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University in front of the necessity of teacher development towards intercultural dialogue and understanding – forms and methods

Summary

A contemporary teacher should represent a high level of consciousness about multicultural challenges involved in senses and meanings, social priorities, political and pedagogical ideas. At present, vocational preparation of disciples of education and their elder colleagues to cope with multicultural problems through intercultural education is weak or doesn't exist at all. Multicultural courses or workshops that sometimes appear among educational propositions of professional development are rather valuable announcements of further, hopefully compulsory, activities.

Today we pose questions about mission, or *raison d'être* of our universities. We want to define educational aims and objectives, the range of university freedom or its dependence on business and economy. Neoliberal values, economical language, profits and losses, effectiveness, product and success, and finally business categories of thinking and acting (treating people) profoundly change university communities. Thus traditional university values are dragged out by tough rules of market game. In spite of that, students of pedagogical faculties should get special, deepened and humanistic training. It raises costs of education, but is the best investment for the future.

One of the pedagogical areas which should play an important role in that process, is didactics. Organizational forms of education and learning-and-teaching methods are important elements of that pedagogical sub-discipline. The process of updating teachers' training goes hand in hand with multicultural challenges. New methods, strategies, and shorter techniques, should be applied to correct present situation. That may entail some structural changes inside university's order. Organizational forms, being influenced by new methods (like Storyline Method and Project Method) and approaches responding to new social problems (developing common abilities to live in multicultural societies) may get a new shape. Teachers need to feel free in applying various forms and methods to reach, in most natural ways for their pupils from different backgrounds,

educational aims – aims which will develop each individual personality due to global and humanistic priorities.

Key words: Intercultural education, changes in contemporary university, vocational teacher education, development of teacher's intercultural abilities, organizational forms of education, teaching-learning methods, Storyline Method, Project Method, gap between social needs and multicultural teacher training.

Introduction

The title of the paper expresses my wish to show special connections between organizational forms of educational processes and methods used in didactics, and a reasonable usage of them according to social context. That context becomes more and more multicultural.

Contemporary teacher should represent a high level of consciousness about multicultural challenges involved in senses and meanings, social priorities, political and pedagogical ideas. Even if he does not work with students representing different cultures now, it may change soon. So, the constant need for updating teacher's knowledge and skills should be understood as a social imperative, and one of the most important educational endeavours.

Thus we should formulate some directional questions:

1. How to convince society and students themselves that dissimilarities and differences bring profits, not drawbacks?
2. How to avoid tension/force and misunderstandings at schools which usually appear as a result of ignorance of immigrants' cultures? Such aversion is often accompanied by too small reflection about one's own, domestic culture.

So the main question is, how to develop attitude of openness, hospitality and trust, and stand against the overwhelming escalation of violence, suspicion and fear? What education should we undertake or offer to students to soothe the acts and language of hatred, and start to experience global humanization of manners and intercultural interactions?

There is a lot of work to do – by students of pedagogical faculties and teachers/educational practitioners as well. At present, vocational preparation of disciples of education and their elder colleagues to cope with multicultural problems through intercultural education is weak or doesn't exist at all. Multicultural courses or workshops that sometimes appear among educational propositions of professional development are rather valuable announcements of further, hopefully compulsory, activities.

The response of university education to multicultural Europe's needs

Europe is a multicultural continent. Her multi-nationalism and multi-ethnicity derives from her history and cultural background – cultural variety of nations who lived here from the beginning of our historical knowledge or came to the land in different times and situations. Those are the “hosts” – they represent cultures whose prime home has always been here. Then, the “rooted immigrants” are descendants of people who came to Europe, from different parts of the world, often as a result of historical migration of nations, colonialism or other migrating groups, like Romani who still maintain their unique, easily distinguished peculiarity. The third source consists of contemporary immigrants who come to Europe for various reasons, like: economical, vocational, educational, and tourist. A big part of that third group constitute refugees – who escape from territories under military conflicts, looking for peace and safety.

In Europe already 28 countries have decided to bring European Union into existence¹. It is an organization which unifies different parts of our life: law, economy, currency and politics. It even standardises our educational policies. It tries to create and maintain one clear and obligatory European culture with dominating system of values, aims, ways of acting and reacting. Such unification is not easy, and commonly accepted (Nikitorowicz 2012; 2013). Though it gives new possibilities and perspectives, it also creates new requirements, changes priorities and is responsible for unpredictable social situations. From our Polish perspective, we can say, that we are being squeezed into pragmatic values.² Our traditional identity burdens us, as it doesn't fit to those values. Consumption, market, income and profit are obligatory terms that influence and tyrannise social and individual life (Rogalska-Marasińska & Janiszewska 2012), even university life. Today, the power of money and pragmatic calculation dominates in Europe and other technologically developed countries. Mostly they have democratic political systems, neoliberal economy and represent consumptive style of life. Such description brings to mind American standards of existence. Furthermore it is not a coincidence that globalisation processes which standardise people's lives on various geographical latitudes are generally called “a process

¹ On June 23, 2016 the United Kingdom held a referendum about its presence or not in the European Union. Voters decided to leave European structures, but the process of leaving EU hasn't officially started yet. It may take at least two years. So there are still 28 member states in EU.

² ARM's private notes from J. Nikitorowicz lecture given during educational conference “Education – yesterday, today and tomorrow”, in Siedlce, 26 Nov. 2012.

of Americanization”. In other words – different cultures live under pressure that started to be commonly present in North America at the turn of the 20th century. Such lessons of history may lead us to inspiring conclusions. About 150–100 years ago America, treated as a promised land, became an object of dreams and a target of economic life-migrations for many Europeans. The land was already inhabited by white settlers, indigenous Indians and descendants of black slaves from Africa. That, still quite a young country had serious problems with its identity. Different cultures were not keen on creating one nation. So, about a century ago American education became a power of change. Politicians believed that school should form a “new man” cut to American needs and values (Winitzky 1994). Main representatives of education and politics approved an Americanization process which assumed that the best thing is to totally change attitudes and values of immigrants – especially those from Eastern and Southern Europe, and inculcate them an Anglo-Saxon sense of justice, law and order, democracy and arouse respect to American institutions and permanent values. Other terms connected to that process were: cultural melting-pot (as a homogenization of all cultures) and cultural pluralism (as a more gentle form – but still with domination of American culture). Cultural pluralism has been compared to multi-ingredients salad but with the dressing of McDonald’s ketchup (Winitzky 1994). Such situation is not comfortable to initiate dialogue, develop knowledge about each partner/side of conversation or extend mutual understanding. In present multicultural contacts, being wiser thanks to American experiences, we would rather opt toward multi-cultural mosaic or Persian carpet as symbols of cooperation between even very tiny and huge elements (cultures). To make an astonishing wholeness and gain a unique effect, all parts need to be perceived and have the possibility to speak to us with their own senses and meanings. The reason for evoking that metaphor is a need to stress a fact that learning about others and their cultures (with the attempt to understand them) should be a global task. In a UNESCO publication entitled *Seven complex lessons in education for the future* we read (Morin 1999):

Cultures should learn from each other; the haughty West that prides itself as a teaching culture should also become a learning culture. Understanding is also constantly learning and re-learning.

Endeavours to work out relations basing on true partnership, and giving chance for a real dialogue, where both sides learn **about** each other and **from** each other, is a difficult but very significant task. It’s a humanistic challenge for the 21st century pragmatic world. Though reasonable, cultural equality is still difficult to access: the stronger side doesn’t want to loosen any of its chances,

privileges and incomes, while the weaker one doesn't believe that it may start any negotiations. Such situation takes place in many dimensions of our life. We can find it in vast relations: between civilizations, between generations or cultures. It can also be seen in closer situations: regional, local and in neighbourhood interactions. It concerns many social activities. One of them takes place at the university level.

Today we pose questions about mission, character or *raison d'être* of our universities. We want to define educational aims and objectives, the range of university freedom or its dependence from business and economy. Who are the main stakeholders of tertiary education? Neoliberal values, economical language, profits and losses, effectiveness, product and success, business categories of thinking and acting (treating people) profoundly change university communities. According to pragmatic and neoliberal ideology the real sense of universities is to create skillful workers, effectively doing their jobs. Universities become factories, closely cooperating with business (Czerepaniak-Walczak 2013). Thus traditional university values are dragged out by tough rules of market game. Universities lose their importance and esteem of educating people with wide intellectual horizons, willing to engage in reflective thinking, responsible for themselves and others, naturally using their knowledge in practice; people who represent high morality, and who have developed aesthetic and cultural needs. On the contrary, contemporary university graduate is to be selectively prepared to undertake his narrow (Szczepański 2004) and elementary (Czerepaniak-Walczak 2013) specialization. Academic education itself is to be a low cost process. In such conditions it is nearly impossible to gain a high level of humanistic education, where a vast amount of general knowledge should be the foundation to initiate and develop intercultural interactions. People of today must start cooperating with each other to change – rebuild the world. Otherwise it will collapse and we will annihilate and totally destroy ourselves forever. Aurelio Peccei (1908–1984), the former president of the Club of Rome, already 30 years ago warned us against such scenario, explaining that we need a profound change in spiritual, moral, ecological, political and material development. Otherwise in the middle of the 21st century there will be a global ecological and economic crisis (Hejnicka-Bezwińska 2008). Do we allow it to happen? One of the remedies lies in education and in wise process of forming and developing teachers of all school levels. But how to strengthen his/her position if in today's reality teacher is only one of many sources of knowledge (or better say – of information)? Where lies his/her supremacy and how he/she may compete with other, apparently more attractive sources? Only the teacher may offer a unique, face-to-face, indispensable

contact. It cannot be replaced by any machines or high technologies. Even the newest media can only offer various types of fiction and imitation. To strengthen the teacher's position, educational strategies should form his/her personality, instilling a need for self-development, self-reflection, to represent an attitude of openness to all types of human differences, also cultural ones (Mayor 2001). It is worth remembering, especially in Polish conditions, that multicultural classes will soon become a typical element of our education sphere. So students of pedagogical faculties should get special, deepened and humanistic training. The quality of contacts and ways of communication with pupils, accompanied by vocational knowledge and practical skills, should guarantee emergence of unrepeatable interactions and creation of unique webs between people and their cultures. Such subjective teacher education and future work on further vocational development takes time and money. But it is the best investment for the future. University stakeholders should seriously take that option under consideration. So, the question arises how academic work with a 21st century student should look in practice. One of the pedagogical areas which should play an important role in that process, is didactics. Organizational forms of education and learning-and-teaching methods are important elements of that pedagogical sub-discipline. Looking for effective forms and methods of working with students, and then enabling them to plunge and penetrate present educational problems is a form of response to many challenges found in compulsory education (like: how to enhance student's motivation, how to make lessons more attractive, how to help students to develop themselves in many dimensions, how to work with a talented student, a student with special needs or with one representing different culture). Skillful ability to use adequate forms and methods in adequate school/class situations is fundamental. Thus students – future and contemporary teachers need to learn about them during their university studies.

Role of organizational forms of education in teacher vocational development towards intercultural understanding and cognition

Vocational teacher development is a step-by-step and long-term process (Banach 1993). It is realised by initial, in-service and continuous professional development training, mainly conducted by universities and pedagogical colleges. Key elements to gain progress and become a better school practitioner and tutor for students, are: learned knowledge, constantly developed skills, and

enhanced competences. Teacher's motivation, attitudes, aims and vision of his/her future, awareness about self-abilities and consciousness about local – social and school – changing context (cultural and economic) along with social tension and educational objectives, are top priorities that should be rethought (Rogalska-Marasińska 2011).

Krystyna Duraj-Nowakowa (2002, 2011) states that initial, pre-service teacher education brings a lot of profits for each student (individual dimension) and for future school relations of which he/she will be a part of (social dimension). A thorough analysis of advantages of proper pre-service and in-service teacher university training shows possibilities to extend them to a multicultural context. So initial pedagogical tertiary education and further vocational development help to:

1. Multiply personal happiness thanks to more intensive and individual participation in education (anthropological and existential aspects);
2. Activate participation in education and culture (cultural aspect);
3. Raise knowledge about human acting and enable to look deeper into that problem (cognitive and emancipative aspects);
4. Enable vast participation in social life and enterprises (problem of participation);
5. Raise self-motivation to deeper engagement in peace challenges in international dimension (irenical aspect, problem of peace and harmony);
6. Raise vocational qualifications (quality aspect);
7. Widen communicative possibilities (communicative aspect), etc.

The abovementioned perspective of teacher development ensures us that a contemporary professional needs a good pedagogical workshop – he/she is to be prepared for new endeavours and creatively cope with new school challenges, like multicultural classes. That is why I will show the problem of forms and methods in that multicultural perspective.

The term “organizational form of education” comes from a Latin word – *form*, which means: shape, model, imagination, and way of doing things (Kopaliński 1989). In Polish “form” also has a lot of other meanings: external shape, a way how somebody or something looks like, a pattern, a dish to fill up with liquid to gain dish's shape, derivation, type, kind, structure, and political system. “Form” is also: a structure of some elements working together; etiquettes and good manners; tailor's form; language and word derivations; physical fitness of our body; external shape of a piece of art (Szymczak 1978). By analogy we can say that organizational form of education is a type of lesson where teacher's and

students' activities are to some extent planned (Żegnałek 2005). As K. Duraj-Nowakowa (1998) explains:

[...] form of education shows how to organise didactic work, taking under consideration who, where, when, and for what reason is to be subject and an object of educational process.

Wincenty Okoń (2007) pays attention to objective conditions of the learning-teaching process, like:

[...] relations between students and teachers, cooperation of groups and individuals, types of activities, didactic conditions of place and time. [...] The usage of different forms of student work promotes the creation of inter-individual and inter-group communication, becomes a source of new educational (didactic) situations, and enables the development of one's personality.

Organizational form of education we can divide according to many different criteria. The most popular is the one that classifies forms because of: 1) the number of students taking part in school courses, 2) place of carrying out educational activities, 3) time of those activities (Żegnałek 2005).

The first criterion speaks about **individual or group activities**. The oldest form used in Ancient times, is an individual form of learning and teaching. Today we have such forms as: individual courses, consultations, and individual private lessons. Since the Middle Ages till late 19th century the most popular, was more and more mass education. It gained forms of group activities, adjusted to class and lesson system (Kurdybacha 1967; Okoń 1997; Żegnałek 2005; Okoń 2008).

The second formal criterion refers to the **place of educational process**. We can speak about: 1) school forms of student's activity – lessons and other out-of-lesson didactic works, like: lessons, lectures, tutorials, consultations, laboratory classes, workshops, school-club activities, and individual lessons, and 2) activities undertaken out of school, like: homework, "green schools", "white schools", research camps, summer practices, excursions, trips (even abroad), and youth exchanges.

The third criterion refers to **time spent on didactic activities**. The simplest division is to lessons (time spent during the prime form of didactic activity) and out-of-lesson forms of activities (those may be organised either at school or outside it).

Returning to multicultural problems of my paper, and putting them along with the question of forms used to develop teacher multicultural abilities, one can say that there are a lot of possibilities to organise proper training. Intercultural topics may appear during all abovementioned forms. Students and teachers may also participate in conferences, thematic seminars, workshops,

summer schools, methodological courses and postgraduate studies. Another, and very attractive forms of education are study visits for teachers developing cooperation between different educational centres. Those institutions realise European Union's decisions (starting from Bologna Declaration, 1999, and Lisbon Strategy, 2000) about European policy of cohesion and principle of students' and teachers' mobility. Most important is an offer of Erasmus programme, which from 2014 is realised under the name of *Erasmus+*. Unfortunately, honestly speaking, all those possibilities to go abroad with opportunities of living in another country and experiencing different social, cultural or even climatic environment, are still very rare forms of education. If a student or a teacher, who is interested in multicultural problems wants to develop herself/himself in that field, she/he has to be very patient, or even stubborn in looking for (even investigating) multicultural courses on the scene of pedagogical offers of vocational development. With a lot of luck he/she can get an "elementary course". Yet, in mass teacher education (at pedagogical faculties or colleges) we are not obliged to undertake multicultural topics, so there are no compulsory courses, either (Lewowicki 2008). Sometimes, inquisitive academic lecturers may submit such thematic tutorials. But usually those are only some additional propositions to students. My last search for any offers targeted to students or already working teachers, connected with multicultural and intercultural challenges gave such results:

1. High school studies (3 offers)
2. Post-graduate studies (4 offers)
3. Workshops and trainings – usually one day training or a few hours' meetings (6 offers)
4. Conferences (4 offers)
5. Erasmus Programme (*European Action Scheme for the Mobility of University Students*) – Poland is one of most active participants. In the academic year 2011/12 we achieved 5th place in mobility of our students. Most often Poles went to Spain, then to Germany, Italy and Portugal. They usually stayed there for 3–6 months. But if we look closer at numbers, we will see that Erasmus is related to a very little percentage of Polish students. In Poland we have about 1.76 million (one million seven hundred and sixty thousand) students, while in 2011/12 only 15,000 of them went abroad thanks to Erasmus Programme (which makes not even 1 percent – 0.85% of all Polish students)!

6. Summer schools for students and study visits for teachers.

6.1. Summer schools are another interesting forms to encounter a different culture. One of the most recent valuable and inspiring offers of summer schools

was HOWBET (*How To Become a European Teacher – Challenges for the present and the future*) organised by “Europea Campus”. It took place in Aveiro, Portugal in July 2014 and lasted for 10 days. The participants will represented 7 countries (including Poland). Each national group consisted of only 5 students and one university teacher.

6.2. Study visits for teachers (countries participating in the programme are the same as in Erasmus programme). Participation in a study visit enables an exchange of innovative ideas and experiences. Teachers may initiate vocational relations and commonly explore an interesting topic. They promote their national systems of education and learn about the others. Meetings last for 3–5 days. Participants build groups of 10–15 teachers. Such of educational form of co-existence is a chance to become more engaged in unveiling the main problem of the visit, and to make friends among colleagues. Guests and representatives of the hosting country start new intercultural relations and build bridges over boundaries. Unfortunately in the years 2013 and 2014 there were only 11 study visits (from 6 fields/categories) which included multicultural and intercultural problems. Those were:

Category 1. Education for active citizenship and sustainable development

visit: *Hours of intercultural dialogue*, Slovenia, 22–25.10.2013.

visit: *Education – Participation – Citizenship*, Netherlands, 20–24.01.2014.

visit: *Networking for Europe – Designing a European curriculum for young citizens*, Germany, 19–23.05.2014.

Category 2. Learning mobility in education and training

visit: *Best practice of transnational VET pro mobility projects*, Germany, 14–18.10.2013.

visit: *Intercultural education in educational projects*, Poland, 15–18.10.2013.

visit: *Fostering lifelong learning through international education*, Spain, 27–30.01.2014.

Category 3. Cooperation between education and training institutions, enterprises and local communities

visit: *Regional education features and peculiarities: multiculturalism, traditions, innovation*, Latvia, 04–08.11.2013.

visit: *Increasing of social and communicative skills for the labour market*, Liechtenstein, 23–7.09.2013.

Category 4. Teachers’ and trainers’ initial training, recruitment and evaluation

visit: *Innovation and cooperation in early childhood pedagogy*, Hungary, 07–11.04.2014.

Category 5. Developing creativity in learning and teaching

visit: *Using web-based tools for flexible, innovative and creative teaching and learning*, Spain, 16–20.06.2014.

Category 6. Measures to prevent early school leaving

visit: *Performing arts as an instrument for social inclusion and cultural promotion*, Italy, 05–09.05.2014.

Examples of various organizational forms of education, which undertake multicultural and intercultural problems, prove their deep potential. But, as it was shown, their resources have not been exploited yet. In Poland there are minimal possibilities to develop intercultural competences. There are also limited (from different reasons) chances to go abroad. Such situation suggests that there should be done something very profound in the field of intercultural education. We have to rethink possibilities of changing quite traditional and fossilised organizational forms of university education and suggest more open solutions. Practical realizations of lectures, seminars, workshops and tutorials should give possibilities to create more variable forms of teaching and learning process. It is especially necessary when new problems are to be discussed, analysed, experienced and solved. Such presumptions turn our attention to learning and teaching methods. Modern forms of education cannot be stable and unchangeable. They should be wisely reshaped according to the methods we used. Another didactic challenge standing in front of a contemporary teacher is the ability to choose proper methods and to fix them to educational goals and problematic content of her/his course.

Teaching and learning methods of multidimensional teacher's training to develop intercultural dialogue and understanding

A contemporary need and tendency to an unhampered and open use of educational forms and methods, like fluent passing from one category to another is not really new or unknown to Polish didactics. Bogdan Nawroczyński (1987), speaking about forms used in education divided them, according to methodological classification, into “serving forms of education” and “searching forms of education”. He was convinced that:

Variety of **didactic methods** enables to distinguish different types of them, that is **forms of teaching**.³

³ Bolds added by ARM.

There was a time when Professor's understanding was criticised by some Polish pedagogues. But present educational and training priorities advocate a return to such interpretation. In my opinion, from student's perspective such less formalised forms of teaching and learning process invite or encourage him/her to greater activity/self-activity. We can find good evidence of such approach in a lecture example. Didactics approves the use of a traditional "serving" lecture, and a "problem" (hermeneutic) lecture. Both terms, at the same time, describe definite forms and methods. The example proves our acceptance of an alternative practice even to the most "classical" educational structures. It happens thanks to the used methods. A proper selection of one of them gives a chance to motivate student to work/work harder, be active and truly engaged in his/her development (Okoń 2008).

The term "method" comes from Greek. The word *methodos* signifies research, ways of research, ways of reaching and discovering the truth. Usually they are understood as ways of conveying knowledge and skills, but such approach flattens the problem.

W. Okoń (2008) defines "method" as:

[...] a checked and systematically used system, configuration of teacher's and students' activities, rationally undertaken to cause anticipated changes in students' personalities.

Multiplicity of methods used in past and present times makes it impossible to present all of them, even if they are grouped and classified. There is no such a need anyway. But the problem of evolution of teaching and learning methods, clearly worked out by K. Duraj-Nowakowa (1998), is worth mentioning. Duraj-Nowakowa puts information and data about changes in logically arranged tables. In one of them we find a typology of teaching-learning methods done by W. Okoń (2008; Pólturzycki 1998; Bereźnicki 2001), which seems to have positively overcome the probe of time. It works according to the postulate of lifelong learning and our real life which is undergoing constant challenges and changes. The classifications divides methods into four groups: methods of knowledge assimilation, methods of individual knowledge reaching, valorisation methods, and practical methods.

Lately, more often, instead of using the term "method", we use the term of "strategy". But what complicates educational understanding and practice is that "strategy" also has many meanings. It comes from the Greek word *strategia*, which means headquarters, or high command. It is easy to join such meaning with army matters, war actions, choosing defined tactics to lead battles or military operations (Szymczak 1978; Kopaliński 1989; Pilch 2006). Some time ago the

term “strategy” has moved to economy and business field. Now it is present in pedagogical language. Bogusława Dorota Gołębnik (2003) advocating the use of “strategy” explains:

In that way we want to point out the necessity of responsible teacher planning by his/her educational situations (teacher acts as a director). We teach in that way not in another, not because “that is right”, but because for the present, thus unique situation, such form seems to be most adequate.

Such interpretation enhances us to read “strategy” in the pragmatic way. At the same time the role of a teacher and his position in the teaching-learning process is getting stronger, becomes more important and undeniable (teacher as a general or army commander). So, if we go back to the roots of “strategy” we will see the term in a much wider perspective: as a complementary, theoretical and practical preparation, and then realization of planned activities staying in relation with definite didactic situations. That is a way how Duraj-Nowakowa (1998) interprets groups of methods suggested by Okoń. She perceives them as main teaching-learning strategies, and distinguishes: 1) associational strategy, 2) strategy basing on problem methods, 3) strategy of learning by acting, and 4) expressive strategy. The author presents them through their meaning for multilateral learning process. In that context it is worth analysing the approach of multicultural problems, where each student’s and each teacher’s activity is fundamental. At the same time multilateral learning process should be strengthened by experiencing, creating and uncovering things and matters that emerge out of educational process. In the 1990s a new term appeared. It was “pedagogy of experiences” (Mólka 2011). It was quite fashionable in Germany (Michl 2011). One of the definitions gives us such a picture of it:

Pedagogy of experiences is a method oriented on acting, which through a special process of learning, when young people are left alone in front of physical, psychological, and social challenges, wants to support the development of their personality, and make them able to form their life environment with responsibility.

Thinking about pedagogy of experiences as a special method, way of acting, and at last – a strategy, we hope to help students to experience things in an individual, deep and intense way. There is no doubt that each contact with every man should be a source of experiences and emotions (Goleman 1997), and at the same time – a reason to reflect on what has happened. That state, according to pedagogy of experiences, can be strengthened by feeling and experiencing nature and pieces of work/artefacts made of it (i.e. musical

instruments). Pedagogy of experiences, as well as commonly known in Polish didactics, the idea of learning through experience (Zaczyński 1990; Okoń 2003) corresponds with challenges of European multiculturalism and the need to build intercultural relations.

For a long time I have been looking for effective intercultural methods which would enable the development of mutual respect, dialogue, and would be the way to reach important contents along with awakening students' sensitivity and emotions (Rogalska-Marasińska 2009; 2010a; 2010b; 2012b; 2013c). I would like to present two examples of methods/strategies which offer unique and creative possibilities of carrying out some school tasks. They await an individual and team engagement. They encourage learners to enhance their knowledge. They need practical activities to help students' emotions and experiences to grow. They "force" students to identify themselves with characters they play, feeling them acting in local: social and natural environment. Thus, those methods, trying to tackle the problem holistically, are especially convenient to use in a multicultural field.

Storyline Method

The Storyline Method (in Scotland known as Topic Method) was born in Scotland in the middle of 1960s. At the beginning it was used to work with younger pupils – at the first and second stage of education. Soon it came clear that possibilities and advantages of the method enable to use it in lifelong education, with students of every age. The main feature of the method is that students give individual senses and meanings to what they learn. They are eager to carry out different tasks. They put a lot of passion in what they create, as they understand that problems they manage to solve build a logical and consequently developing story. So looking for answers and overcoming obstacles, is it understood as a natural way of moving the story forward.

One of the unquestionable advantages of the method is the reference to eternal human fascination for legends, stories, sagas, and mythology. In the Storyline Method man's natural passion to feel and experience adventures, in the Storyline Method is changed into story creation. Building the story from the very beginning, and emotionally experiencing each stage of it, unifies students with their proposition. The constructed environment, as a background for future happenings, consequently develops, gaining more and more shapes, colours, and life. It usually becomes a three-dimensional model. Interactions between

characters of the story lead to the key problem, core situation or a milestone of the story. It entails next situations. A teacher is responsible for planning a sequence of activities. She/he prepares core questions. All the rest: answers, solutions, and details of the content are created by students themselves. The traditional role of a teacher is being changed. She/he is rather a facilitator of student's individual development, not a "transmitter" of scientific knowledge. Fortunately, a teacher is still a "silent" leader of the educational development of her/his students, so the whole story ends with a pedagogically planned solution. That is the main framework of each story created by the Storyline Method. The construction is easy and simple, and thus it gives huge possibilities to use it in the educational process.

Two stages are indispensable to plan the work with the Storyline Method properly. The first step is to formulate episodes and lay them in a chronological sequence. The second one is to state key questions which will open each episode. Episodes are treated like chapters in a book. Key questions are like main turns of action of the whole story. To conduct classes using the Storyline Method one has to be aware to use some basic principles of the method. Those are (Creswell 1997): 1) The Principle of Story, 2) The Principle of Anticipation, 3) The Principle of Teacher's Rope, 4) The Principle of Ownership, 5) The Principle of Context, and 6) The Structure Before Activity Principle.

Storyline Method is an interdisciplinary strategy. Each topic should have one main problem from one focus area and at least two additional ones. For example (Creswell 1997):

1. While working on storyline about presidential campaign in USA the major focus was on social studies, while two minors were: language arts and career education,
2. When working on the topic on the new school playground the major areas were: science and health, minors: arts and maths.

Topics and stories may differ a lot. For example: 1) to a provincial small town arrives an unexpected stranger with plans for a new investment; 2) a life in a sleepy Andalusian village is interrupted by a chain of unpredictable situations; 3) a stay of explorers in a Himalayan village leads to some problems; 4) an 18th century paper factory in the south of Poland is to realise a big order made by one of the Radziwiłł (Polish aristocratic) family. As one can see, topics from multicultural field are common and very interesting to undertake. Stories are put in the past or in present times. Identifying oneself with characters of a story, and taking their roles, helps young student to look round the world through his/her hero's eyes. From that new perspective he/she may experience that

new person as a whole: his life background, present family, his character, age, profession, positions in the local society, etc.

Student's creativity may develop. He/she opens himself/herself to the variety of impulses and factors. He/she learns and experiences new situations and states. His/her cognition gains a multilevel development in which all humans beings occupy important places and play significant roles.

Project Method

The Project Method, like the Storyline Method, derives from a western system of education. This time the origin lies in American progressivism. William Kilpatrick (1871–1965), a John Dewey's disciple, is recognised to be a founding father of that strategy.

The project method, according to the Polish Ministry of Education decree from 20 September 2010, has become an obligatory element of educational practice at the 3rd stage of education. Now, this is the sixth year of working with that method at the lower secondary school level. I am not going to talk over the strategy, as it becomes more and more commonly known, but my intention is to look at the method from the multicultural perspective. Thus we should look closer at some essential features of the method and try to answer which premises need to be reconstructed, because of the growing multiculturalism of our societies. Overall, thinking about the contemporary project method, we may say that (Szymański 2000; Gołębnik 2002; Mikina, Zajac 2006):

- a) the topic of the project is fixed by class community (mutual work of a teacher and his/her students),
- b) goals and problems are formulated thanks to students' collective negotiations,
- c) the project refers to realistic, well known and present at the students' close environment problems,
- d) the project has an intersubjective character,
- e) project enhances students' knowledge and improves their skills,
- f) to work with that strategy you have to collect all documentation and conduct the final presentation,
- g) students and their teacher sign a "contract"; the document encloses: topic of the project, aims, listed working methods and techniques, time limits, deadlines, evaluation criteria and consequences of breaking the contract,

- h) students prepare the schedule of tasks and project realization stages, and appoint peers personally responsible for each part of the plan,
- i) the project is usually carried out by a team,
- j) criteria and rules of monitoring the effects of the project work are fixed by students themselves; the needed documentation consists of: student's evaluation chart, and group presentation's evaluation,
- k) public presentation of the results.

Throughout the last five years I have been trying to inflame my students of pedagogy with the project method. My intention is to work it out very honestly. I want them to be very accurate and precise while following all the steps of the strategy. Thus their cognition and gained individual experiences will help them in their future vocational activities. When they start to work as teachers, educators, trainers, tutors, etc., they will be deeply aware of the advantages and drawbacks of the method. And I hope, they will lead it in the way to bring a lot of satisfaction to their students and themselves as well. In our practice, I try to immerse project acting in a multicultural field. Hitherto most interesting projects that have been carried out with my facilitation are: 1) *Existing stereotypes in intercultural relations between Germans, Russians and Poles*, 2) *Polish tailors against famous international clothing business*, 3) *Polish regional art as the means of our promotion in the world*, 4) *Contemporary slave trade (human trafficking)*, 5) *Naturally beautiful – global need to care about our bodies*, 6) *Religions and their influence on local nutrition Habits*, 7) *Social response to GMO products in Poland and in the world*, 8) *Film art inspired by European and Asian music*.

Each of these projects was based on clear premises mainly made by students themselves. Among them, there were a few suggested by myself, and expected to be used and worked out in the projects. They referred to such problems, as:

1. The project had to undertake Education for Sustainable Development (ESD) goals, and should refer to four pillars of sustainable development: 1) economy (suitable, not overinvested), 2) social acting and development (constructive partnership), 3) real esteem to natural environment and 4) culture (Rogalska-Marasińska 2013a). Students in their planning stage of work should refer to adequate and inspiring materials placed on-line by UNESCO on pages intentionally prepared for youth (Rogalska-Marasińska 2013c).
2. The project was to be intercultural in its essence – intercultural education assumes the development of mutual relations between at least two cultures, so it is crucial to know one's own culture to be able to consciously and

responsibly enter into another; problems should be common to all human beings, should be multicultural or international.

3. The project should be done with the use of art activities – project topics should refer to the world of art; practical realization of the method should include artistic activities hoisting the quality of the project itself.

If we compare abovementioned premises with general features of the project method we can easily perceive the need to make some changes, to make the method more adequate to present challenges and social changes. So, expecting from our students the ability of stating independent ideas and the ability to negotiate their points of view, we should drive their deliberations to the creative areas of searching, especially when the problem of the topic itself is concerned. Thus:

- at the sub-point a) a teacher should clearly present initial premises and goals of the project.
- secondly, in the light of multicultural challenges sub-point c) should be profoundly reconstructed. The idea of acting in the closest, local, and best known for student environment is not sufficient for today's educational expectations. The contemporary learner should be able to build proper and multilevel comparisons between local activity and further situations, should be aware of mutual influence of acting in different, even very remote places on our Earth. It would be the best to place the locality in the context of global, holistic, and intercultural challenges.
- and last, sub-point e) underlines student's development in the field of knowledge and skills, completely ignoring the problem of attitudes. Living in multicultural societies the problem of accepted values, convictions, and attitudes is one of the key challenges which should be shaped by various methods if the process of education is to be responsibly led.

There are many other teaching-learning methods which are especially suitable for intercultural education. Their multidisciplinary approach and possibilities/openness to improvement, and to introduction of new ideas or solutions, makes them worth mentioning and being specified below. These are: methods of looking for mutual roots, methods of searching for best contemporary solutions, methods against stereotypes, methods of solving problems, methods of discovering scenarios for the future, methods of gathering knowledge about the Others, mental methods, Bibliodrama training, NIKE method, youth exchange, and *penpal* correspondence (Klimowicz 2004).

The multiplicity of methodological propositions does not weaken or darken the main questions about actual possibility to use them in practice in the

university education. How and when to use these methods? Which organizational forms are constant/unchangeable on the level of higher education? And, on the contrary, which of them, we may reconstruct, introduce a bit of informality, and gain more organizational slackness and freedom, or ease? It is quite important to look for answers to these questions, especially in the context of teachers' constant vocational development. Organizational and methodological solutions should influence teachers' pedagogical development in the field of multicultural and intercultural challenges.

Conclusion

Contemporary university as an institution of tertiary education undergoes many changes. They are of ideological, cultural, social, and organizational nature. It seems that formal structure of didactics area is the most constant, unchangeable, and stable part of that system. But probably the traditional division of courses into lectures, seminars, tutor meetings, workshops, and other practical activities will soon change – will be revised and reconstructed. Most probably only one thing will be left – a personal contact between student and academic teacher, tutor, educator, mentor, and researcher. Such a new face of university education emerges from multicultural realities of European society.

Intercultural dialogue needs multidimensional teacher training, whether educators work with young children, adolescents or adults. At the moment learning about other cultures in comparison to one's own culture is very limited. Even if teachers feel the need to enhance their competences in the field of intercultural goals and global multicultural priorities they have a serious problem with executing it. There is a lack of multicultural courses outside universities, as well as inside them. The gap between social needs and multicultural teacher vocational training is alarmingly growing. That is why the time has come to change the university offer. The process of updating teachers' training goes hand in hand with multicultural challenges. New methods, strategies, and shorter techniques, should be applied to correct present situation. That may entail some structural changes inside university. Organizational forms, being influenced by new methods and approaches responding to new social problems (developing common abilities to live in multicultural societies) may get a new shape. For example it is quite probable that some of the time of traditional lecture hours (because of the amount of audience) will be reserved for presentations of the results of practical students' engagement in solving intercultural problems. That

part of lectures may get a form of a mini-conference or mini-seminar where students would speak about their intercultural activity during workshops, summer schools, or field practice programmes. Or maybe we will have a new form in the university's organizational schedule called "Presentations" or "Students' Intercultural Experiences". Today we need educators who are open to dialogue and understanding, and keen to create new educational situations in relevance to multicultural challenges. Vocational training to developing individual and adequate to specific didactic situations ways of carrying out educational processes in multicultural classes, should be implemented at once. Teachers need to feel free in applying various forms and methods to reach, with their students from different backgrounds, educational aims in most natural ways – aims which will develop each individual personality due to global and humanistic priorities. To gain such exceptional goals, universities will have to reconstruct their organizational philosophy, and first of all, will have to accept priorities different from the dominating today neoliberal and pragmatic order, because "[...] constructive partnership in social efforts is a solution or may be an approach to the solution of growing social tension, by constructing proper bonds and social links" (Duraj-Nowakowa 2013).

Those social bonds and links, let us add, which base on equality, equity, trust, and human values.

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