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PROCEEDINGS



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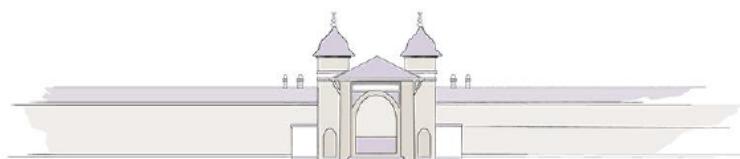
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SOME ASPECTS OF MACEDONIAN MULTICULTURALISM IN TEXTBOOKS FOR PRIMARY EDUCATION

Snezana MIRASCIЕVA¹

Daniela KOCEVA²

Abstract: The issue of multiculturalism in its popularity extends in almost all scientific fields. So the interest in this paper is focused on the level of representation of multiculturalism in textbooks in primary school. Considering the fact that textbooks are workbooks for the student, this paper shows some of the covered knowledge that indicates the presence of certain elements of multiculturalism in the areas of music, religion, and literature. With the analysis of textbooks in core content and didactic apparatus, and in the context of the commitment to multiculturalism as a phenomenon in itself that encompasses language, religion, traditions, customs, and cultural features we have compared the field of music, literature, and religion. The survey includes textbooks for mother tongue, society, environment, music education, specific content of mathematics textbook, and the list of required reading for elementary school. The analysis is performed under the names of authors (writers for children, musical performances, works of art), content pertaining to the characteristics of different religions, and present names in textual tasks in mathematics. The obtained data showed that there are elements of multiculturalism present in textbooks, but with different percentages. Specifically, religious content is introduced in the curriculum of primary education from an early age, and in the second developmental period it is defined through a separate subject which has the status of an elective subject.

Key words: textbook, multiculturalism, intercultural dialogue.

INTRODUCTION

Multicultural education is a progressive approach for transforming education that holistically critiques and addresses current shortcomings, failings and discriminatory practices in education. It is grounded in the ideals of social justice, education's equity and a dedication to facilitating educational experiences in which all students reach their full potential as learners and as socially aware and active beings, locally, nationally, and globally. Multicultural is a term consisting of two terms, namely multi and culture. Thus, the meaning of multiculture is a diversity of cultures. In order to understand the meaning of culture in multicultural education it is important to build an understanding of the characteristics of a culture and its cultural region. Culture characteristics include general as well as specific characteristics - culture as something to be studied, culture as forming a natural complement, culture as something that is done together with individuals from other groups, and culture as something that is adaptive. Understanding multicultural education has broad implications in the educational process because education itself is generally understood as a lifelong process.

MULTICULTURALISM IN EDUCATION

Multiculturalism is a systematic and comprehensive response to cultural and ethnic diversity with educational, linguistic, economic and social components, and specific institutions and mechanisms. J. Banks explains that multicultural education has several interrelated dimensions. Namely, the first dimension is content integration which integrates a variety of cultures and groups to illustrate the basic concepts and theories in various subjects. The extent to which teachers use examples and content from a variety of cultures and groups to illustrate key concepts, principles, generalizations, and theories in their subject area or discipline is very important. Secondly, the knowledge construction process, which brings students to understand the cultural implications in a subject. The knowledge construction process moves to a different level because here teachers help students to understand, investigate, and determine the implicit cultural assumptions and frames of reference and perspectives of the discipline they are teaching. In other words, teachers help children understand. The extent to which teachers help students to understand, investigate, and determine how the implicit cultural perspectives and biases within a discipline influence the ways in which knowledge is constructed within it. Third, equity pedagogy is adjusting teaching methods with students' learning in order to facilitate their academic achievement racial, cultural or social terms. With equity pedagogy, teachers can change their methods to enable students from diverse racial groups and both genders to be equally successful. Teachers modify their teaching in ways that will facilitate the academic achievement of students from diverse racial, cultural, and social-class groups. Fourth dimension is prejudice reduction which identifies students' racial characteristics and determines the teaching methods. The matter in this dimension is the characteristics of students' racial attitudes and how they can be modified by teaching methods and materials. The fifth dimension of multicultural education is empowering

¹ Faculty of Educational Sciences, University "Goce Delcev" Stip, Macedonia
snezana.mirascieva@ugd.edu.mk;

² Faculty of Educational Sciences, University "Goce Delcev" Stip, Macedonia
daniela.jakimova@ugd.edu.mk

school culture and social structure in total. The last dimension is related with a school culture that empowers students from diverse racial, ethnic, and cultural groups. The following crucial question is imposed: How should teachers who aim to employ not only equity pedagogy, but all of multicultural education, re-conceptualize their roles? In other words, teaching should not be about the teacher as the source of all knowledge and students as passive recipients, so how does a teacher redefine him/herself? If we talk about pedagogy of liberation, we are talking about teachers and student becoming learners together. If a teacher is of a different culture or background than the students, how can she or he work to better teach them? The really important thing here is that it is not the race or ethnicity of teachers, but a set of cultural characteristics that make them effective with children. The first step is to make a multicultural classroom and promote multicultural competencies. A multiculturally sensitive classroom provides every student with opportunities to achieve his or her potential. It allows students to understand and appreciate their own culture while recognizing its similarities and differences to other cultures and perspectives in society. Important components of a multicultural classroom include (1) explicit awareness of cultural influences in society, (2) academic content that is relevant to cultural groups, and (3) skills to communicate effectively across cultures. A common myth is that only schools with notable ethnic or racial differences need to embrace multicultural competencies. All teachers can prepare all students to become multiculturally competent citizens in a diverse society. How to begin developing multicultural competency? Developing a multicultural approach to education is an ongoing process, not an instantaneous accomplishment. There is no limit to how multiculturally competent a teacher can become because improvement is always possible. Some suggestions follow for an ongoing development of a multiculturally sensitive classroom:

- Evaluate the methods, books, and curriculum you use. Check to see if your lesson plans and text books offer a variety of perspectives and ideas concerning multicultural concepts.
- Engage the students in the learning process. Find out what they know and what they would like to know, and then explore different perspectives together.
- Ask probing and critical questions to yourself and your students to learn where and how you and they were exposed to information on certain subjects.
- Critically evaluate historical views from different perspectives. Relate concepts to the students' lives in society right now.
- Understand the various cultures of students in your classroom and reflect on how the differences or similarities may affect your classroom and instruction.

The multicultural education has three main goals: to increase educational equality for both gender groups, for students from diverse ethnic and cultural groups, and for exceptional students; to develop the knowledge, skills, and attitudes needed to survive and function effectively in a diverse global world and to develop cross-cultural competencies. In that sense, Banks (1999, 17) described the following as characteristics of multicultural schools:

1. Attitudes, perceptions, and beliefs, and actions of the school staff. The teachers and school administrators have high expectations for all students and positive attitudes toward them. They also respond to them in positive and caring ways.
2. Formalized curriculum and course of study. The formalized curriculum reflects the experiences, cultures, and perspectives of a range of cultural and ethnic groups as well as of both genders.
3. Learning, teaching, and cultural styles favored by the school. The teaching styles used by the teachers match the learning, cultural, and motivational styles of the students.
4. Languages and dialects of the school. The teachers and administrators show respect for the students' first languages and dialects.
5. Instructional materials. The instructional materials used in the school show events, situations, and concepts from the perspectives of a range of cultural, ethnic, and racial groups.
6. Assessment and testing procedures. The assessment and testing procedures used in the school are culturally sensitive and result in students of color being represented proportionately in classes for the gifted and talented.
7. The school culture and the hidden curriculum. The school culture and the hidden curriculum reflect cultural and ethnic diversity.
8. The counseling program. The school counselors have high expectations for students from different racial, ethnic, and language groups and help these students to set and realize positive career goals.

MULTICULTURALISM IN MACEDONIAN TEXTBOOKS FOR PRIMARY EDUCATION

One way to introduce multiculturalism in school is curriculum transformation in assumptions, beliefs, and structures within schools regarding several directions: how students learn, human abilities, and the nature of knowledge. There are four levels of a transformed curriculum: the contributions approach, the additive

approach, the transformation approach, and the social action approach. The contributions approach focuses on holidays, heroes, and discrete cultural elements. The additive approach focuses on the content, concepts, and themes, and perspectives are added to the curriculum without changing its structure. The transformation approach focuses on the structure of the curriculum and it is changed to enable students to view concepts, issues, events, and themes from the perspective of diverse ethnic and cultural groups. In the social action approach students make decisions on important social issues and take actions to help solve them. Students and teachers make paradigm shifts and view their own and world experience from the perspectives of different racial, ethnic, cultural, and gender groups. But, curriculum transformation is a difficult and complex problem. So, the interest in this paper is focused on the level of representation of multiculturalism in textbooks in primary school. Considering the fact that textbooks are workbooks for the student, this paper shows some of the covered knowledge that indicates the presence of certain elements of multiculturalism in the areas of music, religion, and literature. With the analysis of textbooks in core content and didactic apparatus, and in the context of the commitment to multiculturalism as a phenomenon in itself that encompasses language, religion, traditions, customs, and cultural features we have compared the field of music, literature, and religion. The research includes textbooks for mother tongue, society, environment and learning about music education and specific content of mathematics textbook, and the list of required reading for elementary school. The analysis is performed under the names of authors (writers for children, musical performances, and works of art) content pertaining to the characteristics of different religions, and present names in textual tasks in mathematics. The obtained data showed that there are elements of multiculturalism present in textbooks, but with different percentages. Specifically religious content is introduced in the curriculum of primary education from an early age, and in the second developmental period it is defined through a separate subject which has the status of an elective subject. Namely, in the research, we analyzed contents in the textbooks for mother tongue (Macedonian), mathematics, society, introduction to the environment, and music education. In the survey we analyzed the content of textbooks in the mother tongue, mathematics, society, introduction to the environment and music education. The analysis is carried out according to the presence of the authors of literary works in textbooks (according to their ethnic origin). The subject of the analysis are textbooks for students from the first five grades as follows: textbooks in mother tongue, society, introduction to the environment and music education, as well as some contents of mathematics textbook and the list of mandatory readings in primary school. The analysis is carried out according to the names of the authors (writers for children, music pieces, works of art), contents that relate to the characteristics of individual religions, and the names present in the textual problems of mathematics. Of the total number of authors, 30% of the authors of other ethnic communities (20% in the textbook of the subject Society for the fourth grade, 30% of the textbooks in mother tongue, 15% of the textbooks on music education and 40% in the textual problems of textbooks in mathematics). And, in relation to personal names which are specific in certain ethnic communities as one of the dimensions of multiculturalism, the analysis has shown that they are represented with 20% in all the textbooks, which speaks of a certain degree of representation of the elements of multiculturalism, which expresses the respect of the principles of multiculturalism in Macedonian textbooks. It is interesting that in music education and Macedonian language textbooks elements of folklore are represented. In both songs (folk songs) and stories (folk stories) contents and objectives of the curriculum are encompassed, respecting traditions of other ethnic communities (Vlach, Roma, Albanian, Turkish) present in our country. This once again confirms the fact that we can talk about the elements of multiculturalism in Macedonian textbooks for primary education. Со што уште еднаш се потврди фактот дека можеме да говориме за елементи на мултикултурализам во македонските учебници за основно образование.

CONCLUSION

All European countries are multicultural entities, and growing religious diversity is an important dimension of this. Analysis of the role of religious and moral education in schools can lead to a better understanding of the challenges and opportunities of dealing with multicultural societies. Multiculture is mix of a lot of societal phenomena such as religion, culture, language, tradition... One of the elements of multiculture is religion. Religion is one of several factors guiding parents' choice of school for their children. Not surprisingly, religion is a more dominant factor in choice for families from minority faith groups – but even here it is complex, as parents may wish not only to preserve their religious tradition but also to maintain their cultural identity or to provide a 'safe haven' to protect their children from being treated as different. There are some efforts for integrating multicultural education into the curriculum. The first question is what and where in the curriculum this integration can be placed. Namely, the contents in the curriculum can include the ways of reducing prejudice in treatment and occurrence of certain racial and ethnic prejudice. Secondly, there is the knowledge of the history of the development of society and the reactions of other ethnic groups. History contains things that are positive and negative things likewise that need to be known by students in an effort to determine the condition of the people today. At the same time, racial prejudice is turned on since the beginning of the growth of children. Namely, the power contained in the association group can eventually be able to reduce prejudice.

The second element in the structure of multiculture is culture itself. Culture is always associated with what happens in real life on an intercultural and multicultural scale. For these reasons, school has a significant role in forming of multicultural school environment. School as an institution of formal education is seen as a gateway for cultural development for students. As a gateway, the school should have the power to create positive cultural strategic accordance with the philosophy of the community. If this approach to education was implemented, it would itself bring about a strong school culture in the face of social problems in the community. In that sense, students must have readily available resource materials in order to get accurate information. Learning centers, libraries, and resources should include a variety of resources on history, literature, music, food, folklore, views of life and art of different ethnic and cultural groups. Ethnic and cultural diversity in schools' informal programs should be reflected in assembly programs, classrooms, hallway and entrance decorations, cafeteria menus, counseling interactions, and extracurricular programs. School dances that consistently provide only one kind of ethnic music, for example, are contrary to the spirit and principles of multicultural education as are curricula that teach only about the ideals, values and contributions of one ethnic or religious group. Participation in activities such as cheerleading, booster clubs, honor societies, and athletic teams should be open to all students. In fact, the participation of students from various racial, ethnic, and cultural backgrounds should be solicited. Such activities can provide invaluable opportunities not only for the development of self-esteem, but for students from different ethnic and cultural backgrounds to learn to work and play together. In the end, we cite Fullan that in the process of examining the individual and collective settings, it is necessary to contend with both the "what" of change and the "how" of change. Meaning must be accomplished in relation to both these aspects. It is possible to be crystal clear about what one wants and be totally inept at achieving it. Or to be skilled at managing change but empty-headed about which changes are most needed. To make matters more difficult, we often do not know what we want, or do not know the actual consequences of a particular direction, until we try to get there. Thus, on the one hand, we need to keep in mind the values and goals and the consequences associated with specific educational changes; and on the other hand, we need to comprehend the dynamics of educational change as a sociopolitical process involving all kinds of individual, classroom, school, local, regional, and national factors at work in interactive ways. The problem of meaning is one of how those involved in change can come to understand what it is that should change, and how it can be best accomplished, while realizing that the what and how constantly interact and reshape each other. We are not only dealing with a moving and changing target; we are also playing this out in social settings. Solutions must come through the development of shared meaning. The interface between individual and collective meaning and action in everyday situations is where change stands or falls. (pp 5-6, M. Fullan, 2005 third edition)

So we agreed with the well-known fact that the elements in textbooks are not enough to verify the application of the basic principles of multiculturalism. Instead, the school should respect the basic principles of multicultural education in order to meet the needs of modern society.

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