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The Role of Multicultural Education and Social Media in the Affirmation of Democratic Society

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Abstract

Multicultural education represents a tool for positive utilization of cultural differences in the overall educational process. In this process, classrooms and schools become models of democracy and equality among people in society. This study contributes to the knowledge on the moderating role of social media usage in the relationship between multicultural experiences and creativity based on experiential learning theory. The study presents the relationship among multicultural experiences, cultural intelligence, and creativity. Moreover, by investigating the moderating roles of informational and socializing social media usage, the authors presented that an IT contingent view of multicultural experiences is helpful in understanding the relationship between multicultural experiences and cultural intelligence. The abilities for efficient functioning of different cultural elements are issues that need to be addressed properly. In order for the students to function efficiently and as a whole in a democratic society, they have to learn about differences and injustices which occur at certain times and under given circumstances. Otherwise, our society will not be able to overcome these differences and injustices.

Keywords: multicultural education, social media, learning with community and teaching in community

JEL classification: I23

Introduction

The functioning of democratic societies that pluralism has embraced as a value and as an instrument to spread the diversity of ideas cannot be complete without a multicultural and multi-ethnic education as an incentive to understand the impact it has on building autonomous attitudes and decisions. As a process that promotes mutual recognition of people with different ethnic and religious backgrounds, multicultural education enables them to better absorb the specifics, values and specifics of the cultures and traditions of others.

When speaking of education and the changes it undergoes, it is amazing to hear about proposals that have to do with tiny changes in the current educational and social system... though it is not common to think of education as part of a whole society in which the control of meaning and values of knowledge are connected with political and economic power, exploitation, privileges and cultural hegemony. Ability to know another pass through a complex process that begins in advance with self-knowledge and then creates the conditions for an interactive dialogue society. Since in Ancient Greece, Socrates' famous saying was "Know yourself." Goethe's Quotes that Will Change the Way You See Yourself and Others (Medrut, 2019). This means that

knowing oneself is a basic prerequisite for knowing others, because no culture is built without a self-supporting foundation, while knowing another is in fact a continuation of interrelated experiences and traditions and cultures.

Social science assigns two crucial roles to culture (Hall, 2003, p. 134):

1. culture provides meaning such as by organized religion,
2. culture provides rules of social action which affords human beings in a society to understand each other such as those prescribed by major religions.

Autochthonous cultures usually produce mechanisms to protect the individual from the challenges of identity de-legitimization, while open education and exempt from solid pedagogical dogmas put the individual in the face of the challenges they prepare for coexistence with others, respecting the values that enhance civic cohesion among individuals with ethnicity, religion, different race. This also makes the process of studying together in universities from different countries, containing all the mechanisms of change in the interior as a result of self-awareness and awareness. Numerous cultural and sociological analyzes have shown that this form of study has fostered the process of self-formation of an individual who over time has overturned prejudicial walls that would hinder the natural psycho-social development in an environment where multicultural education is the most efficient tool that stereotypes turn to diversity. So, this shows that "... it is necessary to implement multi-cultural integration in education systematically at institutional level, using experiences from models that have proven to be effective." (Krsteska-Papic et al., 2015).

Otherwise, according to Tomlinson, arguing the case of the up-surging power of local culture that offers resistance to the force of capitalist globalization. State promotes national: identity deliberately constructed and maintained and amplified, regulated through law, education and media (Tomlinson, 2003).

Intercultural Education is an educational approach aimed at the acceptance of another (student or student) with different cultures and the use of their cultures in the educational institution and society. Respecting this principle, different cultures and languages are given importance, leading to a strengthening of diversity and the development of appropriate skills, in order to meet the multicultural demands of a society.

Intercultural aspects are characterized mutual respect and the valorization of diversity by individuals or groups of individuals identifying with different cultures. By making the most of the cultural differences, we can improve intercultural communication in education.

The concept of multicultural education

The concept of multiculturalism today mainly shows the co-existence of more parallel cultures in a given space. Thus, the combination of the recognition of cultural diversity and measures to ensure equality in society represents a fundamental feature of multiculturalism. Here, should be noted the views of researchers Kymlicka regarding multiculturalism. "I use the kind of multiculturalism, which comes from national and ethnic differences..." (Kymlicka, 2004, p. 30).

Multicultural education, these days, does not actually represent a brand-new concept. It has in fact evolved from earlier concepts dating back to 1920, when the teaching cadres began to think and reflect upon this phenomenon and under circumstances when the training of teachers in the field of intercultural education began, through research activities realized within the ethical studies programs. In the first two decades, the movement in question was of an international character, and as such, it originated from representatives of the pacifist movement. Several

manuscripts, which included international viewpoints on education, were written and rewritten.

Democracy has to acknowledge the existing cultural differences in a society, aiming at ensuring social justice for everyone equally. Equality has long been the main aim of humankind. The accent of individualism has been supported by the so-called meritocratic system, according to which the human being has to start looking for its rights and the most skillful one will obtain them by him/herself. On the other hand, equality as a social status makes society demand and benefit from this status of its own citizens by rewarding them with merit-based rewards.

Multicultural education actually represents a segment, which encompasses cultural differences, aiming at ensuring cultural equality in all educational institutions. In order for this to become reality in some formal schools, the existing social environment has to reflect multicultural education.

In this context, it should also include the multilingual reality by mastering different codes and special systems. Throughout the history of human relations, language, culture and society have been interacting, but especially this interaction has been expressed between language, thoughts and understanding of the world, by playing an important role in various views and philosophical discussions. Each linguistic system has its speakers and source dialect within a particular language community as a mean of communication that is transmitted and survives in a space and time treated as valid, logically structured and complex at the same time. Multilingualism and multiculturalism are a widespread phenomenon that exists in almost every country in the world, whether officially recognized or not, but also a social and political response in the context of the social situation in which there is no consensus on a single national culture, which should enable the integration of multicultural and multiethnic society (as it always has been). Almost all societies are multicultural, but only some of them respect the multicultural reality. So, multiculturalism makes sense only where is treated as a program or doctrine that addresses multicultural social situation, trying to handle all cultures within a society, with equal access.

The spreading power of the internet has proved prophetic statement of Canadian researchers, Marshall McLuhan, the transformation of the world into a 'global village' (Legović, 2011). In the early 60s, Marshall McLuhan warned some profound changes in our way of thinking and communicating. One of his intuition was that we were entering an era of global village and, of course, that in the universe of the Internet, many of its provisions have been fulfilled (Eco, 2013). However, beyond this statement lies the challenge that in which socio-cultural or professional forms the internet is realized and how this 'new floating bed' in the world of information has broken the old schemes of planetary communication. More inclusive dimension in this new communication is public interactivity anyway. From a passive bystander, now has become an active participant in the production of information. The digitization of public attention has included multiple layers of social categories where every hour of every day being recruited new cyber contingent recipients.

Social media has given a new impetus to the civil society in public communication. Especially the fact that civil society, which is composed of different groups, from initiatives and organizations and even by different individuals, through social media has a greater opportunity to access and promotion of multiculturalism in public space with value and divergent interests. Multiculturalism, almost clearly has the oriented interest toward the freedom of expression, association and civic obedience to actions which must depend on the type of values or interests, always knowing the allowable limit to where you can result their demand not to endanger the freedom of others. The most important result of this determination is that the fundamental values on which the

relations between the different groups are, first and foremost, based on the right of choosing and setting values of interest with civic orientation and freedom of their expression and public action.

Global society, interaction and interdependence between different cultures

21st century global society has intensified the interaction and interdependence of different people and cultures. If we take a look at current civilizations, we will see that they all have a common empirical and common origin but have followed different ways and ways of development and development over the centuries. There is even a common finding of scientists for a single human community that would then produce the need to overcome local boundaries and create a global geo cultural map. And precisely, culture is the most natural conception of all the civilization achievements that will make up for globalism, while the latter should not, in principle, be antipode to the traditions and cultural values of a nation, as there is an attempt here to relatives the local color cultures.

But, however, according to Meunier & Perayam, "... every individual builds his own unique soul - the image with which he is identified - by disconnecting from the other to another, and every social group builds his special cohesion by excluding other groups considered foreign to him." (Meunier and Peraya, 2009, p. 27).

There are many forms and tools that shape cultural globalization, but the most effective are global media such as television, radio, virtual "virtual travel", the internet, open distance teaching without the physical presence of the teacher etc. The transformation of information technology, including digitization, as the determining factor for changing the classical geo-cultural boundaries, determines the introduction of new values as the cornerstone of the new worldview on cultural globalization. But this process has not gone without its own risks, especially with regard to the (non) preservation of the specifics of cultural identities, passing through two diametrically opposite paths: on the one hand, we have the bed of cultural homogenization, which leads more from cultural imperialism and have the other bed, that of the fragmentation of cultural and ethno-psychological identities, which is usually characteristic of smaller cultures that are more easily exposed to the tendencies of marginalization and bypass.

Defining identity is linked to the way in which a community constructs conception of people and life. Identity crisis begins with the finding that W.W.II causes a number of people feeling the loss of a sense of personal sameness and historical continuity. In modern use it suggests that a shared community has largely dissolved, leaving people without a clear sense of identity. Identity politics, prominent since the late 1960's is associated with ethnic and religious minorities, as well as with feminist and lesbian and gay movements (Plummer, 2003, p. 281-282). If culture largely determines our view of the world, this does not exclude the possibility that intercultural identity and new intercultural experience motivate a greater acceleration of intercultural integration, coupled with the process of involving communities in society. According to Paul, cultural identity is formed and sustained through the process of sharing collective knowledge such as traditions, heritage, language, aesthetics, norms and customs. It suggests that in order to understand the complexity of identity formation, we need to rethink how we understand social life (James, 2015, p. 176). Communicating people with people that they perceive as similar to themselves is possible in any society where the world does not exclude the locality and where the majority language does not dominate the minority. Everyone has his own individuality and would sound anti

dialectic as if people's communication is only done with mediators, while communication can develop comfortably without having to undermine cultural diversity because this is also the basic prerequisite for developing human sensibilities and intellectual knowledge.

Competence of Intercultural Communication

What plays an uncontested role today is the competence of intercultural communication and the ability to accept different ways of thinking. Human communication skills are the most significant link in human society, and the linkage of many cultures through this link proves that mankind has actually gone through different "schools" of communication, while the media as the most effective forms of public receptions have shortened the streets of difficult to understand people and this has been a facilitating channel of communication, avoiding in this way animosities and prejudices among themselves, but also by specifying the discourse of expression with adequate words, not words that can cause even more confusion. This definition of the accuracy of the public discourse of expression may well be best illustrated by a comment by Mark Twain, according to which "The difference between the almost right word and the right word is really a large matter 'tis the difference between the lightning-bug and the lightning." (Bainton, 1890, pp. 87–88).

Experience has even shown that the source of conflict between peoples and countries was not just natural resources and unresolved border disputes, but also harsh words (hate speech, insults) and mistaken statements which were usually not in the right time and place. First of all, the competences of intercultural communication and the ability to accept different ways of thinking should come to the fore, which would include three important dimensions that are interconnected, self: cognitive, affective and communicative behavioral behavior).

In the role played by the media in the spread of cultural values, a significant factor has been noted when more devotedly analyzing the transformational dimension of culture and art in society, and consequently, genuine cultural products are increasingly being transformed into commercial products and in this way, the primary role of culture as it moves within the parameters determined by the logic of the market and the consumer society. This presence can be noticed especially in large television networks, where culture is not simply given as news that would meet certain public interest objectives, but it packs into the glittering packaging of commercialism.

If we rely on Bernard Cohen's famous formula, according to which "He believes that the mass media only tell what to think about and not what to think." (Cohen, 1963), then the role of the media in the conditions of globalization reminds us of the "coil of silence theory" (Noelle-Neumann, 1984, p. 139) where the media interferes with the social space, reducing the diversity of opinions. "The media is placed at the center of the mechanism provided by the agenda." (Dearing and Rogers, 1996). Umberto Eco, has also spoken of this connotation that has generally gained media, considering this tendency of media in a broader context, argues that the media is going through an entropy process – de structuration of information - and transmits only the news the public wants to hear (Pozzato, 2009). Media cannot always be argued that corporatist logic is hostage, as they have untapped spaces in the acquisition of various interest groups, including multicultural education, as a broad pool of individual group affinities of people, who can join the idea of meditating topics and issues of common interest. But such mediation cannot be imagined without the role of internet and social media in the spread of media production that can be packed as an ad for ideas that promote multicultural education.

The Internet has opened up new opportunities, enabling the public to be both producer and consumer of information simultaneously. Also, the Internet offers a new form of virtual union based on shared values and interests. Incorporating themes of multiculturalism in social media will be a service exposed in public communication (Bajrami and Azemi, 2014). In some cases, one response had multiple facets... Overwhelmingly, the Internet's role in education was the clear winner (Raja, 2014). His great potential has made it considered by all as a "global village" (McLuhan, 1989). Consequently, with regard to these developments, Castells states that "our societies are increasingly structured around the bipolar opposition of the Net and the Self" (Castells, 1996, p. 3) to add that "by a culture of real virtuality constructed by a pervasive, interconnected, and diversified media system; and by the transformation of material foundations of life, space and time, through the constitution of a space of flows and of timeless time, as expressions of dominant activities and controlling elites." (Castells, 1997, p. 1).

Where reference points can be found to affirm the idea of multicultural education, media are left to explore successful stories in this area, making them more accessible and accessible to a wider public, though, according to many scholars, intercultural communication is considered to be crucial in overcoming cultural differences between different social groups. "Today, in terms of activation and massification of social mobility, the world is transformed into a multicultural space everywhere. Personality is involved in various types of mobility (physical, virtual, etc.) and faces numerous socio-cultural challenges that cause different changes in types and forms of communication." (Nitza and Kateryna, 2018, p. 13). May also occur with multicultural education, which, above all, should have a comprehensive offer for an unjustifiable society. And intercultural communication, which would also include the impact on multicultural education, as "As mentioned above, the sufficiency of criteria relating to pluralistic and liberal-democratic model of relationship and communication, social coexistence and integration, deriving from Enlightenment inspiration, comes into question." (Condorelli, 2018, p. 253), the opposite is the destiny that "... Multiculturalism itself risks creating a Balkanization of sociality, closed and reified cultures, separate groups destined to remain strangers (Condorelli, 2018, p. 286). It should be remembered that "communication and cultural exchange are the preeminent conditions of the twentieth century (Adler, 2002). This should be understood as reflecting on respect for differences. Precisely when we talk about the role of the media in multicultural education, we actually consider a complex communication process as a process that affects people's awareness or as Mills says: "Between consciousness and existence stand communications, which influence such consciousness as men have of their existence." (Mills, 1956, pp. 332-333).

Situated in an unlimited space of global communication, Internet-broadcast media are more likely to annihilate the stereotypes created by provincial cultures. Internalization of global communication has its own risks, which are usually confined to the excessive courage to proclaim uniform models of multicultural education, but experience has shown that when a society seriously wants to build a national strategy in this area, it has more it is easy to do the selection of bids, but also the media's impact on the redesign of national policies in education and culture.

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