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Interculturality, Multiculturalism, and Migration Processes of the Population

Międzykulturowość, wielokulturowość oraz procesy migracyjne ludności

INTRODUCTION

In today's globalized world, the topics of interculturality, multiculturalism, and population migration processes are becoming more and more relevant and topical. It may seem that contemporary societies are increasingly heading towards multiculturalism as a result of various migration processes caused by a variety of factors: social, economic, political, legal, environmental, cultural, and those related to insecurity and a threat to the individual as a citizen and to society. Therefore, it is essential to pay attention to understanding the complex interrelationship between multiculturalism and migration of people and the related legal and social implications.

The question of the causes and consequences of migration processes, considering the diversity of migration experiences and the challenges and benefits, opportunities, threats, as well as strengths and weaknesses of these processes, remains valid. The presented considerations are a set of reflections on contemporary issues arising from interculturality and multiculturalism, and in particular on migration processes and intercultural communication. These topics affect many areas of life (education, health, media, communication, law, ethics, moral, social norms, cultural norms, etc.). These are issues that have become the

research topic of various scientific disciplines relating to their multiple cognitive aspects. They are certainly not homogeneous concepts.

The first research objective pursued in this article is to define interculturality, multiculturalism, and human migration. To make findings of this kind, it is important to refer to information on the origins of migration and human cultures as well as the causes and consequences of these phenomena.

In general, place and space are important categories for many scientific disciplines. This is because they determine patterns of cognition and understanding of the environment. From the perspective of a human being (an individual), such cognition and understanding of the surroundings takes place through cognition and understanding of the place – the area in which a person (a social individual) lives according to a specific pattern – a cultural model. Thus, place (region) significantly creates and influences the identity of an individual (a human being) and their affiliation to a specific social group.

The place is thus characterized by the fact that it is always one's own and it belongs to the world towards which the human being is "in"[1]. Place is considered as a "place of living" and a "place of being", rooted and embedded in a particular local space that creates its character. The local community from the perspective of place, with particular reference to its diverse cultural character, is not a monolith[2].

Due to the complexity and at the same time the relationship between the topics discussed, it is important to note the importance of identity, understood as showing to other individuals and oneself identification (identity) with some elements of social reality, as well as enabling others to define and recognize a given object by certain characteristics of it[3]. There is no single identity today. We are dealing with an endless identity, constantly renewable, never just one. The statement "I can be who I want to be" now takes on a real meaning. Human identity is a "cluster", a "mixture" of different population patterns[4]. Therefore, the term "identity" coincides with the concept of identification, towards which the individual (human being) has a sense of belonging to a collective – a society characterized by a certain pattern of cultural and intercultural symbols. The topic

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[1] H. Buczyńska-Garewicz, *Miejsca, strony, okolice. Przyczynek do fenomenologii przestrzeni*, Kraków 2006, p. 26.

[2] J. Muszyńska, *Miejsce jako przestrzeń doświadczalna*, [in:] *Od wielokulturowości miejsca do międzykulturowości relacji społecznych. Wspólne strategie kreowania przestrzeni życia jednostki*, eds. J. Nikitorowicz, J. Muszyńska, B. Boświńska-Kulik, Warszawa 2014, p. 14, 22.

[3] K. Olechnicki, P. Załęcki, *Słownik socjologiczny*, Toruń 1997, p. 228.

[4] T. Szkudlarek, Z. Melosik, *Kultura, tożsamość i edukacja. Migotanie znaczeń*, Kraków 1998, pp. 59–67.

of culture and multiculturalism is an area of diversity, otherness, and difference, where one can compare, discover, negotiate, and carry out a dialogue[5].

While still looking into the definition, it is necessary to point out the importance of intercultural and multicultural communication aimed at understanding how people from different – other cultures – countries behave, communicate, and perceive. It is a process of exchanging different cultures, a flow of information encoded in language, gestures, behaviour, a feedback between sender and recipient. It is also a way of building bonds and community.

Intercultural and multicultural communication is also associated with the assimilation of minorities (outsiders), with rituals, stereotypes, gestures, clothing – superficiality, with symbols carrying somehow an "encoded" content, an archetype as would be defined by C.G. Jung or S. Freud. Such cultural symbols exemplify a given individual or social group and are de facto and de jure elements marking the boundaries of identity.

The topic of interculturality and multiculturalism, as well as the common nature of different types of migration, have been both a permanent and volatile element in the functioning of the world since the earliest centuries up to the present day, and are seen as one of the fundamental manifestations of spatial and territorial mobility and an important aspect of human activity.

In doctrine, multiculturalism is defined as the cultural diversity of a society and the multiplicity of cultures within it. It can also mean policies aiming at the arrangement of interpersonal and intergroup relations within a society. However, it most often refers to the relationship of immigrants with the host society. It is an idea that promotes diversity and the protection of smaller cultures. Multiculturalism is a consequence of migration[6].

In the course of the historical process, the accumulated output of human communities in various forms, such as speech, language, behaviour and actions, knowledge, values, standards, beliefs, religion, art, culture, ethics, law, customs, education, etc., has shaped cultural distinctiveness. Previous experiences in the field of research concerning interculturality and multiculturalism indicate the necessity of creating the concept of a culture of knowledge of self and others, and creating multicultural societies. The idea of multicultural societies implies the concept of diversity, tolerance, and acceptance[7]. Multiculturalism implies the inevitability of

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[5]   J. Nikitorowicz, *Pogranicze tożsamości, edukacja międzykulturowa*, Białystok 1995, pp. 12–15.

[6]   Cf. A. Grzymała-Kazłowska, S. Łodziński (eds.), *Problemy integracji imigrantów. Koncepcje, badania, polityki*, Warszawa 2008, pp. 29–49; B. Orzechowska, *Problematyka wielokulturowości w kontekście współczesnych problemów społecznych i jej odzwierciedlenie w edukacji społecznej i historycznej*, "Edukacja, Kultura, Społeczeństwo" 2020, vol. 1(1), p. 79.

[7]   J. Nikitorowicz, *Fenomen wielokulturowości i programy rozwoju międzykulturowości*, "Edukacja Międzykulturowa" 2012, no. 1, pp. 47–48.

a specific state or local government policy that regulates intercultural relations[8]. A multicultural society moves from reaction to diversity to interaction, i.e. purposeful cognition, understanding, cooperation, collaboration, negotiation, and dialogue, which means that it creates interculturality and a paradigm of coexistence, emphasizing the equivalence of cultures, needs, aspirations, and human aspirations[9]. It is the consequence of the development of a civilizational exchange of experiences while maintaining one's own identity towards others. It is the existence of a plurality of cultures within a defined territory – geographical space[10].

Therefore, multiculturalism is a concept based on the idea of equality and respect for cultural diversity. It emphasizes the need for understanding and tolerance, acceptance of differences, as well as the promotion of intercultural dialogue. Multiculturalism is also linked to discrimination, racism, intolerance, and the building of inclusive and cooperative societies between different groups in society. It is a state in which diverse cultures, ethnic groups or nationalities coexist and interact within a single society or geographical area. In such a context, cultures maintain their distinctiveness while cooperating and exchanging values, traditions, and experiences[11].

On the other hand, interculturality is first and foremost the opportunity to come into contact with other cultures, and thus to "learn cultures" from each other. It is the penetration of other cultures. And thanks to the existence of an "in-between" space, there is an exchange of views, standards, rules, and behaviours. The concepts of interculturality and multiculturalism are an awareness of the official existence of different cultures side by side, and it is above all a responsibility to ensure that relations between different groups are based on intercultural dialogue.

MIGRATION PROCESSES IN DOCTRINAL TERMS

The significance of migration and emigration can be a reflection of current events taking place in the world, in individual states, their political system, security, politics, economy, and in the functioning of society as a collective and of man as an individual. The dynamics of these phenomena, the complexity, the multifaceted nature of the modern world, and the movement of populations, as well as external and internal conditions, open up many new areas of research.

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[8] A. Sadowski, *Sterowanie wielokulturowością. Dotychczasowe doświadczenia i kierunki przemian*, Białystok 1999, p. 33.

[9] J. Nikitorowicz, *Wspólnoty i migracje w społeczeństwach wielokulturowych*, [in:] *Wspólnoty z perspektywy edukacji międzykulturowej*, eds. J. Nikitorowicz, J. Muszyńska, M. Sobecki, Białystok 2009, pp. 15–16.

[10] See J. Stepaniuk, *Wielokulturowość w (przed)pandemicznym świecie i jej znaczenie dla procesu uczenia się międzykulturowego*, "Podstawy Edukacji" 2021, vol. 14, p. 43.

[11] UNESCO, https://www.unesco.org/en (access: 20.02.2024).

The doctrine has been confronted with new challenges related to the rapidly occurring transformations of modern civilization and the sense of a broadly understood security threat caused by various types of migration and emigration of populations[12]. In recent years, there has been a lively discussion identifying and describing new processes taking place in the sphere of security and the sense of threat to security, and the associated process of migration and emigration of populations. This implies changes and future directions of action.

The words of G. Le Bon remain so valid: "Every nation, in pursuit of an ideal, passes from barbarism to civilisation, and the moment the ideal falls, it dies. This is the course of its life. (…) Every era creates an immense tradition, creates views and customs, bending the whole of society towards them"[13]. It is also man as a social being who changes with the conditions of civilisation, and these changes often involve migration and social emigration. J. Szmyd points to the "accelerated pace of change of everyone and everything, internal unrest, a sense of threat. (…) We live in a crucial period when we are not only looking for a new European and world order, but also a new structure of human and civilisational values. (…) The degree of various threats to individual and collective security in contemporary civilisation is evidently increasing, and at an accelerated pace. (…) Security, as one of the most important and universally desirable values, determines a number of related rules of conduct and legal, moral and customary norms, called to protect and secure it. (…) Individuals and groups who fail to keep up with change cease to grasp the rule of the world – this is where the temptation to escape from it, of internal emigration, appears"[14].

Therefore, one may ask: "Quo vadis, man?".

Interculturality, multiculturalism, and migration processes of populations are very broad and complex topics; therefore, it is important to include different perspectives, e.g. legal, social, economic, cultural, and those related to the sense of security or lack thereof. The question arises: What are the context, causes, diversity, effects, and impact of migration on people as individuals and on society? Throughout history, people have made and continue to make decisions to leave their permanent place of residence for various reasons. Most often, there are economic, political, or religious reasons, due to persecution, discrimination, warfare, or the desire for a more prosperous life. The topical nature of this topic can be seen in globalization, increasing migration/emigration, interculturality and multiculturalism, multicultural diversity as a consequence of migration/emigration, migration policy in different

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[12]   More on threat, see E. Żelasko-Makowska, P. Sołtysiak, *Zagrożenie jako antonim bezpieczeństwa. Wybrane zagadnienia na tle rozważań doktrynalnych i regulacji Konstytucji RP*, "Zeszyty Prawnicze" 2023, vol. 23(4), pp. 169–186.

[13]   G. Le Bon, *Psychologia tłumu*, Warszawa 1994, p. 7, 91.

[14]   J. Szmyd, *Zagrożone człowieczeństwo. Regresja antropologiczna w świecie ponowoczesnym*, Katowice 2015, pp. 23, 27, 29, 64–65.

countries, integration, support programmes, social interaction, discrimination and marginalisation of migrants, cultural conflicts and stereotypes, and cultural exchange. The causes of migration/emigration of populations are diverse and can be the result of various individual, social, economic, political, environmental, demographic, and global factors. Understanding the diversity of migration causes and effects is crucial/ fundamental to developing migrant needs, assimilation, and migration policies.

Table 1. Causes of migration

Category of reasons	Examples
Economic	lack of job opportunities, low wages, desire to improve living standards
Social	social conflicts, discrimination, no access to education and health care
Political	political intolerance, ethnic tensions, repression by political regime, armed conflicts, wars
Environmental	climate change, natural disasters, environmental degradation
Demographic	displacement to join family, ageing population, search for better living conditions for self and children
Global	globalisation, development of communication technologies, social mobility

Source: own elaboration.

Table 2. Effects of migration

Category of effects	Effects description
Social	emergence of new multicultural communities, cultural conflicts, assimilation or social integration, cultural diversity, cultural exchange, development of national and ethnic identity
Economic	economic growth, competition for jobs, provision of new labour and talent, impact on labour market and wages, pressure on social infrastructure, transfer of money to countries of origin
Political	debates on migration policy, national security, balance of political power, nationalism, xenophobia, impact on the political and administrative system, changes in immigration and asylum law, sense of insecurity and flight from persecution, armed conflict and war
Cultural	cultural exchange, creation of new forms of culture, art, traditions, cultural and linguistic behaviour of migrants, assimilation or acculturation, development of cultural and social research, impact on culture and national identity
Health	increased access to healthcare, changes in the age structure of the population, impact on the healthcare system, adaptation to new sanitary and epidemiological conditions, risk of diseases related to migration and living conditions
Environmental	environmental impact, consumption of natural resources, environmental degradation, air and water pollution, climate change, risk of natural disasters, conflicts over resources, adaptation to new environmental conditions

Source: own elaboration.

The causes and effects of migration can vary, depending on the social, economic, political, cultural, environmental, and demographic context in different social, environmental, and cultural spheres. Migration has complex and multifaceted implications for societies and individuals.

The history of travel – the movement of millions of people – has gone on and on for hundreds of years. People move to the most diverse parts of the world. These travels were and are intended to seek freedom, a different kind of life, to escape from the current model of life, to experience a new, different, unknown and curiosity-inspiring world, to escape from persecution, armed conflicts, wars, a sense of insecurity, alienation, and so on. This was done on foot, by train, ship, and later by plane. It is interesting to see what people experience when they leave their homes, loved ones, families, cities, countries – leaving, changing their professional activities, or seeking new professional challenges in the process.

How has emigration – population migration – changed and evolved over time?

The history of emigration/migration is ongoing, evolving, and changing. Migrants include "anonymous people", social individuals and characters, "people known" to society, i.e. artists, athletes, scientists, business people, whole social groups, such as those fleeing persecution, conflict, or war[15].

One of the attributes of the modern world is increased social mobility. Migrations have been inscribed in the destiny of mankind for centuries, but now this is happening with unprecedented intensity, quality, and fluidity. Modern times can be described as a "world of migration". Borders, in the administrative sense, are gradually losing their importance. Residents of many countries of the world are free to change their place of residence and seek a better life in other countries. The number of migrants in the world has doubled in the last half-century compared to the previous few decades, reaching 190 million people[16].

The word "migration" derives from Latin (*migratio*) and means displacement or wandering. It defines demographic population migrations and territorial movements associated with a relatively permanent change of residence[17].

Migration is a broader concept than emigration. It covers all forms of population movement, both within a country (internal migration) and internationally (international migration). Thus, migration includes emigration, understood as leaving a country or place of residence for another country[18].

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[15] We recommend an extraordinary place to visit – the Emigration Museum in Gdynia, which presents the fate of emigration of the population from history to the present day in a multifaceted way. See T. Stefanek, K. Grabowicz-Matyjas, *Katalog Muzeum Emigracji w Gdyni*, Gdynia 2016.

[16] D. Niedźwiedzki, *Migracje i tożsamość. Od teorii do analizy przypadku*, Kraków 2010, p. 16.

[17] *Migracje*, https://encyklopedia.pwn.pl/haslo/migracje;3941121.html (access: 2.11.2025).

[18] Zob. *Migration*, http://www.merriam-webster.com/dictionary/migration (access: 2.11.2025); *Emigrant*, https://www.oxfordlearnersdictionaries.com/definition/english/emigrant (access: 2.11.2025).

Migration can be voluntary or forced. In recent years, we have seen an escalation of various tensions (a turbulent, unstable international political scene), armed conflicts – open wars, including hybrid wars – all of which encourage decisions on spatial mobility, i.e. migration.

We live now in a risk and threat society, and we are coming to believe that security as a fundamental value is becoming a "scarce commodity". Security as a fundamental value and related values such as peace, life, and health occupy the most important place in the hierarchy.

The ongoing conflicts and wars, e.g. in Syria, Israel and Palestine, Russia and Ukraine, have a significant impact on security and the increase in the number and nature of population migrations. Wars and armed conflicts always lead to destabilisation of the regions affected by the fights. They lead to direct threats to the life and health of the civilian population, including incidents of violence, acts of terror, and restrictions on basic livelihoods, i.e. food, water, health care. Many people are forced to leave their homes and settlements due to direct hostilities (forced displacement) to avoid violence and threats to their lives. Such forced displacement often leads to internal migration within the country affected by the armed conflict or emigration to neighbouring countries. There are also migrations – emigrations on a mass scale, persecuted populations wish to take refuge from violence, and this in turn leads to an increase in refugees and asylum seekers. During wars and conflicts, there are often serious human rights violations, i.e. mass killings, rape, torture, forced displacement, or the recruitment of adolescents and children to fight. This creates mounting pressure and becomes an impetus for migration or emigration to places of safety. These conflicts cause destabilization of the entire regions, neighbouring countries, increasing tensions at borders and the risk of conflict escalation – war.

In genere, wars and conflicts have always had and continue to have a complex and negative impact on the sense of security, they introduce a state of permanent threat. They are a sublimation of chaos. War is nothing but a dramatic essence of life, there is nothing in it that exists during peacetime. War reveals the essence of human meanness and its explosion[19].

INTERCULTURAL COMMUNICATION, STEREOTYPES AND SOCIAL INCLUSION

Intercultural communication is expressed as a certain process of exchanging information, values, norms, rules, and customs between social individuals or groups from different cultures. In this type of communication, there is a need to understand and accommodate cultural differences, which is often difficult and

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[19] A. Pérez-Reverte, *Batalista*, Warszawa 2007, pp. 172–174, 183.

can initiate misunderstandings and conflicts. The key elements of intercultural communication are empathy, openness to diversity, the ability to listen, the willingness to learn, dialogue, and the readiness to learn from the other person. These are important values in today's intercultural society, which make it possible to build positive relationships between people of different cultures. Changing one's environment, location, and thus one's entire social and cultural experience, is a challenge and requires courage. It is a stimulus for transformation, both individual and social change. Therefore, ways should be found to optimally and harmoniously assimilate people of different cultures and to strive for integration.

Table 3. Characteristics of human culture – visible and invisible elements

Human culture	
Visible elements	Invisible elements
Superficiality (appearance, dress, clothing), skin colour (race), manner of speaking (language), architecture, tradition, art, religion, customs	Values, beliefs, ethical norms, moral norms, social norms, ideas, notions of time and space, attitudes to difference, notion of sense of beauty, values passed on to the next generation

Source: own elaboration.

Such an approach makes it possible to understand the various aspects of human culture, both visible and invisible.

Intercultural communication is a specific way of creating bonds and community[20]. Integration processes in multicultural environments are accompanied by various communication obstacles and impediments indicative of their intercultural nature. These include language differences, high levels of anxiety, stereotypes, prejudices, and a tendency to form opinions and value judgements, as well as misinterpretations of behaviour or misunderstanding of cultural differences[21]. It is essential to be able to see the world, its differences and diversities from different perspectives without judging whether something is good or bad, the zero-one approach. There is a need to know that different ways of thinking and perceiving exist, coexist, and that differences should be recognised and respected. The resulting social interactions of an intercultural nature are connected to the respect – the consideration of other cultural values with historical-national awareness, the current situation in which migrants find themselves as a result of their decision to migrate or emigrate.

The decision to emigrate and live under the conditions of a different, often foreign culture is motivated by the most varied reasons. Most often it is the result

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[20] K. Bogucka, *Komunikacja międzykulturowa jako pomost ku integracji społecznej w środowisku wielokulturowym*, "Studia Edukacyjne" 2018, no. 49, p. 408.

[21] See L.M. Barna, *Stumbling Blocks in Intercultural Communication*, [in:] *Intercultural Communication: A Reader*, eds. L.A. Samovar, R.E. Porter, E.R. McDaniel, Belmont 1996, pp. 370–379.

of a person's desire for greater stability, general well-being, a better professional and social position, or it is the result of forced emigration due to conflicts, wars or persecution. The diversity of the world and people, and increasing globalisation, influence the development of intercultural communication, participation, intercourse, and understanding of others on the basis of integration and assimilation. Stereotypes may be present in these processes, which cause disruptions in the effective and successful building of social integration. Stereotypes are simplifications, generalisations, perceptions, beliefs, and even expectations about certain characteristics of groups of people, categorisation. They can lead to prejudice, discrimination, and make it difficult to build relationships. They need to be countered through education and openness to diversity in order to dispel stereotypical thinking.

Building social integration is a process in which different cultural, ethnic, and religious populations are actively involved in the host society. This integration involves building a shared sense of belonging, cooperation, collaboration, and participation in a common social life. Effective and efficient social integration fosters the building of societies based on the principles of tolerance, respect for difference, diversity, and solidarity between individuals and social groups forming an intercultural and multicultural world.

CONCLUSIONS

Nowadays, we can observe increased interest in the topics of culture, interculturality and multiculturalism, and as a consequence, migration of people. There is a visible scientific, political, legal, and media discourse on these social phenomena. Numerous discussions result from the fact that these phenomena are becoming more and more natural and common. The modern world is becoming a diverse cultural mosaic, full of differences and diversities, but its structure is integration and acceptance. The assimilation of newcomers in the host country is important as it is a social process in which individuals or social groups, culturally diverse, become similar to each other as a result of direct and indirect contact[22]. This process means a one-way change, as a result of which one smaller group adopts the values and norms of the dominant culture, giving up its own culture in favor of the norms and social values to which it migrates[23].

Integration and assimilation are cultural concepts in both interdisciplinary academic research and public debates, the subject of which is the functioning

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[22] See A. Giddens, *Socjologia*, Warszawa 2007, p. 237.
[23] W. Bosswick, F. Heckmann, *Integration of Migrants: Contribution of Local and Regional Authorities*, 2006, https://www.eurofound.europa.eu/en/publications/all/integration-migrants-contribution-local-and-regional-authorities (access: 2.11.2025).

of post-modern societies characterised by diversity. Integration is a state or process in a society whereby its various elements tend to merge into a harmonious, coordinated and functional entirety[24]. It is a two-way process, oriented towards assimilation, and is of particular importance in a multicultural environment, both for migrants themselves and for representatives of the host community[25]. According to J. Szmyd, it is necessary to clarify – to answer the question – which man, which society, which social group is at stake here, which understanding of postmodernity, what kind of man is being referred to here?[26] It is about an average, "mass' man, living, acting and shaping himself currently in the circle of Western culture and civilization. It is about human beings who, while living in their own geographical and cultural regions, are nevertheless subject to the overwhelming influence and impact of Western culture and civilisation. This is to a large extent connected with the global phenomenon, to the power of global expansion, of effective pressure on the cultures and civilisations of other regions of the world. Changes in mental, cognitive, moral, existential, behavioural, fitness, and somatic spheres are visible to some extent in the new direction of *homo sapiens*. Above all, they concern the deepest and subtlest side of man, i.e. spirituality and those mental and emotional traits that constitute humanity, the *humanum*. Postmodernity is the current phase of the modern era, which began roughly from the mid-1960s and in earnest from the early 1980s to the present. It signifies the last phase of the modern (modernist) era, encompassing modern and contemporary times. Perceived in this way, postmodernity encompasses a wide variety of transformations of social, economic, cultural, technical, informational, scientific, philosophical, legal, worldview, moral, ethical and religious reality. The leading technologies of postmodernity are globalisation in its various forms, the accelerated pace of change of "everyone and everything", the excessive "elevation" of material, utilitarian object values (consumerism), at the expense of spiritual, inner values, the excessive economisation, technicalisation and pragmatisation of life, the "rat rush" for profit, comfort, the cult of money and the body, the disintegration of authentic communities, i.e. communities in which the human individual feels a sense of belonging. The mentioned elements are the characteristics of the "human factor", personal, ideological, and spiritual. They are the elements characteristics of "postmodernity of man".

We live in times of global confusion – with waves pulling in from distant places. The sources of the overwhelming sense of insecurity are palpable, tangible, visible. In a similar spirit to J. Szmyd, V. Havel said: "We live in a crucial period

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24 K. Olechnicki, P. Załęcki, *op. cit.*, pp. 85–86.
25 See K. Bogucka, *op. cit*.
26 J. Szmyd, *op. cit.*, pp. 19–23.

when we are not only looking for a new European and world order, but also a new structure of human and civilizational values"[27].

Social, political, economic, cultural, and communication transformations motivate continuous human identification, both individually and collectively. This prompts a constant redefinition of belonging. Therefore, it is necessary to constantly discuss cultural openness and, above all, the formation of the identity of modern man. Currently, a person functioning in a complex multicultural reality constantly experiences contact with cultures, remaining in discourse with himself and with others. Thus, it was important to give the necessary and legitimate considerations relating to relations with others and issues of dissimilarity, differences in direct and indirect contact with cultures[28].

One of the many challenges facing the globalized world today, in which human beings as individuals and entire social groups and nationalities face, are conflicts and threats of various natures. The increasing phenomenon of migration in recent years and the multicultural society built on it provide an opportunity for at least two different, diverse cultural, ethnic, religious groups to meet, so that intercultural interaction can occur. Therefore, social and cultural integration and assimilation is so important in this field of activity. This way, there is an opportunity to acquire and experience new skills, new traditions of those "from outside", other, different from those known "internal" conditions. The life of a migrant-immigrant is associated with the necessity of facing multiculturalism, confronting oneself with others, one's own values, ideals, traditions, and religious culture with different values, norms, and principles.

People, through learning about different cultures and interacting with them, enrich their own personality. This way we may take and give, exchange, carry out dialogue, and multi-level education.

Interculturality and multiculturalism are identity, ideological, educational, cognitive phenomena, regulating the issues of coexistence in the area of a certain territory of different cultures and social interaction, which, as a rule, are dynamic. Nowadays, the cultural ideal of postmodern man has much in common with the English words "fast" or "instant", that is, quick and immediate. There is no single identity. A plurality, a "mixture", a conglomeration of patterns promoted in the culture of between – multiculturalism is evident.

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[27] V. Havel, *Siła bezsilnych i inne eseje*, Warszawa 2011, p. 436.
[28] K. Zalas, *Od Redakcji: Podstawy Edukacji. Wielokulturowość. Międzykulturowość. Trans-kulturowość*, "Podstawy Edukacji" 2021, vol. 14, pp. 9–10.

In fine – other culture can become a mirror for us, in which we will see our own in a new light. We may even want to slightly improve its image. However, in order to do so, one must first look into the mirror[29].

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ABSTRACT

In today's globalized world, the topics of interculturality, multiculturalism, and population migration processes are becoming more and more relevant and topical. It may seem that modern societies are increasingly moving towards multiculturalism, which is due to a variety of migration processes caused by various factors: social, economic, political, legal, environmental, cultural, and those that are associated with a shaky sense of security and constitute an element of threat to humans as individuals (citizens) and society. Place and space are categories relevant to many scientific disciplines. They determine the patterns of cognition and understanding of the environment. Intercultural and multicultural communication is also associated with the assimilation of minorities (outsiders), rituals, stereotypes, gestures, clothing (superficiality), and symbols carrying somehow "encoded" content. The phenomena of migration and emigration can be a mirror reflecting current events taking place in the world – in individual countries, their political systems, security, politics, economy, and the functioning of society as a collective and of individuals. Nowadays, we may observe an increased interest in the topics of culturality, interculturality, multiculturalism, and, consequently, population migration. Discourse – scientific, political, legal, and media – concerning these social phenomena is evident. Integration and assimilation are cultural concepts in both interdisciplinary and scientific research and in public debates, the subject of which is the functioning of post-modern societies characterized by diversity. Interculturality and multiculturalism are identity-related, ideological, educational, and cognitive phenomena that regulate the issues of coexistence in the area of a certain territory of different cultures and social interaction, which, as a rule, are dynamic.

Keywords: migration; emigration; interculturality; multiculturalism; identity

ABSTRAKT

W dzisiejszym zglobalizowanym świecie tematy związane z międzykulturowością, wielokulturowością i procesami migracyjnymi ludności stają się coraz bardziej istotne i aktualne. Można odnieść wrażenie, że współczesne społeczeństwa zmierzają coraz częściej ku wielokulturowości, co wynika z różnorodnych procesów migracyjnych, powodowanych przez różne czynniki: społeczne, ekonomiczne, polityczne, prawne, środowiskowe, kulturowe oraz te, które związane są z zachwianiem poczucia bezpieczeństwa i stanowią element zagrożenia zarówno dla człowieka jako jednostki (obywatela), jak i dla społeczeństwa. Miejsce i przestrzeń to kategorie

mające znaczenie dla wielu dyscyplin naukowych, wyznaczają bowiem schematy poznawania i rozumienia otoczenia. Komunikacja między- i wielokulturowa wiąże się również z asymilacją mniejszości (outsiderów), rytuałami, stereotypami, gestami, ubiorem (powierzchownością) oraz symbolami niosącymi „zakodowaną" treść. Zjawiska migracji i emigracji mogą stanowić zwierciadło, w którym odbijają się aktualne wydarzenia zachodzące na świecie – w poszczególnych państwach, ich ustroju, bezpieczeństwie, polityce, gospodarce oraz w funkcjonowaniu społeczeństwa jako zbiorowości i człowieka jako jednostki. Współcześnie można zaobserwować wzmożone zainteresowane tematyką kulturowości, międzykulturowości, wielokulturowości, a w konsekwencji migracji ludności. Widoczny jest dyskurs – naukowy, polityczny, prawny, medialny – dotyczący tych zjawisk społecznych. Integracja i asymilacja są kulturowymi pojęciami zarówno w badaniach interdyscyplinarnych i naukowych, jak i w debatach publicznych, których przedmiot stanowi funkcjonowanie społeczeństw ponowoczesnych, cechujących się różnorodnością. Między- i wielokulturowość to zjawiska tożsamościowe, ideologiczne, edukacyjne, poznawcze, regulujące kwestie współistnienia na obszarze określonego terytorium różnych kultur i interakcji społecznych, które co do zasady przebiegają w sposób dynamiczny.

Słowa kluczowe: migracja; emigracja; międzykulturowość; wielokulturowość; tożsamość