’engager savoir* – the ability to critical cultural awareness, cultural education, and critical evaluation of their culture and foreign.

According to Byram intercultural learning is gradual in the meeting and interaction and leads to awareness, knowledge, skills, interpretation and criticism. Thus, on those elements this science is based. Therefore Byram (1997) emphasizes that intercultural competencies include four areas: knowledge, consciousness (awareness) about the differences and similarities between cultures, also here is worth adding knowledge about the cross penetration of cultures (transculturalism), ability (skills) observation, communication, interpretation, an ability to analyze and compare, etc. and attitudes (attitudes) openness, tolerance, openness to communication. Lauritzen (1998) while writing that intercultural learning is “the discovery and transgression, change and correction, uncertainty and the unknown, openness and curiosity. This program, which opposes any limiting ways of national, continental, religious, ideological, ethnic, political or gender thinking.” Teaching is above divisions and leads to the removal of such divisions. Not to blur the borders, not uniformity but to be above them – to respect diversity, acceptance of difference, tolerance weirdness. Finally, it is a space in which students can vary and, despite these differences, or so it can cooperate and learn from each other.

The concept of intercultural education, as well as the issue of culture and interculturalism is defined in various ways. Both theorists and practitioners agree, however, about the fact that the creation of a definition of this term would limit it. Instead, there are a variety of definitions of concepts, models and theories. As a result of inter-cultural considerations interculturalism was distinguished from multiculturalism. Intercultural Teaching is about learning how to live, to work, to co-exist, develop and define a multicultural society in which diversity is seen as a social, cultural, economic, and educational asset. According to the Council of Europe, intercultural education refers to an individual process of acquiring knowledge, attitudes and behaviors that are associated with the interaction of different cultures. Rui Gomes (2007, p. 35) writes that “intercultural education as a process of public education is

to promote positive relationships between people and groups from different cultures, developed in opposition to other concepts and practices that emphasized the attempt to decode cultural behavior.” Intercultural education was considered self-education. T-Kid prepared by the European Council underlines that it is science that refers to the individual learning process, learning attitudes and behavior. Its outcome is to gain intercultural competence. Due to the nature of the self-evaluation, the process of self-education and the close relationship of theory and practice of intercultural education is closer to non-formal education. It was closely related to youth programs and the offer of the European Youth Centre. The working methods were developed through training and activities proposed and implemented by youth organizations.

Intercultural learning is associated with several concepts:

- Concept of tolerance from ambiguity, which is aims to identify differences in others and learning from them.
- The concept of the relationship between the majority and the minority in the social and political context (*Diatopical Hermeneutics*) – involving the recognition of cultural systems and concepts relating to human dignity, respect for others, positive conflict resolution mechanisms.
- The concept of empathy and solidarity.
- The concept of intercultural dialogue or teaching intercultural communication. The concept of intercultural dialogue has been prepared by the Council of Europe and is open and respectful exchange of views between individuals from different ethnic, cultural, religious, and linguistic backgrounds and possessing different heritage. This leads to the exchange of dialogue and understanding different points of view.
- The concept of dealing with historical injustices – understanding the different perspectives of historical events and their impact on social structures, archeology of knowledge – archeology of knowledge by Cunha, Gomes 2007, p. 73), the knowledge of collective memory, which often is not consistent with the historical facts. Distance to the facts and depoliticizing of facts.
- The concept of breaking the political silences – in an open discussion on social and political problems.

Hendrik Otten (1997) in *Ten theses on the correlation between European youth encounters, intercultural learning and demands on full and part-time staff in these encounters* stresses the importance of intercultural education that teaches you how to deal with the everyday realities in European social and political life. It also notes that intercultural education should not only teach tolerance, but also the lack of tolerance for human rights violations. In another work, he notes that intercultural education is natural and spontaneous. And Peter Lauritzen lists three basic principles of intercultural education.

- Tolerance for ambiguity – accept that there are different truths that not everything can be explained by cultural and plays an equally important role as culture.

- Empathy – willingness to understand the other, which enables cross-cultural teaching, interest in another man, understanding and openness to other points of view.
- Solidarity – the practical, social and political aspects of empathy.

According to Claves Equipo (1992), intercultural education is a process of public education to promote a positive relationship between people and groups from different cultural backgrounds. So teaching intercultural competence should not be limited to non-formal education, and must pass along the elaborated models and concepts into formal education. And in a special way to university education. Universities should enable students to communicate and work with young people belonging to other cultures and to provide them with adequate knowledge of intercultural competence. Necessary and very important is then determined knowledge of Europe and civil society, as well as the process of European integration. The student should be able not only to acquire a sound knowledge but also develop skills to confront their knowledge of reality, the interpretation of social phenomena and to understand the differences in the procedure of change and development of individual countries, which are often the cause of various styles of reasoning and can hinder communication. Therefore, making every effort to have intercultural education or its components implemented at the university (usually theoretically) was increasingly seen as a practical in teaching specific values and skills. Recent guidelines from the European Commission recommends combining formal and informal education (Gajda, 2014).

As noted by Manuela du Bois-Reymond, from the Centre for the Study of Youth (University of Leiden, Netherlands) in the study of the relationship between formal and informal education prepared at the request of the Secretary General of the Council of Europe, whose aim was to prepare the merit further discussion within and between European institutions dealing with the problems of education: “The concepts of learning and education, which was once not subject to any discussions, they were in the last decade the subject of increasingly hotter disputes, as educators and sociologists, as politicians and practitioners, both in the national context, as well as European” (du Bois-Reymond, 2005, p. 33). And further emphasizes that for the first time in European history informal education emerges from the shadows, and its importance for the future of the young generation – previously completely marginal – is now becoming the most important in the life of every human being. The European Commission’s formal education combined with informal sees an opportunity to improve the quality of education. The Final Declaration of the Fifth Conference of European Ministers responsible for Youth (Bucharest, April 1998) encouraged European countries to “promote equality opportunities through the recognition of training and skills acquired through non-formal education and to determine how to accept the experience and qualifications gained in this way.” Following the European Committee for Youth Affairs of Directors to form (CDEJ) established a working group on non-formal education “in order to paint a clear picture of what non-formal education at European level should be: in the sense of the process of learning outside the school curricula, leading to obtain some form of recognized Certificate” (du Bois-Reymond, 2005, p. 33). In October 1999, the Joint Council form (CDEJ and Advisory Group)

within the European Commission for Youth organized a symposium to discuss these issues. Between the years 2000–2002, informal education was as a priority issue in dealing with the youth sector, education in the field of human rights and stability in the South-Eastern Europe.

As part of the strategy “Europe 2020,” informal education of young people is supported, by improving the quality of education, recognizing its outcomes, and combining it with formal education. The White Paper also emphasizes the combination of formal, informal and incidental education and emphasizes the complementary nature of formal and informal education. Non-formal education as well understood as free time education or education through practice is committed to the primary goal of shaping and developing interest and abilities of children and youth. Meanwhile, formal learning is defined between as it puts it, Zaid Al-Shammari and Thomas Yawkey (2011), who argue that the systematic teaching of this attitude and/or the results achieved during extended operation and divided into different levels of difficulty that lead to outstanding achievements. “Systematic teaching is non-observable, internal, individual learning process that leads to the acquisition of new knowledge and new, creative activity and creative ways to solve problems.” Increasingly, in the discourse on education, various statements appear by known education reformers who believed that education is education, but also the formation. And this last opinion comes to informal to formal education. As Harold J. Noah and Max A. Eckstein (2004) have noted, informal education can be successfully used also in formal education.

Active methods of intercultural learning

Intercultural competences should be taught just by using both methods – formal and informal learning. It is not only reliable transfer of knowledge, but also, and perhaps above all, an ability to learn to solve problems based on case studies, science, creative thinking, and the ability to translate theory into practice. Therefore to successfully instill intercultural competence in students, we should successfully utilize active learning methods. There are multiple methods of international teaching. One of the most effective ones, and at the same time one providing ample opportunities of cooperation with pupils, is the project method. On one hand, it allows adaptation, in a flexible way, of the plan of classes and teaching techniques to particular groups and their needs, and taking into account the particular character of a group of participants. On the other hand, this method also offers possibilities of controlled participation of the students in the process of preparation of classes. The project method was defined and described by an American educator in his text titled *The Project Method* in 1918. He presented the project method as an intentional act. In Poland, this kind of method was introduced in the interwar years, though initially not as the preferred method. In accordance with the Regulation of the Minister of National Education of 20.08.2010s

(21a.2),¹³ an educational project is the pupils' common, planned effort in order to dissolve a concrete problem using different methods. The project method is recognized as one of the most attractive teaching methods (Gajda, Pazik, 2014). The method bases on the idea of assuming aims and deadlines in advance, as well as the form of evaluation and methodology. The method makes it possible to use different kinds of teaching and refers to methods of exposing, utilizing the anecdote, explanation, reading, description, talk, lecture, multimedia presentation, lecture informative, and the practical means – the practice question, project method, guided text, activation method, discussion teaching, games, simulation, decision making or drama, lecture, but also the pedagogy of creativity, creative thinking, teaching and drama therapy in the core curriculum. At the beginning of work, the teacher should describe the method for working with students and adapt it to the intellectual and financial capabilities of the group, as well as the curriculum. Meanwhile The module teaching (Gajda, Suszkiewicz, 2014a) is in Poland mostly associated with the module programme of professional teaching. The module itself is defined as autonomous teaching unit consisting smaller units which are combined in one logical and possible to achieve part of work. The goals and selected elements are integrated by one theme, the content is expressed in unambiguous and measurable way, and they all deal with both cognitive knowledge and emotional attitude. The module teaching is a new formula of teaching system which was developed on the grounds of technical thought and later on introduced into education by John Dewey who in his works: *The School and Society* (2008), *My Pedagogic Creed* (2011), and *Szkola i dziecko* (2007) presented his views on the matters of an individual and education. Dewey had numerous admirers and followers in his attempts to disseminate a new system called 'the school of work.' He promoted teaching by actions and experience, which he called a method of constantly battling the obstacles. He thought that only the direct contact of pupil with everyday life, the exchange of the experiences and reflection on all what is happening gives the opportunity to gain knowledge which they could then use in practice. He insisted on the fact that the starting point for creating school curricula should be experience. According to Dewey, the process of teaching was similar to the process of research: to gather information, analyze and interpret it and draw findings and conclusions. The important part in his model was to emphasize the individual personalities of the pupils. This approach allows greater interest in the lessons and encourages them work independently. In 1898 Dewey founded his own school at the Chicago University. The curricula of this school were based on his philosophy and he encouraged his pupils to take part in the learning process by taking actions and stimulated them to independently analyze and interpret the facts. The school was truly an experiment itself, for there were no lessons or subjects and the pupils were simply performing ordinary activities. It was important, however, that pupils formulated the problem and sought solutions independently. The process of solving problems and seeking solutions is the source of knowledge itself. The role of the teacher is not to disseminate the knowl-

¹³ <http://www.znp.edu.pl/media/files/76a5a452775e256f336bdeed0b41e107.pdf> (accessed on: 12 August 2013).

edge but to make it possible for his pupils to gain the knowledge by themselves. The teacher should give the students a proper task to do and problems to solve and then just control them while they work. Dewey concept explored the natural children's curiosity, creativity and urge to search. The idea of 'school work' has applications in many theories of so-called flexible teaching, e.g. the concept of program teaching which is focused on division of the teaching material and encouraging the pupil to being active.

While path method (Gajda, Suszkiewicz, 2014b) can be classified as part of the education of experience (pedagogy of experience). *Erlebnispädagogik* is a model for action-oriented education and, among others, aimed at solving social problems. That problem solving, learning based on independent investigation of truth not only allows you to gain knowledge, but also develops the student's personality and makes him responsible for the environment. The central point of education is not only goal-oriented, but the way of reaching that goal, which is knowledge and skills. This method is very rarely used in Poland, but is willingly utilized however in Germany – the country of its inception. Within the framework of the project entitled *Teaching using the path method* it was decided to transplant this very method – or rather, some of its elements. The aim of the method is to change the behavior of a group and consequently develop its competence – especially those regarding society such as communication, teamwork, problem analysis and attempt for self-solution of problems. Working methods used in this system is essentially comprised of play, game and experiment. Within the framework of the project Human rights in the local context – the method reference is made to track all of these elements. At the same time the playground was not a forest and the theme did not focus around nature. Nature and green space was replaced with the city. Although one of the basic conditions of pedagogy of experience was indeed fulfilled – classes were held in the open air. Physical activity component was replaced by a walk and intellectual activity. However, the most important element of the project was to encourage the participants to set challenges and encourage them towards subjective inquiry into knowledge. The role of the teacher has been reduced to help students in self-knowledge discovery. In addition, attempts were made to apply the four principles that Hahn laid out in 1930 by creating rules for school in Salem: students can independently acquire knowledge and get to know each other and define their views, they could engage in their successes and failures by performing individual tasks and practiced imagination, foresight and planning. The ability to plan and anticipate was so important that participants were proposed the path method, inspired by the critical path method (Parham Critical Method, CPM). Critical path method is a method used in the theory of project management and was developed in 1958. This method is used when the duration of each activity / task is known and is based on a sequence of chronologically arranged tasks in such a way that each additional task cannot begin until a previous one has been completed. The following task starts after the previous. The duration of the path determines the duration of the project. If the time to complete a task changes, that in term changes the entire path. Within the framework of the project, one longer path can be carried out, or several shorter tracks that have the same duration. An important element of the path

method is to treat science as a process involving the gradual, independent and active investigation into knowledge based not only on theoretical knowledge of the facts, but also on the ability to seek the facts and analyzing them, interpreting and devising their own reflections based on them. This method is based on a modern and active exploring of the city. Independent work and problem solving allows the participants to pass onto subsequent stations and thusly expanding further their knowledge. It is important to foremost solve predetermined tasks that then determine the acquisition of consecutive elements of knowledge. The path can be interrupted at any time – the interruption does not mean lack of knowledge, but it does however limit the acquisition of the complete knowledge and expertise initially planned by the teacher. The path teaches logical thinking. In this way, the student not only gains knowledge, but also practical skills.

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