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Faculty of Philology
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CHALLENGES AND PERSPECTIVES OF INTERCULTURAL EDUCATION IN MACEDONIA

Bujar Adili[1]

[1]Msc, Faculty of Educational Sciences, Goce Delcev University, Stip, Macedonia

bujar.3141@student.ugd.edu.mk

Abstract

An individual's education process is fulfilled as it deals intensely both with its own culture and with the foreign one. The aim is to develop its intercultural competence in the sense of an intercultural empathy. Intercultural learning can be understood as a very important part of the multiperspective general formation. In the educational process with the help of different role-playing games, simulations of different situations of misunderstanding, films, and sequences, students should perceive and understand the way of speaking, thinking and behavior of members of foreign culture, analyze them and make a connection with their own ways. One of the most important aspects of intercultural education is intercultural communication by which we understand interpersonal understanding between people of different cultural or ethnic groups who have not met or have just met. The Macedonian education system is designed to function in the context of advancement and promotion of citizens' individual and group values. This paper analyzes the latest developments in the field of intercultural education in Macedonia from the aspect of legislation and teaching practice.

Keywords: *education, intercultural education, intercultural communication, intercultural learning practice, Macedonian education system*

Introduction

The beginning of the 21st century finds pedagogical theory and educational practice faced with the challenges of the contemporary world dominated by extreme individualization processes, erosion of cultural values and globalization. To contemporary education this puts the demand for pluralism, while education is defined as a process through which conditions, norms and principles are created, as well as necessary competences that will enable dialogue between different cultures. The processes are related to the development of global consciousness, which is primarily defined as a openness, not only to all types of knowledge but also to cultures in the context of information on socioeconomic and ecological world problems (Robertson, 1992). Education plays an important role in building relaxed relationships and in forming attitudes and systems of values in civic societies. Social changes undermine the links between cultures and nations so that schools restore the function of the cultural transmitter. Freeing students through the pedagogical

procedure that involves free choice not only of free activities, but also of educational subjects, part of the work program and the living environment, increase various interests; the desire for knowledge, discovery, research and critical thinking (Mlinarević, 2004). This requires that intercultural education be presented as an intent to validate the cultural original identities of those ethnic communities living in multicultural societies.

Today's schools are characterized by complicated social interactions that require high degree of cooperation and tolerance of their members (Mlinarević et al., 2003). It is worth mentioning that today through the education of children, we want to make stable changes in the social views of people for the benefit of the future. It is therefore necessary to explore young people's orientations on values in order to provide systemic support through education institutions as well as through non-governmental associations. It should be emphasized the need for education on intercultural relations as an important aspect of the education system of the Republic of Macedonia, considering that education is seen as an important link in all the concepts of interculturalism. As we know, general social relationships are based on democratic principles, so different institutions in the education system have to be applied. In Macedonia, multiculturalism is seen in two aspects. The first calls for the strengthening of the nation's cultural identity, while the second is the creation of a basis for cultural pluralism in mutual understanding, dialogue, tolerance, respect for diversity and common life. The task of the education system is to prepare and train young people and parents, ethnic communities for coexistence in multicultural societies, not only in theoretical but also practical, by learning through experience.

Intercultural education

Intercultural education has several goals, while one of the most important is to make the youth aware of their national identity, but also tolerant to diversities, and as much as possible to contribute to the development of feelings of belonging to community and humanity in general. Intercultural education develops new, more tolerant forms of people's behavior in everyday life, including changes in people's awareness and attitudes. Intercultural education should contribute to the development of democracy, the protection of human rights and fundamental freedoms, better understanding and cooperation, freedom, security and peace. Developing awareness of the individual's national, religious, linguistic and cultural identity is also the focus of intercultural education (Gorski, 2008). By learning to recognize and respect our characteristics, we learn to respect diversity. Therefore the European context insists that future teachers should be trained in promoting the idea of mutual understanding and respect for different cultural communities, so their education is given intercultural character.

In the European Union, intercultural education is defined as a theoretical and practical approach based on the promotion and development of interaction among pupils of diverse origins and on knowledge of different cultural, religious and linguistic traditions in schools and societies. It also includes the belief that meaningful encounter and dialog encourage mutual understanding, enrich the intellectual and social life, and fight prejudice, xenophobia and racism in everyday life, as well as in classrooms (Sleeter & Grant, 2008). However, it's not enough to learn and just know about other cultures. It is necessary to create experiences through different situations

in schools, to organize mixed meetings and competitions of different identities in all matters of life and work of the school, to distribute unbiased obligations. For Kolb et al. (2001) learning is not just acquiring knowledge or transferring new ideas, but adapting older ones also. In multicultural education, the modification of old ideas should also be addressed. Pedagogues, on the other hand, start from the normative idea of culture, according to which culture denotes cultivating the mind or spirit together with the products of this mental culture (Clarke, 2008), while identity can be defined as a sense of belonging that allows people to understand and categorize the world they live in. Right through their own identity, human beings define their relations with the outside world. In other words, identity shapes the way the individual experiences and understands the world (Guerrina, 2002).

Starting from the sense of belonging provided by culture, Jonathan Friedman gives a contemporary interpretation of the notion of cultural identity as a collective consciousness, defining it as a sense of belonging based on the knowledge of some common determinants (language, race, territory, religion, etc.), which in a given situation constitute the basis for identification (Friedman, 1994). Culture, in this way, corresponds to what is commonly known as the culture of ethnic identity. It is exclusively based on the ideas of common language, blood and origin, regardless of the nature of the social conditions in which it can be met (Friedman, 2000). Our national culture gives us a moment of self-recognition, through which we simultaneously confirm our individual existence and become aware of ourselves as someone who has a collective existence. The issue of language and other forms of communication is the key aspect of this (Poole, 1999). More precisely, when general social conditions create standardized, homogeneous, centrally supported high cultures that cover all populations, a situation is created in which well-defined, educated and unified cultures are almost the only type of unit that people voluntarily and often very strongly identify itself. It seems that cultures today are a natural treasury of political legitimacy (Gelner, 2001). This means that no culture is perfect and hence it has no right to impose on other cultures (Parekh, 2000).

The conceptual change in education towards diversity is shown primarily at the level of the curriculum and the manner of its implementation. It is necessary to create such a social environment that supports the intentions of the school curriculum and provide an opportunity for realizing the relationships the school is trying to develop, starting from the micro level of the classroom. The support for the accomplishment of such a task includes various forms and levels of action from defining official cultural policies, through the protection of human rights to the protection of the environment, as well as all socialization factors from the society as a whole, through the media to the narrowest student environment, the local community and family (Kumpes, 2004). Such an understanding of intercultural education implies its multidimensionality: it is at the same time a new reflection on education (philosophical, pedagogical, sociological, anthropological) and its reform. Intercultural education is primarily a new philosophy of education which, besides, as every philosophy of education, examines everything we know, or we think we know about education (Reboul, 1995), it also links that knowledge with the knowledge of culture. The ideas of multicultural education (Banks et al., 1992; Gutmann, 1996), which become more and more prominent in the Macedonian educational discourses,

require that textbooks, starting from the ABC-books, are culturally inclusive (representing different ethnic groups in the society).

Challenges and perspectives

Macedonians and Albanians, together with a small percentage of Turks, Roma, Vlachs, Serbs, Croats, Bosniaks and others, live in a network of cultural, linguistic and religious differences. The ethnic division of all areas of social life is very deep. The general lack of communication due to ethnic and linguistic boundaries prevents understanding and encourages the strengthening of ethnic stereotypes. Therefore education plays a key and fundamental role in the development and shaping of people and society. The attempts for cultural interaction through education in Macedonia have never ceased and are still unfolding (2018). Here are some examples.

The Mosaic project was mainly implemented in the western part of Macedonia and covered the cities of Skopje, Kumanovo, Gostivar, Struga and Debar. Those cities were selected for this project because they are ethnically mixed (Najcevska, 2000). This project had two main objectives: introduction of a bilingual educational program in kindergartens and education aimed at developing skills for conflict resolution. The Babylon project (Koceski, 2003) is similar to the previously described Mosaic. It was implemented from 1999 to 2003 in eight cities, and Tetovo is one of them. It is a center where children from different nationalities came and shared, and at the same time studied for new things offered by the Center. The Nansen Model for Integrated Education (NMIO)[1] is a new model of education in the Republic of Macedonia which enables successful integration of students, parents and teachers from different ethnic communities through a modern educational process. NMIO is a model of education that nurtures, encourages and integrates multi-ethnic values, bilingualism and at the same time promotes and supports the cooperation between students, teachers and parents based on respect for differences, building a cohesive multiethnic community. The model supports the integration of students from different ethnic communities, who together stay and follow the teaching process (each in their mother tongue) in the same school building and in the same shift. Among the most ambitious and most comprehensive, however, is the Interethnic Integration in Education Project (IIEP) implemented by USAID in cooperation with all state educational institutions and eight non-governmental organizations.[2] With an impressive $ 5.2 million budget, it is projected to run from 2011 to 2015 and is still ongoing. The USAID Interethnic Integration in Education project will work to create the political, social and economic climate needed for Macedonia to achieve sustained interethnic integration in schools, other educational institutions, and society as a whole. The most important is the improvement of interethnic communication and overcoming ethnic, cultural and language barriers.

The National Program for the Development of Education in the period 2005-2015 underlines the importance of the promotion of cultural identity in a multicultural context (MES, 2004). One of the objectives and tasks of education in the period 2005-

[1] Nansen Model for Integrated Education. http://www.nmie.org/index.php/mk/nansen-model/za-nansen-modelot

[2] USAID. http://mk.pmio.mk/partneri-na-proektot/

2015 is the development of the personality through "introduction, understanding and respecting other cultures on a national and international level ..." (NPDE, 2004). The results obtained by examining the initial situation in relation to the indicators of the School Designed for the Child on the dimension of multiculturalism (and children's rights) indicate that "the teaching contents offer much greater opportunities for the students from the classes in Albanian and Turkish to study on the culture, tradition and history of the Macedonian nation" and that "the teaching content intended for students who follow Macedonian language teaching offer much smaller opportunities to learn about culture, tradition and history of other ethnic communities."[3] Considering that multiculturalism and good interethnic relations are important features of quality education that lead to improvement of students' results, in the next phase of educational reforms these elements should be especially emphasized. This is in line with the implementation of the School Designed for Child program (SDC)[4] within the framework of national-level reforms as a child-based approach that addresses all aspects of education and their contribution to overall child development.

The study on multiculturalism and inter-ethnic relations in education (Petroska-Beska, et al., 2009) identifies that the use of the languages of the different ethnic communities in education is regulated, and there is a declarative promotion of the principles of mutual respect, tolerance, acceptance, but it fails to regulate the obligation to implement these values in the educational system. In terms of the level of linguistic-ethnic divisions in schools, official statistics data in the last decade indicates a downward trend in terms of multiethnic compared to monoethnic schools. Hence, the model of parallelism and division in the educational system is more preferred compared to the integration model. Among students of Macedonian and Albanian ethnic descent there are visible negative ethnic stereotypes and prejudices of otherness, which are more pronounced among the high school students. Teachers and parents contribute to interethnic intolerance so that they nurture stereotypes and sent a message to refrain from mutual communication in order to protect against the "others". Cooperation between teachers of Macedonian and Albanian ethnic descent is more declarative and superficial, without real interaction (Petroska-Beska et al., 2009). A recent study which reflects the situation in the multiethnic municipalities (Mickovski et al., 2011) showed that teachers feel they are only partially trained to use appropriate methods for multiethnic education, since most of them are not prepared to work in multicultural environments in the course of their studies, neither have attended additional training; some teachers and parents support the existence of so-called ethnic shifts; teachers are not very successful in choosing appropriate action in certain ethnically sensitive situations.

Vision of the Conception for Intercultural Education (Krsteska –Papic et al., 2015) is to create educational environment in which intercultural relations and integration processes will be cultivated... it has a mission to promote the

[3] School designed for child, http://www.umd.gov.mk/istrazuvanje.aspx

[4] The national SDC (UMD) program covers standards for six dimensions: 1) inclusion; 2) effectiveness; 3) health, safety and security; 4) gender sensitivity; 5) participation and 6) multiculturalism and children's rights. These standards were developed in 2006 and served as a basis for reforming primary education in Macedonia.

constitutionally and legally guaranteed rights to equal education for all, by fostering their ethnic and cultural identity, as well as to accept and respect the diversities through contents and activities that promote the intercultural dimension in the educational process in preschools, primary and secondary schools in Macedonia (ibid). Based on the data from the Ministry of Education and Science, 19% of the overall number of primary schools in the country, have the status of schools with two languages, and 4.75% in three languages. It also should be taken into consideration the fact that although most of these schools bear the sign of multiethnic, they basically operate in several smaller regional schools, in which the educational process on school level is actually implemented in one language. All this adversely affects the realization of daily, continuous contact between the participants in the educational process, their mutual understanding and cooperation (ibid).

In the context of multiculturalism, education and the development of education in the Republic of Macedonia, the Law on the Use of Languages[5] and the Education Strategy 2018-2025[6] have recently been adopted. It remains to be seen how these two acts will be implemented which are considered as the foundation of the progress and acceleration of the state's involvement in the group of developed western countries.

Conclusion

By definition, purpose, and tasks, intercultural education appears to be one of the best solutions in society's efforts for intercultural dialogue. The documents of European institutions undoubtedly emphasize the need for the implementation of intercultural education within the existing education system. Macedonia has made steps forward in opening intercultural dialogue and has adopted the necessary legislation for the progress of the multicultural society. Also, the state has adopted strategic documents in the area of education. However, critics remain on the implementation of the laws, the inability of the authorities to create a stable education system and frequent and well-thought out reforms. Small investments in education and in particular in the field of intercultural education remain controversial issues. Reviewing textbooks should be one of the most immanent interventions. However, steps have already been cast. The European context requires faster and more courageous action in terms of creating a society of equal citizens, cultivating cultural identity and socio-economic progress.

[5] Law on the Use of Languages (2018).https://www.akademik.mk/wp-content/uploads/2018/01/predlog_zakon_za_upotreba_na_jazicite_so_obrazlozenie-2.doc

[6] MES (2018).http://www.mon.gov.mk/index.php/dokumenti/strateshki-plan

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