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Редакционна колегия:

Доц. д-р Траян Попков
Доц. д-р Красимира Марулевска
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INTERCULTURAL SCHOOLS NEED OF MODERN SOCIETY

Daniela Koceva,

Snezana Mirascieva

University "Goce Delcev" - Shtip, Faculty of Educational Sciences

Daniela.jakimova@ugd.edu.mk

Snezana.mirascieva@ugd.edu.mk

Abstract: Modern society is increasingly expressed in a multicultural structure and the intense need for intercultural communication. In order for multicultural understanding and cooperation between cultures to exist, it is necessary for human personal development to be enriched through direct communication with the values of a multicultural society, and in the broadest sense it is possible through schools through the process of upbringing and education. This paper reviews the needs of a modern society by building schools in the spirit of multiculturalism and intercultural communication, where conscious and conscientious individuals will be built through positive examples and values. How to create schools where, through the process of education and education, encourage and develop the ability for intercultural competence and communication.

Key words: multiculturalism, interculturalism, intercultural communication, intercultural competence.

Introduction

The modern world is characterized by several basic tendencies, it is multicultural and the reduction of the effects of recognizing the diversity of an international and intercultural plan is of paramount importance. We are all in increased economic, scientific, cultural and political interdependence.

In the Republic of Macedonia live a large number of ethnic communities, Macedonia is a country that has existed in the past, and today it is characterized by a very complex and complex ethnicity. All these ethnic communities are characterized by a different cultural model, different faith, language, which raises questions about the characteristics of the Macedonian society in that respect, especially the characteristics of multiculturalism and its specificities.

In our educational practice a question arises, having in mind the characteristics of the Macedonian society, such as education is necessary, as if the educational institutions are reconstructed, so that all the participants in the educational process, regardless of whether they belong to the ethnic minority or the ethnic communities, they would be able to acquire knowledge, skills and attitudes that are necessary for efficient functioning in a cultural and ethnically diverse environment. This kind of education is not intended for certain ethnic communities regardless of their brutality, but it should enable all participants, independently of their national affiliation, to be well informed about their country, to take care of it and to become active citizens in their ethnically mixed environments.

Differences in the educational system and way of overcoming them

In this context, there are understandings that multicultural education should include both the ethnocultural and historical heritage of the monks, as well as the ethno-cultural and historical heritage of the remaining ethnic communities. And they should be intended for all participants, regardless of their nationality, and they study in ethnically clean or mixed schools, of ethnically pure or mixed literature. Insisting alone on the culture of the Manuscript to present itself as a unique culture in the educational process, it may enter into self-disintegration, and not the building of trust between the different ethnic communities in the Macedonian society. The refocus of what it means to be victorious must be a process involving participants who emerge from all ethnic communities, which must overcome their cultural and ethnic borders in order to contribute to the well-being of all citizens in the country.

Having in mind the educational system in the Republic of Macedonia, the presence of negative feelings and stereotypes is most often the result of reduced communication, which can easily be frustrated by fostering or even blurring prejudices and negative attitudes towards members of other ethnic communities. And besides that reduced communication can be the result of an invention, it is often a consequence, but also a reason for mutual ignorance. Experience shows that a lot of people are communicating with someone who is known to someone with whom he / she does not know each other.

Mutual Recognition is one of the key factors for mitigating the negative feelings of the members of other ethnic communities, but also for the elimination of ethnic stereotypes, which can be most effectively realized through the education system of the Republic of Macedonia.

Multicultural education offers overcoming of the ignorance as a pretext for fostering and provoking ethnic conflicts. The recognition of the socio-cultural and historical heritage of the ethnic communities in the course of the educational process may contribute to satisfying the need for identity of the members of the ethnic communities, without the danger of jeopardizing the identity of the ethnic minority of the ethnic minority. This goal is achieved only because the culture of the other ethnic communities is given an appropriate meaning, because of which the members of the ethnic communities are offered the required respect for themselves and their entire ethnic community.

And the need for security can be considered through the prism of multicultural education. Ensuring quality communication among members of ethnic communities and meeting the need for group identity, the multicultural approach in education can contribute to ensuring the need for security. Communication is expected to alleviate the negative feelings of members of non-ethnic communities and to uncover ethnic stereotypes. In that way, provision is made to make clear that members of the ethnic community will be discriminated against due to their own ethnic identity.

Recognizing the co-cultural and historical heritage of the members of the ethnic communities enables not only to be aware of the specificities of different cultures, but also to look at the positive points in the cultural traditions. In such a way as through the need for identity and security, it is possible to provide for the fulfillment of the need for community, not only within the framework of the ethnic community, as a good community to which it belongs, but also within the rest of the communities belong to the Republic of Macedonia.

Regarding the multiethnic and multicultural education, considering the multiethnic and multicultural nature of the Republic of Macedonia, it should be possible to acquire knowledge about the ethno-cultural and historical heritage of both the world and other communities, which is a knowledge of the multinational and multicultural education and for the other ethnic communities in the Republic of Macedonia. In the Republic of Macedonia, this kind of education practice is not yet valid, and whether it will be possible and feasible, it should be subject to a number of substantive empirical analysis, as well as the subject of thinking about the inheritances that would provide such a concept of education in a positive or negative sense, above all in terms of building trust between the different ethnic communities.

For the purposes of this paper, data from research on the social distance in schools will be used to identify the actual situation in the schools, in order to indicate the urgent need to change these schools.

Distance in schools

In order to explain and somehow find out the ethnic distance that has existed or does not exist in the Republic of Macedonia, among the different ethnic communities, is it important to overcome the mutual misunderstandings that should start with their major interethnic communication, primarily in the education institutions, we made an inquiry into that text and included a single block of questions to determine and represent the ethnic distance: whether members of the ethnic communities in the state should study in ethnically pure schools, whether to lead not getoizacija kon, kon disintegration or ethnically mixed schools vodat kon building interethnic doverba.

The analysis of the answers to the question and the specific views of the students from different ethnic communities-should members of ethnic communities need to study in ethnically clean schools? Indicate two honest and very clear positions of both ethnic communities and those of the Macedonian and Albanian communities, which in the first place prefer the attitude that they should be taught in ethnically clean schools, but there is also a small number of students who are not subject to this attitude, or they can not decide which schools give them the advantage. On the second position in relation to this issue, students from the Roma, Turkish and Vlach communities prefer to prefer to be taught in ethnically mixed schools, but they also have opposite views regarding this issue, but in a very small way, members of the Macedonian and Albanian communities. But in the context, we must realize that the attitude on this issue also depends on the ethnic structure of the population in those regions, in particular from the concentration of a particular

ethnic community in them. Thus, we have a situation in which Albanian students who are from Gostivar and Skopje, where we have their overarching concentration and give to ethnically clean schools, as well as students Macedonians living in the regions in which they are a minority. But students Macedonians living in the regions in which they are a minority are prominent in their representation to study in ethnically mixed schools, which in any case leads to the conclusion that the concentration of a particular ethnic community in a particular region has a significant impact on the building of the attitude of the students in terms of this issue, but also a greater flexibility in terms of giving priority to one or another type of school.

The next issue of this issue of questions should disclose our pupils' attitude: Do ethnic clean schools introduce the closure of ethnic communities members in their own ethnic communities? Unlike the previous already expressed opinion that students from the Albanian and Macedonian communities prefer ethnic cleansing schools, the answers to this question give us a completely different picture, which is a very positive attitude of the students from the already mentioned communities. The Albanian students in the greatest extent advocate the idea that ethnically clean schools do not introduce the closure of ethnic communities into their own ethnic boundaries, but the same is too big a lot, and for those students who still do not have a defined self-esteem on this issue, but also students who say that such a form of treatment can cause adverse consequences for the future of the Republic of Macedonia. In the Macedonian students, in this issue, we have a completely different attitude that is in contrast to the attitude of the Albanian students. They strongly argue that ethnically clean schools are introducing the closure of ethnic communities members within their own borders (meaning members of the Albanian community). The members of the Macedonian community, individually viewed, mostly stated that they are not determined, they do not have a clearly defined position on this issue, whether ethnically clean schools will lead to ethnic segregation and heteroization. The positions of the students from the other ethnic communities in this issue are very different, as their opinions are that ethnically clean schools represent a potential danger of ethnic closure of ethnic communities within their own borders.

The next question was to disclose students' views on the fact whether ethnic clean schools are introducing a disintegration of the Macedonian society, or whether, according to their opinion, this kind of objection will negatively affect the building of the future civil and multiethnic damage in the Republic of Macedonia. The concrete views on this issue show us the opinions of the members of the Albanian community as the most humble minority community, which is multinational in certain regions of the Republic of Macedonia, and the Macedonian minority community, which is a minority in certain regions, along with the Albanian one. The members of the Macedonian community prefer the position that ethnically clean schools introduce a potential disintegration of the Macedonian state, while the attitude of the students from the Albanian community is that ethnic clean schools are not a threat to the unity of the Macedonian state and its unitary character, and how the whole this will be reflected in the future life of future generations in the Republic of Macedonia, will be time to tell. The pupils from the Roma and Turkish communities are greatly in favor of opinion, and they maintain the attitude of the students of the Macedonian community that ethnically clean schools will introduce a disintegration of the Macedonian state, in which case the members of the Vlach community have no clear position this issue, which is a little surprising, it is important to note that the members of the Vlach community, on many issues, even on this issue, maintain the positions of the Macedonian community, hence, they have very little positive attitude with them.

At the end of this block of questions, there was a question that would be closely related to whether ethnic mixed schools, unlike ethnically clean schools, are trying to build mutual trust among the members of the various ethnic communities living in the Republic of Macedonia. The particular views of the students from the Albanian and Macedonian communities are different in relation to the assertion, whether the advantage should be given to the ethnically mixed schools in terms of building a complete trust in mutual relations. Albanians in general have accepted the attitude that they are not liable for the claim that ethnically mixed schools will be involved in building up inter-ethnic interdependencies, but not a small number of students who are stuck with the fact that mixed ethnic regions should be privileged gave to ethnically mixed schools, which they will establish to build a mutual trust, and mutual communication. As a matter of fact, there is not a small number of students who are affected by the ethnically clean schools for building interethnic trusts, have no clear definition regarding this issue, which does not indicate that they should

spend a long time period. Clearly, the predominant presence of ethnically clean schools of ethnically mixed schools is evident, and the text of building an interethnic climate and ambient in the Republic of Macedonia. Students Macedonians more maintain the attitude that preference should be given to ethnically mixed schools, but there is also a very large number of students who do not agree with this attitude, as well as those who do not have a clear-cut stand on this issue, which does not the fact that we pointed out earlier that the state still does not have a clear-cut attitude among the students, which schools should be given preference in ethnically mixed regions, in order to build many harmonious relations between the ethnic communities in the Republic of Macedonia, for which the element Yes they recognize that they are not envious of all segments of the Macedonian society, even in education. Unlike the students from the Albanian and Macedonian communities who do not have many clearly defined positions in relation to ethnically mixed schools and their influence on the interethnic climate, the students from the Roma, Vlach and Turkish communities prefer primarily ethnically mixed schools, and they believe that they will create a lot of inter-ethnic climate, unlike ethnically clean schools.

At the end of this analysis, we can not but point out that the most populous ethnic distance, and the difference between the positions appears between students from the Albanian and Macedonian communities, whose distance is not present among the members of the Roma, Vlach and Turkish communities. It was an opinion about the preferences of ethnically clean or ethnically mixed schools in building a global strategy, that it should give preference to ethnically mixed schools in ethnically mixed regions, which is a basic element of interethnic communication. The ethnically mixed schools would also contribute to the climate for additional changes in the school curriculum which would be the function of the population to engage with the situations that satisfy the legal measures of bilingualism.

Conclusion

The intercultural "opening up" of the society that appears as a product of globalization, technological and electronic communication and migration is determined by the processes of European integration and internationalization. The consequence of such "opening" is the frequent occurrence of problem situations and conflicts in the process of communion and interaction between members of different cultures. All modern societies are multicultural, so the contacts between people coming from different cultures are inevitable. The developmental path of society is long, and thus is the long developmental path of communication between different cultures. Therefore, the respect and acceptance of diversity that we encounter in a particular society or culture, other than ours, requires the ability to accept diversity. How capable we are and willing to change, so that we can change the world we belong to. Acceptance and respect for diversity at the same time mean keeping and respecting one's own entity and identity. And this is possible if we know and understand our own identity.

Every further development of the social community is the product of communication among people from different cultures, and the greatest touch of these cultures may be in the educational institutions, and hence the importance of building as many intercultural schools as possible to meet the needs of the modern society. These schools should ensure the communication and interaction of each individual, who can express their possibilities only inside, in communion with other individuals. The cohabitation in each community requires knowledge and understanding of its norms, rules and values, the command of the skills necessary for the enduring interaction in the community. Learning processes are involved in this governing process. Such survival is entirely possible only through the process of communication and education in intercultural schools. Indeed, multicultural or intercultural communication can not be taught without an intercultural understanding that is based on knowledge of culture, but also without its daily practice in such an environment.

Ethnic mixed schools should be an example of institutions where intercultural relationships and relationships between students will be built. What does that mean?

We will start from delineating the terms multiculturalism and interculturalism.

The term interculturalism denotes dynamic and interactive relations and relations between cultures. The term multiculturalism naturally appears as a precursor to interculturalism and refers to "the cultural composition of the population in a certain territory, that is, the common life of people belonging to different

cultures. Moreover, the common life does not mean mutual interaction of different cultures. The actualization and popularization of the term multiculturalism prepares the soil for updating and popularizing the notion of interculturalism. It is therefore interpreted as an assumption and condition for the action of interculturalism. Hence, multiculturalism is a descriptive analytical and historical-sociological category that has a static and quantitative dimension expressed in the existence of numerous cultures on a particular territory. On the other hand, the term interculturalism is defined as relations between subjects from different cultures, which resulted in complex intercultural communication, intercultural communication, intercultural dialogue. In this way the term interculturalism is described as a process that strives for qualitative changes in social relations in the multicultural environment. Thus, interculturalism is dimensioned into a teleological, program, political and pedagogical category of normative character.

From here comes the need for ethnically mixed (multicultural) as well as schools that will have an intercultural character, in which there will be communication and established a relationship for the development and promotion among the different cultures of the ethnic groups studying in it. We should not allow a parallel education system or ethnically clean schools that will lead to greater segregation and distance between ethnic groups. The aim of the intercultural schools is to create a positive climate for communication, support, understanding and acceptance of each individual, and all this should lead to building a harmonious cohabitation as a challenge to modern society. It is therefore important to actualize these schools and to be a model for joint coexistence and promotion of both education and the community in general. The benefits of the same are yet to be enjoyed if they are in the function of creating intercultural communication and competences between students and teachers who represent pillars of every society.

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