

## TOLERANCIJA, MULTIKULTURALIZAM I INTERKULTURALIZAM NA BALKANU

Tolerantno odnošenje prema “drugom” i “drugačijem” podrazumeva i *dijalog* sa “onima pokraj nas”. Na samom početku novog milenijuma najznačajnije vrednosti postaju *pluralnost*, koja poštuje integritet raznih tradicija, i *dijaloški pristup* prema drugim narodima, religijama i konfesijama. Dijalog je put ka harmoniji, proces unutar koga se neprestano smenjuju uloge “učitelja” i “učenika”, spremnost da se “daje”, ali i da se “prima”. Dijalog upućuje na prožimanje kultura, na uzajamno primanje i davanje – “dar i uzdarje”, što je daleko viši nivo od puke tolerancije. Dakle, tolerancija je predložak za dijalog – bez podloge koju ona podastire, nema ni prožimanja kultura. No, iako prirodni, dijalog nije i obavezni nastavak tolerancije; moguća je tolerancija bez dijaloga i bez želje da se drugi iznutra bolje upozna. Tako stupamo na teren teorijskih rasprava o suštini *multikulturalizma* i *interkulturalizma*.

*Multikulturalno društvo* bi trebalo imati karakteristike društva u kome različite etničke grupe žive zajedno, ali bez interakcije. U njemu se manjinske grupe pasivno tolerišu, ali nisu prihvaćene od većinske grupe. *Interkulturalno društvo* bi trebalo definisati kao društvo gde različite grupe žive zajedno, razmenjuju životna iskustva, poštujući međusobno različite stilove života i vrednosti. Zato bi korektna polazna definicija interkulturalizma bila da je interkulturalizam *kritika i alternativa multikulturalizma*. Moguće je da pripadnici različitih kultura žive *jedni pored drugih*, i to je najbitnija odlika multikulturalnih društava. Interkulturalno društvo označava društvo u kome živimo i stvaramo ne *jedni pored drugih*, već *jedni sa drugima* i *jedni za druge*. U središtu interkulturalnih zahteva nalazi se *vrednovanje različitosti*. Iskustvo različitosti i susret sa drugim omogućuju pojedincu da razvija sopstveni identitet upoređujući ga sa drugim modelima identiteta i dovodeći ga do samospoznaje da *približavanje drugom ne znači udaljšavanje od sebe*. Interkulturalizam obuhvata *jedinstvenost u različitostima*, izbalansiranu i kvalitetnu zastupljenost svih etničkih činilaca u jednom društvu.

Postavlja se pitanje kulturnih i civilizacijskih resursa balkanskih društava za prihvatanje “drugog” ne kao neprijateljskog “drugog”, već kao mogućeg partnera i saradnika. U procesu saobražavanja svojih društvenih sistema evropskom ustrojstvu i evropskim demokratskim normama i vrednostima, pred balkanskim narodima jedino je dijalog ispravno sredstvo međusobne komunikacije. Shodno izrečenom, savremenom balkanskom društvu predstoji *prerastanje iz multikulturalnog u interkulturalno*, odnosno *širenje i usvajanje ideje i prakse interkulturalizma u višekulturalnoj zajednici*. Preciznije rečeno, razvijanje koncepta kulturne i obrazovne politike koji će unapređivati poštovanje kulturnog diverziteta i voditi stvaranju društva u kojem se različite kulture prožimaju.

Podrška interkulturalističkom obrazovnom obrascu – sa najviših državnih instanci i na lokalnom planu – može odsudno doprineti prihvatanju zajedničke pluralne stvarnosti i razvijanju oblika komunikacije koji će afirmisati ono pozitivno u toj stvarnosti. Istovremeno, ideja *interkulturalizma* više ne bi predstavljala tek usamljena vizionarska nastojanja dobronamernih intelektualaca, već bi prerasla i razvila se u jedan novi integracijski socijalni proces.

“Odgonetanje interkulturalizma” ne podrazumeva vraćanje na prevaziđene hijerarhije i isključivosti, odnosno jednostrano inkorporiranje kulturnih dostignuća većinskog od strane manjinskih naroda. Dominantna kultura treba da, na sopstvenom primeru i pre ostalih, ustrajno podržava kulturnu heterogenost, nepristrasno jačajući i unapređujući manjinske kulture i obogaćujući sebe sadržajima raznolikih kulturnih formi života. Jer, interkulturalna harmonija podrazumeva istinsku interakciju između kulturnih grupa i predstavlja istinski čin poštovanja i uvažavanja različitosti. Konačno, zašto opisani model preplitanja domaćih kulturnih tradicija zemlje Balkana ne bi “izvezle” Zapadu, baš kao odgovor na bespoštedno i nekritičko “obasipanje” zapadnom demokratijom kojem su izložene?

## **TOLERANCE, MULTICULTURALISM AND INTERCULTURALISM IN THE BALKANS**

Tolerant behaviour towards the “other” and “different” implies a *dialogue* with “those beside us”. At the very beginning of the new millennium the most important values are *plurality*, which acknowledges the integrity of various traditions, and a *dialogical approach* to other peoples, religions and confessions. Dialogue is a way towards harmony, a process within which the roles of “teacher” and “student” interchange continuously, along with the readiness to “give” but also to “receive”. Dialogue directs towards the intermingling of cultures, towards mutual giving and receiving – “gifts and return gifts”, which is at a far higher level than mere tolerance. Therefore, tolerance is a precondition for dialogue – without the background that it provides, there is no intermingling of cultures. However, although natural, dialogue is not a mandatory continuation of tolerance; tolerance is possible without dialogue and without a wish to get to know the other better from within. And this is how we enter the field of theoretical considerations of the essence of *multiculturalism* and *interculturalism*.

A *multicultural society* should possess the characteristics of a society in which different ethnic groups live together, yet without interaction. In it, minority groups are tolerated passively but not accepted by the majority group. An *intercultural society* should be defined as a society where different groups live together and exchange their living experiences, respecting each other’s different lifestyles and values. Thus, a correct starting definition of interculturalism would be that it is *a critique and an alternative to multiculturalism*. It is possible for members of different cultures to live *next to each other*, and that is the most important trait of multicultural societies. An intercultural society represents a society in which we live and create not *next to each other* but *with each other* and *for each other*. The centre of intercultural requirements is occupied by *the appreciation of diversity*. The experience of diversity and the encounter with the other allow an individual to develop their own identity by comparing it with other identity models and leading them to the realization that *getting closer to the other does not mean moving away from oneself*. Interculturalism encompasses *the uniqueness in difference*, a well-balanced and high-quality representation of all ethnic actors in one society.

A question is posed on the cultural and civilization resources of the Balkan societies for the acceptance of “the other” not as the antagonistic “other”, but as a possible partner and associate. In the process of aligning their social system with the European legislation and European democratic norms and values, the Balkan peoples will find dialogue as the only adequate means of mutual communication. Accordingly, the modern Balkan society faces *the transition from the multicultural into the intercultural one*, i.e. *the expansion and adoption of the idea and practice of interculturalism in a multicultural society*. More precisely, the development of the concept of cultural and educational policy that would improve the acknowledgement of cultural diversity and lead to the creation of a society in which different cultures intermingle.

The endorsement of the intercultural educational pattern – coming from the top state positions and at the local level as well – can be a key factor in accepting a joint plural reality and developing a form of communication that could affirm the positive aspects of such a reality. At the same time, the idea of *interculturalism* would no longer present a lonely visionary endeavour of well-meaning intellectuals, but would turn into and develop as a new integrating social process.

The “unravelling of interculturalism” does not imply returning to outdated hierarchies and exclusivities, i.e. a one-sided incorporation of cultural achievements of the majority by the minority groups. The dominant culture should, in its example and before others, strongly support cultural heterogeneity, encouraging and improving minority cultures and enriching itself through contents of diverse cultural forms of life, since intercultural harmony means a genuine interaction between cultural groups and represents a true act of respect and appreciation of diversity. Finally, why wouldn’t this model of intermingling of domestic cultural traditions of the Balkan countries be “exported” to the West, precisely as an answer to the ruthless and uncritical “downpour” of western democracy to which they are exposed?