



## **Intercultural Education as an Imperative of Social Development**

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**Abstract:** *The imperative need of a social coexistence among different groups of people is the implementation of the intercultural education. In these circumstances, school is the most important place and factor for pupils and students as future citizens to take the first knowledge-based on society, life and coexistence in a given country. On the other hand, all social-cultural school courses should be reviewed in accordance with western visions which accelerate the pace towards a future world without borders, despite different races and cultures. Thus, the content of such courses, such as history, geography, drawing, music and literature should occupy more important new notions and information about intercultural education and it's role on a social development. Therefore, it is important for the given society, that all the schools' directors should pay more attentions on entertainments about cultural activities among pupils and students as future citizens. The focus of this paper is the role and importance of intercultural education for the development of a social society.*

**Keywords:** intercultural education, school, society, development, values in education

The core of intercultural education among nations includes sensitive areas of culture, which transmits and fosters friendly feelings among them, as film screenings, theater performances, organizing festivals, sporting fixtures, or scientific, philosophical and political conferences, as well as bilateral and touristic visits. In this attempt to explain the causes which throw nations and large social groups in a wild and bloody fight against each other, and to avoid armed conflicts and wars, the Viennese famous psychiatrists, Sigmund Freud, recommends a closer attitude for these groups of different social strata and for nations with one-another, without underestimating the undisputed leadership role of these nations.

Moreover, the youth and intellectuals of our country, at the outset of the democratic changes, chose to unfold the banner of revolts with the symbolic expression: "We want Albania like the rest of Europe", which remains even today the compass of our journey toward Europe. In all these historical changes, the creation of a new contemporary mindset that precedes Albanian society's changes, plays a primary role. Education of the ruling elites, which sometimes have accelerated the integration processes and some other times have slowed them down, remains primary. The integration and the strengthening of the political, economic and military relations of the country, plays the role of the propeller that pushes always more and more forward the ship that plows through the waves.

This new reality created during recent decades, testifies to the existence of that part of the elite in Albanian society that lives and feeds on European culture, which is playing a vanguard role in contributing to nearly all areas, and most importantly, in the formation of a new contemporary mentality. Whatever helps certain European institutions can give us, the burden of the society's spiritual enlightenment, falls to Albanians.

### *The necessity of intercultural education*

The essence of intercultural education expresses and protects the perspective of the coexistence of many cultures of the European Union nations. The role of intercultural education is the protection and the development of the highest human values and in particular of the equity and the right to live with human dignity. Intercultural education means the education of the cultural traditions of more than one nation, of the intellectual and spiritual views, of art, music, literature, lifestyles, and their systems of values, traditions and religious beliefs.

Education is the core of the identity of social cohesion that is closely related to the system of the factors that compose it; where highlights particularly the worldview that nurtures the way of thinking, as well as the feelings and actions of a society's members. Ultimately, the worldview differences of the people of a society make us aware of the existence of being different. One of the main goals of contemporary education is the advancement of the society's democracy. The educational system in general, must take into account the multicultural nature of the society we intend to integrate as well as to contribute to a peaceful coexistence between nations with cultural differences. Viewed in this perspective, there traditionally exists a multicultural education, which enables the study and knowledge of other cultures.

Intercultural education system tries to overcome the differences in the joint life and relationships of a multicultural society. This can be achieved through understanding, reverence and mutual dialogue between groups of different cultures, as well as through the provision of equal opportunities and through the fight against discrimination. Intercultural and multicultural education is closely related to: -Intercultural and multicultural schooling, which requires the deepest knowledge of historical and cultural national traditions, in order to achieve beneficial and qualitative exchanges and relationships. Intercultural and multicultural

learning is a process that enables and teaches us to live together in the world of differences. In one sense it is the starting point for building coexistence. People can learn from one-another only when they have mutual differences. For this it is necessary that, through meetings and various forms, to educate even the mutual respect and stimulation of curiosity, in a way to overcome tensions, in which, usually, intercultural differences may appear.

Ethnocentrism (the denial of the existence of cultural differences) greatly hinders, or sometimes even prevents the intercultural communication and understanding. For this, it is necessary to work in various fields to overcome them, especially through intercultural integration of the components in school curricula. This does not mean that we should not develop simultaneously the work on the recognition of our cultural heritage or overestimate other cultures in relation to our national culture. Practice has proved that the part of Albanian society which has lived and worked in these countries has also created new concepts and models for the development of small and large business, for private initiative, free market and for the advantages of the democratic system itself. With high individual goals, but also social ones, they return to their country to implement them. But, from the first step they face the "mount" of barriers of corruption that has gripped by the gorge the public administration and the state institutions, in so far as their dreams and plans shrink or seem to have failed.

The strengthening of the pluralistic democracy system remains the duty of every citizen, of the state organs and of educational structures for upbringing of the generations. Since the foundation of a democratic state and character of a democratic society are determined by free and fair elections, then the primary duty is the education of citizens and other state and social structures with democratic principles and norms for the conduct of these elections. If, on one hand, the Albanian institutions have put all forces into the integration in the European community, as equally true is also the fact that in Europe, we do not only go to be "merged" or to lose our national identity, but to benefit from the economic and cultural development and from the achievement of these countries, as well as from the demonstration of our contributions. This means that Albanian youth should know quite well the culture and everything good that is inherited in generations by our people in the material and spiritual area to offer it to the mosaic of the European culture.

A major reserve in the field of education and recognition of mutual values are the structures of schooling at all levels. It is known that the fruits expected to be taken in this field cannot be harvested during a short period, but require their time of maturity. Youth studentship is the elite that pushes forward, not only Albanians' dream to go to Europe, but also the most vital part of society that expects to enjoy the fruits of European integration. Therefore, even the perspective of the education processes of the younger generation should include the life period in kindergartens, in elementary teaching, by gaining a higher rate in secondary and vocational schools, as well as by culminating in universities auditors.

## *Intercultural education – a trend of nowadays' society*

An important place in intercultural education is occupied by the presentation of the phenomena of globalization and transition in post-communist societies, as has happened in the Albanian society. The phenomenon of globalization cannot exclude either format of culture on a global scale, both in technological as well as sociological fields, without excluding the field of philosophy, which in no time can be confined to the ivory tower, but as always lies in top of the socio-political developments. The imposition of global culture, especially from developed capitalist countries with a consolidated democracy, may not find the right terrain and channel because of the interdependence of a number of developments in other areas of science, culture and production. Every new phenomenon in human society, instantly causes groupings in favor and against it, because it does not take place immediately, but replaces step by step the inherited values. Such is the phenomenon of globalization.

The consequences of globalization in the pluralistic society may aim at leveling the values and characteristics that the popular culture inherits. In our era, the delineation and formulation of theoretico-practical perspectives to the causes of communist ideology's failure and of one of the most powerful philosophical currents of the last century, which brought major consequences and changes in contemporary human history, is an obvious reality. During this journey we cannot avoid the risks arising from the solutions of problems and conflicts through the use of force and violence, because there is no greater paradox that the development of the wars in the name of peace, either in terms of any single individual's life, or of life of nations. Facing the above problems suggests the conclusion that the mosaic of cultural pluralism should be treated and fed as the greatest asset of human society, which not only endangers neither nation nor people, but enriches them and raises the demands of democracy in a higher level.

Under the light of a superficial view, there are cases when the development of human society is treated as a rectilinear development. At the top of the spiritual, economic, material and political needs, philosophy stands and leads. Its supremacy over other sciences is also manifested with the virtue of its development, in relation to various inventions and tools that the individual uses in his favor. Besides the new philosophical mindset of XXI century, human society trasmits to the human generations, not only the philosophical worldview of the past and their peak, but also conservative or vulgar views, which exert pressure to keep society in a state of stagnation that does not answer neither to the time nor to the new realities.

In the mahogany of the field of philosophy of our era, as in a surgery room, are seeking treatment a number of acute problems of which is long suffering the human society from the phenomenon of the globalization trend, from the technological imbalances between developed countries with an advanced industry and most of the undeveloped countries, from the financial conflicts due to the use of raw materials from developed countries, which exploit with a very low cost the productive and the labor forces of undeveloped countries, from conflicts for political reasons or because of cultural, religious differences etc. Nowadays world changes

with galopant paces by paving the way for a "new" world system, globalization, which implies the process of increasing interdependence between different societies, nations and countries. There is no doubt that the technological innovations, particularly the ones in the field of information and communication, are playing a paramount role in today's integration in all areas of life, as far as not for nothing, the Internet is considered as a synonym of globalization.

Globalization remains one of the challenges, which we tend to present as a new spirit in the world politics and as a progressive phenomenon, with the hope and confidence that it will contribute to improving the people's lives, but at the same time, we are faced with arguments that appeal to conflictual assessments. This is because small countries are being exploited by the large ones, from human resources to material ones, from the ruthless competition of technology and competitive capacities that these places own. The efforts to establish democracy are attempts to organize the societies, so that they may make restoring of the new social values, and of the functioning of the legal state in plain harmony with them.

In contrast to the features of the past centuries, where philosophical debate was more diversified in efforts to orient the perspectives of the world and human society, where the most prominent schools during these centuries, those of materialists and idealists, of metaphysical or dialectical, of intuitives and rationalists, created a strong tradition; nowadays' world is experiencing armed conflicts (not without reason, generals and leaders of armies are more known than philosophers) where often times, violence and the law of the fittest prevails, where indeed, the victory may belong even temporarily to the fittest, and not to the one that can be right. Models of the force triumph blur the human reason and badly compromise, in everyday life, the mission of the science of philosophy itself, which is fed for anti-scientific and anti-historical interests with the poison of evil and the triumph of unreason, causing to "the great human family" of the globe, thousands of human lives lost, great plagues and non civilized backward archetypal models of violence.

Today's philosophy has overcome Hegel's prediction, who had concluded that: "Any philosophical system is philosophy of its own era, it represents in itself a link in the chain of spiritual development, it may therefore satisfy only those interests that correspond its own era" because philosophy is not primarily just the science that focuses on current problems. Being "Daughter of Time" it "swallows" and processes the experience of the past, faces the present and aims to illuminate the future, as the harbinger of a new world. In this sense we would compare it with a comet, in which we distinguish the tail, body, and its fiery head.

## *Conclusions*

In race with various sciences in service of humanity, philosophy has all the possibilities to unite in a common denominator cultures of different regions of the world with the mission and purpose to pave the paths of peace and prosperity of human society. By respecting their diversity, the essence of "thinking differently", the diversity of differences and various

perspectives, it, better than any other science, can and should beat in the round table of debate and consultation, the identification of ways to development and progress, not just for a few privileged countries and nations due to their past history, but for all nations with different cultures, ideas, colors and races.

The existence of conflicts requires from philosophy the submission of reasoning, that dialogue and cooperation among different philosophical cultures, is not anymore a matter of preferences or desires among the "bearded philosophers", but a necessity and a feature of our modern era. The need for a new orientation and detection of the paths requires that, on top of this "war" should be philosophers, who process new views to create a sound philosophical outlook, acceptable and useful to all the nations of the world. In this regard, philosophical concepts will compete with dignity facing technological, scientific and political developments.

Through progressive philosophical views, are created the conditions for the further progress of "cultural evolution" of human society, as well as philosophical one, for a development not in a straight line of human society, but contradictory and complex, which preserves and ensures the variability of the views and concepts of different cultures that come and blend in the common philosophical river of all human society, as the earth holds and feeds in her bosom diversified underground wealth, so useful, which will contribute, in the common mahogany of the nations, where, as the German philosopher Martin Heidegger used to say, sides in dialogue would ascend one another. Today's era, besides the switching in the industrial society, creates conditions also for the test of philosophical concepts preceding the developments of today's human societies.