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***Child's Right to Learn
about Multicultural Europe
in Future Teachers' Education***

SUMMARY

We live in a multicultural Europe. To build good future for worthy and safe Europe it is indispensable to educate its citizens to the culture of common-being.

A child has its right to dignity and respectful life. Thus he/she should learn to build sincere relations with other people. Those are the fundamental presumptions and ideas proclaimed by UNESCO. They constitute Millennium Development Goals (MDGs) and have an impact on education for sustainable development (ESD). In both cases culture has ultimate position. A child, learning about itself and about other people from the background of his/her own culture and in relation to the culture of those others, can develop the idea of openness and understanding. Being aware of similarities and differences between people he/she may create a multicultural society without fears and walls.

We need holistically educated teachers to gain optimal effects of such intercultural education. Pre-service and in-service vocational education, need a new insight into pedeutology and need to update their tasks. Without proper knowledge and practice, teacher education will be far from social needs and multicultural school/class demands. Thus, contemporary students' education of pedagogical faculties should be a field of human sciences (S. Palka, A. de Tchorzewski) where one can find inspiring and emotional propositions and educational solutions (thematic publications, manuals and toolkits). Working on multicultural problems, and using suitable methods/strategies/models (like Milton Bennett scale – DMIS) one may become a skilful and empathic educational practitioner.

A child has its right to individual and social multidimensional development, to safe and synergic future. Thus teachers should be differently prepared to undertake their mission (projects of: K. Duraj-Nowakowa, A. Kotusiewicz, H. Kwiatkowska). Multicultural topics should be introduced to teaching-learning standards of vocational teacher education (Z. Jasiński, T. Lewowicki, J. Nikitorowicz).

→ **KEYWORDS** – HUMAN RIGHTS, CHILD'S RIGHTS, MULTICULTURAL EDUCATION, MILLENNIUM DEVELOPMENT GOALS,

STRESZCZENIE

Prawo dziecka do poznawania wielokulturowej Europy w kształceniu przyszłych nauczycieli

Żyjemy w wielokulturowej Europie. Aby móc budować dobrą przyszłość dla Europy, trzeba wychowywać jej obywateli do kultury współprzebywania.

Dziecko ma prawo do godnego życia, dlatego powinno uczyć się budować uczciwe relacje z innymi ludźmi. Odnoszą się do tego zarówno milenijne cele rozwoju (ang. MDGs), jak i założenia edukacji do zrównoważonego rozwoju (ang. ESD) – idee firmowane przez UNESCO. W obu przypadkach kultura posiada podstawowe znaczenie. Dziecko, poznając siebie i innych na tle własnej kultury i kultury tych innych, rozwija się w duchu otwartości i zrozumienia. Będąc świadomym podobieństw i różnic między ludźmi, może bez obaw współtworzyć społeczeństwo wielokulturowe.

Aby taka edukacja międzykulturowa dała dobre rezultaty, potrzebni są całościowo przygotowani nauczyciele. Kształcenie przyszłych i doskonalenie obecnych nauczycieli wymaga nowego ujęcia zagadnień pedeutologicznych, które dziś potrzebują międzykulturowej aktualizacji. Bez odpowiedniej wiedzy i praktyki, kształcenie nauczycieli będzie odbiegać od wymagań społecznych, w tym oczekiwań wielokulturowej szkoły i klasy. Dlatego w kształceniu obecnych studentów kierunków pedagogicznych (S. Palka, A. de Tchorzewski) należy poszukiwać inspirujących i emocjonujących treści (publikacje tematyczne, podręczniki i karty pracy), które przy wykorzystaniu odpowiednich metod/strategii/modeli (np. model/skala Milтона Bennetta) stworzą z nich twórczych praktyków edukacyjnych.

Jeśli prawem dziecka jest wielokierunkowy rozwój indywidualny i społeczny, który ma dawać szansę na bezpieczną i synergetyczną przyszłość, to nauczyciele muszą być w nowy sposób przygotowywani do swojej misji (np. projekty: K Duraj-Nowakowej, A. Kotusiewicz, H. Kwiatkowskiej). Tematyka wielokulturowa powinna zatem wejść do kanonu treści kształcenia pedagogów (Z. Jasiński, T. Lewowicki, J. Nikitorowicz).

→ **SŁOWA KLUCZOWE** – PRAWA CZŁOWIEKA, PRAWA DZIECKA,
EDUKACJA WIELOKULTUROWA, MILENIJNE
CELE ROZWOJU, KOMPETENCJE W EDUKACJI
DO ZRÓWNOWAŻONEGO ROZWOJU,
MIĘDZYKULTUROWE STRATEGIE W ROZWOJU
ZAWODOWYM NAUCZYCIELI, SKALA BENNETTA

Introduction

We live in a multicultural Europe. That obviously true statement should open a multidimensional discussion enabling us to state problems or formulate problems pointing out situations which we create and change. My paper concerns the European teacher and his/her educational practice (in theoretical premises and practical school solutions) as he confronts multicultural changes of the present day. The main question is: How do we help a teacher to become a competent intercultural practitioner, who can carry out a student's right to educate and develop himself/herself in multicultural European society?

As a first premise to that problem we can assume the changing character of today's cultures (in shape, character, importance, and meaning). Multicultural society is a challenge that exists as a process, it is a "living system" dependent on various elements. The most important "elements" of that construction are people themselves. The significant position of each person, each child requires our responsibility in the present time and the future. From that point of view the problem of development becomes one of the main endeavours. From a global perspective many developing countries from the South (China, India, and Brazil) have already redefined and reshaped their ideas about how to attain human development.¹ It is closely connected with the economy and merchandise trade, but culture itself occupies a very important and distinctive position in the whole process. European society should also undertake new efforts and determine educational methods in order to reach the goals stated in such documents as the Universal Declaration of Human Rights or the Convention on the Rights of the Child.

Another important premise to be taken under consideration is that countries are increasingly interconnected by trade, technology, communication and similar global behaviours (global patterns and mass culture). Decisions made in one country may have a huge impact on others. In such conditions the idea of sustainable development should be variously implemented into the educational practice. If global society is to undertake goals

¹ Cf. Human Development Report 2013, *The Rise of the South: Human Progress in a Diverse World*, United Nations Development Programme, New York 2013.

that create the idea of education for sustainable development, it should rethink how to practically interpret them and lead to the education of children and young people. Young people constitute about 20% of world's population and are our "projection of the future." We should prepare and convince them to work together, to build a new and better, commonly shared homeland.

So, the educational engagement in partnership dialogue is indispensable (this is the third premise of my paper). Such a perspective opens up a new, global perspective on public goods, such as: more inclusive cooperation and global civil society.² A new era of participation approaches come to life; approaches where multicultural and intercultural conjunctions become a priority. In that perspective the aims of my paper are: 1) to look for references to children's rights to intercultural learning in the most basic international documents about human and children's rights; 2) to show the importance and ways of multidimensional vocational training of European teachers; and 3) to present some teaching-learning methods/strategies, and some thematic publications and teachers' manuals which may ease the development of pupils' and teachers' intercultural competences, and at the same time – to bring about the child's right to learn how to live in multicultural European society.

Child's right to intercultural learning

Let us quote philosopher and economist Amartya Sen – Nobel Laureate in Economics in 1998 "for his contributions to welfare economics:"

The human development approach is a major advance in the difficult exercise of understanding the successes and deprivations of human lives, and in appreciating the importance of reflection and dialogue, and through that advancing fairness and justice in the world.³

² Examples of civil society influence on global norms in historical perspective are: the global diffusion of the women's suffrage movement, the antislavery movement and the Red Cross movement. Recently, global civil societies influenced more open access to AIDS medicines and campaigns opposing violence against women. Cf. *ibidem*, p. 111.

³ *ibidem*, p. 24.

The human development approach will be properly realized if people, being aware of their rights, use them to uncover facts, situations, and processes, and utilize them to create new and ethically worth situations. Young generations should be the main goal of that civic and human education. So it is indispensable to present them their rights and teach them how to use them in intercultural contacts, enabling them to build a multicultural society based on the commonly accepted need for understanding and co-existence.

Thinking about children's rights in the optic of multicultural problems I would like to refer to the main documents in that field.

The Universal Declaration of Human Rights (UDHR) is a document adopted in 1948 by the United Nations General Assembly and signed by 28 countries. Another 8 (including Poland) abstained to signed the document.⁴ The Declaration was a response to the experiences of World War II. It became the first global expression of rights to which all human beings are inherently entitled. In other words human rights are understood as the inalienable, fundamental rights of every person regardless of their race, colour, nationality, place of residence, sex, sexual orientation, language, religion, political or other opinion, national, ethnic or social origin, property, birth or other status (compare: Article 2).⁵ The Declaration consists of 30 articles which have been elaborated in subsequent international treaties, regional human rights instruments, national constitutions and laws. We can speak about human rights principles, as they are: universal, interdependent and indivisible. Each person has them without exception or discrimination.

According to multicultural challenges the principle of interdependence and indivisibility are worth stressing. We agree that human rights are complementary. So, if in certain cases one right is denied, another may also be negatively affected. Likewise,

⁴ Abstention of the Soviet block was connected with objection to too abstract and general expressions in the text of Declaration; communist countries also pointed out: 1) that there was no information about war propaganda that should be forbidden, 2) that scientific research results should be used only for peaceful reasons, 3) and that serious gaps in protection of ethnic minorities had been left. Cf. J. Kolarzowski, *Powszechna Deklaracja Praw Człowieka – historycznym przełomem*, <<http://www.racjonalista.pl/kk.php/s,4710>> (access: 06.01.2014).

⁵ *The Universal Declaration of Human Rights*, <<http://www.un.org/en/documents/udhr/>> (access: 06.01.2014).

the improvement of one right may facilitate the advancement of others. Human rights include: civic and political rights (the right to life and liberty), and economic, social and cultural rights (the right to employment, social security and education). Because rights are interdependent, the development of one right may be a key which unlocks the passage to others. Thus education may be the key to such rights as health, employment or freedom of thought and religion.

Looking for more precise presumptions and content that may be treated as solid background for cultural and multicultural child's activity, we can mention:

- Article 19, which speaks about everyone's right to freedom of opinion and expression, understood as the right to seek, receive and impart information and ideas.
- Article 26, which refers to education and stresses that education should be directed to the full development of the human personality, and should promote understanding, tolerance and friendship among all nations, racial or religious groups.
- Article 27, which speaks about everyone's right to participate in the cultural life of the community, to enjoy the arts, and enjoy the protection of his/her moral and material interests resulting from any scientific, literary or artistic production of which he is the author.⁶

The Convention on the Rights of the Child (CRC) is another international document, a universally agreed set of non-negotiable standards and obligations. In 1989 world leaders finally admitted that children need a special convention because people under 18 often require special protection and care. The leaders also wanted to confirm to the world that children have rights. The CRC is the first legally binding document incorporating a full range of human rights, including civic, social, economic, and cultural rights. The Convention has achieved nearly universal acceptance – up till now it has been ratified by 193 countries. The Convention consists of 54 articles, which include children's rights to meet their basic needs and expanding their opportunities to reach their full potential. The document sets out four core principles, which are: 1) non-discrimination, 2) devotion to best interests of the child, 3) the right to life, survival and development, and 4) respect for the views of child. Children should be

⁶ Cf. *ibidem*.

free from hunger and want, neglect and abuse. Children are neither the property of their parents, nor helpless objects of charity. In that new vision of the child we should not think about the child's needs but rather about his/her rights. The child as an exceptional individuality, and as a member of a family and community has rights and responsibilities appropriate to his/her age and stage of development. Looking for presumptions for multicultural education and further engagement in socio-cultural activity we should pay attention to the following articles:

- Article 17, which stresses the child's right to an access to information and material from a diversity of national and international sources, promoting his/her social, spiritual and moral well-being. States' Parties should encourage international co-operation and with the mass-media in the production, exchange and dissemination of information from a diversity of cultural, national and international sources.
- Article 28, which expresses the child's right to education, thus eliminating ignorance and illiteracy throughout the world.
- Article 29, which shows that education of the child should be especially directed towards the development of the child's personality, talents; development of respect for human rights and fundamental freedoms; development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own; preparation of the child for a responsible life in a free society, in the spirit of understanding and friendship among all peoples; development of respect for the natural environment.
- Article 30, which relates to the problem of minorities or persons of indigenous origin.
- Article 31, which is devoted to child's rest, leisure, play and recreational activities, thanks to them a child should participate fully in his/her cultural and artistic life.⁷

To the abovementioned principles we can add another, which proposes an interesting perspective to the subject: a child's right to multicultural development. In 1979 Czech-French jurist, Karel Vasak at the International Institute of Human Rights in Strasbourg

⁷ *Convention on the Rights of Child*, <<http://www.ohchr.org/Documents/ProfessionalInterest/crc.pdf>> (access: 17.12.2013).

suggested the division of human rights into 3 generations.⁸ The idea followed three watchwords of the French Revolution: liberty, equity and fraternity.

The first generation of human rights – the “blue” one – deals with “liberty.” The rights include freedom of speech, the right to a fair trial, freedom of religion and voting rights, freedom of association, right to life, privacy, equality and freedom from discrimination, slavery and torture.

The second generation of human rights – the “red” one – is related to “equity.” It was recognized after World War II. “Red” rights guarantee different members of society equal conditions and treatment. They include a right to be employed or to have unemployment benefits, to housing, health care and social security, to education, food and water.

The third generation of human rights – “green” rights – relate to “fraternity.” Those rights house a huge spectrum of rights, like: group and collective rights, to self-determination, to economic and social development, to healthy development, to natural resources, to communication, to participation in cultural heritage, to intergenerational equity and sustainability.

All those three colour-generations of human rights may be used in multicultural education. Finding inspiring topics in each group may uncover an extremely broad range of challenging themes for children and youth at every level of education.

Multicultural education is a way of learning about others and about ourselves. Comparison of similarities and differences often give unpredictable results and show inspiring solutions. Universal documents approve the foundations of human life, aspirations, needs, aims, wishes, cultural expressions have similar roots. At the same time, wise intercultural education encourages children to penetrate cultures, looking for non-ignorable differences. They include: 1) objective elements – living conditions (geographical place, climate, local food); 2) social elements – the social character of life (norms, education, science, public institutions, philosophy, religion, etc.); and 3) external and internal personal elements – individual life (appearance, way of dressing, makeup,

⁸ Cf. K. Vasak, *Human Rights: A Thirty-Year Struggle: the Sustained Efforts to give force of law to the Universal Declaration of Human Rights*, “UNESCO Courier” 30:11, Paris 1977. See also: K. Vasak, *The International Dimensions of Human Rights*, Paris 1982.

individual knowledge, skills, attitudes to values, personal identity, ability to communicate with other people, to interpret their words and behaviours).

All of those facts can be explored through intercultural education.⁹ The more we penetrate other cultures, the more we have the chance to learn about ourselves.

Pre-service teachers' education and his/her vocational development in the face of new social needs and challenges

If we truly want to give our children a better life, make them happy and educate them to become responsible adults we need to be sincere in our contemporary efforts – our promises and realizations. Children have the right to live in truth, equity, a healthy environment, to feel free to express their thoughts and emotions, develop their skills and talents, and be proud of their cultures and traditions.

Our contemporary life has been undergoing huge changes in many dimensions, also in socio-ethnic structure. Societies are not mono-cultural nations any more – they are multicultural. That is still a fairly new, but already common situation. Thus, it demands new type of education – one which takes under consideration students' differing backgrounds, traditions, ways of thinking and interpreting facts, possibilities of expressing their thoughts, and observed things and situations through the abilities of their mother tongue and the second language they use. Such various ideas and practice of fostering children, add new and challenging "colour" to twenty-first century. education.

It is quite obvious that teachers and educators should be prepared for their role in a totally new or refreshed way.¹⁰ Pre-service teachers' education and all forms of in-service vocational education should be based on multicultural foundations in order

⁹ A. Portera, *Intercultural and multicultural Education. Epistemological and Semantic Aspects*, in: *Intercultural and Multicultural Education. Enhancing Global Interconnectedness*, eds. C.A. Grant, A. Portera, New York, London 2010. See also: A. Portera, *Intercultural education in Europe: epistemological and semantic aspects*, "Intercultural Education" December 2008, vol. 19, no. 6, p. 481-491.

¹⁰ Cf. S. Palka, *Pedagogika w stanie tworzenia*, Kraków 2003.

to present societies, and should meet human goals through developing intercultural relations, as the most desirable aspect of contemporary life.¹¹

Such new vocational teacher training is especially demanding because usually contemporary intercultural activities are not sufficient.¹² Today most often multicultural training is connected with business, the economy and market needs. Some multicultural courses for employees are held in big, international corporations, only for pragmatic reasons. People must manage to understand each other, communicate, or react properly to carry out their tasks. That type of multicultural training only offers technical solutions through analyzing some cases, and presents some acceptable ways of behaving in typical situations in a workplace or in international trade. Those activities may be called “adopting” ones. “Adopting reactions” are not creative behaviours. Now the time has come to commonly develop intercultural competences by a human approach. There is a huge range of possibilities when undertaking this challenge through formal and informal education. Thinking about teacher training and vocational activity we may admit that multicultural education already has quite an impressive background in the form of UN, UNESCO and other organizations.

First of all we should recall UN’ Millennium Development Goals (MDGs). Those are eight international development goals that were established in 2000. Nations and international organizations committed to achieve those goals by 2015. Two of these goals: to achieve universal primary education and to develop a global partnership for development clearly fit the topic of this paper.¹³

Over a decade many enterprises and initiatives have been undertaken to achieve those goals. A new initiative, called *MY World* has been started. *MY World* is a United Nations global

¹¹ Cf. A. de Tchorzewski, *Edukacja wobec problemów transformacji, integracji i globalizacji*, in: *Etos pedagogów i edukacji wobec problemów globalizacji*, eds. U. Ostrowska, A. de Tchorzewski, Bydgoszcz 2002, p. 17-27.

¹² Cf. A. Rogalska-Marasińska, *Kształcenie, doszktałanie i doskonalenie zawodowe nauczycieli wobec potrzeby międzykulturowej edukacji*, in: *Nauczyciel kreator rzeczywistości edukacyjnej. Kształcenie – teoria – praktyka nauczycielska*, ed. U. Szuścik, Bielsko-Biała 2013, p. 163-180.

¹³ *We can end poverty. Millennium Development goals and beyond 2015*, <<http://www.un.org/millenniumgoals/>> (access: 10.12.2013).

survey for all citizens of our planet. Its aim is to capture people's voices on different and crucial topics to show world leaders and decision-makers what really bothers people regardless of their colour, gender, occupation, language, etc. Everyone can vote – children and adults – by taking part in an on-line survey and choosing six priorities from sixteen options.¹⁴ Choosing them people can participate in shaping our world beyond 2015. The immediate profit of filling the survey is that one feels a part of planetary event, and a part of real multicultural society, which develops intercultural relations. The interactive map shows how people vote at the same time in different parts of the world. It moves us emotionally and helps to understand that there are other people who care, who are engaged in the same problems and think similarly to us. As you can see on a graph, education is on the top in all the categories, except one option – answers of older people (55+) who mainly value healthcare.

It is unique and very optimistic that inhabitants of the Earth representing different cultures and backgrounds perceive education as being of primary value. "A good education" in the survey means that:

(...) all children should have a high quality primary and secondary education that equips for employment and an enjoyable life. Governments and private sector should work together to provide opportunities for lifelong learning and skills development for adults.¹⁵

If it is to happen, children and youth need a holistic education, which will be wise, thoroughly planned and responsible. Responsibility has its intercultural dimension, thus students have the right to learn about it, to delve into it and experience it with all their senses and intellectual abilities (knowledge, imagination, practice). It is worth remembering that intercultural education is not only a state of openness to others, but also makes individuals consider their own culture, ease comparisons and strengthen the feeling of good tradition, identity and patriotism. Patriotism as it is understood by J. Nikitorowicz as a strong form

¹⁴ *My World 2015*, <<http://www.myworld2015.org/index.html>> (access: 03.01.2014).

¹⁵ *Ibidem*.

of cultural identity versus nationalism, which represents a community's weakness and fear.¹⁶

Intercultural education is interpreted as a process of teaching and moral education basically aiming at "shaping the understanding of cultural differences – from subcultures in one's own community to cultures of spatially distant societies – and preparing for dialogue interactions with the representatives of other cultures."¹⁷

Such valuable, creative and fluent dialogue is indispensable for building a new and multicultural, world society. Children have the right to learn about it, and adults are obliged to teach them how to build and develop such dialogical relations.

Those new expectations lead us look closer to the process of training teachers and preparing them to become vocational professionals. But as Tadeusz Lewowicki notices:

The followers of contemporary standards are trying to convince us that unassisted professional development, reading pedagogical literature, gaining experience (all after studies) contribute to the fact that teachers – by self-development – will do their job better. In many cases this is certainly true but the thing is that they should be already well prepared at the moment they start their job. A fleeting contact with pedagogy and psychology during studies, and committing many teachers to pedagogical and psychological self-instruction, mainly by individual adjustment to the teaching job, causes numerous difficulties, conflicts, failures both on the part of teachers and pupils. This obvious truth refuses to be acknowledged by the so-called decision makers.¹⁸

In the light of the above citation it is sensible to revise the problem of teacher competences. According to the topic of the text it concerns the process of gaining and developing intercultural competences. I would like to present an interesting new

¹⁶ Cf. J. Nikitorowicz, *Dylematy patriotyzmu, nacjonalizmu i ustawicznie kształtującej się tożsamości. Wprowadzenie do książki*, in: *Patriotyzm i nacjonalizm. Ku jakiej tożsamości kulturowej?*, ed. J. Nikitorowicz, Kraków 2013, p. 16.

¹⁷ A. Gajdzica, *Assumptions of the integrated education system and possible implementation of intercultural education in classes I–III*, in: *Intercultural Education: Theory and Practice*, eds. T. Lewowicki, B. Grabowska, A. Szczurek-Boruta, Toruń 2007, p. 130.

¹⁸ T. Lewowicki, *Teacher training standards – Poland's 50-year experience*, in: *Education for Teachers and Pedagogues: Issues in International Context*, eds. Z. Jasiński, T. Lewowicki, Opole 2006, p. 29.

approach to teacher competences which may be understood as competences to be developed by teachers in contemporary, common multicultural societies. If these societies plan on being smart, inclusive and sustain human structures, they ought to undertake sustainable development challenges. Thus, new competences to be implemented are the competences for educators in the education of sustainable development.¹⁹ They refer to the UNESCO report on Education for Twenty First Century²⁰ and the EU recommendation on key competences for lifelong learning. The whole cluster of complementary competences is a set into four categories: Learning to know (*The educator understands...*), Learning to do (*The educator is able to...*), Learning to live together (*The educator works with others in ways that...*) and Learning to be (*The educator is someone who...*). Each category has three similar “departments:” 1) Holistic Approach (with components: a) integrative thinking, b) inclusivity, c) dealing with complexities), 2) Envisioning change: past, present and future (with components: a) learning from the past, b) inspiring engagement in the present, c) exploring alternative futures), and 3) Achieving transformation: people, pedagogy and education systems (components: a) transformation of what it means to be an educator, b) transformation of pedagogy – transformative approaches to teaching and learning, c) transformation of the education system as a whole).²¹

All of the categories reflect to wide range of learning experiences that now have a local-global context, so they need intercultural approaches and interpretation. For example let us take the “Holistic Approach” and go through all four categories of competences. A competent educator in ESD in the holistic approach:

- understands the independent nature of relationships within the present generation and between generations, as well as those between rich and poor, and between humans and nature,
- is able to communicate a sense of urgency for change and inspire hope,

¹⁹ Cf. *Learning for the future. Competences in education for sustainable development*, UNECE, Switzerland 2011, <http://www.unece.org/fileadmin/DAM/env/esd/ESD_Publications/Competences_Publication.pdf> (access: 10.01.2014).

²⁰ Cf. *ibidem*.

²¹ *Ibidem*, p. 13 and 16-17.

- works with others in ways that actively engage different groups across generations, cultures, places and disciplines,
- is someone who is inclusive in different disciplines, cultures and perspectives, including indigenous knowledge and worldviews.²²

To create such a competent teacher/educator in the field of intercultural understanding he/she should get multidimensional training in pre-service education or by in-service development. For effective preparation it is crucial to extend or deepen his/her knowledge, skills, social and cultural abilities, and attitudes towards himself/herself and others. To fulfill the student's right to learn about multicultural world and Europe teachers should acquire (among the others):

- a deep knowledge, awareness and understanding of the key issues related to intercultural problems and challenges,
- human rights principles,
- a strong sense of their own cultural heritage and identity,
- the ability to think holistically,
- link intercultural understanding to multiple dimensions of sustainable development,
- critical thinking skills to questions of injustice, debate logically and sensitively, and engage learners in such discussions and actions of solidarity,
- skills in teaching and learning methodologies that integrate content and values for multicultural and intercultural understanding across school curricula.²³

In the light of all those arguments we are convinced that vast and deep teacher multicultural and intercultural education is a must. If we pretend that there is no such new goal we will be taking a step back in our humanity and social cohesion. Technological gadgets will not progress our civilization. Thus, we may agree with Zenon Jasiński and repeat after him:

²² Ibidem, p. 14-15.

²³ Cf. J. de Leo, *Education for Intercultural Understanding. Reorienting Teacher Education to Address Sustainable Development: Guidelines and Tools*, Thailand 2010, p. 31.

The question: how and what type of teacher should we prepare, is still pending and open to a public debate.²⁴

Multicultural and intercultural strategies and methods used in future teacher's education

In this part of my text I would like to find out how we can prepare teachers to lead intercultural education for young Europeans. I base it on three elements to show possible solutions. First there is the need to present some theoretical approaches to the term "culture" Second – characteristics of model European inhabitant must be described, and third – a model of developing emotional sensitivity in intercultural relations must be sketched.

A need to describe the term of "culture" in neutral and non-valuating way is one of the core problems in understanding and interpreting culture. Another, older way is a valuating approach – which classifies cultures to higher and lower ones, to better and worse, and to more or less civilized. (...) If we speak about one culture – the term "human culture" indicates the existence of human being in universal categories. When we speak about cultures of societies or continents, we join the term "culture" with examples of human phenomenon dependent on historical and geographical conditions.²⁵

In preparing teachers to become proper educators to work effectively with children, teachers must be able to distinguish what type of culture they are working on with their pupils. Do they stress the universal dimension of human beings, or is the main problem of a lesson to get closer to a specific culture, peoples or nation?

Secondly, after Poland's entry into European structures and membership in the EU there was a huge common debate in Poland about European identity. At that time many research surveys were conducted in order to uncover and estimate how young

²⁴ Z. Jasiński, *A word about programs and standards of educating teachers and pedagogues in Poland*, in: *Education for Teachers and Pedagogues: Issues in International Context*, eds. Z. Jasiński, T. Lewowicki, Opole 2006, p. 33.

²⁵ J. Nikitorowicz, *Międzykulturowość jako kategoria kultury i edukacji*, in: *Kultura w edukacji międzykulturowej – konteksty teoretyczne i społeczno-polityczne*, eds. T. Lewowicki, A. Szczurek-Boruta, B. Grabowska, Toruń 2013, p. 16.

Poles understood their European identity. Their answers enabled to form a set of interesting values. Polish students from secondary schools thought that European citizen should be:

(...) tolerant, educated, concerned about natural environment, honest, respectful for other nations, aware of European cultural roots, interested in cultures and lives of other nations, living without prejudice and superstitions, being free of hatred towards other nations, free of aggression, violence, and egoism.²⁶

That set of values shows how properly Polish children were prepared to entry into wider multicultural structures. We can proudly say that their consciousness of themselves and other people created a model of desirable thinking and acting. Nearly a decade has passed from that survey. Those children are young adults now; maybe they have their own families and children. During that period of time a lot of changes have happened in our society. It is quite possible that now those young parents will need more help to foster and educate their children and develop similar attitudes. That is why a huge role of teachers and educators emerges from the ocean of doubts, social insecurity and an unknown future. If we truly want to build a happy multicultural society, teachers must undertake various possibilities to show learners attractive ways to gain it. Those endeavours should be strengthened by emotional elements which are always present when real interpersonal or intercultural relations take place.

Milton Bennett is known as the author of so called Bennett Scale or Developmental Model of Intercultural Sensitivity (DMIS). The model is organized into six stages which correspond to different ways in which people may react to cultural differences. The framework shows possible increasing sensitivity thanks to cognition and the emotional experiencing of other cultures. The attitude towards them changes from "cold," unimportant, neutral, and even hostile, to sophisticatedly inclusive and assuming creative integration. The first three stages are "ethnocentric" (denial, defence, minimization) – as individual sees his/her own culture as the core of reality. The three other stages are

²⁶ Z. Jasiński, *Postawy młodzieży z polskich pograniczy wobec „innych”*, in: *Wybrane problemy edukacji i eurointegracji*, eds. Z. Jasiński, S. Kaczor, Opole 2005, p. 67.

“ethnorelative” (acceptance, adaptation, integration) as individual experiences his/her culture in the context of other cultures.²⁷

In the context of European multicultural challenges Bennett Scale (DMIS) is a very inspiring tool, and may be a very helpful and worthy of consideration as a framework. But in the process of developing teacher’s abilities to work in multicultural classes and helping children to achieve their right to holistic, thus multicultural and intercultural education the teacher should have some reflections. First of all, that the model refers to the concept of multiplicity of cultures (practically existing cultures), not to the idea of one, human culture existing as a universal category. Secondly, that the idea of the DMIS scale was developed in America, and it perfectly corresponds to that social situation, which is the same as in Canada or Australia. All those countries went through similar processes of self-formation. In Europe the situation is absolutely different. We have old, historically formed cultures which become host cultures to immigrants ones. On the background of these premises a reflective educator should state some questions, like:

1. What stage of DMIS am I now at?
2. What stage are my students at, thus what is the level of our intercultural competence?
3. How far do we want to proceed in the model?
4. What kind of changes, corrections should we implement to the model to make it more suitable to European conditions? What should be revised?

In recent years multicultural countries undergo huge changes, revise their previous attitudes to minorities, indigenous people and other still excluded groups. Educators in those countries work in multicultural environments based on very interesting and continuously improved materials. The proper realization of multicultural topics gives a positive result. Children develop their intercultural experiences, learning much more about others and about themselves. They change, formulate their own opinions, thus they proceed on the Bennett scale. But such situation often

²⁷ Cf. M.J. Bennett, *Becoming Interculturally Competent*, in: *Toward Multiculturalism. A Reader in Multicultural Education*, ed. J.S. Wurzel, Newton MA 2004, p. 62-77.

has other side.²⁸ Adults, parents may have an antagonistic attitude to such changes. Let's read the example from German school:

Malika is a 12-year-old Muslim girl. She attends a public school where around one-third of the pupils are Muslims. (...) Malika wears a hijab, just like her mother, because that is what her parents tell her to do. Malika is very much interested in religion and in expressions of cultural and religious diversity. (...) Malika is an eager participant in debates. All this has led her to reflect on her position vis-a-vis Islam. She is now certain that she never wants to have a boyfriend who is not Muslim, that she will never drink alcohol or eat pork (except in hotdogs, but that is not really meat, is it?), and that she will no longer wear hijab. When she communicates the latter decision to her parents, they do not agree. (...) The parents blame school for indoctrinating their child.²⁹

It is absolutely clear that multi-ethnicity creates many problems. Teachers have to cope with them. One of the means in that endeavour is a consequently enlarging set of books, manuals for teachers, toolkits and other educational materials.

1. *Play it Fair! Human Rights Education Toolkit for Children*³⁰ – the toolkit helps to promote human rights and reinforce values that derive from fundamental principles contained in the Universal Declaration of Human Rights. The human rights promoted in the toolkit are: cooperation, respect, fairness, inclusion, respect for diversity, responsibility and acceptance. The toolkit is intended for primary school children (aged 6 to 12) and educators – especially summer camp leaders and educators in after school activities, thus the toolkit is especially handy in non-formal education programs.

²⁸ Cf. A. de Tchorzewski, *Wielopłaszczyznowa odpowiedzialność nauczyciela*, in: *Odpowiedzialność jako wartość i problem edukacyjny*, ed. A. de Tchorzewski, Bydgoszcz 1998.

²⁹ E. Brems, *Inclusive universality and the child-caretaker dynamic*, in: *Reconceptualizing Children's Rights in International Development*, eds. K. Hanson, O. Nieuwenhuys, New York 2013, p. 216.

³⁰ *Play it Fair! Human Rights Education Toolkit for Children*, Equitas – International Centre for Human Rights Education, Montreal, Canada 2008, <http://equitas.org/wp-content/uploads/2010/11/2008-Play-it-Fair-Toolkit_En.pdf> (access: 04.01.2014).

2. *All Different, All Unique*³¹ – it is a document called a “Youth-friendly” version of the UNESCO Universal Declaration on Cultural Diversity. The background of the document comes from the premise that young people are key stakeholders when it comes to questions of human rights, development and cultural diversity. They are the main force to keep good changes being continued. To undertake responsible activities they need to understand words and senses of stated messages. *All Different, All Unique* contains 12 Articles of the UNESCO Declaration. Each Article includes: youth-friendly text, voices from the OXFAM – International Youth Parliament, and discussion and/or voices points. The document has a very colourful, cover design and the illustrations are funny making the document friendly to young readers.

3. *Exploiting Multiculturalism, Anti Bias and Social Justice in Children's Services*³² – is a book which refers to Australian society. The purpose of the publication is to offer an introduction to ideas about the importance of multiculturalism in the everyday work of educators working in children's services in NSW. There are some references to tough relations between indigenous (Aboriginal inhabitants) and immigrants throughout nearly 300 years of their history. The book is not intended to give complete answers how to “do” multiculturalism but to encourage personal reflection, be used as a discussion starter for staff and parent meetings, and become an orientation guide for new staff, students and volunteers.

4. *Dzieci i młodzież w procesie kształtowania postaw kulturowych*³³ – is a book of Polish authors and practitioners (university and secondary school teachers) which presents 35 scenarios of practical lessons in the field of multicultural education, preceded by thorough theoretical comments. Each of the scenarios has been realized during in-service training vocational studies for teachers from Silesia Region. Scenarios can be treated

³¹ *All Different, All Unique*, <<http://www.unicef.org/magic/resources/Cultural-DiversityUNESCO.pdf>> (access: 04.01.2014).

³² M. Giugni, *Exploiting Multiculturalism*, NSW, Australia 2007, <http://www.cscentral.org.au/Resources/Exploring_Multiculturalism.pdf> (access: 05.01.2014).

³³ Cf. *Dzieci i młodzież w procesie kształtowania postaw kulturowych. Przewodnik po ścieżkach edukacji regionalnej, wielo- i międzykulturowej*, eds. T. Lewowicki, J. Suchodolska, Kraków 2012.

as practical models ready to be used by other educators or as an inspiration for more personal projects by other readers.

As we can see to achieve a child's right to be prepared to live in a contemporary – multicultural – society teacher's training must be multidimensional. Apart from theoretical knowledge and methodological skills he/she should be very creative and match what he/she has learned to ever new, unrepeated situations. It demands that the teacher act in a unique way, to be an individual.³⁴ Individualistic educators must have the courage to act differently, break out of narrow schemes and routines. The educator should be happy to suggest his/her students to enter into the unknown without fear, and show that something interesting, moving, and thus important may happen to them. Intercultural meetings should bring deep experiences joining what our students already know with something new, even unexpected.³⁵

Conclusion

It is a child's right to be developed holistically, by answering his/her individual and social needs.³⁶ The uniqueness of each child as a human being is unquestionable. If we add to that statement his/her cultural background, challenges for teachers and educators rise. Young people constitute about 20% of global population. So they are an important part of the world. It is not only a question of an amount, but of an idea of future life they want to take from us, accept, and continue. If we feel the responsibility for our children, we should be obliged to do everything to let them conduct the world in the best possible way. But at the moment the world we are passing to them is not flourishing. People who anticipate the consequences of the current situation put a lot of effort into changing that situation. International organizations

³⁴ Cf. K. Duraj-Nowakowa, *Indywidualizm pedagogów akademickich: zagrożenia i perspektywy*, „Horyzonty Wychowania”, 12 (2013) 24.

³⁵ Cf. A. Rogalska-Marasińska A., *Humanizm – dialog – tożsamość. Edukacja europejska na tle wyzwań globalnych*, Łódź 2010, and A. Rogalska-Marasińska, *Odpowiedzialność nauczyciela muzyki za całościowy rozwój swojego ucznia – hermeneutyczny sens obcowania z muzyką*, in: *Konteksty kształcenia muzycznego*, eds. E. Kumik, G. Poraj, Łódź 2012.

³⁶ Cf. K. Duraj-Nowakowa, *Integrowanie edukacji wczesnoszkolnej: modernizacja teorii i praktyki*, Kraków 2009.

proclaim declarations and other documents to make our life more humane. Special attention is paid to children. In the XXI c. life in multicultural societies is becoming typical. So it is the duty of adults to teach children how to live in such societies. Young generations have the right to learn how to undertake common initiatives, cooperate, change standards of living, and promote sustainable development to help our planet rebuild itself. Children should trust each other, have time and possibilities to play and laugh together, and feel free and happy. Multicultural education and ESD should go hand in hand to create synergetic future. That should be a global endeavour.

European society is becoming more and more multicultural. Such an organism needs new approaches in education. Candidates for teachers and already working pedagogues need to learn new educational strategies/methods and ways to implement them in practice. They have to develop new competences needed in the schools of a multicultural European society. Educators must be prepared for their multicultural mission. Thus multicultural topics, classes, courses in teacher vocational training should get a permanent place and important position. Are we prepared? have we already risen to that challenge? The near future will give us an answer.

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