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INTERCULTURAL SPACE

ABSTRACT   Contemporary features of global, technological changes stimulate such processes as mobility of cultures, deterritorialization of space, multiplication of space, convergence and interaction, decentralization and disappearance of physical boundaries in communication and metamorphoses of space, especially of symbolic space which can repeatedly interchange its real and virtual dimension. That is why we shall form the basis for a proposal concerning the creation of an integrated theory of intercultural space which will combine the classical and the virtual understanding of cultural and intercultural space in the context of the contemporary universe of symbolic culture. Attributes of thus understood space have a relatively different and distinctive ontological status and they refer to different characteristics of space but in very intensive, mutual relations. In the proposed theory they are interlinked and their characteristics show a high degree of synergy between "objects," "relations" and the "scope" of their attributes. Interactions of these attributes take place at various levels of reality; they change the character of attributes but maintain the general logic of mutual clarification and the explanatory power of the integrated theory of space where objects define relations, relations define objects and scope, and scope defines objects and relations.

Keywords: anthropology of space, intercultural space, symbolic culture, attributes of space, integrated theory of cultural space

Herodotus, widely considered the "Father of History," as early as in the V century BC described the rich relations between local communities and cities of ancient Greece, Egypt and Asia Minor; therefore, he revealed the significance of the relationship that developed in the cultural space of these regions that was present in stories and intergenerational transmissions of their inhabitants. These relations always had a profound significance, so did the strength of identity of communities in small countries that laboriously created symbols of their distinctive status and transformed them into values and elements of the citizens' dignity. Despite the multiplicity of these communities and the proximity of the areas recognized as their domain there was a fundamental, constant and clear policy that assigned them to a specific territory symbolically represented by a capital and surrounding towns.

As a result of different phases of civilizational development these communities began to expand not only by merging their own territories but also by conquering new territories that belonged to their dominions; as a consequence, they would impose their influence, traditions and cultural patterns, especially in the successive epochs of progress, technological discoveries, exploration of new routes and invention of new means of transport. Not only did they bring new forms of transporting goods and people, but they also introduced new ways of transmitting information, thus turning the cultural space into a subject of constant expansion and interaction, exchange, synergy and emergence of hybrid cultural constructs (Korporowicz 2009(a); Korporowicz 2009(b)). The essence of these changes (which began to advance rapidly during the Renaissance; later they developed through the series of industrial revolutions and presently through media) was the process of reciprocal content delivery and the creation of specific "spaces and channels of flow." The borders of cultural spaces became imprecise and fluid, in addition these spaces began to lose their central disposal centres.

Some areas of contemporary cultural space overlap to such an extent that it is in fact difficult to identify distinct monocultural spaces. It is important to note however, that this phenomenon is not a simple increase of cultural diversity, i.e. a formation of a multicultural area in which each and every culture retains their status quo and simply a passive sense of tolerance is sufficient for its existence. As far as these overlaps are concerned, they cause far-reaching interactions and fuses of qualitatively new elements, and their numerous rearrangements change the character of individual components of a given culture, their function and meaning. For these reasons the analysis of intercultural space brings a great number of fundamental theoretical issues into the field of contemporary cultural studies; they impose a major redefinition and revaluation in terms of the classical categories of analysis (namely sociological, anthropological, ethnological) and methodological assumptions (Jaskuła 2011). They shall form the basis for a proposal concerning the creation of an integrated theory of intercultural space which will combine the classical and the virtual understanding of cultural and intercultural space in the context of globalization, cultural diversification and mediatisation of the contemporary universe of symbolic culture (Bokszański 2007).

DETERMINANTS OF RE-EVALUATIONS

Intensive interaction processes cause re-evaluations of their own dynamics which is never located in a static environment of a single or many cultures. What follows is the formation of **intercultural space**; it is not however, synonymous with multicultural space because of the dynamics and characteristics of the continuous evolution, but above all because of the constant willingness to accept mutual enrichment, completion, and also because of the dynamics of meetings between people, communities and cultures. In such space all factors of change acquire key importance; especially those which allow conscious change made through reflexive choices and compositions i.e. those which activate the personal and social self, subjectivity and self-agency of man. Therefore, intercultural space is an area of constant transgressions; hence it is a challenge not only in the sphere of praxis but also in the sphere of its conceptualization as it requires overcoming many cognitive and methodological schemas, as well as a development of a new kind of academic sensitivity. These challenges stimulate the creative potential of individuals and groups, especially when they relate to the creative exploration or alteration of identity or when they provoke its intentional and deliberate transformation.

This change is not an aim in itself; it involves an abundance of mental and social threats and it leads to multi-area crises. It is however important to note that they activate many features of human personality; they create new types of interpersonal, intergroup and interinstitutional relations; finally, they are much more than just a passive adaptation or a strategy of inculturation. In the current development of social and cultural studies the creative potential of intercultural space is significantly undervalued. The reason behind this is possibly the lack of any theory of intercultural space, but above all it is possibly due to the continual, unbreakable presence of still dominant, functional orientations in social sciences which are based on static, repetitive and adaptive dimensions of social reality (Krzyżanowski/Urbańska 2010; Giddens 2003; Giddens 2002).

The above-mentioned characteristics of intercultural space gain more clarity and they present all their dynamic aspects in the rise of an entirely new, previously unknown virtual space. In fact, it results in the emergence of an equally new mode of existence, but also overall functioning of space in general, especially intercultural space, which further triggers its transgressive mental and social components embedded in the new technological realities with entirely objective micro– and macrostructural determinants. Their essence is the radically new quality of **deterritorialization**, which takes away the constitutive physical attributes of space which locate it in firmly established boundaries, changing it into a **configuration of meanings** where physical distances lose their importance in favour of semiotic "distances." This prompts a radically contextual, hybrid and multi-dimensional understanding of space – especially symbolic space and information space with a high factor of relativity in defining its borders and the nature of its content. Therefore, as in the case of cultural space theory and space in general, the concept of intercultural space also requires a new theory of relativity.

The stimulating factor in both circumstances – i.e. in the development of the new type of space and in the reflection on its new characteristics – it is the increasing role of the "virtual" space which displaces traditional forms of existence and experience in the "real" space and reality. In fact, the construction of interconnected systems of meta-space is in a rapid and intense development; furthermore, these systems have a synergetic and often hybrid character in which all possible types of flows, transformations, translocations and functional dualities play a fundamental role. This poses a difficult and important question in contemporary cultural studies of new **anthropology of space** which will be able not only to analyse but also to design cultural, intercultural and communication competencies appropriate and effective in a given situation. In experiencing and functioning of cultural space, as well as in the relations of the discussed spaces, the connections between meanings have not so far surpassed the reality defined by its physical parameters (Poster 2006; Castells 2008; Castells 2013; van Dijk 2006). With the unprecedented progress in the sphere of information technologies this allows a radical process of the aforementioned deterritorialization, as well as a peculiar disembodiment of space, its products and contents of culture. Thus, the boundaries of cultural space not only broadened; in fact, this made it rather easy and effortless to cross them. They are full of "holes" or "gateways," and, in equal measure, overlays and synergies that shift in the world of global information flow, and consequently of a new configuration of communities defined by their participation in the network society.

In the media civilization, the domination of a geographically and physically determined "place" ceases to be the determinant of space (including intercultural space) (Goban-Klas 2005). Instead, it is displaced by the relationship of exchange which defines the scope of the flow, and subsequently the relationship of the symbolic interaction seen as the appropriate "substance" to define boundaries and content of space.

Undoubtedly, the statement in the preceding paragraph does not mean that the traditional, physical space ceases to exist and loses its important cultural functions. However, the role it plays changes its character in the whole of the multidimensional, hybrid, flow and alternating cultural reality. Due to advanced liquidity and hybrid ontology of space, all skills (and needs) that activate the subjective attributes of self acquire profound significance which becomes the most important component of the new type of space; eventually, it also indirectly creates the dynamism of this space, but above all it becomes the main energy and creative force that forges human cultural identity (Lyotard 1997; Matsumoto/Juang 2007; Mikułowski-Pomorski 2007; Lash/Friedman 1992; Goldberg 1994). The nature of intercultural space ceases to be static, parametric and homogeneous; instead, it becomes dynamic, relational and ontologically diverse.

Paradoxically, intercultural space does not eliminate but rather "illuminates" different cultures; moreover, as a growing phenomenon of modernity it promotes or even enforces the ability to recognise the significance and values of specific components of each separate culture. In addition, it illustrates the processes of their interpenetration, configuration and creation, but it also stimulates the potential and competencies necessary for assigning human meaning to them.

Further analysis of different types of intercultural relations and, correspondingly, types of intercultural spaces requires the establishment of the key features that determine and characterize the process of their modern development; in fact, the first volume of the series *Jagiellonian Cultural Studies* entitled *Mobility of Cultures* was largely devoted to this topic (Politeja 2012). These features reflect global, technological and objective determinants of growth and development of intercultural space. They are:

– *mobility of cultures,* which reduces the importance of geographical, administrative and ethnic boundaries and enters the era of intense cultural transgressions that result in the nomadic nature of communities and communication spaces;

– *deterritorialization of space*, which is particularly intense in relation to virtual spaces; moreover, it breaks the conventional relationship of space, acting subject and its relation to the configuration of the elements of the environment;

– *multiplication of space*, which causes an uncontrolled increase in possibilities of reproduction, multiplication of quantity, range enlargement, increase in information diversity/cultural diversity;

– *convergence and interaction* – of physical, symbolic, virtual space and cultural patterns present there;

– *decentralization and disappearance* of the boundaries of cultural areas that define their central and peripheral points or the systematic shift in the area of network participation;

– *metamorphoses* of space, especially of symbolic space which can repeatedly interchange its real and virtual dimension, find its representations in various media with high transfer capabilities that "embed" the content in itself, transfer to various context, or develop parallel coexistence;

– *diversification of symbol-formation competencies* which extends not only the range of communication competencies of the members of old and new communities in the global network of interactions but it reveals to them new and diverse ranges of meaning i.e. purpose-oriented cultural meanings and values which are the result of a dynamic process of mutual interactions (Golka 2008; Hargie/Saunders/Dickson 1994).

METHODOLOGICAL CHALLENGES

All the above-mentioned processes imply a series of consequences in the treatment of the intercultural dialogue, of the cultural heritage of each individual community, but also of the approach towards the heritage of other cultures, by determining the scope and potential of intercultural space on its many levels (Urry 2009; Znaniecki 2001; Lash/Friedman 1992; Goldberg 1994; Nikitorowicz 2009). These processes have a great number of methodological implications that take into account the open and interactive character of space.

Firstly, more extensive connections and interactions between cultures provide a new overall context for their functioning. This context significantly broadens the under-

standing and interpretation of their individual elements. The broad area of references in the multi-layered image of cultural reality does not reduce the issue of identity and heritage; on the contrary – it exposes the issues of identity and heritage due to questions that arise in the process, which are largely a consequence of globalization and relocations in the new space of interaction typically associated with this phenomenon.

Processes of deterritorialisation, (i.e. the detachment of cultural content from the specific territory of its origin) occasionally do not result in success; their new locations met with a strong reaction in the form of **reterritorialisation** phenomena as exemplified by the aforementioned revival of exploration and experience of small homelands. Countering the negative consequences of cultural eradication has become the objective of many organizations and social movements. A similar tendency to strengthen the need of identity and to present a new reading of the heritage is found in response to postmodern **de-compositions** and **re-compositions** of traditional and, in specific environments, relatively stable cultural patterns. These actions lead to significant, newly rediscovered **re-compositions** and **re-constructions** which are extremely powerful within the multiplicity of regional cultures, but also ethnic movements, local communities, socio-cultural societies and educational programs. **Fragmentation of structures and contents** of culture, characteristic for the processes of globalization and relocations, is related to **integration** effort which manifests itself in the revival of the need for a sense of identity and expressing interest in consciously recognizable heritage.

Secondly, phenomena of re-composition and re-construction, together with rediscovering oneself in the polymorphic universe of culture require much more than the reproduction of patterns or expertise that allow their accurate identification. Crystallized and sufficiently intense dynamisms of development are undoubtedly needed; these dynamisms, at the level of personality, should be investigated in an open structure of self, motivation and human value; and at the super-individual level – in the type of awareness and social attitudes. They trigger the skills of **design, perspective, transgressive, and, above all, subjective thinking**. They are the reason behind the fact that in the multiplicity of available contents, patterns and their possible combinations, it is still possible to find something else than just chaos, confusion, disintegration and dispersion. This becomes one of the main goals of modern cultural science and intercultural relations studies that go beyond mere descriptions and classifications but rather aim at understanding their sources, problems of continuity and change (LUHMANN 1997). These dynamisms blend with the interactive nature of intercultural space; consequently, it ceases to be a static panorama of inert objects and in the cultural sense it creates these elements, moderates them and continually maintains their active state.

Thirdly, the extended field of social interactions, choices and transformations leads to a new perspective on the developmental significance of cultural interactions and thus intercultural space becomes the matrix of creative reception and processing of heritage, together with the ways of communicating it in the world of border crossing, content relocation and a great necessity of identity. Intercultural space of this type has three unique characteristics:

a) **it is transgressive**; it goes beyond the designated boundaries, participation rules, conventions and patterns of coding;

b) **it reveals the possibilities of learning** new skills and promotes values that are little known or even new (LUSTIG/KOESTER 2006);

c) **it leads to the empowerment of their participants**, i.e. to the development of their own rule of self-determination which is significant in the relations with other members of the common space of interaction (KORPOROWICZ 2008(a)).

The abovementioned attributes of the dynamically changing intercultural space require the formation of a relatively unified, integrated theory that would allow a synthetic approach to the real and virtual space and would explain the nature of the flows between them. The need for an integrated theory of space arises not only from the simultaneous, parallel existence of both the real and virtual space; in fact, it rather results from their continuous interlacing and complementing, and from the alternate character of the dominant. This phenomenon causes a build-up of a peculiar metamorphosis of numerous elements of each space which occasionally are part of the real world but they can equally easily become a reality of the virtual world. This happens, for instance, to many elements of each of the two spaces; they are the "meeting spots" where social interactions take place. They can take a completely material form such as cafes, classrooms or even supermarkets; at the same time, they often transfer to the virtual space in the form of social networking sites or online discussion groups. What remains as their only symbol is the electronic address in the "network." The transformation of places that are understood in such manner indicates the necessity of a synthetic recognition of the communication space due to the cumulative nature of the process that is a result of the constant overlapping and complementing of the interaction space. An integrated theory of space should help to avoid learning limited ideas about the contemporary **universe of symbolic culture** which reinvented the two types of space and clearly gains even more from their synergy.

The creation of an integrated theory of both cultural and intercultural space must commence from the construction of its elementary version which can identify the fundamental components that exist in the completely "real" manner, and, at the same time, attributing to them an appropriate value and meanings at the higher level of the constructed model, generating the forming processes of symbolic culture and finishing at the level of the virtual space in which the weight of the physical component disappears in favour of the absolute dominance of the processes of axiosemiotics. Such theory should meet the diagnostic functions which are explanatory but also heuristic, and should inspire proper understanding and analysis of modern intercultural space in the whole of its various manifestations and synergies.

In order to obtain even a brief insight into the existence of the compounded space of contemporary media civilization that assumes a growing importance of the diffusion and interaction of cultures it is necessary to separate, at each of the discussed levels, three basic groups of its attributes that have a significant impact on the processes of mutual definition. These attributes have a relatively distinctive ontological status and they refer to different characteristics of space, thus they constitute analogical "components"

in the attempt to build this particular model of space. In the proposed theory they are interlinked and their characteristics show a high degree of synergy.

A) Objects

At the elementary level, they have the character of ordinary physical objects to which individuals attribute meanings; consequently, they form material correlates of culture. The elements that constitute the geographical space are specific objects of nature; the elements of social space, which provides physical objects with a great number of symbolic meanings, are formed from the urban space and architectural creations. They create a new type and level of space which illustrates the myriad ways of integrating it. Not only physical objects constitute objects of the virtual space but also those informative, symbolic components of space that are recognized as content. They are frequently the symbolic representations of physical objects. Objects of space can also include the aforementioned places of interaction which adequately show their dual nature and the alternating characteristics of their mode of existence; however, they fulfil similar functions with similar meanings and similar values, serving as the fundamental determinants of space (Smolicz 1999). These objects can be created from relatively autonomously understood cultures, the characteristics of which force the multi-level understanding of space due to the multi-level characterization of each individual culture.

B) Relations

They designate the inalienable attributes of space by defining the means of connections, impact and interpenetration of objects, channels of information flow and types of interactions. In terms of the physical sense of space they are parametrically definable distances but also the mutual location that even at this level can gain a great number of meaning; in addition, it can create and express this recognized meaning. In the virtual space relations become, in fact, merely informative and symbolic, they are systematically disembodied, thus transforming the space of semiotic and axiological (mental and emotional, cognitive and communicative) character. Of crucial significance is the fact that on the occasion of such transformation of relation they are the factor that cause the ontological status of objects to change; objects that are often the artefact of these relations and do not exist outside of them. In fact, the relations between individuals, groups and cultures create "meeting spots" (frequently in the virtual world) that are generated by interactions. In this manner intercultural space is formed. Completely new objects are constructed; they are the effect of the relations (including the experience and its content) which begin to create significant content of the interactive (in other words intercultural) space.

C) Scope

Every kind of reflection, analysis or description of space is not possible without defining its boundaries; however, these boundaries and their functions need to be de-

fined in various ways depending on the degree of "materialization" of the space. An integrated theory of cultural space should suggest a multiple approach to the particular problem of "boundaries," and show their variations, changes, overlap but also their disappearance (MICHAEL 2000). In the case of the virtual space which is delineated by network coverage the problem does not necessarily disappear but rather changes its form. Leaving aside the technological dimension of the "boundaries of coverage," it is a limit to the abilities to use the network (i.e. information-communicative competence) which consequently establish many other boundaries that define, inter alia: the actual access to information, the access to the designated content, and lastly, the range of meanings and experiences that they create and the dynamism in the development of man but also of the community. The third group of attributes of intercultural space places limits on the actual sense of participation by offering the opportunity to update its resources. These resources form the objects that are contained in the space, the nature of the relations, and eventually the possible level of exploration of their content and of what they are able to communicate, generate and make the actual object of the cultural experience, provided that they are all "within reach" of our participation.

Similarly to the level of difficulty that arises when describing the symbolic objects of space beyond the "grammar" of their relations and types of interactions that create them, it is equally difficult to describe the third group of attributes of space in separation from the other two. The scope i.e. an attribute of availability in cultural and intercultural space is defined as an ability to understand its meanings and realistically achievable experiences. The attributes of "scope" or "coverage," beyond their physical parameters which characterize the relations between equally physical objects of space, determine the skills of perception, decoding and experiencing the meaning of objects symbolically marked or only autonomous systems of meanings (REKŁAJTIS/WIŚNIEWSKI/ZDANOWSKI 2010). Physical objects may constitute a very significant media of meanings assigned to them; monuments and statues are a powerful expression of this phenomenon as they are spaces that are symbolically marked off as sacred areas. They permanently occupy the space of symbolic culture and they primarily function as symbolic meanings rather than physical objects of space. For these reasons, the transition from the physical to purely symbolic objects of space poses a great challenge but it also provides a justification for the integrated theory of cultural space, or even more importantly intercultural space, due to the gradational, gradual nature of the process of "disembodiment" of the parametrically understood space and the development of the process of symbolization in the vast and constantly increasing diversity.

In order to present the three groups of attributes that characterize the information, cultural and intercultural space on each of its many levels, it is possible to present them as shown in the figure below:

**Fig. 1.** The attributes of intercultural space and the areas of their relationship
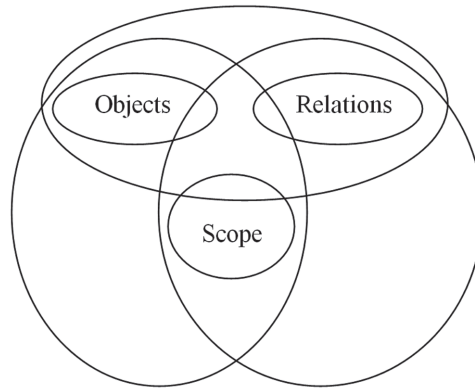
The above model determines the necessity of perception, characterization and analysis of mutually determinant groups of attributes of space; space that is created by objects and their relations followed by relatively autonomous relations that define the actual coverage, i.e. the scope of availability, understanding and evaluation of objects. In turn, these objects are the result of that access which completes the circle of mutual definition and mutual self-agency. It takes place on the physical, symbolic and virtual level, but also in the areas of their interpenetration and integration. The number of possible synergies, places of transition and fusions between the levels is practically unlimited and depends on the specific cultural contexts, or in the case of cultures, on the multiple techniques of intercultural translation. The example of such areas of synergy and the possible application of the proposed theory of space is the academic culture of every university. It has at its disposal a number of particular educational facilities located throughout the physical space of a university campus. They are characterized by specific relations that in turn define the various level of availability which, as a result, redefines these very objects. Similar attributes describe the symbolic reality of the university. The same educational facilities can constitute important elements of symbolic culture of the university; they can also be a valuable asset to its cultural capital determined by the system of relations, i.e. the cooperation and common achievements of individual units viewed as teams or departmental communities. In turn, these relations determine the scope and manner of understanding of communal actions and the mission of the university, the sense if its identity and the scope of its interaction with the environment (DYCZEWSKI 2001). This fact may contribute to the creation of new objects not only in the form of buildings, but units and university structures. The operations undertaken in these facilities as an inherent part of the integrate space of academic culture can transfer into the space of virtual interactions and create separate areas of communications that are distant from the places of their initiation; moreover, they can repeatedly return to the space filled with physical, social and character correlates on the level of real academic communities. It often happens that these processes take place in the areas that exhibit a high degree of multiculturalism; therefore, they create their own space of

intercultural interactions that take full advantage of all the possibilities of combining "places" and levels of communication.

All three groups of its attributes, along with the multiplicity of levels and areas of fusion of the already mentioned "channels of translation" are clearly visible on the example of the separate space. This broadens the cultural function of multicultural space and increases its importance as the place of interactions; moreover, it shows how modern transformations and manifestations of space can be understood in a relational and synergetic manner. Mutual definition of attributes of space can be presented in a simple diagram such as Figure 2:

Fig. 2. Axes that present mutual interaction of attributes of intercultural space

OBJECTS   RELATIONS   SCOPE
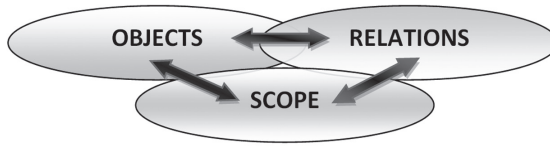
Interactions shown on the above diagram take place at various levels of reality; they change the character of attributes but maintain the general logic of mutual clarification and the explanatory power of the integrated theory of space. Although the diagram below presents three levels of intercultural space of human presence it is worth taking into account that this procedure is characterized by a high level of reduction and conventionality. In practice, but also in theory of its functioning it is possible to distinguish more levels that overlap and adjoin in a number of complex ways. The synergetic nature of modern space is expressed in numerous fuses of objects, relations and processes of interpretation across different levels. Objects of symbolic culture in various areas of national culture gain an increasing number of representations at the virtual space level by transferring intercultural relations to the world of information societies. In fact, they can return again to the reality of specific communities which is exemplified in the Arab Spring of 2013 when all the events on the streets and squares of many Arab cities immediately had their direct counterparts in the virtual reality, and later they would effectively move back to the world of network societies. Discussions, meetings, and general interactions that would independently take place in the virtual space at the same time provided people and political groups with new means of action and enabled the establishment of new facilities in the changing reality of Arab transformations. In fact, these processes spread across numerous countries and represented new phenomena of equally new intercultural space which had unknown characteristics of performance and development. Intercultural space, but of much smaller range, works in a similar manner in local and autonomous communities but also in ethnic organizations that encourage events in the integrated space of intercultural relations of contemporary network societies.

Taking into account the dynamics and the mutual defining process of the attributes of modern space it is better to determine the potential of intercultural space the objects of which become the communities of relations and exchange that have a communal

character of interactions. Accordingly, the relations create the actual content, and thus the objects of space, as well as the scope of their understanding and impact (therefore their cultural presence); in turn, the content generates the nature of these relations and, once more, various objects of space. The theory of space understood in this broad sense allows a relatively flexible definition of many phenomena that cover the reality, the virtual reality and many synergistic phenomena. They will increasingly occupy modern intercultural space that is built in a new, transgressive reality of transnational network societies.

Fig. 3. Interactions of intercultural space levels
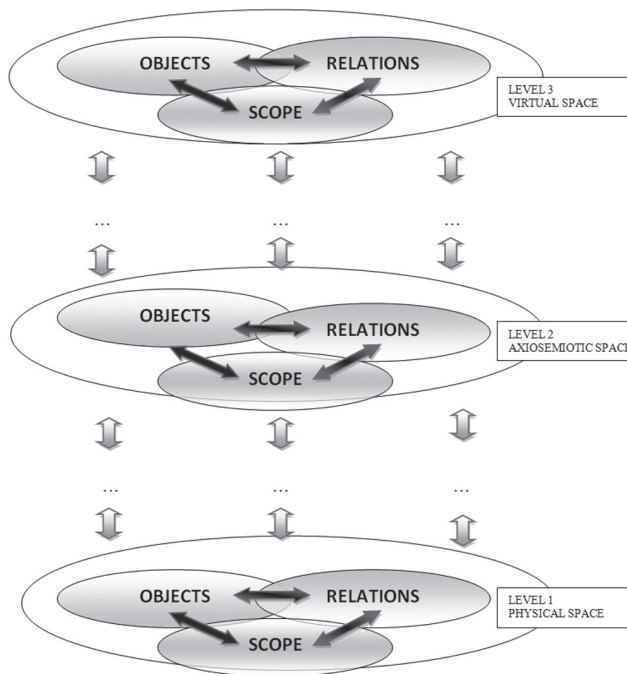
OBJECTS AS INTERACTIONS AND INTERACTIONS AS OBJECTS

During the earlier characterization of the three attributes of cultural space the author mentions their relational specificity, especially when it is understood in the axiosemiotic categories that cause the gradual "disembodiment" of objects of space and the "embodiment" of relations. An example of collective "objects of cultural space" and especially of communicative space are the network communities generated from symbolic relations of the virtual reality. They gain the same level of reality as any other community; they become an important component of social life, even though their activities generate a wide range of cultural relations. Cultural interactions – and among them, communication – are not present in a different and more truly existent "reality." On

their own they constitute the true reality which determines human behaviours, shapes the characteristics of social system of particular institutions and the nature of human experiences; moreover, it makes people believe that life is not merely a subjective impression. Therefore, both objects and the relations between them define the reality and social objectivity of cultural and intercultural space, for which interactive elements deserve a careful and specialized analysis as they will be the subject of a number of efforts of an increasingly integrated management of intercultural space.

PARTICIPATION DETERMINED BY RELATIONSHIP AND RELATIONSHIP DETERMINED BY PARTICIPATION

Participation in intercultural space is determined by a wide range of experiences that are made available through relations of specific objects of culture (including symbolic objects) but also communities and institutions. In terms of the model proposed in this paper, all of them constitute objects of cultural space that also enter intercultural space which is particularly sensitive to any type of interaction. Closed borders, difficulties in the cultural, educational or even commercial exchange of information – in other words, the reduction of relations between objects of intercultural space always leads to a similar reduction in intercultural competence and it limits the access to the available content, values and culturally-producing experiences. However, this process also proceeds in the opposite direction resulting in the fact that none of the groups of attributes exists independently. The level of communication skills, both cultural and intercultural, and thus the level and advancement of participation in a specific area of culture stimulates many relations between specific objects of space, especially in the area of communication, but also in the sphere of attitudes and intercultural relations. Therefore, the degree of reception competence, experience and production of cultural goods is, on the one hand, created, but on the other it also creates – a specific character, intensity and purpose of the relationship between the objects of space. This feature of manoeuvrability is worth indicating not only in the perspective of anthropology, but also sociology, pedagogy and progressive psychology of intercultural space.

OBJECTS THAT "PLAN" THEIR RECEPTION AND RECEPTION THAT CREATES OBJECTS

In every cultural space almost all of its objects do not exist outside the power of perception, interpretation and understanding of meaning that they bear. In this sense, the sphere of culture ("cultural facts"; MCCARTHY 2001) differs from the sphere of nature ("nature facts"). The consequences of these differences constituted the foundation of F. Znaniecki's project of humanistic sociology and C. Geertz's symbolic anthropology that presently through the perspective of cultural sociology and aforementioned anthropology of space allow the understanding of its hybrid, disembodied, polymor-

phous and transformative character. Naturally, cultural objects do not exist without the ability to "receive" them, i.e. the actual availability of their meanings. As early as in the stage of their formation, the objects frequently design the rules that govern their perception; moreover, they impose specific requirements on the other participants that urge the art of interpretation and conscious perception. Many studies conducted as early as in the 1970s in the field of sociology of art, literature and theatre clearly showed how the abundance of factors attributable to the recipient, i.e. to his cultural competence, conditioned the actual access to the cultural content by specifying the "scope" (access) of their actual presence and correspondingly the boundaries of cultural and intercultural space.

The factors of social status and cultural competence that results from them define the scope of intercultural experience and once more they build the world of objects, their relations and a peculiar universe of cultural space with its intercultural artefacts (Łyszczak/Marcinkiewicz/Sokołowski 2014). In fact, it is the level of preparation for the reception of culture that creates the social boundaries of culture together with the "architecture" of objects both in the world of their physical correlates, and, above all, in the world of meanings and values that constitute an essential substance of the virtual space.

CONCLUSION

The topic of intercultural space represents one of the most visionary areas that integrate research from multiple disciplines, theories and discussions of an interdisciplinary character. In an era of globalisation, the very emergence of entirely new processes, qualities and forms of cultural interaction shifts the focus onto cultural transgressions, cultural stimulation of development potentials (of both individuals and communities), and the dynamics of identity transformations which reject passive mechanisms of reproduction and adaptation. Not without significance is the growing awareness of the risks and pathologies that have become part of the experience of transformation in which the extended space of interaction and cultural exchange requires a deeper understanding of fundamental personality traits and human spirituality. Therefore, the analysis of contemporary intercultural space reveals a huge range of human transgressions, possibilities of education and development, and the problem of subjectivity which gives all these processes a broader sense (although it is sometimes misplaced).

The objective of this paper was to indicate creative aspects of the conscious participation in intercultural space, but the paper was also an attempt to propose an integrated theory of space that would grasp the nature of all its possible variants without excluding the virtual space. Such a concept should be relatively simple and refer to the analogous principles of each of its variants; however, it needs to be open to qualitative and functional changes of successive levels of its complexity, possible synergies and transfers. The key to understanding modern space both within and outside specific cultures is its polymorphic, transgressive and transferable character. These features are

realized in all its areas in which the physical, axiosemiotic and virtual components intertwine. Intercultural space uses the abovementioned features and as a result the primary manifestations and conditions of intercultural space, i.e. reciprocity and exchange gain a new and more efficient infrastructure. Intercultural space becomes an active factor or often even a stimulator of cultural interactions in the most complex (and often new) forms.

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