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## PREFACE

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## Intercultural Communication in a Multicultural Society

The trend of the modern world to travel towards globalisation seems inevitable. It is a world, where the achieved level of technological development allowed for the creation of a communication and telecommunication network connecting literally every corner of it. The world, where the economic, political, strategic, cultural etc. correlations are more and more complex, and in each of these fields there are new, intercountry and international organisational forms with the right to make decisions which are binding for countries and nations that belong to them. If we add the fact that the migration movements have changed into the fixed element of our times and seem even more intense, to the point where human mobility, as shown by Zygmunt Bauman, has become one of the structural features of our societies (Bauman 1998), it is not strange that as the consequence the pluralisation of the society, understood by L. Berger as “a situation when groups of different ethnicity and faith coexist peacefully and maintain social relations” (Berger 2007), is becoming stronger and more common.

All this makes the intercultural communication gain enormous size and matter. As early as in 1996 Robert Young wrote: “there is, perhaps, no topic more important in social sciences than intercultural communication. The communication between members of different cultures members has always been important, but never as much as today. Earlier, it was a matter of necessity for the empires or for trade, now it is a matter of our species’ survival” (1996, p. 1). Intercultural communication has not only become an important subject of study for many scientific disciplines, it is also one of the key interest points in the work of such international bodies as UNESCO or the European Council, the educational institutions of different levels, political institutions, institutions monitoring national and international migration etc.

As it is shown in the texts making up this volume, using the term “intercultural” is not coincidental. Before this term came to use, the terms “cultural pluralism” and “multiculturalism” already existed. The concept of multiculturalism was created in the area of cultural pluralism and is identified with it by many authors. Cultural pluralism refers to the coexistence on one territory of groups with different cultures,

underlining the positivity of this coexistence, defending the right of each cultural group or society to preserve its culture and identity, and putting the emphasis on equality and right to diversity, as opposed to the assimilation models or the melting pot concept. Multiculturalism pays attention also to the particular qualities of each culture, puts emphasis on diversities between them, but has little to do with interactions between them. As written by Carlos Giménez Romero, “multiculturalism seems to be satisfied by coexistence, or at least expects that social coexistence will result from respect and adaptation of other” (2003). In other hand, from the multicultural perspective, which stems from the area of education, it is important not only to have respect for diversity, but most of all to interact between different cultures, with emphasis put on cooperation and exchange, coexistence in diversity. When talking about multiculturalism, one simply states the fact, the existence of more than one culture on one territory or within one society. When talking about interculturalism, one talks about a dynamic, active process, about interactions between the representatives of different cultures. Taking this into consideration, the term “intercultural communication” means an active stance within multiculturalism, the will to communicate, and in that the will to solve possible conflicts that may appear as a result of the existing differences.

Intercultural communication covers so many areas of interaction that it would be impossible to describe all of them in a single publication. The articles gathered in this volume shed light only to some of its aspects, and do this from very different perspectives. Their heterogeneity serves on the one side to illustrate its complexity, but in the other can make the Reader feel not satisfied. It has to be started somewhere, however, especially when taking into consideration that currently in the face of the events connected to the mass immigration of refugees from Syria, and even more after the terrorist attacks in Paris on November 13th 2015, all issues of intercultural relations in Poland gain more and more matter, even before the immigrants reach, and the stance towards this immigration becomes the troubling issue on many levels of social interaction, from political circles to family ones.

The first five articles cover the more general aspects of intercultural communication, but from five different perspectives: cultural laws, didactics of communication competences in the world of more and more intense virtual communication, intercultural conflict mediation, intercultural communication in situations of crisis and intercultural communication and religion. Another seven articles present intercultural communication in some more defined contexts, which are intercultural communication in specific areas of interaction between immigrants and autochthons, its role in creating the identity in the case of international adoption, influence on intercultural communication by institutions on the example of Switzerland, or intercultural communication from the language teaching point of view. Two final articles are not devoted to communication, but they show contexts and situations that inevitably influence it. Part of the presented works is based on own research of the authors, while other are purely theoretical in nature. Aside from intercultural communication, and connected to it in various texts, there is often mentioned the phenomenon of social, cultural or religious identity. It is also worth noticing that in

many articles the religion is also present as one of the aspects of multiculturalism either as the main issue or one of the factors connected to the described topic.

And so, the first article has been written by Leszek Korporowicz from the perspective of culture rights, which have been described in the so-called Fryburg Declaration in 2007, which was necessary due to the constant breaking of them and insufficient efficiency of the strategies supposed to preserve cultures (2007, p. 12). The author points out that intercultural communication is not a reality, a necessity or an ideology, but a right resulting from the Universal Declaration of the Human Rights, without the respect of which there can be no respect for diversity (Fryburg Declaration 2007, p. 1).

The second article, written from the perspective of globalisation processes, and most importantly the more and more intense communication in the virtual space, which strengthens the contacts between cultures even more both in the real and virtual world, Sylwia Jaskuła shows how the dominating educational patterns have become outdated, which is why there is a need to find new educational strategies, adapted to the requirements of communication not only in the real world, but virtual too.

In the next article, Aleksandra Winiarska touches upon the subject of mediations in intercultural conflicts, presenting their characteristic features and complexity. The author states that in order to solve intercultural conflicts properly it is not only important to have proper intercultural competence on the side of the mediator, but a great role is also played by other factors, such as mediation model and strategies used by the mediator, the cause of the conflict, behaviour model and/or expectations by the party and the mediator about the solution to the conflict, the will to end the conflict by the parties or lack thereof, an adequate assessment of the weight of cultural differences connected to the conflict or present in the context, in which the conflict took place.

The fourth article handles crisis problems, which can happen if intercultural communication is faulty or impossible through the lack of abilities to correctly read the relations of interlocutors due to cultural differences, seemingly impossible to solve. The author, Izabela Korbiel, illustrates the problem by using the example of a terrorist attack on the Charlie Hebdo editorial in January 2015, which took place after the publishing of the Mohammad caricature. The cultural differences, in this case connected to the religious sphere, an effect of which is the completely different view on the sacrum, not allowing the acceptance of the caricature, have led to the acts of violence. The final consequence of this situation, though, as the author points out, was not the end of intercultural communication, as it was predicted, but rather strengthening it.

In the next article Piotr Stawiński underlines the enormous role of religion in relations on multicultural areas, also including the multireligion ones, which are the fruit of globalisation and migration movements. The Author points out the twofold effect of religion, which starts conflicts on the one hand, and calms them down on the other. He underlines its role as one of the basic factors serving to keep, but also build the identity. He points out the mutual interaction of contrary tendencies present on one or many multicultural areas, as for example the secularist tendencies versus strengthening the role of religion, the ethnocentric tendency versus the cultural

relativism tendency, tolerance versus intolerance, etc. Finally, he shows the inability to understand the current conflicts by analyzing them only from one perspective, underlining the fact that it is necessary to take into consideration all factors that cause their emergence: religious, political, economic etc.

Tomasz Paklepa, based on the data he acquired while studying the Polish-Arabic marriages, describing the couples' history since they first met, presents different ways these marriages use to negotiate the model and content of their interactions, which, being different in the spouses' cultures, are the possible cause of a conflict. Tomasz Paklepa also accentuates the change the identity of the spouses is undergoing during their interactions. The author underlines that problems the culturally heterogeneous couples encounter are not more difficult than those the culturally homogeneous couples have to face.

In turn, Marek Butrym points out, on the one hand, little interaction possibilities between Polish and foreign students at the University in Lublin, which is caused by segregation resulting from the organisation of the lecture plans organisation and schedules for both groups, and on the other, on the reluctance towards the foreign students from the Polish ones resulting from both their behaviour, and the lack of common language. Because of this it is difficult to talk about communication between them, and there has to be added a certain level of antagonism, which, according to Polish students, is a result of favouritism towards foreign students both on the organisational level and regarding the requirements expected by the lecturers.

It is an interesting and new aspect of intercultural communication for me to see it in a role of allowing the creation of a fixed identity in people that underwent and international adoption. Elisabeth Goode presents through autobiographical analysis the difficulties in constructing the ethnic identity resulting from lack of strong identification framework she encountered while being a person born in Korea, but raised in Australia, who has not been considered "one of their own" in any of these societies. It was only through contact with other people who underwent international adoption when she found a way to create her own identity, a hybrid identity, thanks to which she felt that she has the right to her own place not only among the Koreans and the Australians, but also among the Australians of Korean origin, people after international adoption, the Asian-Australians and the immigrants.

In the ninth article Andrzej Porębski touches upon the influence the formalised legal institutions have on intercultural communication. He shows how modern Switzerland, which has formed its multiculturalism for centuries, firstly through the annexation of different culturally variable cantons, and later on due to migration, created institutions responsible for governing the interaction in various ways, firstly between cantons, and later on with immigrants. Thanks to these institutions the risk of intercultural conflicts emerging has been reduced, though as the author suggests, not entirely eliminated.

Oleg Yarosh, in turn, based on his observations of the functioning of the long-established Sufi communities in Berlin (comprising of Muslims and European converts), presents the ways of communication within them, a hierarchical, authoritarian, top-down communication directed at controlling the actions of the community members and strengthening their motivation, which serves the purpose

of keeping the religious rules and passing these rules to non-Muslim initiates with the purpose of their inculturation. Finally, in one of the Sufi communities studied by the author this intention has failed due to the incompatibility between the requirement to stay within the norms imposed on the Muslim members of the communities by their head sheik Tarik and the preservation of their cultural identity by the non-Muslim members.

In the next article, Vladimir Fadiev seeks the source of social, political and identity divisions in the Ukrainian society in the long process of schismogenesis, or the self-sustaining cycle of behaviours caused by the mutual relations, which was started by the fight of different political forces in this country. It was made by artificial and selective strengthening of cultural differences in the individual regions and resulted in turning them against each other. The author points out that the solution of this situation is difficult and requires both the end of the fights between regions and the end of the media actions to allow the intercultural communication, which could lead to a compromise.

Dorota Dziewanowska, based mainly on the Russian subject literature and her own experience in teaching this language to students, has taken on one of the topics which has troubled the language teachers for a long time, which is the necessity to gain not only language competences necessary for efficient communication, but also the proper intercultural communicative competence. The Author puts emphasis especially on acquiring and using the so-called language labels, understood as “most of all ethical norms and the stereotypical activities present in the given culture in various communicative situations (verbal and non-verbal)” (Dziewanowska, p. 186).

The penultimate article, written by Andrzej Nikitorowicz, is devoted to changes that the Ukrainian people have undergone since the 11th century until today in the Podlaskie Voivodeship, submerged in the shifting intercultural context, in which many languages and dialects, different national origins, different religions etc. existed and exist still. The Author shows how under the influence of both external and internal factors in the still unending process, the national and ethnic identity of the group has been reborn and strengthened in the last decade, though in the beginning of the 20th century it seemed that this identity has practically disappeared.

The last article included in this volume includes Andrzej Drózdź presenting how, on the politically selected territory with very diverse nations and cultures, which was the Soviet Union with its satellite countries, through manipulating literature, censorship, mass destruction of books and creating ideology and propaganda literature, can an entire sphere of communication, sphere created by readership as mass communication and symbolic interaction be distorted (Kłoskowska 1949, p. 66, 72, in: Andrzej Drózdź).

The volume ends with a review and a report. Małgorzata Krywult-Albańska performs a review of Göran Therborn's book, *The Killing Fields of Inequality*, published originally in 2013, the Polish translation of which appeared this year. The Swedish sociologist, professor at the Cambridge University, touches upon the topic of inequality from the interdisciplinary perspective. Therborn analyzes the example of modern and historical societies for numerous factors and mechanisms causing inequalities, which are not in any way limited to the economic level, nor are they

limited to the less privileged parts of Earth, and the side effects of which literally kill. The author presents, however, the successes in the battle with this phenomenon, and also presents the suggestion of the possible ways to stop this tendency in the near future. In the end, Dorota Czakon presents a short report from the "Intercultural Communication" symposium that took place on the 17th-18th November 2014 and was the starting point for this publication.

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