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HISTORY, ‘LITTLE MOTHERLAND’ AND MULTI-, INTER- AND TRANSCULTURAL EDUCATION¹

***Abstract:** The authors stress the importance of the transculturally constructed historical knowledge of regional / local issues. People’s awareness of the transcultural character of the place they live in can contribute to constructing local / regional identity (preventing from the pressure of unification) along with the feeling of their uniqueness (ethnic, national, confessional, etc.) Both processes depend on complex multicultural interactions throughout the history. The authors believe that this awareness should become part of the taught cultural competences necessary to interpret modern cultural phenomena.*

***Key words:** little motherland, multicultural education, intercultural education, transcultural education, Wolfgang Welsch.*

«The educational system is supposed to train people to be obedient, conformists, not think too much, do what you're told, stay passive, don't cause any crisis in democracy, don't raise any questions... The problem is you can't have progress this way. You can't get anywhere if you just copy what somebody told you... you have to be challenging things all the time, challenging everything, thinking new thought.»

Noam Chomsky²

¹ This article originally appeared in: N. Morawiec, O, Zabołotna, „Historia, mała ojczyzna a edukacja wielo-, między-, transkulturowa”, [in:] *Historia na źródłach oparta. studia ofiarowane Profesorowi Tadeuszowi Srogoszowi w 65. rocznicę urodzin pod red. A. Stroynowskiego*, Częstochowa 2017, pp. 867–878, and is reprinted after translation into English, with minor changes.

² N. Chomsky, *Manufactured consent: Thought control in a democratic society*, conference presentation in 1989 (published on 31.05.2012 r.) www.youtube.com/watch?v=kusAX4Th4N8.

I. Introduction

Today, one of the most important tasks for people living in the multicultural world is to thoughtfully construct educational strategies appropriate for the cultural reality and current social phenomena. No wonder that various transcultural studies have recently become increasingly important³. Among these are (trans) aesthetics⁴, (trans) history⁵, broadly understood transcultural pedagogy⁶, and transcultural didactics which is narrower in meaning⁷.

Within the disciplines, the researchers tackle both the terminology problems and paradigmatic dimensions of transculturalism⁸. The article gives evidence to support the importance of using transculturally constructed knowledge in the topics dealing with regional/local history.

Assisting people in becoming aware of the transcultural character of their locality may contribute to constructing their local identity, and prevent them from the pressure of unification. It may also result in their feeling of uniqueness (ethnic, national, confessional, etc.) caused by the historically mixed fusion of multicultural interactions. The feeling should be part of the taught cultural competences needed to interpret current cultural phenomena⁹.

II. Monoculturalism – multiculturalism – interculturalism – transculturalism.

The Polish researcher Alina Szczurek-Boruta put interculturalism as ‘the process caused by modernization, globalisation, transformation and integration’:

They create conditions for exchange and interaction; promote intercultural communication connected with the necessity to cross the borders of your culture. They teach people to function at cultural, intellectual, mental, social, and political crossroads. Intercultural perspective suits the transcultural character of reciprocal learning as it gives the chance to let other cultural standards and values into the area of your standards and values without pressure and assimilation. In the process of dynamic interactions between cultures and emerging new social values,

³ See: *Estetyka transkulturowa*, ed. K. Wilkoszewska, Kraków 2004; M. Kempna-Pieniążek, „Neonoir jako obszar transkulturowych adaptacji”, *Biblioteka Postscriptum Polonistycznego*, 2013, no. 3, pp. 265–276.

⁴ See: L. Streich, „Thanka tybetańska w kontekście koncepcji „estetyki poza estetyką” Wolfganga Welscha”, *The Polish Journal of the Arts and Culture*, no. 11 (3/2014), pp. 127–142.

⁵ See: A. Gondor-Wiercioch, „Transkulturowe rekonstrukcje historii *Umilowana* Toni Morrison i *The plague of doves* Louise Erdrich”, *Teksty Drugie*, no. 1/2, 2012, pp. 193–204.

⁶ J. Aldridge, J. L. Kilgo, L. M. Christensen, „Turning Culture Upside Down: The Role of Transcultural Education”, *Social Studies Research and Practice*, vol. 9, no 2, Summer 2014, pp. 107–119; O. Zabolotna, „Транскультурна освіта на тлі соціальних змін”, [in:] *Молодіжна політика: проблеми та перспективи: збірник наукових праць*, вип. 7, ред. С. Щудло, П. Длугош, ДрогобичЖешув 216, pp. 245251.

⁷ See: „Teaching transculturality” [in:] *Transcultural English Studies: Theories, Fictions, Realities*, ed. F. Schulze-Engler, S. Helff, Amsterdam 2009, pp. 357–460. *Transcultural Blended Learning and Teaching in Postsecondary Education*, ed. J. F. Emmanuel, Hershey 2013.

⁸ More: J. Romanowska, „Transkulturowość czy transkulturowość? O perypetiach pewnego bardzo modnego terminu”, *Zeszyty Naukowe Towarzystwa Doktorantów UJ. Nauki Humanistyczne*, no 6 (1/2013), pp. 143–153; R. Mayer, „Postcolonial/Transcultural/Transnational: American Studies, American Literature, and the World”, [in:] *American Studies Today: New Research Agendas*, ed. W. Fluck, S. Sielke, E. Redling, H. Zapf, Heidelberg 2014, pp. 139–155.

⁹ For forming cultural competences see: G. Alter, *Inter- and Transcultural Learning in the Context of Canadian Young Adult Fiction*, Münster 2014, pp. 14–15.

Interculturalism does not see in favour of any majority or minority. It accepts the whole amplitude of social relations – from indifference to universalism, from patriotism to chauvinism¹⁰.

Modern people are immersed into the issues of nationalism and fundamentalism, inequalities and dominations. Nevertheless, being free and autonomous, they can easily modify their views, depending on which meta-ethics surrounds them, and can develop openness, tolerance, self-development and self-realization. In the context, intercultural education is becoming crucial¹¹. Consequently, – the researcher says, – it should show the variety, impartially detect things in common, and – what is essential – produce evidence. As pedagogy of encounter and dialogue, it should offer the paradigm of coexistence, mutual understanding, negotiation, cooperation, and openness for other cultures. It should be a combination of offering and accepting values¹².

As a result, the objectives for intercultural education can be defined as follows:

«– getting to know yourself, your culture, your roots, and your small motherland;

– overcoming the tendency for isolating yourself in your own values, your own cultural circle in favour of openness and understanding others, respecting differences and taking them as stepping stones for development;

– noticing and getting to know others, learning to coexist and cooperate»¹³.

In the shift from multicultural to intercultural education, the researcher attaches meaning to people's understanding themselves, their own culture, their local/regional roots, and their 'small motherland'. At the same time, all these things should run in parallel with openness, understanding, and respecting others. On the one hand, one should have the feeling of identity, on the other hand, the identity they feel is to be viewed against the broader cultural context with multi-, inter- and transcultural relations. The principle operational category of intercultural education in postmodernist understanding is 'an irreducible distinction' describing differences between representatives of different races, nationalities, denominations, beliefs, preferences, personal characteristics, etc. Any occurring differences are not taken as pure values, but as personal constitutional characteristics leading to activities for intergenerational relations¹⁴. In contrast to multicultural education aiming at blurring differences once they are pointed out and emphasised, intercultural education focuses on admitting their existence, understanding their essence and admitting their value.

This is equally important for communities where at present there is no problem of minorities, there is no national or confessional conflicts. The crucial issue is to prepare people to live in the world of natural variety. This approach has nothing to do with imposing one's culture and colonizing others' conscience. It is more

¹⁰ S. Szczurek-Boruta, „Od wielokulturowości do międzykulturowości – od edukacji wielokulturowej do edukacji międzykulturowej”, [in:] *Regionalizm w szkolnej edukacji. Wielokulturowość Zagłębia Dąbrowskiego*, red. D. Rozmus, S. Witkowski, Sosnowiec-Dąbrowa Górnicza-Będzin 2009, p. 19.

¹¹ Ibidem, p. 19.

¹² Ibidem, p. 25.

¹³ Ibidem.

¹⁴ Compare: P. P. Grzybowski, „Edukacja w warunkach zróżnicowania kulturowego”, *Przegląd Pedagogiczny*, no 1, 2007, p. 63.

a tendency to treat other cultures and ethnic groups, as well as professional, gender and sexual groups equally without oppression from the deciding authorities¹⁵.

All these things have recently been overwhelmed with the world terrorism and migration problems, and analytics often attribute them to universalism, globalisation and relying on multicultural education. The end of history described by Francis Fukuyama and the clash of civilisations introduced by Samuel P. Huntington are some theoretical predictions for the future of the post-modernist world where globalisation is opposed to glocalisation, and where cultural heterogenisation is opposed to homo-genization. The issue raises some questions: Is globalization possible in this multipolar world? Does it always have to be identical to westernisation? ¹⁶ What are the relations between the global and the local? Kazimierz Krzysztofek pointed to some cultural dualism which has recently become the leading tendency at the global scale. The author described it as a „game between two cultural strata: between global technomanagerial culture which is a kind of *lingua franca* for the world and the culture of a local habitat, which Alexis de Toqueville called *habits of heart*, and Stuart Hall called *hidden dimension*. They are involuntarily regulating people's lives and give the feeling of the place they belong»¹⁷.

Krzysztofek claims that different groups experience constant exchanges that require transculturation rather than acculturation. The former suggests that the local community should have a certain cultural nucleus while the latter is characterized as beyond local, ‘multi-coloured and revealing shades’ thus giving different local communities the chance to recognise alike cultural codes ¹⁸. There is an increased need for a wider reflection on ‘cultures of the local habitat and behavior’, the issues of rootedness, identity, local mentality, own homeland, first-hand memory. Thus the subject of ‘small homelands’ has become a popular research issue, encouraging exploration and study of local cultures or personal traditions.

Monica Bednarska-Bajer in her article ‘The issue of regional education in the Humanities’ draws attention to homeland as a small area occupied by the local community which is the starting point for shaping the attitudes of every human being. Observing the methods used in promoting regional knowledge, Bednarska-Bajer emphasises that historians, linguists, visual artists, ethnographers, musicians, geographers, catechists, actors – all they transmit cultural heritage by adopting the values inherent in the direct, natural and cultural environment of man.

This attitude, shaping the personality and attitude of the regional community is a natural counteracting to the dangers of uniformity and unification. Moreover,

¹⁵ J. W. More on the objectives of intercultural education: T. Lewowicki, „W poszukiwaniu modelu edukacji międzykulturowej”, [in:] *Edukacja międzykulturowa w Polsce i na świecie*, ed. T. Lewowicki, Katowice 2000; J. Nikitorowicz, *Edukacja regionalna i międzykulturowa*, Warszawa 2009. See: „Edukacja międzykulturowa”, [in:] *Dzieci i młodzież w procesie kształtowania postaw kulturowych. Przewodnik po ścieżkach edukacji regionalnej, wielo- i międzykulturowej (materiały dla nauczycieli gimnazjów i szkół ponadgimnazjalnych)*, ed. T. Lewowicki, J. Suchodolska, Cieszyn-Warszawa-Kraków 2012, pp. 203–206.

¹⁶ More about globalisation: G. Cimek, „W labiryncie pojęć – globalizacja jako kategoria teoretyczna”, *Zeszyty Naukowe Akademii Marynarki Wojennej*, vol. 52, no 4, (187) 2011, p. 175.

¹⁷ K. Krzysztofek, „Pogranicza i multikulturalizm w rozszerzonej Unii”, *Studia Europejskie*, vol. 1, 2003, pp. 87–88.

¹⁸ *Ibidem*, p. 88.

if it involves the adoption of a conscious regional autonomy supported by a wide range of political freedoms, social, economic and cultural, it ensures people's better awareness of who they are and where they belong¹⁹. The second dimension of the region and regional attitudes is revealed in relation to the students as individuals, to their so-called, sense of rootedness. Bednarska-Bajer writes:

People must have a sense if they want to be subjects and not objects of ongoing cultural processes. Sociological studies clearly show that people are lost in the modern world if they are deprived of the possibility to be identified with a specific environment, close to them. Nevertheless, there is no attachment to the region without the knowledge of its past, the environment, and geographic location, ethnic and cultural conditions. Awareness of the place where one lives, through immersion in our case, gives a person a sense of security²⁰.

This feeling, however, must be consciously constructed. Children begin to identify their world with the place of birth, their immediate surroundings; their home becomes a carrier of the regional / local traits, and these values are strengthened by education. Therefore, in case of the frequent lack of regional identity in the parents, a teacher becomes a 'guide in the small homeland'²¹. The researcher stresses that the consequence of this 'sense of security' is the inclusion in the mainstream life of their environment. She writes:

- regionalism activates different environments and triggers community initiative, which builds a civil society that can create a new face of the region and the country;

- concern about the region and its cultural heritage means defending roots, identity, enriching people's personality, meeting their need to have their own place in the world;

- shared responsibility for the region is an attempt to preserve the environment and culture for future generations, the contribution to the present and future fate of the region, the country.

At the end of her arguments the author quotes the words by John Przemsz-Zielinski '... immersive regionalism cannot be hermetic (...) friendly to those who are so rooted by birth and by choice, or choose their own destiny. Immersive regionalism must unite, not exclude, synthesise, and no shred'²².

III. Region – education – culture

Looking carefully at the above-cited publication, it is worth while considering the relationship between the region, education and culture. It brings to a logical conclusion that a greater emphasis on regional education in ... a global dimension can help to deal with external and internal threats to our national, ethnic and regional identity arising from the universal globalisation and universalisation. This should be a kind of monocultural education with the region considered in terms of its uniqueness.

In it, attachment to home, analysis of the elements of the self, the dimensions of local identity, personal and first-hand homeland will determine the way

¹⁹ Ibidem, p. 14.

²⁰ Ibidem, p. 15.

²¹ Ibidem, p. 17.

²² Ibidem, pp. 17–18.

of autochthone rooting. It will assist in seeking ways for local and indigenous identity determined by various cultural elements (geographical, social, economic, denominational) depending on people's contemporary and historical ties, which will be subject to discussion on distinguishing between local «aboriginal» and supra-local «colonisers».

Based on the ethnic, national, confessional, linguistic discourse and supported by European (global) education policies, there should be intercultural education that shows diversity without making judgements. Being open to other communities and their culture, it should search common elements, propose a paradigm of coexistence, understanding, negotiation and cooperation²³. It is intercultural education that emphasizes people's need to reconcile multiple homelands, the need to constructively build personal identity and meet ethnocultural needs without giving up their own individuality (moreover, they have to preserve their fundamental indigenous values, as Jerzy Nikitorowicz claims)²⁴.

This kind of education is to show the necessity to take action in the field of studying, securing, supporting and strengthening the importance of the homeland which is private, homey-local, and at the same time forming the basis for identity and - in parallel - for getting to know other cultures. On the other hand, there is a danger of being closed in the ghetto with the dogmas encoded in the minds. It should, however, take the issue of transmission of cultural heritage and build on the basis of identity as a creative effort to enable intercultural dialogue at different social levels.

Continuing our discussion, let us add that regional education should also be transcultural education. Following Wolfgang Welsch's concept of transculturalism, one should move away from the «unifying» and «separatist» ideas of cultures, claiming that they are «intertwined and interrelated» in the process of hybridization (for every other culture any other culture is gradually becoming internal, or satellite in content)²⁵.

Therefore, it is necessary to seek historical/modern «network» transcultural relations as emerging «third space», «third culture». It is also important that the man/creator of culture should be viewed from transcultural perspective²⁶.

People are not homogeneous in their national, political, confessional, gender or sexual affiliation. They are transgressive, i.e. multidimensional, and able to cross material, social and symbolic boundaries. This idea suggests new

²³ Compare: A. Portera, "Intercultural Education in Europe: Epistemological and Semantic Aspects", *Intercultural Education*, vol. 19, no. 6, December 2008, pp. 481–491.

²⁴ J. Nikitorowicz, "Kompetencje do komunikacji międzykulturowej w aspekcie tradycyjnej wielokulturowości regionu i procesów migracyjnych. Wprowadzenie w realizowaną problematykę", [in:] *Kompetencje do komunikacji międzykulturowej w aspekcie tradycyjnej wielokulturowości regionu i procesów migracyjnych*, ed. J. Nikitorowicz, Warszawa 2013, p. 8.

²⁵ Transculturality – as Teresa Kostyrko put it is „historical and social processes resulting in transmitting values peculiar to one culture to other cultures, accompanied by understanding and adapting the values”. T. Kostyrko, „*Transkulturowość* w ujęciu André Malraux – przyczynek do pojmowania terminu”, [in:] *Estetyka transkulturowa*, ed. K. Wilkoszewska, Kraków 2004, p. 22.

²⁶ As Anna Śliz and Marek S. Szczepański claim, the emergence of the so-called “third culture” causes the protest, as people would like to have their own culture, and be sure that it is special and original. Nobody would like to form identity in hybrid cultural reality, as it makes the challenging issue even more complex.” A. Śliz, M. S. Szczepański, „Wielokulturowość i jej socjologiczny sens. Festival Caravan czy wielokulturowe Street Party?” *Studia Socjologiczne*, vol. 4 (203), 2011, pp. 12–13.

intellectual procedures and theoretical considerations, primarily multiplying research questions put by scientists. Transcultural perspective reinterprets the man-culture discourse, showing the hybrid nature of literary texts, looking for new perspectives of analysis of human/ non-human historicity²⁷ and its oral, visual, and digital dimensions. It may be of practical importance, revising the ideas of social justice and universal rights²⁸, explaining the cultural face of the multi-dimensional world of TI-globalization or inspiring discourse around cultural face of Coke-colonialism, McDonalidization, and Disneyization²⁹.

Following Welsch's observations, let us add that the subject matter of the local/regional themes crosses the borders of «the national» as well as does not stay within one research discipline, thus transcultural «network» connections are constructed in the process of hybridization³⁰. Transcultural education is to be intertwined. Constructing knowledge of the region (also on its history) is to be performed not only by studying modern/historical intercultural links but by showing the local dimension of the whole human culture, memory of its last states and in all its manifestations. Sometimes it might be the so-called traumatic, stressful memory, (not) memory, (post) memory³¹.

Dorothy Misiejuk analysed education in the transcultural context through the concept of cultural artefact. It is the information encoded in things or behaviour, which is available to its «readers». They have the ability to read and understand not only of that information, but also its emotional position, the meaning of the artefact in the culture of the local/regional groups. The artefact which is defining the relation of things to their nature has a weight of meaningful postulate. In this context, the inheritance (understood as the will to take over and continue the cultural elements) «is a consciousness process of reading the artefacts of culture present in a given area and not carrying symbols from generation to generation, which encode the tradition of group»³².

With this kind of theoretical assumptions, Misiejuk discussed the dimension of transcultural education (to be more exact, the strategy of transculturalism in education). In her opinion, it has «the meaning and significance only when we form the children's personal relationships towards artefacts of culture. It means that in the process of education we should primarily focus on building competence

²⁷ D. Hoerder, "Towards a History of Canadians: Transcultural Human Agency as Seen Through Economic Behaviour, Community Formation, and Societal Institutions", *Histoire sociale / Social History*, vol. 38, no 76 (2005), pp. 433–459.

²⁸ A. A. An-Na'im, "Toward a Cross-Cultural Approach to Defining International Standards of Human Rights: The Meaning of Cruel, Inhuman, or Degrading Treatment or Punishment", [in:] *Human Rights in Cross-cultural Perspectives: A Quest for Consensus*, ed. A. A. An-Na'im, Pennsylvania 1992, pp. 19–43; T. Turner, "Human Rights, Human Difference: Anthropology's Contribution to an Emancipatory Cultural Politics", *Journal of Anthropological Research*, vol. 53, no. 3, Universal Human Rights versus Cultural Relativity. (Autumn, 1997), pp. 273–291.

²⁹ Compare: A. Kehoe, *Christian Contradictions and the World Revolution. Letters to My Son*, Dublin 1991.

³⁰ Compare: W. Welsch, "Transculturality – the Puzzling Form of Cultures Today", [in:] *Spaces of Culture: City, Nation, World*, ed. M. Featherstone, S. Lash, London 1999, pp. 199–213.

³¹ L. Ratkowska-Widlarz, „Narracje (relacje świadków) w warsztacie antropologa kultury. Pamięć i antropologia”, *Wrocławski Rocznik Historii Mówionej*, vol. 1, 2011, s. 46–47.

³² D. Misiejuk, „Strategia transkulturowości w edukacji. Perspektywa artefaktu kulturowego”, *Pogranicze. Studia Społeczne*, vil. 25, 2015, p. 217.

regarding content and culture of the region, not just the forms of culture. This means not only knowledge of the artefacts of culture and their importance in a particular historical time, but above all shows the functional significance of the artefacts for a certain time, and behind them the people's attitudes to things in that period. By training cultural skills, people feel embedded in the structure of the culture, as a result, the causative relative to the culture system. They are not limited by tradition, but have the power to shape responsible attitudes»³³.

In this context, it is worth considering the transcultural image of the teacher-regionalist. Bednarska-Bajer emphasizes that he/she transmits knowledge of the cultural heritage through the acquisition of values inherent in the direct, natural and cultural environment. Learning and teaching are therefore always cultural in their character, what is more – the teacher is not only understood as a specially trained person to work in education as teacher/lecturer (eg. A historian). Being a «product» of the socio-cultural world he/she cultivates intellectual reflections by means of cultural control, methodological matrices of sciences, as well as political programs, ideological beliefs, mystical, almost spiritualistic revelation, colloquial, indigenous, common sense ideas.

What's more, passing the knowledge of the history of a particular local environment, the teacher may be related to it biographically³⁴. It creates a particular motivational context, the teacher's emotional connection with the described historical reality. The memory of the landscape, knowledge of the mentality of the people living in particular environment, their historical burden, local complexes, semantic specificity of language generate evidence of empathy with the teacher describing the reality. When transferring knowledge about local history he/she helps to «fit into» the mentality of the past. It should be kept in mind that the same categories may influence the student who is absorbing knowledge of the past by culturally constructed local identity.

It is of considerable importance in a situation where the teacher does not have a relationship with the «little homeland» of their pupils. He/she constructs their own historical ideas at an axionormative angle³⁵, through the world of accepted values and standards (community thinking), promulgated attitudes and actions (community behaviour), matched characters and artefacts (community symbols)³⁶. These communities, creating the teacher's subjective resource category matrix, make these locality ideas his/her own and thus imposed on the students.

In one of the earlier articles, Morawiec questioned the assumption that such a situation leads to the acculturation of local identity of students³⁷. He drew attention to the need for awareness of the teacher of his/her local roots and consequences brought by the roots into the learning process. With this knowledge, the teacher

³³ Ibidem.

³⁴ Compare: M. Janik, „Historiografia regionalna – specyfika i pola kreacji...”, [in:] *Częstochowskie teki historyczne*, vol. 2: *Dyskurs humanistyczny początku XXI wieku w Częstochowie*, ed. N. Morawiec, R. W. Szwed, M. Trąbki. Częstochowa 2011, p. 250.

³⁵ Compare: F. Znaniecki, *Nauki o kulturze. Narodziny i rozwój*, transl. J. Szacki, Warszawa 1992, p. 297.

³⁶ Compare: K. Gadomska-Lila, „Wzory kulturowe w organizacji”, *Master of Business Administration*, vol 1, 2011 (116), p. 56.

³⁷ N. Morawiec, „Myszków-historia/pamięć-tożsamość. Samorząd lokalny a polityka historyczna”, *Zeszyty Myszkowskie*, vol. 2, 2015, pp. 55–56.

can create students' critical thinking of their cultural belonging, thus mutually creating their world. But the teachers who are constructing their own curriculum should plan one more goal which lies in academic emphasis on delusion of locality, indicating that most of our ways of thinking/actions are broader, thus getting the students understand the need to seek their cultural location, so-called transclusion, i.e. places of cultural connections. Revealing to students the world of transclusive connections, indicating the universal fatalism acculturation and transculturation, the teacher builds supralocal locality, and supports regional – but recognised in a global perspective – identity, the patriotism that is open to the patriotism of Others.

There is another issue to be taken into account. Educating a pupil for citizenship in a democratic state the teacher indicates safe, lawful opposition to any forms of oppression (ideological, political, confessional, mental) through presenting a range of transcultural behavioural patterns. The teacher's educational activities should also affect the construction of inner dialogue, contributing to reflection on those areas where crystallisation is most likely to arise due to the burdens of history and local complexes leading to prejudices. In the process of joint exploration of resources for building cultural matrices, articulation of conscious and unconscious philosophical categories should deconstruct, overcome, but also make students aware of individual and group phobias³⁸

As seen, transcultural education modernises our understanding of the relationship between the teacher and the student and recognises it more in terms of educational discourse. In it, the contemporary teacher/historian regionalist is viewed as a product of transcultural networks who is aware of a specific methodology and has his/her local identity constructed in a transcultural way. In this case the constructed knowledge is agreed (which is more appropriate than «forwards» or «transmits») with the student.

The man is often lost and neglected in the modern world due to the conscious/unconscious difficulties in interpreting the phenomena occurring in the culture. Dualism existing between the «technomanagerial culture» and the «cultures of local habitat and behaviour» has specific consequences. On the one hand, there is a perceived inability to quickly read the cultural codes imposed by the ever-changing (multi) world as a «global village». On the other hand, the «key» necessary to decrypt their own culture, i.e. the «world» of «small homeland» has been lost. The points mentioned above point to the specific tasks of transcultural education, lying in the transfer of the necessary competencies for decoding the two cultures, and exploring «cultural added value» which is transcultural «third space». However, another issue to be taken into account is that the developers of transcultural teaching process should rely on almost endless transcultural configurations of contemporary «global village» reality. Thus, it is impossible to give pupils/students the knowledge necessary to interpret all cultural phenomena (especially the past ones), as well as to entrust them with all decoding culture «keys». A much more useful «tool» to cope with this diversity will be developing «transcultural awareness» in both teachers and students. This awareness – according to Justyna Hadaś – should be of metacognitive construction. It should allow to perform introspective reflection on categories constructing personal matrix/universe and the processes responsible for

³⁸ Compare: H. Siegel, *Educating Reason: Rationality, Critical Thinking, and Education*, New York 2006, p. 15.

the person's ability for cultural communication and cognition³⁹.

Since cultures are temporal and territorial serious, the considerable significance is to be drawn to all temporal belonging of a person, and to the events happening in small homelands. These factors are to reveal the mechanism of cultural hybridization, and to externalise this «internal otherness» of the person. Referring to psychoanalysis Krzysztofek argues that any hatred of strangers is a «projection of hatred towards oneself (...) conversely, in recognition of a part of internal otherness builds conditions for the acceptance of the otherness outside.»⁴⁰

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⁴⁰ K. Krzysztofek, op. cit., p. 78.

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