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Counsellogy within the international culturally diverse environment on the pages of *Studia Poradownicze/ Journal of Counsellogy*

The authors of the paper focus on the cultural diversity of the international contexts in which counselling is discussed in *Studia Poradownicze/Journal of Counsellogy* (2012-2021). They identify the papers that directly address multicultural, intercultural and transnational counselling, highlight specific counselling practices and methodological solutions that make these practices available for research and point out that a space for dialogue of researchers from various countries is emerging in the journal. The idea at the core of the journal is discussed, its central concept – counselling – is defined, and the diversity and dynamics of the counselling practices addressed in it are brought into relief. The authors underscore the contribution that the journal-affiliated researchers make to fostering an interdisciplinary scholarly environment open to the sharing of ideas, mutual learning and the experience of counselling practised in culturally diverse contexts.

Keywords: international, multicultural and transnational counselling, immersion approach in research, counselling

Professor Jerzy Nikitorowicz, the President of the Culture Pedagogy and Intercultural Education Section of the Committee for Pedagogical Sciences at the Polish Academy of Science has invited the Editors of *Studia Poradownicze/Journal of Counsellogy*¹ to present the intercultural dimension of the journal's contribution at the 4th Research Seminar. The seminar took place on the 10th of June 2021 (via an on-line platform due to the pandemic). The session was led by Professor Jerzy Nikitorowicz and the *Journal of Counsellogy* was represented by Professor Alicja Kargulowa, Professor Elżbieta Siarkiewicz, Dr Aneta Słowik and Dr Anna Bilon-Piórko².

¹ The title of the journal is *Studia Poradownicze/Journal of Counsellogy*. In the current text we will employ the short title *Journal*.

² Editors of other journals with which we cooperate also took part: dr Jarosław Chaciński: *Ars Inter Culturalis*, prof. Ewa Ogrodzka-Mazur: *Intercultural Education*, prof. Mirosław Sobiecki: *Culture and Education*.

In line with the agenda, the Editors presented the context in which *Studia Poradownicze/Journal of Counsellogy* has emerged, the journal's main goals and the systematic efforts at making the publication "international", e.g. by including papers related to intercultural, multicultural and transcultural counselling. In this article, we present an extended version of our seminar intervention.

The beginnings?

The idea to publish a bi-lingual *Studia Poradownicze/Journal of Counsellogy* was conceived within the Counsellological Association (Pl. *Naukowe Towarzystwo Poradownicze*, the Association members are editors), as a way to provide a broad outlook on the counselling practice within communities of Polish and international scholars. The beginnings were quite difficult, marked with uncertainty as both the title and the format of the new journal were being challenged. On the one hand, members of the Editing Board were convinced that such a publication should indeed be created, establishing a separate ground for scholars focussing on counselling, on the other – many people were voicing their doubts whether the journal would generate interest among the broader community of researchers and be approved as a bilingual publication (with parallel Polish- and English-language versions). The Publishing House of the University of Lower Silesia in Wrocław took up the challenge, and the first issue was published through the efforts of members of the Counsellological Association and reviewed by the renowned scholar Professor Ted Fleming, teaching at Maynooth University, Ireland and Columbia University, New York. His review offered a constructive and friendly critique and a green light which encouraged the editors to continue their work.

The journal was to be published under the bilingual title *Studia Poradownicze/Journal of Counsellogy*, with an international Scientific Board and an international team of reviewers. That was back in 2012. Since then, *Journal* has been published in paper copy and an electronic version, backed by a dedicated web page, with all issued papers offered in open access. The journal is structured according to a classic pattern, initially with five distinct parts: 1) Studies and Dissertations; 2) Research Reports; 3) Recommendations for Counselling Practice; 4) Reviews; 5) News and Chronicle. Later, the section 6) *Varia* was added to the structure. Detailed information is available at <https://sudiaporadownicze.pl> and we need not discuss them here.

The Journal accepts various – including divergent – approaches to counselling as a practice. Such openness to a multifaceted view of counselling had earlier been indicated in the work by Professor Alicja Kargulowa (1982), Professor Bożena Wojtasik (2000) and Dr Marek Podgórnny (2001), published in European psychology journals, evidencing the Polish scholars' attempts at theorizing counselling practices. The conceptualization of counselling they presented was even then marked by the initiative to develop a general theory – the counsellology.

Counsellogy as the journal's central category

If we assume that counsellogy as a discipline emerged out of the first Polish national conference on the subject, held 26-28 November 1979 in Wrocław – it means it is now just 42 years old. Major developments on its path, apart from the above conference and the launch of a dedicated counsellogy program as part of the teacher training, were: the establishment of the Counsellogical Association (Pl. Naukowe Towarzystwo Poradoznawcze, officially registered on the 31st of January 2011, Czerkawska, 2012)³; the creation of the UNESCO Chair of Lifelong Guidance and Counselling, within the Pedagogy Institute at the University of Wrocław – based on the international collaborations of Violetta Podgórný and Marek Podgórný (launched on the 26th -28th November 2013; Drabik-Podgórný, Podgórný, 2013); the library of the University of Lower Silesia setting up the Counsellogy Archive section in 2017; the establishment of Pedagogical Counselling Section within the Pedagogical Sciences Committee of the Polish Academy of Sciences, led by Professor Magdalena Piorunek. The kick-off meeting of the Section was held on the 27th November 2020 (Koziełska, Skowrońska-Pućka, 2020). Alongside these developments, there were also PhD dissertations, habilitation dissertations and professorships achieved based on the monographs and studies focusing on counselling.

How are we to understand counselling, which is the Counsellogy's research subject? In the commonsensical understanding, counselling means providing advice, guidance and hints. According to the view most generally shared by counsellogy scholars, it is associated with three dynamic, closely interrelated processes, three kinds of practice or three kinds of social existence of an individual: coping, seeking advice and counselling others, which are also mutually related. While there is a dialectical relationship between seeking advice and counselling others, coping is about something else. In the model view, we seek advice of those who are able to cope themselves, to cope with other people, to cope with the entire non-human environment, or who are perceived as such by us or by others. In other words, coping can (should) be the result of seeking advice or the basis (condition) of counselling someone else.

In our *Journal* we emphasize the interdisciplinary character of counsellogy. It provides both inspiration and challenge for scholars researching counselling and guidance, enabling them to determine which domains and sub-domains of social sciences and humanities are “present” in counsellogy-related inquiries and reflections. As Professor Kargulowa indicated, among them we can list the following⁴:

³ The cited titles published in the given year in the *Journal* are not included in the bibliography of this article.

⁴ Due to the fact that the authors mentioned here have expressed their opinion on counselling in a number of other publications, we have resigned from referring to certain bibliographic items here. Most of these are included as articles in the *Journal*.

- ♦ andragogy – accompanying, co-being (Gaston Pineau, Hervé Breton, Olga Czerniawska, Aneta Słowik, Joanna Minta, Bożena Wojtasik, Daria Zielińska-Pękał [mediated by the media]);
- ♦ ethnology – event, performance (Elżbieta Siarkiewicz, Maciej Jeż, Ewa Trębińska-Szumigraj);
- ♦ philosophy – the way of being “in” “with” “for” (Barbara Tuchańska, Alicja Czerkawska, Ewa Dębska and other authors approaching counselling as situation, relation or a lifestyle element);
 - participation in dialogue (Martin Buber, Jean Guichard, Violetta Drabik-Podgórna);
- ♦ culture studies – element of a lifestyle (Adam Nobis, Ewa Kurantowicz, Anna Bilon-Piórko, Daria Zielińska-Pękał, Edyta Zierkiewicz);
- ♦ pedagogy – counselling as a means of education (Kazimierz Sośnicki, Elżbieta Siarkiewicz, Barbara Skałbania, Ewa Dębska, Andrzej Ładyżyński, Jolanta Lenart et al.);
- ♦ politics – an instrument of power (Michel Foucault, Marcin Szumigraj);
- ♦ social policy – form of assistance (Maria Trawińska, Augustyn Bańka, Anna Maria Kola, Aneta Słowik, Barbara Skałbania, Alicja Smolbik-Jęczmień);
- ♦ praxeology – social action (Tadeusz Kotarbiński, Stefan Ziemski, Bożena Wojtasik, Zdzisław Wołk, Joanna Kłodkowska, Joanna Minta, Daria Zielińska-Pękał);
- ♦ psychology – interpersonal relationship (Carl Rogers, Jean Guichard, among Polish scholars: Marian Kulczycki, Alicja Czerkawska, Violetta Drabik-Podgórna, Edyta Zierkiewicz);
 - problem situation (Tadeusz Tomaszewski, Zbigniew Pietrasiński, authors mentioned above and Joanna Minta, Marcin Szumigraj, Ewa Trębińska-Szumigraj);
- ♦ sociology – social process (Anthony Giddens, Anna Bilon-Piórko, Bożena Wojtasik, Daria Zielińska-Pękał, Marcin Szumigraj);
 - social fields (Pierre Bourdieu, Michał Mielczarek; Anna Bilon-Piórko).

Most recently, ethnomethodology has been increasingly present, where counselling is part of daily life as a kind of social custom (Elżbieta Siarkiewicz, Michał Mielczarek, Joanna Dec, Daria Zielińska-Pękał, Maciej Jeż).

From the interdisciplinary perspective on counselling, it is perceived as a hybrid whole made of human emotions, experience, actions, past experiences, their ascribed values, ideas and ideologies, material and non-material objects used to achieve the main objective, which is to assist people in solving their problems. Such an approach enables us to see counselling as not only a reflection of diverse elements of reality, but also as its human-oriented character, taking into account the condition of a human being capable of development, transformation, world-designing, meaning-making and discovering his or her own personal values. By the

same token, we note a specific liquid configuration, made of separate wholes, in specific mutual positioning and/or relationships, emerging within the space of social and cultural reality (cf. Szumigraj 2011).

From the counsellogy point of view, we can distinguish specific layers that can be subject to independent analyses:

- ♦ personal – self-analysis, self-help, self-counselling (coping), resilience
- ♦ micro – the relationship between the person counselling and the person seeking advice
- ♦ meso – operation of counselling institutions
- ♦ macro – the global configuration of people, things, institutions, ideas, processes and actions.

What characteristics of counsellogy make it distinct from the psychological theorizations of counselling? Most of such characteristics have been determined and described by Alicja Kargulowa (e.g. *Journal of Counsellogy*, 2013), and their synthesis was offered by Anna Bilon-Piórko (2010) in her article entitled *Poradownictwo wobec ogólnej refleksji nad poradnictwem*, to which Kargulowa referred while listing characteristics of counsellogy – the science of counselling:

1. interdisciplinary and interparadigmatic nature (multilateral analysis and description of a specific aspect or element of counselling with a view to detect regularities or generalize knowledge gained through humanist or positivist research, without referring exclusively to a specific theorization).
2. shift from the description of practice towards generalizations (e.g. women are more interested in receiving counselling than men; people with essential problems seek out liberal counsellors, those with existential/material problems seek out directive-oriented counsellors, counselling facilities are perceived differently by the organizers of social life in different environments: in rural areas – as a diagnosing institution, in towns – as part of the system of education, in cities – an education clinic etc.)
3. extending the counsellogical reflection to cover diverse kinds of counselling and guidance (family, professional, medical, intercultural, etc.), focusing on their specific character and their similarities (e.g. they all involve a person seeking guidance, a counsellor and a problem)
4. analysis of different aspects and elements of counselling (the respective roles of counsellors and people seeking guidance, problems, counselling situation, coping, etc.); scientific description and definition.
5. acceptance of thought experiments and micro-theorizing – existential counselling (Alicja Czerkawska), dialogical counselling (Violetta Drabik-Podgórną), violence-based counselling (Daria Zielińska-Pękał), corridor counselling (Z-ART. practice), counsellor's work conceptualization (Bożena Wojtasik), circumstantial counsellor (Elżbieta Siarkiewicz).

6. using personal knowledge developed by counsellors, people seeking guidance and scholars – theories: emancipation (Trębińska-Szumigraj), symbolic interaction (Bożena Wojtasik), dialogue (Violetta Drabik-Podgórna), ethnomethodology (Elżbieta Siarkiewicz), social resources (Joanna Kłodkowska), social “field” (Michał Mielczarek), transition (Joanna Minta), structuration (Anna Bilon-Piórko), network (Aneta Słowik), streetworking (Joanna Dec), coaching (Marek Podgórnny), mediation (Agnieszka Dragon), trajectory of suffering (Grażyna Teusz), gender (Edyta Zierkiewicz), knowledge related to andragogy (Ewa Dębska), economy (Alicja Smoblik-Jeczmięń), philosophy (Alicja Czerkawska, Violetta Drabik-Podgórna i Anna Bilon-Piórko), history (Joanna Lenart), pedagogy (Magdalena Piorunek, Barbara Skałbania, Andrzej Ładyżyński and others).

We can thus state that counsellology, like pedagogy (Sośnicki, 1987 p. 26), studies the subject of counselling – being expertise (knowledge), technique and art, or like sociology, “is the domain of thought situated between science, humanities and art”⁵ (Sztompka 2011, p. 43). As an academic knowledge along with its manifestations (textbooks, research articles, the *Journal*, a dedicated program), it is approached as a practical domain (of counsellors, people seeking guidance, people in counselling institutions, organizers of counselling practices) assisting other people in self-counselling and in counselling others. As such, it is also an art of “being” – shared experience, possibility to gain wisdom, awareness of others, skills of coping in difficult situations, building one’s own competences in overcoming obstacles or developing the ability to create and operate within counselling-based relationships.

Such a wide range of reflections related to counsellology justifies the inclusion of very diverse articles in our *Journal* – some of these texts relate to the core of our discipline, some merely provide hints as to its understanding (most often published in the *Varia* section), also addressing its international character.

State of the art – overview of the *Journal of Counsellology*

We have so far published nine issues including over sixty scientific texts, around thirty percent of which by international scholars from Canada, France, Iceland, Italy, United Kingdom, Greece, Brazil, Portugal, Finland, Switzerland. Our collaboration with authors and reviewers is thus set in a multicultural environment, which has been the Editors’ objective from the very beginning of our publication – the objective we intend to achieve through systematic networking with scholars and research institutions that find counselling practice and counsellology-oriented reflection relevant. The articles we have published provide evidence of the authors’

⁵ In Polish it reads as follows: “jest dziedziną myśli usytuowaną pomiędzy nauką (w ścisłym sensie «science») a humanistyką i sztuką” (Sztompka 2011, p. 43)

struggle to establish domain-specific conceptual framework, of theorizing and the ingenuity of methodological and interpretation-oriented solutions. They are marked with the dynamic presence of the axiological, ontological and epistemological dimensions in the reported research. Here, we focus on the reflection on intercultural, multicultural and transnational counselling. Based on the analysis of the articles published in the *Journal*, we present the Polish scholars' approach to these counselling categories as well as the approaches adopted by scholars from other countries (also outside Europe).

Intercultural, multicultural and transnational counselling – conceptual intersection

It is difficult to unequivocally state what intercultural, multicultural and transnational counselling is and what it is like. The terms used to describe it are intertwined and complementary. In the Polish literature on the subject (Bańka 2017; Słowik 2017), as well as in the studies by international scholars (Arthur, Collins, Brown, Kennedy 2013; Kassan, Green, Nathoo 2017), they are often used interchangeably or replaced with other, similar terms (e.g. Nancy Arthur [2018] refers to “counseling in cultural context”). Such terminological diversity is due to the history and culture of the countries where such research is conducted, research methodology, migration policy and related decisions made by the authorities organizing and validating a specific counselling practice and counsellors' training.

The European Commission, in a report presented to the European Council in mid-80s, has defined the term intercultural to mean the sum total of educational practices aiming to promote mutual respect and understanding between e.g. pupils irrespective of their cultural, linguistic, ethnic or religious background.⁶ Jerzy Nikitorowicz (2017, p. 52) defined intercultural communication as:

(...) the totality of mutual influences and interactions between individuals and groups, institutions, organisations, associations, unions, conducive to such human development that a person becomes a fully conscious and creative member of the family, local, regional, religious, national, continental, cultural and global/planetary community and is capable of active self-actualization of his/her own unique and permanent identity and distinctiveness.⁷

⁶ In Polish it reads as follows: “ogół praktyk edukacyjnych mających na celu propagowanie szacunku i wzajemnego zrozumienia między np. uczniami, niezależnie od ich przynależności kulturowej, lingwistycznej, etnicznej czy religijnej” (Nikitorowicz 2018, pp. 59-60).

⁷ In Polish it reads as follows: “ogół wzajemnych wpływów i oddziaływań jednostek oraz grup, instytucji, organizacji, stowarzyszeń, związków, sprzyjających takiemu rozwojowi człowieka, aby stawał się on w pełni świadomym i twórczym członkiem wspólnoty rodzinnej, lokalnej, regionalnej, wyznaniowej, narodowej, kontynentalnej, kulturowej i globalnej/planetarnej oraz był zdolny do aktywnej samorealizacji własnej, niepowtarzalnej i trwałej tożsamości i odrębności” (transl. by the authors).

With this in mind, we believe that further definition of the terms: multicultural, intercultural and transnational counselling should be sought through subtle differentiation of the issues solved by each of these kinds of counselling and their respective methods.

According to Aneta Słowik, difficulties and problems that have been identified within intercultural counselling may stem from lack of heterological knowledge, the ability to get to know and understand oneself, another person, one's own culture, as well as the culture of the Other, lack of the ability to cross cultural boundaries and the required intra- and intersubjective negotiations concerning norms and cultural patterns – own and the host culture(s) – resulting in self-confinement within the sphere of own values, within one's own cultural environment. The issue might be the process of shaping the awareness and the ability of intercultural collaboration, and the resulting difficult experience of irreducible cultural difference present within both minority groups and the dominant majority.

Difficulties and problems that are being solved through multicultural counselling may stem from the multicultural experience and the resulting permanent, persistent realization of differences and comparison of cultural patterns, the inability to answer the question: Who am I? Who do I wish to be? Who should I be?, as well as the necessity to choose, select, syncretize and develop values included in the established cultural canon, often at a price of revising own beliefs, or it might also stem from the difficulty posed by the hybrid combination of indigenous and basic, universal or global values.

In transnational counselling, according to the same author, the difficulties and problems arise out of building migration networks, getting rooted within such networks, life and professional career design within transnational space, requiring the maintenance and re-creation of bonds, social relationships both in the real world and the cyberspace, using new technologies, means of exchange between official state institutions and other entities: businesses, NGOs and entities pursuing a common, e.g. economic interest. Other issues might occur because of the difficulty in developing a hybrid identity (complex, multi-range, multidimensional – cf. the relevant identity theorization in Jerzy Nikitorowicz 2017). Generally speaking, problems that are being solved through transnational counselling may emerge when the external multicultural environment generated internal multiculturalism, giving rise to a multitude of cultures in one person and the creation of a hybrid, liquid identity – declared and actual belonging to many different, or even clearly divergent cultural groups.

Intercultural, multicultural and transnational counselling in the *Journal of Counsellogy*

Below, we present a synthesis of the way in which theoretical assumptions modelled the counsellological discourse present in texts published in the *Journal*. In this regard, we distinguish six different areas:

- ◆ **Identifying and defining counselling as constantly developing, on-going processes.** Intercultural counselling has been addressed as early as in the very first issue of the *Journal of Counsellogy* (2012), where Aneta Słowik in her article entitled

“Trajektoria uczenia się emigrantów w sytuacji doświadczania „zawieszenia” (floating). Ku rozumieniu poradnictwa międzykulturowego” (En. Trajectory of learning among emigrants experiencing “floating”: towards conceptualization of intercultural counselling) discussed the concept of the so-called “floating” (*zawieszenie*) by Agnieszka Bron (2000), using it as the point of departure for the analysis of problems faced by emigrants. This allows her to elaborate on the basic premises of intercultural counselling within Polish expat communities in England (Słowik, 2013).

In the same issue of the *Journal*, there was an article by Anna Bilon and Józef Kargul on social and cultural contexts in which the role of counsellor is being defined. The authors used the reflection offered by Geert Hofstede to demonstrate similarities and differences in the conceptualization of the counsellor’s role in different countries and cultures around the world.

This tendency has also been evidenced by the discussions held at the University of Lower Silesia as part of Counsellogy Seminars – lectures and workshops delivered by Frans Meijers (2012) and Spyros Kriwas (2013), reported in detail in the News and Chronicle section of the *Journal*, as well as those delivered by Gaby Jacobs and Klara Vloet and analysed by Monika Noworolnik-Mastalska (2013).

- ◆ **Counsellor training and forming counselling-based relationships.** The article published in the *Journal* (2013), entitled “Counsellor and Supervisor Views of Multicultural and Social Justice Education” by Nancy Arthur, Candace Brown, Sandra Collins, Barbara Kennedy, presented research on the opinions expressed by the counsellors and supervisors about their university training and preparedness to practice multicultural counselling, including involvement in social justice advocacy on behalf on their clients – indigenous Canadian people seeking counselling. The authors wanted to answer the question about to what extent academic training programs can prepare counselling practitioners to perform complex and multi-layered counselling roles and develop their practical skills necessary to operationalize the “multicultural” knowledge the trainees gained and their acquired awareness of social justice-related issues. In their research, they

applied critical incident technique (CIT) to study specific situations (here – counselling). The same research topic was explored in the text by the French scholar Valérie Cohen-Scali (2019), who provided her interpretation of “life design”. The Counselling Seminars included workshops where scholars discussed different approaches to (continuous) training of counsellors, resulting in relevant articles published by Maria Eduarda Duarte (2014), Boris Cyrulnik (2015), Leonidas Gomas (2015), Sebastian Pesce (2017) and Hervé Breton (2020).

- ◆ **Developing and experiencing of counselling in a culturally diverse world.** In the 2017 issue of the *Journal*, Anusha Kassan, Amy Rose Green and Jasmine Nathoo presented research results related to the experiences of newly arrived young people who had access to counselling following their migration to Canada. The researchers distinguished four major categories, highlighting the key role played by self-awareness, knowledge and skills, as well as the ways in which counsellors develop relationships within multicultural counselling. In their conclusions, the authors included their recommendations on how multicultural counsellors should develop their competences in host countries of young newly arrived emigrants. A similar topic has also been addressed by another Canadian team of Negin Marie Naraghi, Anusha Kassan, Andrea Herzog (2020) in their article “A phenomenological analysis of cultural transition among newcomer youth. The rationale for intercultural counselling”, published in the 2020 issue of the *Journal*.
- ◆ **Identifying cultural identity experienced in the area under research.** The multidimensional character of this issue has been demonstrated by a team of Brazilian scholars (Marcelo Afonso Ribeiro, Maria da Conceição Coropos Uvaldo, Fabiano Fonseca da Silva), who focused on the category of professional experiences of city-based employers and the significance of gender relations in constructing complex (traditional, flexible, hybrid) employee identities (*Journal of Counselling*, 2016). In the 2017 issue, Dorota Misiejuk published her article “Constructing cultural identity as a challenge for international counselling”, where she analysed the concept of an individual’s cultural identity in juxtaposition with the perspective of the group’s tradition, inherited culture and challenges related to the transmission of heritage in the situation of cultural change resulting from political and social transformations, when the way in which cultural identity is constructed becomes a challenge for intercultural counselling.
- ◆ **Immersion-based approach in counselling research to intercultural and multicultural counselling practices.** In 2020 issue of the *Journal of Counselling*, in her article “Counselling in the life of a Polish emigrant”, Aneta Słowik applied immersion-based research developed within counselling by Elżbieta Siarkiewicz (2010) and interpreted the narratives by contemporary

Polish migrants and in published documents (letters from Polish emigrants in *The Polish Peasant in Europe and America* by William Thomas and Florian Znaniecki). In this way, she was able to indicate which experiences of life prior to emigration and those following emigration were significant both for the role of the person seeking guidance (in the past and now) and the role of the counsellor in the new environment. The author also presented the process of grass-root design of incidental counselling and the ways, kinds and places where formal counselling has been organized in Polish emigrant communities, highlighting their differences and similarities and potential risks involved in such activities.

Śłowik described the second generation of migrants, already born into the host culture in her earlier article “Problems in transnational environment of second, generation Polish emigrants in Germany” (Śłowik, 2017). In the text, she also addressed the difficulties faced by children of emigrants as they try to answer the basic questions: Who am I? Who am I to become? How I live? How I can and wish to live?, as well as questions about identity transformations that trigger deconstruction and construction of meanings and significance of biographical experiences, interpretation of conflicts, dilemmas, difficult situations identified within one’s own life course and the life trajectories of parents or significant others. The immersive view of the results of counselling practice has been offered by Jean Guichard in his “Life Design Dialogue – A New Form of Career and Life Design Interventions” (2018b), while Annamaria Di Fabio (2014) in her “Career counselling and positive psychology in the 21st century: New constructs and measures for evaluating the effectiveness of intervention” offered a complex research tool *Life Adaptability Qualitative Measure* (LAQuM), enabling an immersion into the personality of the assisted persons, also of a culturally-diverse background. In her view, the new tool serves the general aim of descriptive, non-parameter assessment of a Life Design intervention’s effectiveness.

- ♦ **Dynamic processes identified within transnational counselling.** In the 2017 issue of the *Journal*, in the article entitled “Evolution of needs and contexts of development in transnational vocational counselling,” Augustyn Bańka discussed transnationalism and transnational work migrations as new areas of vocational counsellors’ activities. He pointed out that the pre-fix cultures are now the major globalizing context of the transnational counselling evolution in Poland and the EU. The same transformational dynamics has been discussed from the practitioners’ point of view by the Belgian scholars Emilie Carosin, Damien Canzittu (2019) in their “A reflection on career guidance skills for the 21st century in a Guidance Oriented Approach to Learning (GOAL)”.

As the above analytic categories and interpretations present in the *Journal of Counsellogy* indicate, both Polish and international scholars are interested in different aspects of intercultural, multicultural and transnational counselling. Due to an active international contributions from both renown and pioneering scholars focusing on counsellogy, our readers can learn about historical and current topics, research methodology, research areas and subjects (co-)determining the diversity and multi-range character of the kinds of counselling listed above.

Journal reception – the process dynamic

The authors mentioned above find it interesting to see how the *Journal* has been received in Poland and abroad. At the time when scientific journals are plentiful, it is not easy to attract both authors and readers. As we mentioned above, the first authors who published their text in the initial issue of the *Journal of Counsellogy* (2012) were the scholars from the Counsellogical Association (Naukowe Towarzystwo Poradoznawcze), who also formed the *Journal's* first readership. At the conference that inaugurated the UNESCO Chair of Lifelong Guidance and Counselling in 2013, the editors distributed the first published volume to all participants (from Canada, Africa, France, Pakistan, Portugal, Argentina, Brazil, Germany, Italy, Lithuania and Poland). This has later become an established practice and the subsequent volumes were also disseminated at other international conferences organized by the UNESCO Chair, meetings of the Counsellogical Association, Counsellogy Research Seminars and international conferences hosted by the University of Lower Silesia in Wrocław.

The editors' efforts to develop the *Journal's* readership have been successful – as reflected in the download and citation metrics for scientific papers published in the *Journal* – some have been downloaded hundreds of times – while a significant part of every issue has been devoted to international authors. As a result, *Studia Poradoznawcze/Journal of Counsellogy* most often unite people and groups⁸ whose reflections and analyses of the counselling practice go beyond the well-es-

⁸ The way in which the members of the Scientific Society of Counsellogy and the editorial staff of the *Journal* connect different circles can be seen in a fragment of Martine Lani-Bayle's statement, in which the relations between the Wrocław community, where the editorial office of the journal is based, and the Łódź community, which has been participating in the counseling discourse for many years, are described. Lani-Bayle points to the link of these two environments – Aneta Słowik. *In September 2007, I came to Łódź for the last time, together with my colleagues from various countries, to summarize the results of a research in which all these people participated. It was also my first contact with Aneta Słowik. From then on, subsequent meetings were to take place at her university in Wrocław, in 2014, 2015, 2018, etc.: the baton was handed over.* The above fragment of a slightly longer statement on the contribution of Olga Czerniawska to the development of Counsellogy shows how members of the editorial office build their own scientific community – penetrating Polish and foreign academic worlds and actively participating in research projects conducted there. As a result, the readers' audience of the *Journal* is also developing.

tablished psychological (the domain that has dominated the analytical endeavours related to counselling) kinds of understanding and research. We perceive this to be a success, resulting from clearly defined profile of our journal and our consistent pursuit of its mission. We admit that developing a steady readership within the international arena is – from the point of view of a new journal published in Poland – a challenging task that requires an on-going dialogue, which is also inherently intercultural. In practice, this means that the scholars we invite to publish, review and read counsellogy texts represent different disciplines and scientific cultures, and thus also diverse theoretical traditions and research practices. Our readers tend to become our authors.

Presenting a kind of morphology of the *Journal's* reception, Elżbieta Siarkiewicz indicated that it has been actualized in a dynamic and diverse way:

- ◆ as a dialogue between scholars from different parts of the world focusing on counselling;
- ◆ as an exchange of practical experience of researchers, theoreticians and practitioners;
- ◆ as exchange of information on new publications, conferences and other scientific events;
- ◆ as an attempt at developing counsellogy-related knowledge and theorization.

Exchanges between scholars involve both direct and open discussions in the *Journal* (e.g. in issue no 2 published in 2013, a group of Polish women scholars who had been exchanging views with Jean Guichard discussed issues related to the very understanding of counselling), and indirect conversations through referencing and reviews of other publications, citation and inspirations. Within the dialogical process, exchange of information about publications and events provides an opportunity to consider new tendencies in science (e.g. contributions of Frans Meijers [Siarkiewicz, 2012]; Tom Luken [2013]; Jean Guichard [2016; 2018a]; Rie Thomsen [2016]; Hevré Breton [2020] and others) and an opportunity to extend invitations to cyclical and one-off international – and thus intercultural – events. However, such intercultural dialogue requires openness and willingness to consider a perhaps not always classical approach to counselling processes. As we can see, some learning and self-counselling on intercultural relationships have clearly been involved.

The editors strive to achieve a still better impact ranking of our publication, reflecting our efforts to strengthen our position within the scientific community. The parameter-based reality of Polish and international research institutions conditions the ways in which research papers are published by scholars belonging to different disciplines. Thus, our readership building effort also depends on this aspect of publishing processes. The editors' experience shows that an openly stated strategy consisting in publishing high quality research papers and networking may contribute to a steady development of the *Journal*, even if it is both highly specialized and quite young. Its future will be shaped by scholars, practitioners and observers of

social reality, who will share their reflections within an open, open-ended and dynamic science-making process with an aim to discover, provide an explanation and interpretation of new areas of counselling practice, in order to further define and negotiate the scope of the terms we use.

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⁹ In this bibliography the titles published in other volumes of the *Journal* are not included in case that the author and year of publication are indicated, for example: Guichard, 2016; Słowik, 2017, etc; or when from the context it can be seen that a certain article published in this *Journal* is referred to.