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ШЕСТА МЕЃУНАРОДНА НАУЧНА КОНФЕРЕНЦИЈА
– ЗБОРНИК НА ТРУДОВИ –

CONTEMPORARY EDUCATION - CONDITION, CHALLENGES AND PERSPECTIVES

VI INTERNATIONAL SCIENTIFIC CONFERENCE
–PROCEEDING BOOK –

ШТИП, 11 – 12 МАЈ, 2018
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PREFACE

The publication entitled "Contemporary Upbringing and Education - Conditions, Challenges and Perspectives" is a collection of papers presented at the conference held on 11-12 May 2018 organized by the Faculty of Educational Sciences, "Goce Delcev" University-Stip, in cooperation with the Faculty of Pedagogy, SWU "Neofit Rilski", Blagoevgrad, R. Bulgaria and the Faculty of Education, University of Primorska, Koper, R Slovenia.

This conference is a continuation of the established practice of the Faculty and its efforts in the development of scientific thought in the field of education as one of the most important investments a society can make, and a kind of investment in the future of every nation, in the future of humanity in general.

The scientific and professional character of the conference enabled not only the exchange of experiences and analysis of the situation in upbringing and education at all levels, but it also enabled paving the way for the future of the educational system in its entirety as one of the basic foundations of community development, of which the written pages in the monograph testify.

This publication is a synergy of the previous events organized consecutively for five years by the Faculty of Educational Sciences, the scientific-professional conference and the scientific-professional panel discussion and is a continuation of the ten editions in the last five years.

The publication entitled "*Contemporary Upbringing and Education - Conditions, Challenges and Perspectives*" is a product of the thoughts, experiences, initiatives and proposals, theoretical and empirical knowledge presented at the conference itself.

The texts in the publication of monographic character treat issues from various aspects of upbringing and education, issues that are current and important at all educational levels, from pre-school, primary and secondary to higher education institutions. In fact, the monograph abounds with a wide range of scientific views and thoughts about the challenges, perspectives and conditions in upbringing and education today, both at home and globally. In essence, the collection is intended for all structures that are actively involved in the creation, implementation and development of the educational process.

In addition to its monographic character, the collection of papers "*Contemporary Upbringing and Education - Conditions, Challenges and Perspectives*" is a handbook that will serve the present and future generations of teachers and all direct and indirect creators of educational policy.

On the pages placed between the covers of this collection, through a synergistic approach, new ideas for further research and development of upbringing and education can be found. The texts abound with rich and diverse experiences that are guided by the acquisition and development of new individual experiences and inspiration for future research and gatherings.

This publication does not exhaust all the issues that are of interest to the Conference, given the complexity of the phenomenon of upbringing and education, as well as the complexity of the educational system. The complex nature of the problem as well as its being conditioned by the social environment, science, technical and technological development, and the individual, opens new fields for discussion, ideas to develop, new practices with one single goal - improvement of the educational process in order to increase the quality of the process itself and of the knowledge as its product.

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DILEMMAS OF MULTICULTURALISM

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Abstract. For a multicultural society, we say it is inclusive if, at the same time, it succeeds in differentiating itself, and recognizes and practices these forms of diversity that are adequately limited and do not pose a threat to social integration.Hence the urgency of the issue of multiculturalism arises, because it also takes an important place on the political agendas in modern democratic states. Cultural differences, the right to be different, and the need to satisfy the demands and needs of different ethnic communities within a legal and institutional system are issues that go deep into the essence of multiculturalism.Encouraged by the complexity of this cultural phenomenon called multiculturalism, as well as the need to preserve the social cohesion in society, we will try in this paper to give a theoretical analysis in order to find the most suitable solutions that meet the needs and demands of different cultural and ethnic communities.
Keywords: culture, multiculturalism, integration, balance.

ДИЛЕМИТЕ НА МУЛТИКУЛТУРАЛИЗМОТ

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Апстракт

За едно мултикултурно општество велиме дека е инклузивно доколку, во исто време, успее да биде различно, и да ги признае и практикува овие форми на различност кои се соодветно ограничени и не претставуваат закана за општествената интеграција.

Оттука, произлегува и ургентноста на прашањето на мултикултурализмот, заради што ,истото, зазема значајно место на политичките агенди во современите демократски држави. Културните различности, правото да се биде различен, како и потребата да се задоволат барањата и потребите на различните етнички заедници во рамките на еден правен и институционален систем, се прашања што навлегуваат длабоко во суштината на мултикултурализмот.

Поттикнати од комплексноста на овој културен феномен наречен мултикултурализам, како и од потребата да се сочува социјалната кохезија во општеството во овој труд ќе се обидеме да дадеме една теоретска анализа со цел да изнајдат најсоодветни решенија со кои би им излегле во пресрет на потребите и барањата на различните културни и етнички заедници.
Клучни зборови: култура**,** мултикултурализам, интеграција, баланс.

1. Introduction

There is no modern society that is not multiethnic and multicultural in its base and its structure. This undeniable fact pulls its roots from the period of the ancient world empires: Ancient Macedonia, the Roman Empire, Byzantium, the Ottoman Empire, Austria-Hungary, Imperial Russia and others. Widespread in vast territories, even on different continents, these empires existed for centuries. Within these empires, different ethnic, cultural, religious and linguistic groups lived. The survival of the empires largely depended on the established solidarity among various groups. Because of these reasons, they had to find appropriate mechanisms to regulate those complex inter-ethnic relations.

The today's contemporary multicultural societies also face the same challenges: how to ensure co-existence between different cultural and ethnic communities; how to develop a sense of belonging in all members of the political community; how to come to terms with cultural diversity; how to ensure political unity; how to preserve the survival of a society.

1.1 Multiculturalism or multiculturality

It is said that a multicultural society is inclusive if it, at the same time, succeeds to be different, and to recognize and practice these forms of diversity that are adequately limited and they do not constitute a threat to social integration (Bennet, 2001: 35).

Thus the urgency of the question of multiculturalism arises, because it takes an important place in the political agenda in modern democratic states. Cultural diversity, the right to be different, as well as the need to meet the demands and needs of different ethnic communities within a legal and institutional system, are all issues that penetrate deeply into the essence of multiculturalism.

Modern understanding of cultural identity and cultural rights in Europe places emphasis on multiculturalism and the affirmation of the interdependence of existing cultures. This, logically, assumes a positive political action. According to the Declaration on Multicultural Society and European Cultural Identity (Palermo, 1990), this political action has three objectives:

- to ensure adequate consumption of the common cultural heritage for the entire population in Europe and encourage their participation in the development of that common culture;
- to create a social space for the individual and all the collectivities in which the freedom of self-expression and the style of life is ensured, thus freeing their identity, limited only by the need to respect others;
- to encourage actions aimed at cooperation and reciprocal enrichment of different cultures.

Encouraged by the complexity of this cultural phenomenon called multiculturalism, as well as by the need to preserve social cohesion in a society - a matter of vital interest for the survival of the state - many democratic governments started to revise their official state policies in order to find the most appropriate solutions that would meet the needs and demands of different cultural and ethnic communities.

Speaking of multiculturalism and multiculturality, it is necessary to make a clear distinction between these two concepts. Multiculturality refers to the multicultural structure of a population, i.e. the existence of multiple cultural groups within one political community, while multiculturalism is primarily a political concept that,

through a certain legal framework, determines the ways and mechanisms for recognizing and respecting cultural differences and realizing their cultural rights.
The term multiculturalism is a constructed political-ideological concept that requires political negotiating, and the emphasis is placed on ethnic differences. Multiculturalism does not refer to differences and identity themselves, but to the things that are based and contained in culture. It is primarily a system of beliefs and practices within which a certain group of people understands themselves and the world and organizes their individual and collective lives (Parekh, 2000: 2).
Multiculturalism is an idea or an ideal of a coexistence of different ethnic and cultural groups within a pluralistic society. The basic meanings of the term multiculturalism refer to both ideology and the sum of cultural policies, that is, cultural practices. At the level of ideology, multiculturalism comprises views that include the acceptance of different ethnic groups, religions, cultural actions and language differences in a pluralistic society. When it comes to politics, multiculturalism marks an explicit state policy that has two main objectives: 1) supporting harmonious relationships between different ethnic groups; 2) defining the relations between states and ethnic minorities (Dragievic, Stojkovic, 2003: 383).

2. Model of ideal multiculturalism

There are many theories about multiculturalism, as well as about various political patterns of multiculturalism. As being most characteristic, we mention the autonomist multiculturalism – the one in which cultural groups seek equality with the dominant ones, then the adaptive multiculturalism – the one in which the dominant culture makes concessions to cultural minorities, and the interactive one – the one that requires not to lead an autonomous life, but to create a common culture. However, starting from the knowledge that each state has its own specifics, conditioned by the different ethnic communities that live within its borders, their distinctive cultural features (language, culture, tradition, religion), as well as its own history, it can be concluded that there is not one unified model of multiculturalism, and that there is no single and ideal model of a policy of multiculturalism. It should be built according to the specifics and requirements in a specific state. Hence, each state should seek to find its own model that will match its history, tradition, culture, population structure, as well as the historical background of ethnic communities present on its soil (autochthonous, indigenous, immigrant or colonial character).
As a model of state policy, defined through clearly defined legislation, multiculturalism first appeared in Canada in 1971, in Australia in 1982, and then in the United States.
The issues that many theorists and politicians, concerned by multicultural situations in their societies, are trying to answer are as follows:
- how to find the right balance between the basic principles of multiculturalism, while not disturbing the political unity of the community;
- how to cultivate the cultural identity of different communities, at the same time developing and nurturing a sense of common affiliation;
- how to act inclusively, while avoiding assimilation;
- how to find the balance between unity and diversity.

One of the possible solutions to these complex but at the same time very subtle issues that are deeply ingrained in all spheres of social life is making a distinction between the public and the private sphere. The main institutions that make up the public sphere are: law, politics and economy. The private sphere, however, includes: moral education,

primary socialization and adoption of religious beliefs. Many domains such as family, morale, religion, and, in particular, education, are difficult to separate into as belonging to either the private or to the public sphere. According to Rex, making a clear distinction between the public and the private sphere, four possible models of multiculturalism as a political model are obtained:

1. society can be unitary in the public sphere, while at the same time it encourages diversity in what is considered private and communal affairs;
2. society can be unitary in the public sphere and also incite or at least encourage unity in cultural practices in private and communal affairs;
3. society can allow diversity and differential rights for groups in the public sphere and also encourage or insist on the diversity of cultural practices by different groups;
4. Society can allow diversity and differential rights for groups in the public sphere, although there is a significant level of unity of cultural practices among groups (Taken from: Atanasov, 2003: 50).

Regardless of which of these four possible models will be taken as the starting point for building a political model of multiculturalism, it should be emphasized that in each of them, although cultural communities are free to lead their own lives in the private sphere, they must embrace the political culture of a wider society. These groups can rightly require the political society to grant them appropriate public recognition in the collective sense of their identity. Through this recognition, they acquire the status of valued members of the community and thus their integration is promoted (Parekh, 2000: 201-4).

3. Integration in multiethnic societies

Integration in multiethnic societies is a process that involves the promotion of human rights and fundamental freedoms of the individual, as well as ensuring equitable representation of all ethnic communities in the political, economic, social and cultural spheres, which can lead to peaceful coexistence of different cultural identities within a state. On the other hand, all members of cultural and ethnic communities must develop a sense of common affiliation and loyalty to the state as one of the basic prerequisites for establishing community and coexistence among different groups.

A multi-ethnic society cannot be stable and long-lasting without developing a common sense of belonging among its citizens. The feeling of belonging cannot be based on ethnicity or on shared cultural, ethnic, religious or other characteristics, given that a multiethnic society is too diverse for it, it is political in its nature and based on a shared natural commitment to the political community unless they can belong to it, that is, if it does not accept them as something belonging to it (Parekh, 2000: 341). Namely, the process of social integration does not assume recognition only of the rights of the communities, but also their obligations to the state, respect for national legislation, as well as acceptance of the already established social norms of behavior.

The basic and most important obligation of the members of minority ethnic communities is loyalty to the country in which they live. The state is obliged to eliminate divisions among citizens to citizens of the first and the second order and it must not consider minority rights as a gift that it generously gives to the members of a community that represents a minority. On the other hand, the members of a community representing a minority must also respect territorial integrity and national sovereignty of the country whose citizens they are, respect national legislation and citizens' rights, something that is established in the international documents as well: "…any person

belonging to a national minority shall respect the national legislation and the rights of others, in particular those of persons belonging to the majority or to other national minorities."[52] The obligation to respect the rights of others is particularly relevant in situations where the minority group on a national plane is a majority in a certain region of the state territory. Through it the members of the majority or other minorities inhabited in those areas are protected from any form of discrimination (Dimitrov, 1999: 93).

4. Instead of a conclusion

Although multiculturalism - as ideology and explicit state policy - implies the integration of members of minority communities into the wider social system by providing equal access to public goods and equal distribution of rights, however, it is fair to a level that enables all cultural groups or wider, all people, to have the same social opportunities for self-expression, communication, status, and success. This, in particular, refers to those who formerly suffered from an institutional form of discrimination and repression. Equality of opportunity does not mean that all people should enjoy the same privileges, regardless of their skills. The state and government institutions in the multicultural model of politics play a leading role in shaping the policy and in its implementation. The success of implementing this process depends not only on their will, but also on the extent to which those political entities are aware of the complexity of the issue of multiculturalism and of the attention they should pay in approaching it.

We have already mentioned that the process of globalization, rapid political, social and economic changes, unequal access to public goods, and the unequal distribution of labor can be the cause of certain frustration and discontent. In response to this dissatisfaction, most often there is a leaning towards ethnic identity, a way through which an individual sees a means of realizing certain goals, whether political, economic, social or cultural. In these cases, especially in multiethnic societies, the so-called fragmentation or, more accurately, ethnicization of the political tissue happens. Problems that have no parallel in history arise on the surface of multiethnic societies. They need to find ways of reconciling legitimate demands of unity and diversity, achieving political unity without cultural uniformity, being inclusive but not assimilating, nurturing a sense of belonging among their citizens, while respecting their legitimate cultural differences and regarding plural cultural identities as something precious, without weakening the shared and precious identity of common citizenship (Parekh, 2000: 343).

In his thoughts on multiculturalism, Parekh concludes that it is an extremely difficult political task and that no multicultural society has so far managed to deal with it (the USSR, Yugoslavia, Canada, Sudan, Nigeria, the United States, Britain and France). However, he thinks that, while it is difficult to manage multiethnic societies, they do not have to become a political nightmare. On the contrary, they can be a real challenge if we reject our traditional preoccupation with cultural homogeneity and a limited system of governance, while allowing them to be realized through appropriate institutional forms, models of governance, moral and political virtues.

[52] Article 20 of The *Framework Convention for the Protection of National Minorities* of the Council of Europe