УНИВЕРЗИТЕТ „ГОЦЕ ДЕЛЧЕВ" – ШТИП
ФАКУЛТЕТ ЗА ОБРАЗОВНИ НАУКИ
GOCE DELCEV UNIVERSITY - STIP
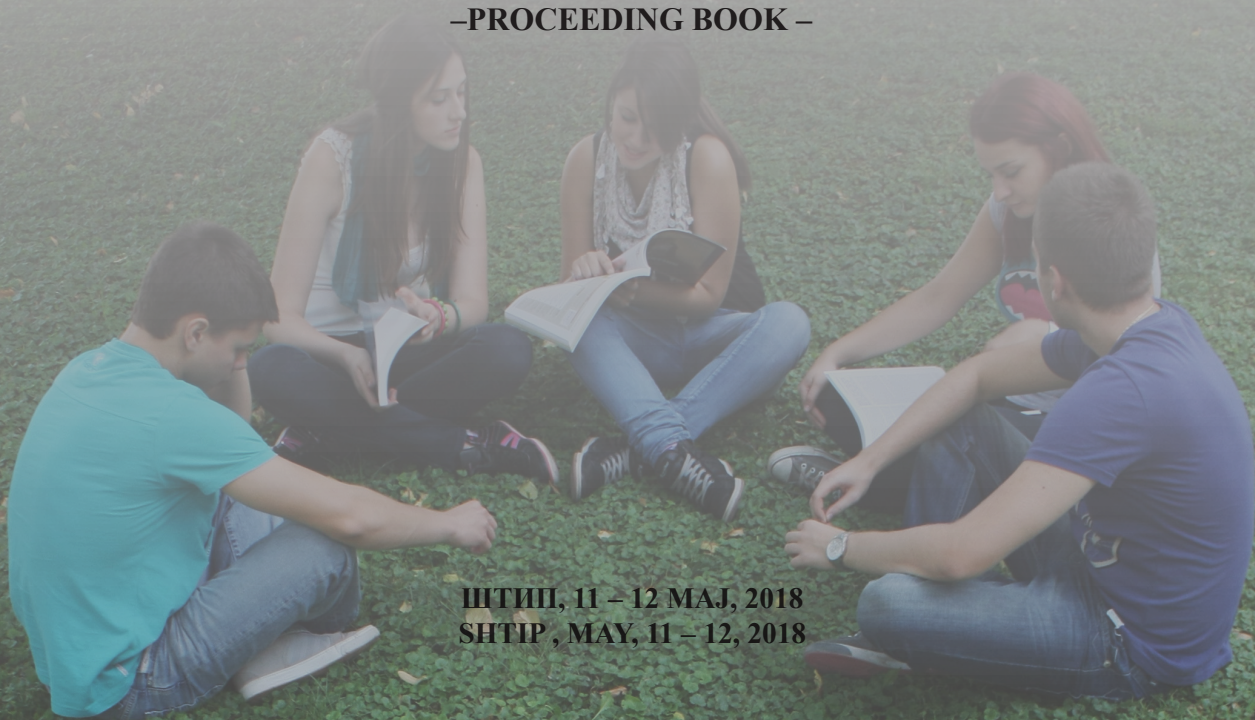FACULTY OF EDUCATIONAL SCIENCES

СОВРЕМЕНОТО ВОСПИТАНИЕ И ОБРАЗОВАНИЕ - СОСТОЈБИ, ПРЕДИЗВИЦИ И ПЕРСПЕКТИВИ

ШЕСТА МЕЃУНАРОДНА НАУЧНА КОНФЕРЕНЦИЈА – ЗБОРНИК НА ТРУДОВИ –

CONTEMPORARY EDUCATION - CONDITION, CHALLENGES AND PERSPECTIVES

VI INTERNATIONAL SCIENTIFIC CONFERENCE –PROCEEDING BOOK –

ШТИП, 11 – 12 МАЈ, 2018
SHTIP , MAY, 11 – 12, 2018

УНИВЕРЗИТЕТ „ГОЦЕ ДЕЛЧЕВ" – ШТИП
ФАКУЛТЕТ ЗА ОБРАЗОВНИ НАУКИ
GOCE DELCEV UNIVERSITY - STIP
FACULTY OF EDUCATIONAL SCIENCES

СОВРЕМЕНОТО ВОСПИТАНИЕ И ОБРАЗОВАНИЕ - СОСТОЈБИ, ПРЕДИЗВИЦИ И ПЕРСПЕКТИВИ

ШЕСТА МЕЃУНАРОДНА НАУЧНА КОНФЕРЕНЦИЈА – ЗБОРНИК НА ТРУДОВИ –

CONTEMPORARY EDUCATION - CONDITION, CHALLENGES AND PERSPECTIVES

VI INTERNATIONAL SCIENTIFIC CONFERENCE –PROCEEDING BOOK –

ШТИП, 11 – 12 МАЈ, 2018
SHTIP , MAY, 11 – 12, 2018

Organizer:

Faculty of Educational Sciences, "Goce Delcev" University – Stip, Republic of Macedonia

Co-organizers:
Faculty of Pedagogy, South-West University "Neofit Rilski" - Blagoevgrad, Bulgaria Faculty of Education University of Primorska - Koper, Slovenia

Organizing Committee:
Sonja Petrovska, Faculty of Educational Sciences, "Goce Delcev" University – Stip, Republic of Macedonia
Snezana Mirascieva, Faculty of Educational Sciences, "Goce Delcev" University – Stip, Republic of Macedonia
Emilija Petrova Gjorgjeva, Faculty of Educational Sciences, "Goce Delcev" University – Stip, Republic of Macedonia
Snezana Jovanova Mitkovska, Faculty of Educational Sciences, "Goce Delcev" University – Stip, Republic of Macedonia
Daniela Koceva, Faculty of Educational Sciences, "Goce Delcev" University – Stip, Republic of Macedonia
Irena Kitanova, Faculty of Educational Sciences, "Goce Delcev" University – Stip, Republic of Macedonia
Oliver Cackov, Faculty of Educational Sciences, "Goce Delcev" University – Stip, Republic of Macedonia
Verica Josimovska, Faculty of Educational Sciences, "Goce Delcev" University – Stip, Republic of Macedonia
Jadranka Runcheva, Faculty of Educational Sciences, "Goce Delcev" University – Stip, Republic of Macedonia
Bojana Miteva, Faculty of Educational Sciences, "Goce Delcev" University – Stip, Republic of Macedonia

International Scientific and Editorial Committee:
PhD Sonja Petrovska, Faculty of Educational Sciences, University Goce Delcev Stip, Macedonia
PhD Emilija Petrova Gorgeva, Faculty of Educational Sciences, University Goce Delcev Stip, Macedonia
PhD Snezana Mirascieva, Faculty of Educational Sciences, University Goce Delcev Stip, Macedonia
PhD Snezana Stavreva Veselinovska, Faculty of Educational Sciences, University Goce Delcev Stip, Macedonia
PhD Stevan Aleksoski, Faculty of Educational Sciences, University Goce Delcev Stip, Macedonia

PhD Blaze Kitanov, Faculty of Educational Sciences, University Goce Delcev Stip, Macedonia

PhD Nikola Smilkov, Faculty of Educational Sciences, University Goce Delcev Stip, Macedonia

PhD Snezana Jovanova Mitkovska, Faculty of Educational Sciences, University Goce Delcev Stip, Macedonia

PhD Kiril Barbareev, Faculty of Educational Sciences, University Goce Delcev Stip, Macedonia

PhD Despina Sivevska Faculty of Educational Sciences, University Goce Delcev Stip, Macedonia

PhD Biljana Popeska, Faculty of Educational Sciences, University Goce Delcev Stip, Macedonia

PhD Trajce Stojanov, Faculty of Educational Sciences, University Goce Delcev Stip, Macedonia

PhD Oliver Cackov, Faculty of Educational Sciences, University Goce Delcev Stip, Macedonia

PhD Verica Josimovska, Faculty of Educational Sciences, University Goce Delcev Stip, Macedonia

PhD Daniela Koceva, Faculty of Educational Sciences, University Goce Delcev Stip, Macedonia

PhD Irena Kitanova, Faculty of Educational Sciences, University Goce Delcev Stip, Macedonia

MSc Snezana Kirova, Faculty of Philology, University Goce Delcev Stip, Macedonia

PhD Trayan Popkochev, Faculty of Pedagogy, Sout-West University "Neofit Rilski" Blagoevgrad, Bulgaria

PhD Krasimira Marulevska, Faculty of Pedagogy, Sout-West University "Neofit Rilski" Blagoevgrad, Bulgaria

PhD Valeri Cvetkov, Faculty of Pedagogy, Sout-West University "Neofit Rilski" Blagoevgrad, Bulgaria

PhD Nevena Filipova, Faculty of Pedagogy, Sout-West University "Neofit Rilski" Blagoevgrad, Bulgaria

PhD Emilija Bozgova, Faculty of Pedagogy, Sout-West University "Neofit Rilski" Blagoevgrad, Bulgaria

PhD Gergana Djankova, Faculty of Pedagogy, Sout-West University "Neofit Rilski" Blagoevgrad, Bulgaria

PhD Julija Kovachka, Faculty of Pedagogy, Sout-West University "Neofit Rilski" Blagoevgrad, Bulgaria

Ph.D Ivan Prskalo, Faculty of Teacher Education, University of Zagreb, Croatia

PhD Sinisa Opic, Faculty of Teacher Education, University of Zagreb, Croatia

PhD Lidija Cvikic, Faculty of Teacher Education, University of Zagreb, Croatia

PhD Josip Milat, Faculty of Philosophy, University of Split, Croatia

PhD Tonca Jukic, Faculty of Philosophy, University of Split, Croatia

PhD Stojan Bogdanovic, University of Nis, Serbia

PhD Emina Hebib, Faculty of philosophy, Belgrade, Serbia

PhD Jannez Vogrinc, Ljubljana, Faculty of Education, University of Ljubljana, Slovenia

PhD Jurka Lepičnik Vodopivec, Faculty of Education, University of Primorska, Slovenija

PhD Zaharnytska Iryna Ivanivna, Institute of the Child Development, National Pedagogical Dragomanov University, Kiev, Ukraine

PhD Alla Belousova, Academy of Psychology and Education, Southern Federal University, Rostov-na-Donu, Russia

PhD Irina Abakumova, Academy of Psychology and Education, Southern Federal University, Rostov-na-Donu, Russia

PhD, Lutsenko Iryna Oleksiivna, Department of Children's Creativity, Institute of the Child Development, National Pedagogical Dragomanov University, Kiev, Ukraine

PhD Sukhorukova Halyna Viktorivna, Department of Children's Creativity, Institute of the Child Development, National Pedagogical Dragomanov University, Kiev, Ukraine

PhD Kot Nataliia Mykhailivna, Department of Theory and History of Preschool Pedagogy, Institute of the Child Development, National Pedagogical Dragomanov University, Kiev, Ukraine

PhD Aleksandra Dzoresovna Ovchinikov, Elletski state university, Bunina, Elec, Russia Irina Genadievna Almazova, Elletski state university, Bunina, Elec, Russia

PhD Natalia Vitalevna Ivanova, Pedagogy – Psychology Institute, Cherepovetski State University, Bunina, Cherepovech, Russia

PhD Elena V. Jakovleva, Cherepovetski State University, Bunina, Cherepovech, Russia

СОДРЖИНА

TEACHER'S INTERCULTURAL COMPETENCE – NEW PROFESSIONAL IDENTITY

Bujar Adili[1], Sonja Petrovska[2]

[1] Faculty of Educational Sciences, Goce Delcev University, Stip, Macedonia
bujar.3141@student.ugd.edu.mk
[2] Faculty of Educational Sciences, Goce Delcev University, Stip, Macedonia
sonja.petrovska@ugd.edu.mk

Abstract. Young people in contemporary societies, more than previous generations, face a life in which they will work and live with individuals belonging to other cultural backgrounds. The idea of cultural pluralism that is introduced in the programs of intercultural education is increasingly accepted, which results in development of awareness for the multiculturalism as a social wealth. In this context the intercultural competent teacher is able to understand, evaluate and relate to ambiguous and uncertain intercultural situations, realizing the relative validity of the own frame of reference and able to select and use communication styles and behavior that fit a specific local and intercultural context. Thus, teacher's competence in this important aspect of the educational process, together with their proactive or static approach to diverse aspects and issues concerning the broader area of culture, represent unquestionable impact factors on students' approach towards multicultural issues. This article addresses some of the main issues in teacher's intercultural competence in the light of new intercultural education concept in Macedonia.
Keywords: education, education system, new education concept, teaching, learning, cultural diversity.

ИНТЕРКУЛТУРНАТА КОМПЕТЕНЦИЈА НА УЧИТЕЛОТ – НОВ ПРОФЕСИОНАЛЕН ИДЕНТИТЕТ

Бујар Адили[1], Соња Петровска[2]

[1] Факултет за Образовни Науки, Универзитет „Гоце Делчев“, Штип
bujar.3141@student.ugd.edu.mk
[2] Факултет за Образовни Науки, Универзитет „Гоце Делчев“, Штип
sonja.petrovska@ugd.edu.mk

Апстракт. Младите во современите општества, повеќе од претходните генерации, се соочуваат со животот во кој ќе работат и живеат со поединци со различни културни припадности и потекло. Се повеќе се прифаќа идејата на културниот плурализам, која се воведува во програмите на интеркултурното образование, а чија смисла е развивање на свеста за повеќекултуралност како општествено богатство. Во овој контекст, интеркултурно компетентниот учител е способен да ги разбере, оцени и да се поврзе со двосмислените и неизвесни интеркултурни ситуации, реализирање на релативната валидност на сопствената референтна рамка и можност за избор и употреба на стилови и однесувања за комуникација кои одговараат на специфичен локален и интеркултурен контекст. Нивото на интеркултурна компетентност на учителите, нивната активност или пасивност во широко разбраната област на културата, имаат несомнено влијание врз ставовите на

учениците кон мултикултурните прашања. Оваа статија се осврнува на некои од главните прашања во интеркултурната компетенција на учителот во светло на новиот концепт за интеркултурното образование во Македонија.

Клучни зборови: воспитание, образовен систем, нов образовен концепт, настава, учење, културна различност

1. Introduction

The awareness of diversity, but also of the similarities that we share as human beings, should contribute not only to better information and knowledge, so much needed in shaping our values, attitudes and behaviors, but also in building stronger and better relationships among people. In fact, often the diversity, creativity and innovation can lead to misunderstandings and conflicts which will overcome inequality, discrimination and segregation, so dangerous to human dignity and well-being of societies. Therefore, respect and promotion of cultural and other forms of diversity, as one of the fundamental values of the Council of Europe, are the preconditions for the development of a society of solidarity and strengthening of social cohesion, as it contributes not only to greater cultural vitality, but also to better social and economic activity. According to the Council of Europe [1], education for democratic citizenship must prepare men and women to play an active part in public life and to shape in a responsible way their own destiny and that of their society. In order for people to live in a multicultural society knowledgeably, sensibly, tolerantly and responsibly, they must practice critical cultural awareness of one's own and others' practices and values. A report by UNESCO [2], points out that the quality of education depends on a multi-dimensional concept and reveals the importance of team work in intercultural contexts. Indubitably, the issue of teaching and acquiring intercultural competence is becoming a major concern in teacher education [3], while at the same time, education for citizenship is becoming a major point of interest for primary and secondary schools. Understanding that teachers play important role in the socialization process of the pupils, and that they are almost constantly in a position to manage the dialogue of diverse cultures inside their classrooms, leads us towards important conclusion that their overall competence profile ought to be comprised of competence in the appropriate field of specialization, as well as another aspect that Alfred, Byram and Fleming refer to as "intercultural competence" [4].

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 [5]. 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., learning is not just acquiring knowledge or transferring new ideas, but adapting older ones also [6]. In multicultural education, the modification of old ideas should also be addressed.

2. Intercultural competence

Intercultural competence represents one of the crucial elements in the educational process, which strengthens our capabilities to anticipate and learn about otherness and others, but also capabilities for introspection and self-evaluation. Having intercultural competence requires not only obtaining knowledge and positive attitudes, but capability to establish effective interaction with another, to establish quality intercultural communication. Intercultural competence can refer to an ability to perform a task satisfactorily, the task being clearly defined and the criteria of success being set out alongside [7]. Another approach is to view competence as something that, in addition to performance of action, encompasses intellectual, cognitive, attitudinal, emotional and social dimensions [ibid]. Intercultural competence has been studied from various perspectives, and it has been described with different terms such as cross-cultural competence, cultural sensitivity, cultural expertise or effectiveness, multicultural awareness [8, 9, 10, 11, 12, 13]. Although each of these terms emphasizes slightly different aspects, they all refer to an ability to encounter diversity in a positive, respectful way. In many of the studies on intercultural competence, the focus relies on intercultural communication – the interplay between culture and communication in human actions [14, 15, 16, 17, 12]. Moreover, in these studies, it is agreed that intercultural competence entails a lot more than mastering a foreign language or understanding non-verbal communication. Another approach is to examine intercultural competence through such dimensions as attitudes, knowledge, skills, and action or cognitive, affective and behavioral dimensions [18, 19, 20]. In this contexts, Deardorff proposes two different theoretical models of intercultural competence. The first one, referred as a pyramid model, suggests that the lower levels should be viewed as enhancing the higher levels. Thus, in this theoretical model, knowledge and skills presuppose certain attitudinal characteristics. The synergy of these dimensions is assumed to produce external and internal outcomes such as ethnorelative view, empathy, and appropriate and effective communication. As alternative to this model, Deardorff has developed a second one, called a process model[21]. This model contains the same elements as the pyramid model, but it depicts the complexity of acquiring intercultural competence in outlining the movement and process orientation that occurs between the various elements [22].

It is a well-known fact that, under the notion of interculturalism, we do not only mean meeting another, but also a good knowledge of other cultures that can be achieved through continuous information and study, the ability to educate for diversity in diversity [23]. The wider meaning of the concept of intercultural competence began to be talked about within the North American studies conducted in the 50s of the last century, when the focus was primarily on cultural shock [24], and less explicit dimensions of interpersonal communication such as non-verbal communication [25]. Earley and Ang [26], instead of the term "intercultural competence", use the term "cultural intelligence", which implies the ability of an individual to adapt effectively to new cultural contexts, closely related to multiple intelligence and intelligence researches in the field of intelligence practiced by psychologists Howard Gardner and Robert J. Sternberg. Such approach allows thinking about a new inclusive (inter)cultural competence model that is not only captured by the "benefits" of specific areas, such as language competencies [ibid]. This goes in favor of the considerations of American sociologist Milton Bennett [27], who believes that it is not enough to have

only certain attitudes and views on the world (mindset), but also certain skills necessary for life in a particular cultural context. Thus, Bennett's conception of intercultural competence includes the specific ways of interpreting, presenting reality, social relationships, and events, but it also emphasizes the individual activities in different cultural contexts [28]. According to Byram [28] the process of defining intercultural competence should consider: the relationship between knowledge of cultural patterns and the skill of conscious analysis of intercultural interaction; the role of nonverbal communication; width which seeks to define the concept of intercultural competence; psychological characteristics and ability of an individual to act; the influence of social and political factors in defining and evaluating competences.

In considering intercultural competence, interesting models of intercultural competence are suggested by various authors, including the most cited model of Milton Bennett [30], whose characteristic is the prediction of the development of abilities, along a continuum consisting of several levels, starting from ethnocentrism and ending with ethno-relativism, or intercultural competence. Bennett has thus developed the evolutionary model of intercultural sensibility (DMIS) that consists of three ethnocentric levels (rejection, defense and minimization) and three levels of ethno-relativism (acceptance, adaptation, integration). According to Bennett [ibid], ethno-relativism is reflected in the fact that cultures can be understood only in their mutual relationship and the specific behavior of an individual within a particular cultural context. The key aspect of ethno-relativism is the concept of empathy that Bennett determines as the ability to recognize and accept cultural guidelines that are different from ours, or as a skill to experience different aspects of a different reality than what is characteristic of our culture. Similarly empathy is determined by Adler and Rodman [31], as the ability to see and experience the world as experienced by another person.

In the last quarter of the last century, numerous researches focused on the definition of the concept of intercultural competence whose aim was to identify the relevant indicators ie the dimensions of intercultural competence such as skills, abilities, character lines, attitudes and knowledge. According to Earley and Ang [26], intercultural competence can be grouped into 10 basic dimensions: communication abilities, tolerance towards ambiguity, empathy, mental openness, flexibility, ability to concentrate in certain situations and relationships with culturally diverse people, a positive attitude towards learning, tolerance to different styles of thinking and cultural diversity, knowledge of culture, ability to achieve success in different areas. Also for Benson there are ten dimensions of intercultural competence: speech, skills, communication skills, interaction, enhanced activities, friendship, socially correct behavior, work, attitudes, satisfaction, and mobility [ibid]. Thus, intercultural competence means the different abilities and characteristics that characterize each individual on an individual, personal level that is usually grouped into three major dimensions: cognitive, affective, and behavioral [32, 33, 34, 35]. For "intercultural competence" there are different synonyms such as: cross-cultural adaptation, intercultural sensitivity, multicultural competence, trans-cultural competence, cross-cultural efficiency, international competence, global literacy, global citizenship, cultural competence, cross cultural adaptation [36].

3. The Teacher's new identity

Many theorists in the field would agree today with Luukkainen's considerations [37] that it is difficult to explicitly define what professionalism is in teacher's work. Certainly, one aspect of the problem of definition is the ever chaining nature of the notion of teachers' professionalism. Throughout this process of change we have even heard the arguments and articulated questions if teaching should be considered a profession in the first place. Thus, any attempt to define teachers' professionalism, and equally hers or his intercultural competence, is confronted with ontological question of the nature of teachers' work? Should we perceive it an a combination of skills, among which the didactic abilities are of crucial importance? Or should the teachers be perceived as autonomous and reflective professionals who continuously evaluate and develop themselves and their work [38]? In this context, many scholars underline the place of ethics as core value of teachers' professionalism [39, 37, 40]. As Räsänen [38] points out, education is never value-free and, consequently, the task of a teacher can be considered as an essentially ethical profession by nature. Given the ethical aspect of the teaching profession, teaching is inevitably something more than a series of technical decisions made by experts who have a claim to authority [41]. Thus, Fullan [42] suggests a novel conception to teachers professionalism. One that underlines inquiry, moral purpose and change agentry as the foundations of the work of teachers. In this context, intercultural competence is not perceived as self-sufficient aspect of teachers' professionalism, but rather as an integral and often overarching part of the wider circumstances and decisions that every teacher makes in the classrooms, community and the world. Seen through these lenses, intercultural competence represents teachers' professionalism in every intercultural contexts [22]. In addition, the professional competence required or expected from teachers in the contemporary global world and diverse multicultural schools of today differs dramatically from the expectations and task of teachers in the periods of history when schools were meant to support the construction of a rather "monocultural" nation state [38]. These new context and expectations by the society might be summed up in Andreotti's words [43] on teachers' intercultural competence. He underlines that: Teachers should raise their awareness and capacity to analyze and see the world from different perspectives, learning to listen and to negotiate in diverse and complex environments, and connecting to the worlds of their students in order to challenge and expand their boundaries [ibid]. With this set of skills and attitudes, teachers can also start to support learners in learning to unlearn, to see different choices and possibilities and to imagine and to think alternatively [ibid]. However, Banks [44] points out that teachers that have limited resources and low status neither have the strength to develop their teaching, nor the ability the develop the school. Michael Byram [45], in this context, places the contemporary teacher in real-life circumstances, suggesting that "it is the role any teacher should have of developing in people a willingness and an ability to be critical, critical in the proper sense - not to be negatively critical, but to be analytically critical, and to be reflective and think about their lives." According to UNESCO, the intercultural competence of teachers is acquired by appropriate teacher training aimed at: To introduce teachers to the cultural tradition of their country; To introduce teachers with the empirical, participatory and contextual learning method; Develop a sense of the educational and cultural needs of minority groups; To support the teacher's ability to adapt the educational content, the method of work and the material he uses to the needs of groups whose cultures are

different from the majority; To facilitate the use of diversities as learning tools; Promotion of a learning environment that respects cultural differences; Interaction between schools and communities and involvement of parents and the local community in the educational process.[29]

According to Banks [44], the success of the implementation of intercultural education in schools will largely depend on the knowledge and skill of teachers. Banks distinguishes four key types of competencies: Knowledge of student characteristics; Detailed and flexible knowledge of the subject/content; The skill of the classroom management; Awareness of the ethics of his own profession. The teacher should recognize the specific learning style of each student and adjust his teaching style to each one. The teacher should be able to design an hour that will enable each student to form a coherent and applicable "knowledge map", linking different ideas and should eve inconsistencies and errors. The teaching should rely on the student's experience, which means that teachers need to know the cultural differences that exist between students and to include those differences in the teaching content treating them equally during the course of instruction. The teacher should encourage and maintain: cooperation among students during the learning process (content management); positive and responsible behavior of the student through the use of assertive communication, agreeing on the basic rules, introducing a reward system (management through behavior); different cultural patterns of group behaviors specific to the school and the environment in which the students live. The teacher should be able to reconsider the existing school practice and the concept of learning and the knowledge on which this practice rests, proposing and introducing novelties for improving school and education [ibid].

Byram and Zarate [46] emphasize that intercultural competence is the ability to acquire intercultural attitudes, knowledge and skills to better understand and respect different cultures. There are five key elements: intercultural attitudes, knowledge, interpretation skills, intelligence and interaction skills, critical cultural awareness, and political culture. Interculturally competent teacher or person should be capable to see the relationship of different cultures, he is required to be able to mediate, interpret and critically and analytically understand his own culture and the cultures of the others. The features of culturally competent teachers in a multicultural environment and in an open school for diversity can be: verbal and nonverbal communication competence; knowing his own and other cultures; respect, understanding and acceptance of students belonging to other cultures; interactive relationship with the "other"; continuous perfection of his own knowledge, at the individual level and at the level of the group that belongs; flexibility, openness, creativity and criticism; understanding of the consequences of discrimination and the ability to develop non-stereotype thinking and anti-prejudice attitudes. Certain researches [47, 48] have shown that persons or students having contacts with other cultures have less negative stereotypes, while stereotypes may be changed with increased interaction with members of different cultures. The teacher is the creator of new relationships to real knowledge and successful intercultural relationships as well as the role of students in communicating and accepting "the different". In order to achieve this, it is necessary for students to become aware of their

---

[29] UNESCO *Guidelines on Intercultural Education,* Education Sector, UNESCO, Paris, 2006

individual cultural perspective and the possibility of reflection on cultural diversity. Faculties' programs should emphasize the development of intercultural competence by studying the nature of cultural relations, their change over time and the impact on global society; the relationship between dominant and minority culture within society; the importance of cultural experiences and achievements, the contribution of individuals who are distinguished by their specificity, taking considering the dominant culture (cultural background, class, gender, sexual orientation ...); respecting and accepting diversity. The emphasis in the field of intercultural education should in fact be on providing knowledge that strengthens the student's values to respect other cultures and members of those cultures [36]. In fact, the possession of intercultural competence constitutes the new professional identity of the teacher.

4. The new concept of intercultural education in Macedonia

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: "The Ministry of Education and Science will create an education that in its focus will have the individual, his undisturbed development, the development of his individual and cultural identity, defined in the ambience of a multicultural environment and situated in a global national and supranational context."[30] One of the objectives and tasks of education in the period 2005-2015 is the development of the personality through "introduction, understanding and respecting other cultures on a national and international level ..." 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."[31] 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)[32] 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.

Intercultural dimension of the educational process is particularly important in multicultural communities, such as many municipalities and regions in the Republic of Macedonia. In addition, the intercultural dimension has a wider importance and recognition in the country, that proudly emphasizes the traditions of coexistence of different cultures and cultural groups. In this contexts, the inclusiveness and integration

---

[30] Ministry of Education and Science, (2004). National Program for the Development of Education 2005-2015.

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

[32] 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.

in the educational process and educational institutions is perceived as important aspect of shared values and further strengthening of the democratic capacities of the country. Vision of the Conception for Intercultural Education [49] is to create educational environment in which intercultural relations and integration processes will be cultivated... it has a mission to promote the 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. Schools with heterogeneous structure of students and the staff most often operate in separate spaces (in different school buildings), while the educational process is organized in monoethnic shifts as well as with parallel organizing and conducting the same or similar curricular and extracurricular activities in different languages. All this adversely affects the realization of daily, continuous contact between the participants in the educational process, their mutual understanding and cooperation [ibid].

The study on multiculturalism and inter-ethnic relations in education [50] 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, and as most isolated are pointed students of Albanian ethnic descent. 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 [ibid]. A recent study which reflects the situation in the multiethnic municipalities [51] 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. Macedonia is actively involved in the Decade of Inclusion of Roma 2005-2015 aimed to include the Roma population at all levels of the education system, prevention of dropping out of Roma pupils in the process of compulsory education and the improvement of their socio-economic status. In addition to this policy are the Strategies for Roma in Macedonia from 2005 and from 2014-202014 [52] which promote the strengthening of the status of Roma and their integration in all social spheres.

In the new concept for intercultural education in Macedonia, development of intercultural competences should be a continuous and a long-term process, which would be organized via several successive levels of training that would allow them to be acquired and upgraded. The theoretical and practical training could be conducted in multilingual environment over a longer period of time and it would be directed to: understanding the concept of civil society; introducing the cultural values and traditions; recognition of ethnic and religious stereotypes and prejudices among themselves and others in order to build mechanisms to overcome them in the school practice; use unbiased working materials and teaching techniques which provide promotion of integration rather than division along ethnic, linguistic, religious and other grounds; stimulating skills for working with heterogeneous groups of students in terms of language and ethnicity; team building skills of teachers with different ethnic backgrounds within a common curriculum and extracurricular activities, and in terms of the realization of other professional commitments.

5. Conclusion

The improvement of intercultural competence is critical element that substantially supports the development of high quality educational process and most adequate school environments. At the same time, building intercultural competence represents effective strategy for reduction of ethnocentrism, prejudices, stereotypes, inequalities and discrimination in contemporary societies. In the wider context, teachers' and people's education and training for intercultural competence and sensitivity is based in the belief for the need of global consciousness, multiple perspectives, awareness of the connection between the natural and the human world, as well as the individual responsibility for global change. Therefore, teaching as one of the oldest professions of man in which social, personal and institutional factors are intertwined, should not be based exclusively on the narrow professional competencies of teachers that only takes into consideration the demands of the market. In contrary, teachers' competence should not be evaluated only against these narrow sense of knowledge, but teachers should rather aspire towards the ability to view, read, analyze and interpret situations and events in their environments. They need to become aware of individual cultural perspectives and have the opportunity to think about different forms of cultural diversity. The high quality pedagogical, psychological, didactic and professional education, as well as the life experience that the teacher has, will enable greater flexibility, creativity and adaptation to complex challenges posed by globalization processes. One of the goals of intercultural education should be to acquire intercultural competencies that need to be based on understanding the principles of functioning of a culturally pluralist community, including understanding how culture shapes our attitudes about ourselves and others, critical awareness of ethnic, racial, gender and other factors of social inequality, discrimination and the strengthening of individual responsibility, sensitivity, solidarity in order to respect the principle of uniqueness and value of each culture for the development of mankind. Therefore, the aims of the intercultural education in schools go further than any aspect of the process of knowledge acquirement. They are rather concerned with the attitudes towards knowledge, as well as attitudes towards its pursuit and application for the benefit of both individual and society. This vision of the process presupposes conditions in which students are aware of what they are learning, and teachers are aware of what they teach,

thus transforming the facts accumulation process into long-term interpersonal dialogue that builds and strengthens the individuals and the societies.

References

1. COUNCIL OF EUROPE. (2000). Basic concepts and core competencies for education for democratic citizenship. Council for Cultural Co-operation. Project on "Education for democratic citizenship"; Audigier, François.- Strasbourg.
2. UNESO (1998) "Higher education in the twenty-first century vision and action" World Conference on Higher Education, Final Report, Volume 1. pp. 75-78. VAN
3. LEEMAN, Y., & LEDOUX, G. (2003) Preparing teachers for intercultural education. Teaching Education, 14, 3, 279-291.
4. ALFRED, G., BYRAM, M. AND FLEMING, M. (2003) "Introduction." In Alfred, G., Byram, M. and Fleming, M (Eds.) Intercultural Experience and Education. (pp. 1-14) Clevedon: Multilingual Matters Ltd.
5. Sleeter, C. E., & Grant, C. A. (2008). Making choices for multicultural education: Five approaches to race, class, and gender. John Wiley & Sons Inc.
6. Knowles, M. S., Holton, E. F., & Swanson, R. A. (1998). The adult learner: The definite classic in adult education and human resource development. Gulf Publishing Company.
7. Glough, N., & Holden, C. (1991). Global citizenship, professional competence and the chocolate cake. In M. Steiner (Ed.), Developing the global teacher: Theory and practice in initial teacher education (pp. 37-48). London: Tretham Books.
8. Bennett, M. (1993). Towards ethnorelativism: A developmental model of intercultural sensitivity. In R. M. Paige (Ed.), Educating for the intercultural experience (pp.21–71). Yarmouth, ME: Intercultural Press.
9. Bennett, M., & Gastiglioni, I. (2004). Embodied ethnocentrism and the feeling of culture: A key to training for intercultural competence. In D. Landis, M. Bennett & J. Bennett (Eds.), Handbook of intercultural training (pp.249–264). London & New Delhi: Sage Publications.
10. Lasonen, J., & Halonen, M. (Eds.). (2009). Kulttuurienvälinen osaaminen koulutuksessa ja työelämässä. Kasvatustieteellisen seuran julkaisuja. Jyväskylä: Jyväskylän yliopistopaino.
11. Salakka, M. (2005). The Tensions of marginalities in the negotiation of multicultural identities. In R. Räsänen, & J. San (Eds.), Conditions for intercultural learning and dialogue (pp.109–132). Turku: Finnish Educational Research Association.
12. Salo-Lee, L. (2007). Towards cultural literacy. In T. Kaivola & M. Melen-Paaso (Eds.), Education for Global Responsibility- Finnish Refl ections (pp. 73–84). Publications of the Ministry of Education 2007:3. Helsinki University Press. Available in electronic form: http://www.minedu.fi /OPM/Julkaisut/2007/Education_for_Global_ Responsibility.html?lang=en
13. Sue, D. W., Arredondo, P., & McDavies, R. J. (1992). Multicultural counseling competences and standards: A call to the profession. Journal of Counseling and Development, 70, 477–486.

14. Byram, M., Nichols, A., & Stevens, D. (Eds.). (2001). Developing intercultural competence in practice. Exeter: Cromwell Press.
15. Kohonen, V., Jaatinen, R., Kaikkonen, P., & Lehtovaara, J. (2001). Experiential learning in foreign language education. London: Pearson Education Limited.
16. Lustig, M.W., & Koester, J. (2006). Intercultural competence: Interpersonal communication across cultures (5th ed.). New York: Allyn & Bacon.
17. Lynch, E. (1992). From culture shock to cultural learning. In E. W. Lynch and M. J. Hanson (Eds.), Developing cross-cultural competence: A guide for working with young children and their families (pp.35–62). Baltimore, MD: Paul H. Brooks Publishing Co.
18. Sue, D. W., Arredondo, P., & McDavies, R. J. (1992). Multicultural counseling competences and standards: A call to the profession. Journal of Counseling and Development, 70, 477–486.
19. Taylor, E. W. (1994). A learning model for becoming interculturally competent. International Journal of Intercultural Relations, 18, 389–408.
20. Spizberg, B. H., & Changon, G. (2009). Conceptualising intercultural competence. In B. H. Spizberg & G. Changon (Eds.), The Sage handbook of intercultural competence (pp.2– 52). Thousand Oaks, California: Sage Publications
21. Deardorff, D.K. (2006). Identifi cation and assessment of intercultural competence as a student outcome of internationalization. Journal of Studies in International Education, 10(3), 241–246.
22. Jokikokko, K. (2010). Teachers' intercultural learning and competence University of Oulu, Faculty of Education, P.O.Box 2000, FI-90014 University of Oulu, Finland Acta Univ. Oul. E 114, 2010 Oulu, Finland
23. Biagioli, R. (2005). Educare all'interculturalitƒ: teorie, modelli, esperienze scolastiche. Milano: Franco Angeli.
24. Oberg, K. (1960). Cultural Shock: Adjustment to New Cultural Environments. Practical Anthropology, 7, 177 – 182.
25. Hall, E. T. (1959). The Silent Language. In: Mantovani, G. (ed.) (2008), Intercultura e mediazione: teorie ed esperienze.
26. Earley, P. C., & Ang, S. (2003). Cultural Intelligence. Individual Interactions across Cultures. Stanford: Stanford University Press.
27. Castiglioni, I. (2005). La comunicazione interculturale. Competenze e pratiche. Roma: Carocci Editore.
28. Cassano, A. (1993). Partita doppia. Appunti per una felicitƒ terrestre. Bologna: Il Mulino.
29. Byram, M. (2005). Teaching and Assessing Intercultural Communicative Competence. Clavedon: Multilingual Matters.
30. Bennett, M. J. (ed.) (2002). Principi di comunicazione interculturale. Milano: Franco Angeli.
31. Adler, B. R., & Rodman, G. (2006). Understanding Human Communication. New York/Oxford: Oxford University Press.
32. Bennett, M. J. (2001). Developing intercultural competence for global leadership. U: Reineke, R. D., Fußinger, C. (Eds), Interkulturelles Management: Konzeption – Beratung – Training. Wiesbaden: Gabler, pp. 205-226.

33. Chen, G. M., & Starosta, W. J. (1996). Intercultural communication competence: a synthesis. U: Burleson, B. (Ed), Communication Yearbook, vol. 9. Thousand Oaks, CA: Sage, pp. 353-383.
34. Fritz, W. (2001). Die interkulturelle Kompetenz von Managern – ein Schlüsselfaktor für den Erfolg auf Auslandsmärkten. U: Oelsnitz, D. von der, Kammel, A. (Eds), Kompetenzen moderner Unternehmensführung. Joachim Hentze zum 60. Bern: Geburtstag Haupt, pp. 87-101.
35. Ting-Toomey, S. (1999), Communicating across Cultures. New York: Guilford Press.
36. Deardorff, D. K. B. (2004). The Identification and Assessment of Intercutlural Competence as a Student Outcome of Internationalization at Institutions of Higher Education in the United States, doctoral dissertation.
37. Luukkainen, O. (2004). Opettajuus – Ajassa elämistä vai suunnan näyttämistä? Doctoral dissertation. Acta Universitatis Tamperensis 986. Tampere: Tampereen Yliopistopaino OY Juvenes Print.
38. Räsänen, R. (2007a). International education as an ethical issue. In M. Hayden, J. Levy & J. Thompson (Eds.), The Sage handbook of research in international education (pp. 5769). London: Sage Publications Ltd.
39. Fullan, M. (2001). The new meaning of educational change. London: Routledge-Farmer.
40. Strike, K. A. & Soltis, J. F. (1985). The ethics of teaching. NY: Teacher College Press.
41. Sleeter, C., & Montecinos, C. (1999). Forging partnerships for multicultural teacher education. In S. May (Ed.), Critical multiculturalism. Rethinking multicultural and antiracist education (pp.113–137). London: Falmer Press.
42. Fullan, M. (2001). The new meaning of educational change. London: Routledge-Farmer.
43. Andreotti, V. (2010). Global education in the '21st century': two perspectives on the 'post-' of modernism. International Journal of Development and Global Education, 2(2), 5–22.
44. Banks, J. (1999). Introduction to multicultural education. Boston, MA: Allyn & Bacon.
45. Byram, M., & Grundy, P. (Eds.) (2003). Context and culture in language learning and teaching. Clevedon: Multilingual Matters Ltd.
46. Byram, M., & Zarate, G. (1997). Defining and assessing intercultural competence: Some principles and proposals for the European context. Language teaching, 29(4), 239-243.
47. Martin, J. N. (1987), the relationships between student sojourner perceptions of intercultural competencies and previous sojourn experience, International Journal of Intercultural Relations, 11, 337-355.
48. Gelfand, M. J., Erez, M. E., Aycan, Z. (2007). Cross-cultural organizational behavior. Annual Review of Psychology, 58, 479-514.
49. Krsteska –Papic, B., Bilal, S., Emin, O., Spaseva, S.M., Ackovska-Leshkovska, E., & Stojkovski, S. (2015). CONCEPT FOR INTERCULTURAL EDUCATION. Skopje: Ministry of education and science of Republic of Macedonia

50. Petroska-Beska, V., Najchevska, M., Kennig, N., Balazhi S. and Tomovska A. (2009). Study on multiculturalism and interethnic relations in the education. Skopje: The UNICEF Office

51. Mickovski, G., Aleksova, A., and Raleva, A. (2011). Project strengthening multiethnic cooperation in municipalities.: Report of the survey about the starting situation: Macedonian centre for civic education

52. Strategies for Roma in the Republic of Macedonia 2005 and 2014-2020. http://www.mtsp.gov.mk/WBStorage/Files/roma_strategy.pdf., https://www.rcc.int/romaintegration2020/download/docs/MK2014-2020_en.pdf/a4b7a7abd52eaa6a5b369f18f180cc12.pdf.

53. UNESCO Guidelines on Intercultural Education, Education Sector, UNESCO, Paris, 2006

54. Ministry of Education and Science, (2004). National Program for the Development of Education 2005-2015. (Министерство за образование и наука, 2004. Национална програма за развој на образованието 2005-2015.)

55. School designed for child, http://www.umd.gov.mk/istrazuvanje.aspx (Училиште по мерка на детето. http://www.umd.gov.mk/istrazuvanje.aspx)