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STAND 1

intercultural education, multicultural education and multiple identity epistemologies: theoretical perspectives and reflections
This strand focuses on theoretical perspectives on and conceptualizations of intercultural and multicultural education and explores possibilities to both broaden and deepen our understandings of epistemological purviews of identity, personhood, and citizenship.

Researchers present papers that situate intercultural and multicultural education policies and practices within multiple layers of global-local contexts whereby discursive practices regarding multicultural and intercultural education are both elaborated and constrained. By constructively challenging and providing new insights into evolving epistemic models for multicultural and intercultural education, this strand hopes to contribute to international collaborative efforts to open up new possibilities for education in the imagined multicultural global community.
Abstract

The paper aims to explore processes of transformation of social categorization as these are expressed in minority children’s narratives about their experience of discrimination. I examine two open-ended essays written by children attending elementary schools respectively in Japan and in Italy. Children who try to describe experienced discrimination and external categorization in different cultural and social contexts can use similar strategies leading to the transformation of categories. The paper analyses the means employed in these processes. Ultimately, it discusses how writing practices and essay-readings represent important methods that education might use in order to engage children in self-reflection.

Introduction

Various studies in the social sciences have focused their attention on strategies of groups’ boundary-making and categorization processes (e.g., Barth 1969; Nagel 1994; Wimmer 2008, 2013; Gaertner, et al. 1993; Dovidio and Gaertner 2007). Some of these studies introduced important theoretical concepts, namely “common identity” (Gaertner, et al. 1993), “decategorization” and “recategorization” (Miller 2002), and “boundary blurring strategies” (e.g., Wimmer 2008). These notions refer to those processes through which categorization of self and others and groups’ boundaries are modified.

The paper aims to explore these processes as they are expressed in minority children’s written reports concerning their personal experiences of discrimination. It analyses two open-ended essays, one written by a migrant girl in the province of Florence (Italy) and the other by a minority boy in a ghetto in Tokyo (Japan). I will analyse how children who try to describe external categorization in different socio-cultural contexts can use similar psychological strategies leading to the transformation of categories. In particular, I will examine how these children, while describing their experiences of discrimination, try to respond to it by reframing stereotypes on the basis of their emotions, their personal relationships and individual factors.

Ultimately, the paper suggests that writing practices and readings in classroom can represent important methods for education in order to engage children in self-reflection. These practices require children to write about their everyday life, opinions and emotions concerning a number of issues, and therefore represent an opportunity to express, and to reflect about, themselves. Moreover, individual and group readings of other children’s compositions, in particular compositions written by children from different socio-cultural contexts, can be regarded as an important constructive method for education. As a matter of fact, they can stimulate to reflect about personal and others’ feelings and experiences, to explore common and taken-for granted beliefs and values, as well as to develop more complex identities and more empathetic attitudes.

Common Identities and Boundary Blurring

The paper draws on the “boundary-making approach” in social sciences, which examines how categorical boundaries emerge, and the strategies through which these are negotiated at the individual and collective level.
In experimental social psychology, categorization processes are often analysed through empirically elicited tests that modify the way in which “groups” are categorized, and through the examination of the effects of these tests on people’s perceptions of groups’ boundaries (e.g., Gaertner, et al. 1993; Crisp, et al. 2010). For instance, the “common in-group identity model” asserts that intergroup prejudice can be reduced by interventions redirecting those cognitive and motivational processes leading to bias toward alternative factors of categorization (Gaertner, et al. 1993). These changes in perception can influence the ways in which people categorize themselves and others and can modify the boundaries that are supposed to separate “in-group” members from “out-group” members.

These cognitive processes include “decategorization” and “recategorization”. Through decategorization, categories are de-emphasized so that members are not perceived as belonging to a single and homogeneous group, but are individuated on the ground of their individual characteristics (Brewer and Miller 1984; Miller 2002). Through recategorization, groups’ boundaries are replaced with more inclusive factors (e.g., common fate) relating to a superordinate and common identity shared with other memberships (Miller 2002), or with counter-stereotypical and more positive information about the “minority”. In this second case, a “dual identity” representation, that is the concurrent representation of a “minority identity” and of a common identity shared with the “majority”, is maintained (Dovidio and Gaertner 2007). Other research specifically focused on how interventions emphasizing common identity or dual identity representations may be differently effective depending on whether these representations are empirically proposed among minority or majority members. This research maintains that members of minority groups tend to prefer dual identity representations than do majority group members, especially when they perceive disparities between the in-group and the out-group and when they see groups’ boundaries as non-flexible (Mullen, et al. 1992; Dovidio and Gaertner 2007). Other studies (Guerra, et al. 2010, 2013) discussed how, in cultural contexts in which the status of minorities is weak as a result of immigration policies, minority members may favour a one-group representation, whereas majority members may prefer a dual identity representation.

In sociology, “boundary blurring” strategies (e.g., Lamont and Molnar 2002; Alba 2005; Wimmer 2008), refer to similar processes, but with a special focus on how individuals actively blur ethnic boundaries, de-emphasize principles of categorization and try to overcome the stigmatization by either promoting other factors, or reinterpreting principal categorical factors in positive terms.

The present paper aims to expand upon all these processes as they unfold in minority children’s direct experiences. I wish to explore spontaneous descriptions of categorization and, in particular, how children can personally play with categories to try to make sense of their own experiences. In these descriptions children seem to spontaneously and simultaneously engage in all the above-mentioned processes of transformation of categorization. An attentive analysis of children’s personal thoughts and emotions with respect to discrimination is especially important in order to better understand the complexity of these processes.

Research Contexts and Methods

The paper uses two children’s reports as an exemplar of the numerous essays analysed on the occasion of two studies conducted in Japan and in Italy respectively. The methods are largely based on principles of discourse analysis and content analysis.

One research study was carried out in Kinegawa district in Tokyo (Japan) on the buraku minority issue (Cangià 2013). People labelled as “burakumin” (literally “hamlet people”) are usually described as Japan’s outcasts of the pre-modern period (1603-1868), who were engaged in special occupations (e.g., leather industry, meat-packing) and compelled to live in separate areas, known as “buraku”. Despite the abolition of the status system in 1871, and the implementation of Dōwa (assimilation) Special Measures in the late ‘60, the “burakumin” still experience forms of discrimination in terms of access to education and housing, discriminatory messages circulating on the web, as well as background investigations conducted by private agencies at times of employment and marriage. External determination of “buraku origin” is currently based on one’s birth, former or current residence in a buraku district or on one’s
engagement in the buraku industries. However, the ‘buraku’ is a heterogeneous social construct including a variety of individuals of different cultural and social backgrounds.

Kinegawa (also known as Higashi Sumida) is an important pig leather, oil and soap industrial area, recognized as a buraku district in Tokyo. Currently, people living in the area and the surroundings include Chinese, Koreans, South Asian (Filipinos, Thai, Malaysian, Bangladeshis), Africans, and Japanese people. The district has long been subject to forms of discrimination relating to the odour and the “dirtiness” associated with the leather tanning. In 1936, Kinegawa Elementary School was opened and had been operating as a Dōwa Education Institute until 2003, when it was closed due to the discrimination by people living outside the district towards children who attended the school and who were labelled as “buraku” children. Teachers and part of the community decided to maintain the memory and the educational project of the former school, and founded the Museum of Education and Leather Industry, Archives Kinegawa on the ground floor of the school’s building. On the occasion of my research in Kinegawa, I analysed a number of compositions written since 1964 by pupils enrolled in the former elementary school in the district and in surrounding schools (Cangià 2012). These compositions are currently collected in printed-out diaries and displayed in the permanent exhibition of Archives Kinegawa as historical documentation.

I here analyse one of these compositions, in particular one essay written by a 10 year-old boy and link this examination with the analysis of another essay collected on the occasion of another study on children, youth and multiculturalism that was conducted in Italy by a team of researchers of the Institute of Cognitive Sciences and Technologies (hereafter ISTC) (Pagani and Robustelli 2010; Pagani, et al. 2011) within the “Progetto Migrazioni” of the Department of Social Sciences and Humanities, Cultural Heritage (Italian National Research Council). Various schools, including elementary, middle and high schools in Central Italy were involved. In their classrooms, children and adolescents were asked to write anonymously open-ended essays about their opinions and feelings concerning the fact that people of different cultural backgrounds live in Italy. In 2007, immigrants represented 5.6% of the pupils enrolled in Italian schools (Pagani and Robustelli 2010). In the 2011/2012 school years, this number has increased to 9% of the total school population (Cangià and Pagani 2013). Therefore, these children experience cultural diversity already at school. Participants were especially asked to focus on direct or indirect experiences at school and in society in general. The participants could freely choose whether specify if they were immigrants or not, but were explicitly requested to indicate their gender. During my Post Doctoral Research Fellowship at the ISTC, I had the chance to read some of these essays. When analysing in particular those written by immigrant children, I identified some interesting aspects in common with those observed in my examination of Kinegawa children’s diaries. I here analyse one essay written by an Albanian girl (aged 11) attending elementary school in the small town to the east of Florence, an area in which a high percentage of immigrants live, especially Chinese, Albanians, Rumanians, and Moroccans. The region is especially known for its textile industry and the large Chinese community.

Although the two essays are similar in length, they present some differences in the language competences of the two children (one being Japanese mother tongue and the other being an immigrant learning a new language) that might not be evident in the English translated version. Despite these linguistic differences and other important differences relating both to individual and contextual elements, I here examine how children experiencing discrimination can use similar sources to support their interpretation and evaluation of negative and unfair treatment. The two essays were selected among many others since they are especially representative of the common psychological processes of children both in the case of Japan and in the case of Italy, in regard to the transformation of social categorization. Similarities are also identified concerning some contextual aspects, namely the highly diversified cultural composition of children’s environments.
Social Categorization in Minority Children's Narratives

The following essay was written by a 10 year-old boy living in Kinegawa and attending elementary school in Kinegawa:

Everyone here is considered as “a child from Kinegawa”. This is a problem for many of us, but then we stop to think about this problem during our daily life, as many believe that we can’t do much against that. When my friends say that my town stinks I try to react with bad words. I mean, my grandfather works in a factory, everyday in such a hot place. His hands are all over blisters because he works hard. So, I think that bad words such as “stink” are really mean, because people work so hard in the factory. Also, when I play in front of my place, I see that people pass holding their nose with a handkerchief. ‘People living in Kinegawa are dirty’ or ‘Kinegawa children are all stupid’, are the kind of bad things people say about us, and I wonder why. People here are human beings like everyone else.

Through a brief introduction of the context, the child identifies the external categorization as negative, and introduces one possible solution adopted by many people, namely “forgetting about the problem”. In his reconstruction, the child interprets certain events (bad words and nose-holding) as deviant from an acceptable behaviour and explicitly evaluates the events as forms of discrimination. The child implicitly introduces his emotions by describing his reaction to unfair treatment. He hence tries to support his evaluations by replacing factors of external categorization (e.g., bad smell) with other principles. I here identified processes of transformation of social categorization, in particular through strategies of recategorization of factors associated with the “buraku” in favour of positively perceived and more inclusive principles (common identity) and counter-stereotypical information about the buraku (dual identity). I also identified processes of decategorization of negative factors in favour of individual qualities and characteristics. In particular, the difficulty and hardiness of the work often expressed in children’s conceptualizations is the specific principle that makes negative categorization of the “buraku” simultaneously recategorized in “majority”-related social values (e.g., the hard work) and decategorized in individual and “minority”-related terms (e.g., laboriousness). Positive information, such as the laboriousness and skills of the people working in the factories are often expressed in many compositions in order to provide the description of “minority-ness” with counter-stereotypical elements and to make salient the distinctiveness of a “minority membership”. Buraku practices are often described as jobs as any other, yet also as very difficult jobs that not everyone can do. Working in the leather factory is both normal and special according to children's views. In this sense, the “work” as a new salient factor relates both to a more salient common identity that “minority” members are supposed to share with the “majority”, and to counter-stereotypical and positive information about the “minority”. Boundaries are blurred on the basis of individual characteristics (e.g., skills) and on the basis of those factors that are highly valued in society and that are seen as being in common with others (e.g., laboriousness). Dual identity and common identity representations are both maintained.

The following essay was written by an 11-year old Albanian girl enrolled in a local elementary school in the east of Florence. She writes about her experience as follows:

My experience at school was not very Good because there were some Children who teased me. Maybe this is because I am Albanian and they think that I am stupid and I don’t understand a thing. At times they made me cry, they made me get angry, and they made me make a bad impression in front of the teachers, but also in the school bus it is the same. The experience outside the school is good because I always stayed at home with my sisters. I would like to make Italians understand that with words they hurt others’ feelings a lot even if they do not notice that, I would like that they would notice what they do. If a foreign person has a different skin colour, this does not mean that this person can be abandoned and that nobody can stay with him or her, I like staying with everybody because god has made us for being brothers and I am sure that there is something special in all of us. I hope that somebody can understand me.
The structure is very similar to the other essay: through a contextualization of her arguments (the experience at school), she evaluates the events as unacceptable behaviours and supports her opinions and emotions on the basis of a few arguments: firstly she refers to personal experiences and then to general and vicarious cases of discrimination (unfair treatment towards coloured people). She tries to interpret why her fellows tease her and tries to make sense of it by imagining what these fellows might think about being an Albanian. Her fellows, she thinks, most probably consider Albanians to be stupid. The girl also accounts for the negative effects of external categorization on her own behaviour by describing her reactions and the consequent negative impression she makes in front of teachers. Realizing the effects of personal actions and responsibility in hurting someone else can be, for prejudiced people, a possible solution to handle unfair treatment. She explicitly expresses her will to convince Italians that bad words can hurt. The experience of discrimination is alleviated through a focus on emotional dimensions (I would like to make Italians understand that with words they hurt others’ feelings a lot). Outside school the girl finds relief by staying home with her sisters. The experience of discrimination is alleviated through personal and familiar relationships.

Through these reconstructions, children demonstrate to be able to figure what the boundaries (e.g., smell, stupidity, colour, skills, humanity) contributing to categorization and identification might potentially be like. In both cases, the negotiation of these boundaries is attempted through similar strategies that are informed by more inclusive principles of identification. These strategies are partly based on affective dimensions, in particular through the explicit and implicit manifestation of emotions and through an emphasis on how emotional dimensions can help solve discrimination. The buraku child, for instance, activates a mechanism of defence to reverse his feelings towards discrimination by turning negative emotions such as anger into rational arguments based on social values. The Albanian girl particularly relies on emotional and very personal dimensions. Unlike the buraku child, a “dual identity” that valorises special characteristics of a specific “minority identity” is not promoted in her words. This difference can be certainly seen as relating to personality, yet can also be explained by the different forms of prejudice these children face, and by their identification in different “minority” memberships. Whereas the Albanian girl faces a “general” form of discrimination for being first generation immigrant who tries to adapt to a new environment, the buraku child faces a very specific form of discrimination based on occupation and social characteristics that are usually associated with living in one’s own environment (a buraku district) and with doing certain occupations (buraku industries). To look for sources within the realms of the locality and work-related dimensions is an easier and more accessible remedy for the boy.

As a matter of fact, discursive and symbolic resources that might be used in support to personal arguments are differently available for the two children in their social environments. The boy can rely on the “buraku” political network (e.g., teachers, political activists) and on the numerous community-based activities organized in the neighbourhood strengthening self-esteem and self-awareness through a focus on local attachment and social values (work). These activities play a special role to help individuals orient in the experience of discrimination, to emphasize certain categorical boundaries and to make these especially relevant in the everyday life of the local people. On the contrary, the girl seems to rely on personal relationships (family, the protection of the home) more as an individual, rather than a collective, solution to discrimination. Other times, she rather evokes universal and moral principles of equality and “human rights” available in her school context.

Discourses on “universal and moral principles” represent interesting factors that intervene in the transformation of social categorization similarly in both essays. In sociology, recategorization processes based on universal principles are referred to as “boundary blurring” strategies such as “universalism” and “particular universalism” (Lamont, et al. 2002). “Universalism” is an “individualist strategy” that involves abstracting oneself from specific cultural, racial or ethnic-like aspects through emphasizing human and moral qualities shared by all individuals. “Universalism” is an important recategorization strategy advanced by many children both in the case of Kinegawa and in the essays collected in Italy. Like the buraku child (People here are human beings like everyone else), also the Albanian girl follows
this process. Race (skin colour) as a principle of categorization is replaced by universal standards, and diversity and exclusion are inverted into similarity with other memberships (brotherhood): “I like staying with everybody because god has made us for being brothers”. This latter line can also be examined as a “particular universalist” strategy, in which negative categorization is replaced through a focus on universal language that is informed by particular collective or individual factors, like religion or beliefs (Lamont, et al. 2002) (god has made us for being brothers).

Finally, also in the girl’s lines a process of decategorization is activated through references to potential individual qualities: “I am sure that there is something special in all of us”.

All these processes should not be seen only as the result of individual choices, emotions and attitudes, as simply located in the individual and privately experienced. They rather reflect more structural elements, including cultural values and social relations that are relevant in children’s everyday environment. Many factors can have an impact on the understanding of discrimination, on the salience of categorical boundaries, and finally on the expression of these processes. These factors might include class and gender differences, variation in group solidarity and network, culture-based conventions of acceptable behaviour, the socio-cultural composition of the neighbourhoods, as well as more situational elements (Okamura 1981; Bailey 2000) such as social desirability when writing to “official” recipients (school teachers for the boy and stranger researchers for the girl). These factors can also include children’s “general knowledge of racism” (Essed 1991), the information that they acquire about discrimination through formal (e.g., education) or informal (e.g., friends, family) channels, their knowledge about others’ experiences of similar discrimination, and finally media and adults’ language which children, most probably, come into contact with. This is particularly true in the case of Kinegawa, in which community-based initiatives aimed to enhance self-esteem, self-awareness and solidarity among local people have a certain impact on children. Experiences of others’ discrimination and notions relating to the “buraku culture” highlighted in these initiatives are significant in this context, and might influence to a certain extent children’s language, opinions and attitudes. At the same time, children themselves, by revealing and sharing their personal experiences, their emotional world and attitudes towards discrimination, play a strong role in informing teachers and local activists’ institutional agenda (Cangià 2012).

As already mentioned, in the context of the province of Florence discourses relating to specific discrimination and to specific cultural identities are not significant as in Kinegawa. However, a certain sensitivity to thematics such as “equality”, “democracy”, “respect for diversity”, and “human rights” is a characteristic of the girl’s school curriculum. The girl’s references to these values and to general forms of discrimination (colour-based) shows her awareness of what is culturally acceptable and unacceptable behaviours and reflect part of the above-mentioned school’s discourses. Interestingly, through her reference to “race”-based diversity she seems to be able to transcend ethnic-like boundaries between Albanians and other potentially discriminated-against people.

Direct access to ambivalent and complex emotion-arousing experiences relating to unfair treatment and the identification with a “minority” position combined with the concern to attend to positive social evaluations, seems to play a special role in activating flexible strategies of boundary transformation as solution to discrimination. In this sense, I concur with Scourfield et al. (2006) when they argue that “minority” children and children with parents of mixed nationalities are engaged with a potentially more active process of identification than “majority” children, who tend to take dominant discourses on identities for granted and embrace them more easily. Identification with places, cultures and social roles and positions can be more open, fluid, and ambivalent, for “minority” children (Scourfield et al. 2006). “Minority” children, in particular, may embrace, reject or transform category factors in different manners in order to orient themselves in the experience of discrimination (Cangià 2012). They can simultaneously refer to multiple classifications, including dual identity categories and common identity categories (Aboud 2003), recategorize, decategorize and blur boundaries on the ground of alternative
factors that they consider especially relevant. An important premise of this study is that children and young people in general are not passive recipients of adults' and dominant representations, but are competent in expressing opinions about self and others, in reflecting on, actively and creatively transforming, categorical boundaries (e.g., Jenks 1992; Schultz, et al. 2000; Roberts, et al. 2008; Pache-Huber and Spyrou 2012).

**Writing and “Testimonial Reading”: Concluding Remarks**

A special willingness to talk about oneself and about personal experiences is expressed in the two essays, especially in the final lines of the girls' composition: “I hope that somebody can understand me”. A dialogic style in children and youths' writing is a special characteristic of the many essays analysed in both studies herein introduced. This style shows a certain common need among children and adolescents to talk about themselves and to look for someone who would listen to, and potentially understand, them.

Identifying and analysing children and youths' conceptualizations, emotional world, and attitudes concerning diversity and discrimination, are essential to better understand and tackle issues of racism (e.g., Ezekiel, 2002; Pagani, 2011; Pagani and Robustelli, 2011; Roberts, et al. 2008). In particular, a focus on children and youths' experiences and their personal strategies to cope with prejudice contributes to understanding those factors that, in the everyday forms of discrimination, are especially relevant. The present paper aims to underlining the importance of providing children and youths with a safe space to express their emotions and opinions without fear of being judged or of being misunderstood, so as to offer them a sense that their experiences matter and that these can actually be an integral part of the school curriculum (Roberts, et al. 2008).

From a cognitive perspective, practices of self-disclosure can play an important role in validating self-worth. In particular, talking about difficult and stressful events, and related thoughts and feelings, can reduce their emotional impact and can enable people to make better sense of personal experiences (Greene, et al. 2006). From an educational perspective, when pupils' thoughts and emotions are valued as important, everyone involved in education can engage in more thoughtful and creative analysis of these issues and, as a result, can better develop the tools to address them (Ezekiel 2002; Roberts, et al. 2008). Creating favourable situations in which students can talk about their everyday life and their emotions in the relationship with others would help educators to understand meanings that pupils bring with them into the classroom (Ezekiel 2002), and students to become more self-aware and self-reflective (Cangià and Pagani 2013).

An interesting example is the programme implemented in Kinegawa and in the surrounding schools (Iwata 2003), in particular the “writing about life” (tsuzurikata) method, where children are asked to talk about their neighbourhood, families and parents' jobs, among other things. Teachers then try to stimulate children to elaborate on aspects that seem to matter in pupils' life. Writing is thus an important practice for children in order to have a space to reflect on their experiences, and for teachers in order to enhance their knowledge about the locality and about children, to better approach the issue of discrimination, and to establish a trust-based relation with their pupils (Cangià 2012).

In the case of the school in the province of Florence, the educational programme uses students' written compositions as tools for evaluating pupils' needs, children's diversity, challenges and strengths in education. A number of laboratories (e.g., creative activities, reading, and role play) are organized and are based on collaboration among students and teachers, on mutual listening, on autonomy and on individual needs and inclinations. These laboratories aim to offer students the possibility to express themselves and their emotions.

Moreover, listening and reading about others' experiences of discrimination can help engage also “majority” children in a deeper exploration of others' emotions and of personal assumptions about the world in which they live and about others' life. In Kinegawa and the surroundings, joint lessons between children of different schools were organized. During these lessons, children could spend time together,
share experiences and read other children’s essays. Through these readings and discussions, children could confront other opinions and emotions, and develop new and more complex strategies to cope with possible difficult situations and to better position themselves and their own role in regard to both personal and others’ experienced discrimination (Cangià 2012). Becoming aware of the contradictions and ambivalence that often characterize discriminatory acts can be an important cognitive strategy that helps develop autonomous and personal opinions, and potentially more empathetic attitudes in regard to these issues.

Similarly, in the school in Italy, laboratories aim to provide children with a space in which they can listen others’ experiences and stories, so as to familiarize with diversity, to reflect on personal opinions, as well as to develop more autonomous views. Some activities include the so called “emotional training”, in which students are invited to look at some posters, to guess what specific emotions are represented regardless of gender and culture, and then to mime the same emotions in front of their fellows. Experiences relating to those emotions are spontaneously collected among students, who are later invited to reproduce those very experiences through a drawing or a written story.

Looking at the issue of discrimination not just as others’ business but as a personal problem, and as an issue in which everybody is somehow implicated, is one of the objectives of Dōwa Education in Japan (Akashi 1995) and represent another important strategy in Kinegawa education. This is a similar challenge envisaged by Megan Boler (1999) for what she called a “pedagogy of discomfort”, in which both educators and students need to engage in a self-reflective and critical examination of values and beliefs in their perception of self and others. A “testimonial reading” (Boler 1999), a reading where the reader accepts the commitment to rethink her own assumptions about what she/he reads and to confront the difficulty and discomfort in challenging taken-for-granted views, is an important method for this pedagogy:

 [...] I suggest that unlike passive empathy, testimonial reading requires a self-reflective participation: an awareness first of myself as reader, positioned in a relative position of power by virtue of the safe distance provided by the mediating text. Second, I recognize that reading potentially involves a task. This task is at minimum an active reading practice that involves challenging my own assumptions and world views (Boler 1999: 165).

References


Developing Educational Programs for Intercultural Understanding: A Case of Female Marriage Migrants and Korean Residents in Rural Areas

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Abstract
Korea is going through multiculturalization of the society and the influx of female marriage migrants and the formation of multicultural families have been one of the remarkable changes. This paper introduces a program development process for female marriage migrants and Korean residents in rural areas to enhance their intercultural understanding. Findings from a preliminary study were reflected in the development process and pilot operation, and the peer review process was conducted. The initial version of the program was addressed.

Introduction
Multiculturalism is quite a recent phenomenon in Korea. The increased number of multicultural families during the last decade due to the influx of female marriage migrants is often mentioned as a major force leading the country’s multiculturalization. Although South Korea does not officially accept immigration, the increasing numbers of multicultural families have changed South Korea’s taken-for-granted ethnic homogeneity and accordingly influenced policymakers and society in focusing on the issues of settlement of marriage migrants and the well-being of the members of multicultural families.

More than 60% of multicultural families are reported to live in the cities, particularly metropolitan areas, yet rural areas in Korea are often considered to be the areas most affected by this multicultural transformation (Yang, 2006a; 2006b). Every year, more than 30% of Korean men in agriculture, forestry, and fishery marry foreign women and form their families (Korea Statistics Service, 2010), thereby revitalizing areas that were significantly aged and depopulated during Korea’s rapid urbanization.

However, many female marriage migrants in multicultural families in rural areas have been exposed to various misunderstandings regarding their racial and cultural backgrounds different from those of Koreans (Lim, Lee, Kang, & Kim, 2009; Yang, 2006; 2006b), leading to difficulties in settling in the new land (Lim et al., 2009; Yang, 2006; 2006b). In addition, the spouses and children of female marriage migrants must often deal with a lack of resources for handling clashes that occur within their
families as well as possible biases and prejudices encountered among their neighbors in the same communities (Yang, 2007a; 2007b). Although the misunderstandings and even conflicts that might occur among members of multicultural families have been actively dealt with in the realm of policies and many tailored educational programs have been developed and delivered, fewer discussions have explored educational interventions between marriage migrants—the newcomers in the communities—and community residents—the old-timers. As rural areas are spaces that have strongly maintained Korea’s traditional culture, the possibilities of misunderstanding and conflicts are relatively higher there than in the cities. To learn to live with their neighbors in harmony, both female marriage migrants and Korean residents in the same communities need to understand each other by gaining knowledge about each other and developing the skills to communicate with each other effectively, which is often called intercultural understanding.

This paper focuses on the needs to develop educational programs to deal with the misunderstandings and conflicts that female marriage migrants and the community residents in rural areas experience as well as explain an educational program development process that the authors have cultivated.

**Sociocultural Context for Program Development: Location of Multicultural Families in Korean Rural Areas**

In the last decade, rural areas in Korea have seriously depopulated due to the fast urbanization and subsequent exodus of young adults. The movement of young women toward cities has been particularly remarkable. The notion that rural areas lag in development and remain conservative leads many women to hesitate when considering farmers as a potential marriage partner, thereby creating a gender imbalance among unmarried young people. Indeed, many young male farmers have had a hard time finding spouses, and the depopulation of the areas has accelerated (Lee, 2010). Unmarried young men who remain in rural areas have become a social problem, and international marriage has been suggested as an alternative. As a result, in the 1990s, marriage to women from neighboring Asian countries started, and exploded after the millennium, leading to the emergence of multicultural families in Korea’s rural areas.

The increasing number of multicultural families in rural areas has brought many new social phenomena. First, the composition of the rural population is changing and will be completely changed in the near future. Among all farming households, the number of multicultural families is expected to increase to 6.2% by 2020. In addition, if female marriage migrants give birth to an average of two children in their lifetimes, 49% of the population under 19 years of age by 2020 would be second-generation multicultural families (Korean Ministry of Agriculture, Food, & Rural Affairs, 2009).

Second, a drastic and fundamental change in culture is a distinct possibility. With the influx of female marriage migrants, cultural clashes have occurred within and outside multicultural families in the neighborhood (Kim & Heo, 2012). As Korea’s rural areas have maintained Korea’s age-old traditions of patriarchy, authority of seniors, and mutual help among people in the neighborhood, cultures in rural communities are often considered closed or rigid rather than open or flexible. In other words, rural people’s lives are based on closeness that stems from homogeneity, unlike those in cities, where diversity, anonymity and horizontal relationships prevail. Female marriage migrants in rural areas are expected to adjust to fit in the particular ways of living in rural areas as well as the Korean ways of living per se. Consequently, they have reported a variety of hardships after being asked to adjust to the cultures in Korea as soon as possible while their own cultures are often ignored by the people around them (Kim, 2009; Lim et al., 2009). Yet Korean residents in rural areas might have a hard time understanding the new cultures brought with the influx of female marriage migrants and the formation of multicultural families in the neighborhood. Existing supports have been rather concentrated in the needs of the members of multicultural families, particularly female marriage migrants, the newcomers. Recently, tools to support members of multicultural families who are other than female marriage migrants have been increasingly developed and implemented (Jung & Jung, 2010; Park, 2009). This expansion of support is due primarily to policy expansion and/or development, which emphasizes the need to
increase the capacity of the members of multicultural families (Korean Ministry of Gender Equality and Family, 2012). Educational interventions for the general public are also stressed in the current policy, which is still in its initial stage. Moreover, supports in rural areas are still much more limited in number than those in the cities.

**Theoretical Framework**

Based on the ecological model that locates people in their environment (Bronfenbrenner, 1979), this project is based on environments’ influence on the functioning of female marriage migrants as the contexts of their adjustment and prosperity. Bronfenbrenner considered the linkages between the agent(s) and their settings, such as family, community, and the larger society. In the context of this study, the smooth adjustment of female marriage migrants in Korea’s rural areas as well as their families is considered to be highly dependent on the enhanced intercultural understanding of their neighbors; the same applies to Korean residents. Figure 1 shows the ecological environmental model of multicultural families in rural areas.

![Ecological Environmental Model](image)

**Figure 1.** Ecological environmental model of multicultural families in rural areas

According to Berry et al. (1989), cross-cultural adjustment strategies among people of a certain group vary due to their participation in mainstream society and the degrees of maintenance of their cultures and values. Using this conceptualization, this project conceptualizes these four strategies (i.e., marginalization, separation, assimilation, and integration) as four different outcomes resulting from the quality of interactions between newcomers (i.e., female marriage migrants, primarily, and the members of multicultural families, secondly) and old-timers (i.e., Korean residents in the same communities). Considering the numerous possibilities for power imbalances to exist in this adjustment process, as previously discussed, the objective of the project is to enhance the outcomes to be close to integration. Therefore, the need exists to investigate the misunderstandings and conflicts between mainstream culture (i.e., Korean culture in rural areas) and minority cultures (here, cultures of the female marriage migrants) to find ways to solve the problems and create the much-needed harmony for the prosperity of the individuals and the communities.

Considering that people are not separate from their environment, particularly the people around them, arguing the need to promote intercultural understanding between female marriage migrants and their neighbors is timely and important. Moreover, existing supports are still concentrated in metropolitan areas while rural areas are largely unattended; although not necessarily neglected, rural areas lack the tools to deal with a variety of misunderstandings and even conflicts.

**Program Development Process**

**The Project**

This educational program development for intercultural understandings of female marriage migrants
Data Collection and Analysis

Interviews and survey questionnaires were used to collect data needed in developing educational programs for both groups. Two stages were involved in this process. First, qualitative in-depth interviewing was used as a preliminary study to identify the overall picture of cultural (mis)understanding and/or conflicts between female marriage migrants and the residents in rural areas. Thirteen people—six female marriage migrants, five Korean male spouses, and two Korean residents—participated, sharing their lived experiences of difficulties faced in interactions, as seen in Table 1.

Second, survey questionnaires were administered to 264 female marriage migrants and 250 residents in rural areas. The survey questionnaire for female marriage migrants was developed to accommodate items from existing instruments as well as newly developed items generated from the in-depth interviewing. The factors included cultural adaptation stress, perception of social support, and conflicts between female marriage migrants and the community residents. Regarding the questionnaire for the community residents, the Korean Multiculturalism Inventory (KMCI) was adopted to investigate their
intercultural experiences and multicultural acceptability. Table 2 shows the profiles of the respondents in both surveys.

| Table 2. Profiles of Female Marriage Migrants and Community Resident Respondents |
|-----------------------------------------------|-----------------------------------------------|
| **Female marriage migrants**                  | **Korean residents**                           |
| **items**                                     | **items**                                     |
| **Age**                                       | **Gender**                                    |
| 20s                                           | male                                          |
| 30s                                           | female                                        |
| 40s                                           | missing values                                 |
| 50s                                           | 20s                                           |
| **Nationality**                               | **Age**                                       |
| Chinese-Korean                                | 30s                                           |
| Han-Chinese, etc.                             | 40s                                           |
| Vietnam                                       | 50s or older                                   |
| Philippines                                   | missing values                                 |
| **Academic background**                       | **Academic background**                       |
| elementary school                             | illiteracy                                     |
| junior high school                            | elementary school                             |
| high school                                    | junior high school                            |
| university, etc.                              | high school                                    |
| missing values                                | no idea                                        |
| **Average monthly income (million KRW)**      | **Occupation**                                 |
| less than 1                                   | working in factories                          |
| 1 - less than 1.5                             | working in offices                            |
| 1.5 - less than 2                             | school teachers, officials                     |
| 2 - less than 2.5                             | academy instructors                           |
| 2.5 - less than 3                             | shop or restaurant employees                  |
| 3 - less than 3.5                             | shopkeepers, restaurant CEO                   |
| more than 3.5                                 | drivers, auto mechanic, heavy equipment operators |
| missing values                                | construction workers, simple laborers          |
| **Korean proficiency**                        | **Average monthly income (million KRW)**       |
| unable                                        | missing values                                 |
| poor                                          | 1 - less than 1.5                              |
| fair                                          | 1.5 - less than 2                              |
| good                                          | 2 - less than 2.5                              |
| missing values                                | 2.5 - less than 3                              |
| **Duration of marriage (year)**               | 3 - less than 3.5                              |
| less than 1                                   | more than 3.5                                  |
| less than 3                                   | missing values                                 |
| less than 5                                   | **Multicultural education**                    |
| less than 10                                  | never                                          |
| less than 15                                  | once or twice                                  |
| less than 20                                  | three or four times                            |
| more than 20                                  | five or six times                              |
| missing values                                | seven or more times                            |
| **Experience of living abroad**               | missing values                                 |
| no                                            | **Experience of living abroad**                |
| yes                                           | never                                          |
| missing values                                | once or twice                                  |


For both respondents, the interest inventory regarding educational programs and time was provided, and participants were asked to indicate their preferences. Data were analyzed descriptively. First, all interviews were recorded, transcribed, and analyzed recursively by reading and re-reading transcripts related to participants’ experiences until themes and their larger patterns were identified (Schensul & LeCompte, 1999). Second, quantitative data from survey questionnaires were analyzed using SPSS for Windows (ver. 12.0). Frequency and mean scores for each item were calculated, and t-tests/ANOVA were applied to determine any statistically significant differences of the means among demographic factors such as gender, educational background, and age.

Findings from Research
The findings from the collected data informed the entire program development process. The following sub-sections summarize the results affecting the development of programs for both groups’ intercultural understanding.

Results of Female Marriage Migrants
Female marriage migrants’ perception of social support overall was 3.2 on a 5-point scale, which was relatively high. However, their perception of social support from Korean friends and people in the communities was 2.9, which is relatively lower than that those from friends from home countries and members of their families in Korea (3.5). The result of the relative lack of social networking with Koreans other than immediate family members shows that female marriage migrants need more support from their local communities to function as fully fledged community members.

Female marriage migrants also indicated that cultural adaptation stress was relatively low at 2.27 (SD 0.76), suggesting that they feel well settled in the Korean society as well as their local communities. However, the three sub-factors, perceived discrimination, perceived hostility, and social alienation, were shown to be relatively higher, indicating the possibility that they have faced ethnocentric attitudes in everyday experiences in their communities. These results are supported by the results of preliminary interviews in that female marriage migrants reported they have experienced a variety of conflicts in their local communities due to the misunderstanding on their cultures and high expectations for their rapid acculturation. They reported that the sociocultural conflicts were created mostly by the ethnocentric attitudes of spouses, mothers-in-law, and Korean residents. The cultural pressure of the community was mainly delivered by mothers-in-law, who are senior residents in the area and constantly share cultures of Korea’s rural areas to female marriage migrants. This implies the need to develop a tailored program for female marriage migrants to integrate themselves in their communities by learning Korean culture and family relations and ethics as well as the culture of Korea’s rural areas, which were emphasized as their important space for living.

Results of Rural Community Residents
Rural community residents’ overall multicultural acceptability was rated as 4.23 (SD 0.67) on a 6-point scale, which is relatively higher than the result in the recent KCMI survey by the Ministry of Women and Gender Equality (Ahn et al., 2012). However, the results also showed a negative correlation between age and multicultural acceptability, which implies the possibility of resistance against multiculturalism in rural areas, where the population is rather aged. Moreover, participants indicated a high standard on the factor of national identity. They thought that a father’s Korean ethnicity determines the Korean identity of the second generation of multicultural families (36.4%), whereas the mother’s ethnicity was the least determining factor. Note that the results from the people over 50 years old and relatively less educated (less than a high school degree) informed the process of developing the program more as this result might represent the perception and experiences of senior residents, who still form the majority in Korea’s rural areas.

Interview data also informed the program development process. For Korean residents, opportunities to understand language, culture, and difficulties faced by newcomers as well as residents’ roles as
supporters were emerged as learning needs. Knowledge of multiculturalism policy was needed as well. These results imply the needs of educational interventions for Korean residents in rural areas to accept the multicultural changes in the neighborhood and learn what they think they need to live with their new neighbors.

**Program Development Process and Descriptions of Two Programs**
Initial versions of the two programs—one for female marriage migrants and the other for Korean residents—were developed based on the presented findings. These programs will be revised through a peer review process and then a pilot operation. The themes and the contents of the initial versions of the two programs are summarized in Tables 3 and 4.

[Table 3. Description of the Initial Version of the Program Modules for Female Marriage Migrants]

<table>
<thead>
<tr>
<th>Module 1</th>
<th>Module 2</th>
<th>Module 3</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Looking at You</strong></td>
<td><strong>Finding Treasure in You</strong></td>
<td><strong>Dreaming my family's future with You</strong></td>
</tr>
<tr>
<td><strong>Objectives</strong></td>
<td><strong>Objectives</strong></td>
<td><strong>Objectives</strong></td>
</tr>
<tr>
<td>Explore the community and share discoveries</td>
<td>Find resources from the communities and develop strategies to utilize them</td>
<td>Develop vision for the family's future in the neighborhood</td>
</tr>
<tr>
<td><strong>Contents</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reflection on the first day in the community</td>
<td>Listing and sharing each three empowering and discouraging comments from people in the neighborhood</td>
<td>Making a life-cycle plan for our family in our neighborhood</td>
</tr>
<tr>
<td></td>
<td>Preparing a presentation for my parents at home country about my neighborhood</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Note</strong></td>
</tr>
<tr>
<td></td>
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<td>Female marriage migrant only</td>
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<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>Female marriage migrant only</td>
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<tr>
<td></td>
<td></td>
<td>all members of families</td>
</tr>
</tbody>
</table>
Table 4. Description of the Initial Version of the Program Modules for Korean Residents

<table>
<thead>
<tr>
<th>Title of the Program</th>
<th>Objectives</th>
<th>Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module 1: Orientation</td>
<td>Form rapport among participants Share program objectives objective</td>
<td>Introduction of the program Mind opening activity</td>
</tr>
<tr>
<td>Module 2: My community as Global village</td>
<td>Understand immigration policies in the representative immigrant countries</td>
<td>Introduction of immigration policies in the U.S., Australia, France and Germany</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Understanding on the desirable ways to build up multicultural society</td>
</tr>
<tr>
<td>Module 3: My new neighbors from other countries</td>
<td>Consider marriage migrants as new human resource in this global era</td>
<td>Watching ‘If the world were a village of 100 people’ video clip</td>
</tr>
<tr>
<td></td>
<td>Investigate my insubstantial prejudice against them and/or uneasiness due to their existence</td>
<td>Understanding of various types of immigrants &amp; the journey that female marriage migrants they came to our town</td>
</tr>
<tr>
<td>Module 4: Time Travel to their Countries</td>
<td>Find admirable histories of the neighboring countries and reflect on prejudice</td>
<td>Learning of national heritage in neighboring countries and their era of prosperities</td>
</tr>
<tr>
<td>Module 5: We are in common</td>
<td>Learn about rural areas in neighboring countries and find similarities and differences from our town</td>
<td>Short lecture about geography and major crops in neighboring countries</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Reflection and discussion on the feelings of parents of female marriage migrants who are far apart from their daughters</td>
</tr>
<tr>
<td>Module 6: Inconvenient Truth</td>
<td>Look into the prejudice inside us and find ways to take actions</td>
<td>Role play of the experiences of cultural discrimination</td>
</tr>
<tr>
<td>Module 7: If I were the Head of a Multicultural Village</td>
<td>Transform the view on multiculturalism</td>
<td>Group project of planning of a multicultural project for our village</td>
</tr>
<tr>
<td>Module 8: Happy, happy community</td>
<td>Enhance multicultural acceptability</td>
<td>Imagining the change of our village in the next ten years</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Making a time capsule of everyone’s hope for the future of the community</td>
</tr>
</tbody>
</table>

Conclusion
The development of this program for female marriage migrants and their Korean neighbors in rural areas is a necessary effort to help people—both newcomers and old-timers—experience the benefits of understanding one another. This program development project aimed to be tailored in such a way to enhance intercultural understanding for female marriage migrants and their Korean neighbors. Through implementation of the program, the effectiveness of the developed educational programs for both female marriage migrants and Koreans in rural areas will be tested, and the needed revisions will be made accordingly, which the authors hope to see in the near future.
References


STRAND 2

Research methodologies in intercultural education
The aim of this strand is to explore diversity of research methodologies in intercultural education. Without restricting the spectrum of possibilities, contributions addressing research experiences employing quantitative, qualitative, mixed-methods, hermeneutic, ethnographic, and participatory action research perspectives are presented.

Apart from the methodological emphasis of the papers, discussions of epistemological issues are central to this strand. Knowledge in this field is produced by a diversity of actors, not all of them following the “scientific and hegemonic” way of doing it. We open this strand for alternative research experiences taking place in schools, educational institutions, non-formaleducation processes, etc., conducted by researchers exploring non-hegemonic procedures to generate and apply knowledge in intercultural education at all levels.
Content analysis of the online asynchronous discussions on intercultural issues in an undergraduate educational policy course

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Abstract
This study examines the intercultural knowledge and competence development among preservice teachers involved in an educational policy course. The theoretical background of the study relies on the developmental sensitivity model and current research on the intercultural competence development in teacher education by use of information-communications technology (ICT). The content analysis of preservice teachers online discussions on two separate themes related to intercultural education provide new data on the level of the preservice teachers’ competence development. The research findings indicate presence of variety of intercultural competence categories and levels achieved by the preservice teachers that participated in the asynchronous online discussions.

Introduction
Computer-based learning environments can assist in the development of understanding regarding different cultures. The developmental model of intercultural sensitivity served as the theoretical framework for this study. Furthermore, an extensive analysis of the current research on the intercultural competence development in teacher education by use of information-communications technology (ICT) was conducted. The primary objective of this research study was to determine the achieved level of intercultural knowledge and competence demonstrated in the online asynchronous discussion on intercultural issues among preservice teachers enrolled in the undergraduate educational policy course.

Intercultural competence
The primary conceptual framework for this study was Bennett’s (1993) developmental model of intercultural sensitivity, with an emphasis on intercultural training pedagogy. It was selected because it is responsive to the developmental levels of students. In further developments of the intercultural sensitivity framework, Bennett and Bennett (2004) emphasize the importance of sequencing learning by gradually incorporating more challenging activities such as intercultural simulations. Another conceptual framework written by Ogan and Lane (2010) was used to support this research. Their framework emphasizes virtual learning environments that promote positive movement through stage-based models with the support of an assessment tool to appraise movement through these stages.

In defining intercultural competence in this research, we use the developmental model, based on recognizing that “competence evolves over time, either individually or relationally, or both” (Spitzberg & Changnon, 2009, p. 21). Bennett (2002) stated that “...as one’s experience of cultural difference becomes more complex and sophisticated, one’s potential competence in intercultural relations increases” (p. 33). According to Bennett (2008), intercultural knowledge and competence is defined as a set of
cognitive, affective, and behavioral skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts. Furthermore, Deardorff (2006) defines desired external outcomes of intercultural competence development as “behaving and communicating effectively and appropriately (based on one’s intercultural knowledge, skills, and attitudes) to achieve one’s goals to some degree” (p. 244).

While looking for the model that would guide measures of intercultural knowledge and competence development, we selected a rubric developed by the Association of American Colleges and Universities (AAC&U) (Rhodes, 2010). This rubric is based on the Intercultural knowledge and competence rubric emerged from Developmental Model of Intercultural Sensitivity – DMIS (Bennett & Bennett, 2004) and Pyramid Model of Intercultural Competence (Deardorff, 2006). Bennett’s Developmental Model of Intercultural Sensitivity has two aspects. While the first aspect has three stages of decreasing levels of ethnocentrism, the second aspect has three stages of increasing ethnorelativism (McAllister & Irvine, 2000). In the Pyramid Model of Intercultural Competence, attitudes are emphasized as the foundation for building intercultural competence (Deardorff, 2006).

**Intercultural competence development in teacher education**

Developing the intercultural competence in different educational systems requires teachers and teacher educators who both have intercultural competence and are able to transmit this competence to their future students (Cushner & Mahon, 2009). Several studies indicate a positive impact of the process-oriented models relating to inservice and preservice teachers’ intercultural competence development (DeJaeghere & Cao, 2009; Mahoney & Schamber, 2004). The additional literature review reveals instructional techniques that facilitate intercultural competence development among teachers. The analysis of the recent research studies on the development of intercultural competence in teacher education reveals the use of three intervened methods: cross-cultural simulations, various forms of information-communications technology and reflective writing and structured discourse on diversity.

The most commonly used and researched method of intercultural competence development is cross-cultural simulations. When participating in cross-cultural simulations and interacting with people from different backgrounds, preservice teachers gain appreciation for the power of the direct interaction with people from different backgrounds and gain other insights that guide them to use that knowledge in their own future classrooms (Gallavan & Webster-Smith, 2009). Role-play simulations in online environment are recognized as a way to sustain student engagement, promote content-focused discussions, and promote reflection-on-action (Bos & Shami, 2006). Research on technology enhanced role-play indicates a positive impact of role-playing games in development of intercultural empathy and second language learning (Lim et al., 2011; Peterson, 2010). When further reviewing the use of information-communications technology in intercultural competence development, it should be emphasized that software is viewed as a tool that interacts with cultures of societies in which it functions; also manufactures commonly adapt software to the values of the markets in which they are sold (Kersten, Matwin, Noronha & Kersten, 2000).

Empirical studies also contribute to the evidence regarding the positive use of the information-communications technology in intercultural competence development (Davis & Cho, 2005; Kern, Ware & Warschauer, 2004). The application of educational technology in higher education has yielded a positive impact on the introduction to new cultures and knowledge (Davis & Cho, 2005). Research on intercultural exchanges in long-distance online environment deals with the issues of linguistic interaction and development, intercultural awareness and learning, and development of new multiliteracies and their relations to identity (Kern, Ware & Warschauer, 2004). The majority of students do not have prior experiences that would guide them toward reexamining their own cultural beliefs. Reflective writing is a commonly used technique in teacher education programs that focus on intercultural competence development. Literature studies, drama, and reflective writing assists preservice teachers in critically viewing textual incidents from multiple perspectives; there is a special benefit when using in-role simulations to perform analyzes of preservice teachers internal reflections (Brindley & Laframboise,
Readings and structured discourse (autobiographical and post-experience essays, the reflection journals, and the diversity plans), offer insights into preservice teachers’ cognitive dissonance between prior beliefs and new learning (Causey, Thomas, & Armento, 2000).

**Study design and objectives**

The research literature review resulted in three categories of instructional approaches that positively influence development of intercultural competence among teacher educators. The elements of the three described instructional approaches were utilized in the design of this study. The preservice teachers participated in lectures on intercultural issues and the benefits of an inclusive society during an eight week period in an undergraduate educational policy course for preservice teachers. More specifically, the lecture topics included issues of educational strategy development, intercultural teacher education, and approaches to and impact of intercultural educational policy implementation. In the given timeframe, students were required to actively participate in two asynchronous online discussion threads on intercultural education issues during the eight week period.

The first discussion dealt with the issues of current intercultural policies in Croatia and the implementation of intercultural education using the present curricular models. The instructor posed initial questions and provided links for two short video clips depicting some of the current issues in intercultural education in Croatia. The instructor also provided materials describing the different models of ethnic minority education in Croatia. The first video clip dealt with the specific case of dispute between Roma and non-Roma parents about the rights to attend a school in the northern part of Croatia in the vicinity of the large Roma minority settlement (Al Jazeera Balkans, 2012). The second video dealt with the everyday issues that teachers and school management are facing while working in one elementary school in Vukovar that is providing schooling using the national minority language Model A (Cikovac, 2010).

The second online asynchronous discussion thread focused on more challenging activities including student reflection on serious games and simulations focusing on cultural exchange. This second discussion’s content focused on student reflections regarding serious games and simulations that are available free of charge from noncommercial websites that focusing on cultural exchange (Games For Change, 2013; NSW Government, 2013). Serious games (as a branch of video games) are designed for a serious learning purpose rather than pure entertainment. Serious games are primarily used as a tool that gives players a novel way to interact with games in order to learn skills and knowledge that support social-emotional development (Ma, Oikonomou & Jain, 2012). The serious games and simulations that the preservice teachers interacted with dealt with a variety of intercultural and civic education topics. The students were required to write a reflection on the usability of the reviewed tool in the Croatian educational system along with analyzing the potentials for its use in developing intercultural and civic education competences.

The primary objective of this research study was to determine the achieved level of intercultural knowledge and competence demonstrated in the online asynchronous discussion on intercultural issues among preservice teachers enrolled in the undergraduate educational policy course. Furthermore, the comparison of two different discussion threads provided supplementary data on the relation between activity type and level of intercultural competence development.

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1(MoSES, 2013). Three models of minority education have been implemented at primary school level. Model A relates to schooling in the national minority language (Croatian programs are translated into the national minority languages; the Croatian language is taught for four hours per week). Model B relates to bilingual teaching (social sciences and humanities are taught in the minority languages, and natural sciences in Croatian; the Croatian language is taught for four hours per week). Model C relates to nurturing the mother tongue and culture (five hours per week of the minority language throughout the school year; summer schools etc.)
**Method**

The collected data were analyzed using the content analysis method. Content analysis is a research technique that seeks to analyze data within a specific context in view of meaning that participants attribute to (Krippendorff, 1980). The content analysis procedure commonly encompasses six steps: design, unitizing, sampling, coding, drawing inferences and validation (Krippendorff, 1980). When considering content analysis of online discussions, several research studies provided classification of dimensions that were useful for this study design. Henri’s (1992) classification examined the quality of online postings by focusing on four dimensions: social, interactive, metacognitive, and cognitive. Furthermore, the cognitive dimension is broken down into five types of reasoning skills: elementary clarification, in-depth clarification, inference, judgment, and strategies. In a more recent model, Garrison et al., (2000) proposes structure for characterizing high-quality online interactions that contain three elements: social presence, teacher presence, and cognitive presence. When determining units of analysis, the researchers used the dynamic approach (Schrire, 2005). Hence, the data were repetitively coded and the grain size of the unit of analysis was set in accordance with the research question. The research question focused on determining the achieved level of intercultural knowledge and competence demonstrated in the online asynchronous discussions on intercultural issues among preservice teachers in an undergraduate educational policy course.

In this research study, the categories were derived deductively, in a top-down manner. The researchers used existing coding schemes and taxonomies defined in accordance with the rubrics developed by the AAC&U (Rhodes, 2010). The AAC&U values rubrics on intercultural knowledge and awareness; the rubrics consist of six competence categories: (a) knowledge – cultural self-awareness; (b) knowledge – knowledge of cultural worldview frameworks; (c) skills – empathy; (d) skills – verbal and nonverbal communication; (e) attitudes – curiosity; (f) attitudes – openness. Furthermore, each of the listed categories is described on the four levels: benchmark, two milestones and capstone levels. Each of the competence categories is thoroughly described through the four levels of competence category adoption (1 - benchmark; 2 & 3 - milestones; 4 - capstone), which serve as a point of reference for evaluating levels of quality.

**Results**

Separate analyses were conducted for the two discussion threads. The first discussion thread dealt with the issues of current intercultural policies in Croatia and the implementation of intercultural education using the present curricular models. Students were asked to give their reflection on the different models of minority education and its contribution to the development of intercultural society. The links for two short video clips depicting some of the current issues in intercultural education in Croatia were provided.
Table 1. Overview of the first discussion findings

<table>
<thead>
<tr>
<th>Predominant category</th>
<th>Quotations from Discussion</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Knowledge</strong></td>
<td></td>
</tr>
<tr>
<td>Culural self-awareness</td>
<td>Milestone (3)</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Knowledge of cultural worldview frameworks</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Skills</strong></td>
<td></td>
</tr>
<tr>
<td>Empathy</td>
<td>Benchmark (1)</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Milestone (3)</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Attitudes</strong></td>
<td></td>
</tr>
<tr>
<td>Curiosity</td>
<td>Milestone (2) &amp; (3)</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Benchmark (1)</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

As presented in the overview given in the Table 1, the results of the first discussion analysis indicate presence of dialogues that could be linked to the variety of the intercultural knowledge and competence levels. The highest level of intercultural competence (milestone 3) was achieved in the cultural self-awareness category of intercultural knowledge and verbal and non-verbal communication skills. The lowest levels of intercultural competence (benchmark 1) were achieved in relation to the empathy skill and an open attitude toward other cultures.
The second discussion thread dealt with student reflection on the selected serious games and simulations sites focusing on cultural exchange (Table 2). Students were asked to give their reflection on the purpose of the reviewed serious game and the type of competencies that these games may develop among users. Also, students were asked to describe ways in which this game could be used in the Croatian school system when taking into consideration the current national curriculum.

**Table 2. Overview of the second discussion findings**

<table>
<thead>
<tr>
<th>Predominant category</th>
<th>Quotations from Discussion</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Knowledge</strong></td>
<td></td>
</tr>
<tr>
<td>Cultural self-awareness</td>
<td>Milestone (2) Identifies own cultural rules and biases (e.g. with a strong preference for those rules shared with own cultural group and seeks same in others.) The game helps us gain knowledge necessary for coexistence in globalized society where it is necessary to adjust and cooperate with people from different cultures. When accepting diversity, we develop empathy and awareness that everything is not as it appears to us.</td>
</tr>
<tr>
<td>Knowledge of cultural worldview frameworks</td>
<td>Milestones (2) Demonstrates partial understanding of the complexity of elements important to members of another culture. It is necessary to forget about your own attitudes and start to learn about refugees for actual understanding of their situation.</td>
</tr>
<tr>
<td><strong>Skills</strong></td>
<td></td>
</tr>
<tr>
<td>Empathy</td>
<td>Milestone (3) Recognizes intellectual and emotional dimensions of more than one worldview and sometimes uses more than one worldview in interactions. When observing situations from different perspective, students can learn about respect, tolerance and empathy. They also develop understanding that all people do not perceive the world and the events in the same way.</td>
</tr>
<tr>
<td>Verbal and non-verbal communication</td>
<td>Milestones (3) Recognizes and participates in cultural differences in verbal and nonverbal communication and begins to negotiate a shared understanding based on those differences. Tolerant person interacts and cooperates with people from other cultures and is able to look at the world through the eyes of those who do not have the same opportunities.</td>
</tr>
<tr>
<td><strong>Attitudes</strong></td>
<td></td>
</tr>
<tr>
<td>Curiosity</td>
<td>Milestone (2) Asks simple or surface questions about other cultures. It is important to learn about refugees and situation in their homeland, and find out about reasons for fleeing from the home country and ways in which they are adapting new environment.</td>
</tr>
<tr>
<td>Openness</td>
<td>Milestone (2) Expresses openness to most if not all interactions with culturally different others. Has difficulty suspending any judgment in her/his interactions with culturally different others, and is aware of own judgment and expresses a willingness to change. In interaction between people from different cultures there is a need for adjustments from both sides. When talking about immigrants, it is important for them to get introduced to the local culture but local population should also learn about other cultures.</td>
</tr>
</tbody>
</table>

Similarly to the first discussion, the results of the second discussion analysis indicate presence of dialogues that could be linked to the variety of the intercultural knowledge and competence levels. The highest level of intercultural competence (milestone 3) was achieved in the empathy and verbal and non-verbal communication skills. The lower levels of intercultural competence (milestone 2) were achieved in all other competence categories.

**Conclusion**

This study’s findings are in accordance with the findings of the reviewed research studies dealing with use of digital materials and environments in learning about intercultural issues in higher education.
The content analysis of preservice teachers’ online discussions for the two separate issues related to intercultural education provide additional data on the levels of competence development. When comparing the acquired levels of intercultural knowledge and competence demonstrated in the online asynchronous discussion on intercultural issues among preservice teachers in an undergraduate educational policy course, it is apparent that type of content used in an online discussion initiates responses that fit into different competence categories. When providing an overview of the findings of this study, it is necessary to emphasize that the used materials and activities are not designed in way that could facilitate the development of the highest competence levels. Nevertheless, the study participants did demonstrate relatively high competence levels in some of the intercultural competence categories.

Finally, it is necessary to acknowledge other limitations of this research study. The students involved in the study were of Croatian ethnicity and predominantly female. Differences in the achieved level of intercultural knowledge and competence could be related to the type of materials used and the theme of the activity. In both activities, the digital materials were not developed for the purpose of the course and it is possible to further question ways in which selected digital materials (digital video) and serious games (intercultural simulations) influenced the discussions. While in the first discussion students were observing and discussing video clips focusing on the specific intercultural issues in Croatia, in the second discussion they were involved in the activities that are dealing with the intercultural issues that are not country specific. When answering questions that were directly related to the Croatian educational system, they expressed lower levels of competence related to empathy (skills) and openness (attitudes). While in situations that are not easily linked to their everyday life experiences, they expressed lower levels of cultural self-awareness (knowledge) and less curiosity (attitudes).

References


Psychometric properties of the Serbian version of the multicultural personality questionnaire (mpq)

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Abstract
Psychometric properties of the Serbian version of The Multicultural Personality Questionnaire (MPQ) are examined in this study. The sample consisted of 329 pre-service teachers. The average age of participants was 21. The Serbian version of revised MPQ consisted of 103 items assessing five constructs. Four out of five MPQ subscales confirmed high internal consistencies, with alpha coefficients over 0.80, stating that Serbian version of MPQ has good reliability. Principal component analyses resulted in four factor solutions that explained 30.5 per cent of variance. Four factor structure of MPQ is supported by scale inter-correlations analysis.

Introduction
Multicultural education is intended to decrease race, ethnicity, class, and gender divisions by helping all students attain the knowledge, attitudes, and skills they need in order to become active citizens in a democratic society and participate in social changes (Valdez, 1999). The teacher’s role in implementing a multicultural curriculum is of great importance (Banks, 1999). A teacher should be a positive role-model for students by expressing high awareness and appreciation of students’ diverse cultural backgrounds. It is imperative for quality education that teachers as well as pre-service teachers develop high levels of multicultural effectiveness.

Which specific personality dimensions determine whether a person will be multiculturally effective? Multicultural effectiveness is defined as success in the fields of professional effectiveness, personal adjustment and intercultural interactions (Van der Zee & Van Oudenhoven, 2000). Professional effectiveness refers to adequate work performance and personal adjustment relates to general psychological well-being, satisfaction, content and accommodation to a new environment (Kealey and Protheroe, 1996). A third dimension of multicultural effectiveness, intercultural interaction, may be defined as interest in and ability to deal with individuals from a different cultural background (Kealey and Rube, 1983, according to Van der Zee & Van Oudenhoven, 2000). Although empirical research has pointed out several factors that may be associated with multicultural effectiveness, few attempts have been made so far to develop psychometrically sound instruments to measure these factors. The Multicultural Personality Questionnaire (MPQ) was developed by Van der Zee and Van Van Oudenhoven (2000) as a multidimensional instrument specifically aimed at measuring multicultural effectiveness.

This work was financed by the Ministry of Science, Serbia, Project No 179018
Development, structure and evaluation of MPQ

Some attempts on measuring multicultural effectiveness rely on the Big Five framework and use general personality questionnaires such as the Revised NEO Personality Inventory of Costa and McCrae. However, the MPQ was designed to cover more narrowly the aspects of broader traits that are relevant to multicultural success. In developing this instrument authors selected seven factors that appeared consistently across studies to be relevant to the success of international assignees: Cultural Empathy, Open-mindedness, Emotional Stability, Orientation to Action, Adventurousness/Curiosity, Flexibility and Extraversion (Van der Zee & Van Oudenhoven, 2000). The seven MPQ scales were not independent, therefore the authors decided to combine them into four dimensions. On the basis of theoretical considerations and the pattern of inter-correlations (combined with the results from factor analysis), they decided to join the scales for Adventurousness and Flexibility, the scales for Extraversion and Orientation to Action and the scales for Cultural Empathy and Open-mindedness. The resulting scales were labelled Flexibility, Social Initiative and Openness. The scale for Emotional Stability showed the least association with the other dimensions, so it remained a separate factor (see Van der Zee & Van Oudenhoven, 2000 for more elaborated statistical data).

Further validation studies (Van der Zee & Van Oudenhoven, 2001, 2002) revealed that, opposed to earlier findings, Cultural Empathy and Open-mindedness appeared as separate factors. Therefore, on the basis of exploratory and confirmatory factor analyses of an original set of items that revealed five factors underlying the questionnaire, the final structure of revised version of MPQ consisted of following factors: Cultural Empathy, Open-mindedness, Emotional Stability, Social Initiative, and Flexibility. However, in more recent research factor analysis uncovered three-factor model of the on the MPQ (Van der Zee et al., 2004; Ponterotto et al., 2007). In this revised model, Emotional Stability and Flexibility items loaded together to form a new factor that the researchers labeled Adaptation; Cultural Empathy and Open-mindedness items loaded together on a new factor that the researchers called Openness; and Social Initiative items continued to load on their own factor.

The extensive psychometric procedures were conducted for the evaluation of this instrument (Van der Zee & Van Oudenhoven, 2000; 2001; Leone, et al., 2004). Examination of internal structure and stability of the scales showed high stability coefficients. Also, there are high correlations between MPQ and basic personality scales. The stability of the examined dimensions reached a level that is comparable to the stabilities reported for the Big Five (approximately 0.80). There is also convergence between self and other ratings on the scales. Results also show cross-cultural generalizability across Italian (N = 421) and Dutch (N = 419) student samples - confirmatory multigroup factor analysis revealed that five dimensions are stable across the two countries (Leone, et al., 2004).

Research Procedure

Main objective of this study was to examine psychometric properties of the Serbian version of The Multicultural Personality Questionnaire (MPQ). First, the instrument and approval were obtained from the authors. English version of the original instrument was then translated to Serbian by three independent Anglicist. When intersubjective agreement on the translation among independent evaluators was achieved, the native English speaker conducted backwards translation of the instrument (from Serbian to English). Independent evaluators compared original English version and our double-translated version of MPQ and intersubjective correspondence was achieved in 87% of cases - 79 items out of 91 totals. For the cases in which translation was inconclusive, parallel versions were made and those 12 items were added, therefore the Serbian version of MPQ that is used for validation consisted of 103 items measuring five mentioned dimensions of multicultural effectiveness.

Sample

The sample consisted of 329 participants. 89.5% were pre-service teacher students from 3 different faculties in central and western Serbia (out of which 66.5% prepare to be teachers in elementary and
23% prepare to be teachers in kindergartens) and 10.5% were technical sciences students from one faculty in central Serbia. 23.5 percent of the participants were male; 76.5% were female. The average age was 21. 97% of students were Serbian nationality, 2% Bosniac and 1% Roma and Macedonian nationality.

Instrument
The Serbian version of revised MPQ consisted of 103 items assessing five constructs:

1. **Cultural empathy** - assesses the capacity to identify with the feelings, thoughts and behavior of individuals; this scale consists of 22 items.
2. **Open-mindedness** - assesses people's capacity to be open and unprejudiced when encountering people outside of their own cultural group and who may have different values and norms; this scale consists of 20 items.
3. **Social initiative** - this scale denotes people's tendency to approach social situations actively and to take initiative and it determines the degree to which they interact easily with people from different cultures and make friends within other cultures; it consists of 20 items.
4. **Emotional stability** - assesses the degree to which people tend to remain calm in stressful situations; this scale consists of 22 items.
5. **Flexibility** - this scale is associated with people's ability to adjust their behavior to new and unknown situations; it consists of 19 items.

Participants were asked to give their answers on a 5-point-scale (1 “completely inaccurate”, 5 “completely accurate”). It took participants approximately 15 minutes to complete the entire questionnaire. As in the original research, scale scores were obtained by taking the unweighted mean of the item scores, after first recoding the items that were mirrored. As in original research, in case of missing values, the personal mean over the remaining scale items was computed, provided that at least half of the items were answered.

**Results**
First, the means and dispersion of the MPQ scale scores were determined. The highest means were found for Cultural Empathy and the lowest for Flexibility. As Table 1 shows, all scale means outreached the scale midpoint. Open-mindedness scale had the widest dispersion with used range value 3.45, while Flexibility and Cultural Empathy had ranges less than 3.

**Table 1:** Descriptive statistics for the MPQ scales (N = 329)

<table>
<thead>
<tr>
<th></th>
<th>M</th>
<th>SD</th>
<th>Min</th>
<th>Max</th>
<th>Range</th>
<th>Missing values (%)</th>
<th>Skewness</th>
<th>Kurtosis</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Cultural empathy  (22 items)</td>
<td>3.77</td>
<td>0.48</td>
<td>2.59</td>
<td>4.95</td>
<td>2.36</td>
<td>6.7</td>
<td>.088</td>
<td>-.426</td>
</tr>
<tr>
<td>2. Open-mindedness   (20 items)</td>
<td>3.47</td>
<td>0.59</td>
<td>1.50</td>
<td>4.95</td>
<td>3.45</td>
<td>10</td>
<td>-.085</td>
<td>.160</td>
</tr>
<tr>
<td>3. Social initiative (20 items)</td>
<td>3.47</td>
<td>0.48</td>
<td>1.55</td>
<td>4.65</td>
<td>3.10</td>
<td>10</td>
<td>-.236</td>
<td>.543</td>
</tr>
<tr>
<td>4. Emotional stability (22 items)</td>
<td>3.24</td>
<td>0.47</td>
<td>1.32</td>
<td>4.45</td>
<td>3.14</td>
<td>9.4</td>
<td>-.397</td>
<td>.879</td>
</tr>
<tr>
<td>5. Flexibility       (19 items)</td>
<td>3.19</td>
<td>0.37</td>
<td>2.16</td>
<td>4.42</td>
<td>2.26</td>
<td>9.7</td>
<td>.203</td>
<td>.564</td>
</tr>
</tbody>
</table>

*The five factors were defined according to original studies (Van der Zee & Van Oudenhoven, 2001, 2002)*
The internal consistencies of the Cultural empathy, Open-mindedness, Social Initiative and Emotional stability scales were high with alphas of +0.80 (Table 2). The reliability of the Flexibility scale, however, was modest at the level of 0.60. After removal of the low-correlating items the reliability coefficient rose to a value of 0.64. Comparison of these findings with original psychometric evaluations showed evident similarities: according to Van der Zee and Van Oudenhoven (2001), the internal consistencies of the five subscales were high for Cultural empathy ($\alpha = 0.88$), Open-mindedness ($\alpha = 0.84$), Social Initiative ($\alpha = 0.91$) and Emotional stability ($\alpha = 0.91$), whereas reliability of Flexibility scales was reasonably high ($\alpha = 0.74$). Alphas coefficient for the MPQ scales obtained in five studies (see Ponterotto, 2007) ranged from a low of 0.64 (Flexibility) to a high of 0.91 (Emotional Stability).

In order to test interconnection between scales, inter-correlations were computed (see Table 2). All obtained correlations were statistically significant ($p < 0.01$). Emotional stability and Flexibility scales show low to moderate correlations ($r$ between 0.12 and 0.37) with the other scales, therefore they appeared to be relatively independent dimensions. The scale for Cultural empathy shows high correlation with the Open-mindedness scale ($r=0.72$) and medium correlation with Social initiative scale ($r=0.50$). Considerable correlation was found between Open-mindedness and Social initiative ($r=0.58$).

**Table 2: Internal consistencies and inter-correlations for the MPQ scales (N = 329)**

<table>
<thead>
<tr>
<th>Scale</th>
<th>$\alpha$</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Cultural empathy (22 items)</td>
<td>0.86</td>
<td>0.72</td>
<td>0.50</td>
<td>0.18</td>
<td>0.18</td>
</tr>
<tr>
<td>2. Open-mindedness (20 items)</td>
<td>0.86</td>
<td>-</td>
<td>0.58</td>
<td>0.20</td>
<td>0.29</td>
</tr>
<tr>
<td>3. Social initiative (20 items)</td>
<td>0.82</td>
<td>-</td>
<td>0.36</td>
<td>0.33</td>
<td></td>
</tr>
<tr>
<td>4. Emotional stability (22 items)</td>
<td>0.81</td>
<td>-</td>
<td>0.36</td>
<td>0.33</td>
<td>0.18</td>
</tr>
<tr>
<td>5. Flexibility (19 items)</td>
<td>0.64</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* all correlations were significant at the 0.01 level

A Factor Analysis was conducted as well. Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) was 0.82 and Bartlett’s Test of Sphericity was significant at the 0.001 level, showing that factor analysis was justified. Principal component analyses (with Direct Oblimin rotation) resulted in four factor solutions that explained 30.5 per cent of variance. Closely inspecting the factor analysis matrix, the following patterns of items grouping emerged: On the first factor high loadings were found for items from the scales for Social initiative, but items for Open-mindedness were also very frequent in that factor; Majority of items of the Emotional Stability scale loaded on the second factor, making that factor the least contaminated with items from other scales (only 2). On the third factor items for Open-mindedness and for Cultural empathy were equally represented. The fourth factor had items mostly referring to Flexibility scale.

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In Van der Zee and Van Oudenhoven (2000) eigenvalue over 4 was taken as a criterion. The authors elaborated this decision with explanation that the coefficient alpha of a principal component is a simple function of its eigenvalue (Kaiser and Caffrey, 1965; Hofstee, Ten Berge and Hendriks, 1998, according to Van der Zee and Van Oudenhoven, 2000): $\alpha = \frac{n}{n - 1} [1 - 1/E_j]$ with $n$ the number of questionnaire items and $E_j$ the $j$th eigenvalue ($j=1, \ldots, m$), concluding that an eigenvalue of 4 corresponds to a sufficient alpha of 0.76. The eigenvalue over 3 was used in this study.
Discussion and conclusion

In this study, the psychometric properties of the Serbian version of The Multicultural Personality Questionnaire (MPQ) were examined. Four out of five subscales showed high internal consistencies, with alpha coefficients over 0.80, demonstrating that the Serbian version of MPQ has good reliability coefficients. Factor analysis primarily showed 4 factor solutions. Closely inspecting the factor analysis matrix, the following patterns of items grouping emerged - the items referring to Emotional Stability and Flexibility were the first to stand out as individual components; the items referring to Social initiative were also showing tendency to be dominant within first factors, but items for Open-mindedness were also very frequent in that factor; the items for Open-mindedness and for Cultural empathy were equally represented within the third factor. These findings are supported by scale inter-correlations analysis (see Table 2).

Based on the data analyses we could conclude that the four factor structure of MPQ is more adequate. However, we agree with Van der Zee & Van Oudenhoven (2001) that Cultural Empathy and Open-mindedness should remain as separate factors, because both seem to be MPQ dimensions that are most specific to international success of employees as opposed to success in general, so it is important to have separate measures for both dimensions. The ability to empathize with others is related to openness to new ideas or different cultural backgrounds, but it is a different concept and it is informative to keep them as such, even though the scale inter-correlations and factor matrix won’t be statistically “perfect”.

Originally, MPQ was designed as an instrument for multicultural effectiveness that may contribute to the selection of international employees. Apart from its application as a professional selection tool and as a diagnostic tool for assessing training needs of individual employees it is worth exploring the possible use of MPQ for assessing multicultural effectiveness in an educational context. Some attempts are already made in that direction. For example, MPQ was used in assessing the multicultural effectiveness of students (Margavio et al., 2005) as well as in predicting adjustment of international students compared to native students (Van Oudenhoven & Van der Zee, 2002). In a study that investigated associations between intercultural effectiveness of teachers and learners of languages in a variety of national locations it was found that the Cultural Empathy subscale was highly predictive of language learning ability and achievement. Open-mindedness, Flexibility and, to a certain extent, Social initiative were also found to predict language learning achievement. These subscales also predicted self-rated language teaching ability (Young, T. & Sachdev, I., 2007). Additionally, the Multicultural Personality Questionnaire (MPQ) can find its use in school counseling (Ponterotto et al., 2010).

It can be concluded that the first application and verification of psychometric characteristics of the Serbian version of MPQ provides encouraging findings: the results, generally, highly correspond to the data established by the authors of the instrument (Van der Zee & Van Oudenhoven 2000, 2001). These findings and the possibility of use in the filed of education, recommend the MPQ instrument for further use and standardization in Serbia.

References


Exploring New Frontiers in Intercultural Education
STRAND 3
Exploring New Frontiers in Intercultural Education

As in any movement or discipline, if theory and practice in intercultural education does not change, at least at the pace of the world around it, it will grown increasingly ineffectual. Or worse, it might grow to reflect the very ideas and conditions against which it was created to push. Sessions in this strand of the conference attempt to introduce innovative, and perhaps even radical, new directions in intercultural education theory and practice that draw on contemporary social contexts and social theory, such as intersectionality theory, queer theory, interest convergence theory, and others.

They try to imagine the future of intercultural education, such as by examining how intercultural theory and practice are related to other contemporary social and education movements (especially environmental justice pedagogies, animal rights/humane education, and critical arts-and movement-pedagogies); how emerging identities and their related oppressions and struggles for liberation should inform the future of intercultural education; and intercultural education in the context of global and globalized contexts.
The in-between worlds of German and Portuguese in the South of Brazil: conflicts and conquests

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Abstract
The history of German immigration and colonization in Brazil dates from 1824, when, through direct interference of D. Pedro I, the emperor, the first Germans arrived in Brazil. This trajectory is also marked by important historical events, including the intervention of the Getúlio Vargas' dictatorship, which, in the name of a politics of nationalization, decided to prohibit the use of all languages spoken by immigrants during the Estado Novo regime (1937-1945). Despite this, the German immigrants got to maintain their cultural heritage up to the present time. After the Vargas period, the descendants of these immigrants were not educated in the German mother tongue, having access only to Standard German taught in school, therefore, holding the status of a foreign language. Considering that these "Brazilian Germans", better, "German Brazilians", have continued speaking their dialects in the family environment, the article has as its main goal to illustrate the pluricultural and interlinguistic traits in the speech communities of Brasildeutsch – the linguistic hybridization of the several German dialects brought to Brazil with the institutionalized German and Brazilian Portuguese, with their variants from the south of the country, and also to contribute to the discussion of the pedagogic role of the institutions and other issues interrelated with linguistic and cultural conflicts.

Introduction
The following article aims to contribute to the comprehension of the multilingual situation in some Brazilian regions, such as the state of Espírito Santo and, more notably, in the three southern states, Paraná, Santa Catarina, and Rio Grande do Sul, in which German immigrants have settled since 1824.

Considering the complexity of the local sociolinguistic scenario of the descendants of these immigrants, this study seeks to illustrate and discuss the situation of the linguistic and identity conflicts that exist in these areas and which, along the years, have gained strength in the social interactions among the people that live there.

The context
According to Roche (1969), right after the declaration of independence in 1822, the Brazilian government started to stimulate German settlers to come to the country, aiming to occupy and protect its southeast and southern boundaries. Thus, the first German immigrants, stimulated by D. Pedro I and his wife, Leopoldina of Habsburg, arrived in 1824 and founded the first colony, named São Leopoldo, in Rio Grande do Sul.

These immigrants came not only from Germany, from the north of Schleswig-Holstein (capital: Kiel), Hamburg, Hannover (capital of the federal state of the Lower Saxony), Hunsrück (located in Rheinlandpfalz, capital: Mainz), Baden-Württemberg (capital: Stuttgart), Nordrheinwestfalen (capital: Düsseldorf), and from Pommern (nowadays part of the Mecklenburg-Vorpommern State, capital: Schwerin, and most of its territory located in Poland), but also from Tyrol (Austria and Italy).

The facts that influenced this migratory process are connected with the European industrialization and its demands for specialized workers, causing the exclusion of hundreds of craftsmen and peasants
that were forced to migrate. This migration process was also encouraged by German and Brazilian governments, with promises of better living conditions.

With the expansion of the coffee plantation (1840), and the slave trade prohibition (1850), the Brazilian government felt the need to increase the numbers of free laborers. So, this migration that had started as a settlement, a way to occupy empty spaces, became a source to provide imported and cheap work force to the plantations.

However, soon the Brazilian paradise presented its dark side. The promises made, such as the region development through the construction of roads and also the promise of assistance through economic allowances or providing working instruments and benefits (tools, seeds, cattle, construction material) were not fulfilled. Besides that, these immigrants’ freedom of creed and religion were only tolerated because it was against the Brazilian constitution. At that time, according to the law, protestant immigrants could not construct buildings that would look like churches, placing bells or crosses.

When the immigrants were hired by a farmer, many became semi-slaves, working many hours, without earning the agreed payment. Most of the time, they were abused by landlords. Some of them ran into debt, because, deceived by the settlement company owners, they bought expensive land at higher prices, and then had to return to Germany (Roche, 1969) feeling totally despondent and frustrated.

Few colonies survived, even though in a precarious way, returning to a primitive lifestyle already extinct in Germany. Other colonies managed to survive and expand, developing its economy and new works, some unknown by Brazilians. Due to these difficulties, which would go from the arduous travel to the fighting for survival in a foreign land, the German government decided to prohibit the immigration flux in 1859.

It was in the 20th century that most of German immigrants arrived in Brazil. In the 1920’s, for example, seventy thousand Germans arrived in the country. Most of these immigrants would not go to the rural areas, but to the urban centers. These immigrants were teachers, political refugees, artisans, among other professions. The capital city of São Paulo received the majority of this new wave of emigration: in 1918, twenty thousand Germans were already living in the city. Other cities which had immigrants settled in were Curitiba, Porto Alegre, and Rio de Janeiro.

In recent years, from the 1970’s on, German southern descendants have been migrating to the other regions of the country, looking for better living conditions in the rural area, especially in the center-west of Brazil and the north where many of them get involved with agricultural businesses.

Nowadays, Brazil has an estimated number of one million German speakers, most of them bilingual or multilingual speakers, taking into consideration that they speak Portuguese, standard German and the dialectal variation “born and raised” in this country, their home where new “languages” have flourished all the time.

The German language in the south of Brazil

After 185 years and regarding the lack of recognition as a cultural capital, also been a victim of extermination policies, such as those during the Vargas’ nationalization campaign (1930’s), the immigration languages, fortunately, remain alive and present in the communities as regional spoken Brazilian tongues.

There is not a unified German-Brazilian dialect. The language spoken by the German descendants in this country is formed by different dialects and hybridized with Portuguese. Most of the time, it seems like a mixture of dialects from different German regions, such as Platt, Rheinfränkisch, Moselfränkisch and Hunsrückisch. The most well-known German dialect in Brazil nowadays is what came to be called the Riograndenser Hunsrückisch (Altenhofen, 1996). Together, this and other dialects form the so called Brasildeutsch (Borstel, 2010). In such a context it is important to mention that the elderly people, in the rural areas, communicate, more frequently, using German than the people from the city.

This fact per se, already calls for the need to develop research projects in bilingual communities, with the objective of knowing and recognizing the flagrant context of bilingualism where these groups of minority languages operate – a political concept that is not related to the numbers of speakers, but to
the prestige that a language has in its social environment (Maher, 2007; Rajagopalan, 2008) - once the members of these groups, in general, do not see themselves as bilingual speakers and this bilingualism is not recognized by the majority of the local society.

Concerning German, despite the fact that it was the leading spoken language at least in the Itajaí Valley (Vale do Itajaí), Santa Catarina, until 1940, taking into consideration local statistics, we can say that, in Brazil, the language has always been an minority language, because it does not hold the status of the country’s official language, as it happens with other linguistic minorities such as the indigenous nations, the border communities, the communities of the hearing impaired, and the communities who are taken as speakers of low prestige Brazilian Portuguese.

**Bi/Multilingualism inside the minority language**

Even though bi/multiliguism (alternated use of two or more languages) is considered a social worldwide phenomenon, few countries recognize themselves as multilingual. The assumed linguistic and cultural uniformity, a desideratum from the 19th century, present in the “one language, one nation” ideology, oriented the creation of many state-nations and originated the myth of monolinguism spread in Brazil, as a way to erase the national minorities and immigration languages. That way, the discourse spread in our society carries the notion that being Brazilian is a synonym of being a Portuguese speaker.

Brazil is one of the eight countries in the world that presents in its territory half of all languages spoken in the globe. Taking into consideration the fact that there are six thousand languages in the planet nowadays, half of them are spoken in these eight countries, with almost 1.000 in India only. In Brazil, besides 190 aboriginal languages, almost 20 Europeans and Asian languages co-habit with Brazilian Portuguese, many of these languages brought by immigrants who have settled in Brazil. In these contexts then, south and southeast of Brazil, the German and Italian descendants excel as speakers of different dialects, some of which have already been extinct in its original European territory, such as the case of the Pomeranian language that remains only in Espirito Santo and in some areas of the South (Bagno, 2007).

So, a question is important to be raised: how are the linguistic minority groups that insist on resisting the oppression of the majority language seen?

Which representations of languages and the speakers of the languages are constructed in society's and the minority groups' discourses?

**Sociolinguistic context of groups of minority languages and their representations**

The scenario that is commonly presented in the South of Brazil, according to Fritzen (2008), is not merely bilingual, but bidialectal and multilingual. Based on this, we have:

1) A heritage language (= home language, learnt at home by immigrants and their descendants), the so called “family dialect”, spoken by the minority groups;
2) A variety of prestige of this heritage language, in this case, standard German, which is limited to few events, such as German classes in the school (since 2005 in the official curriculum), in rituals of the Lutheran Church;
3) Standard Portuguese within the school environment; and
4) The Portuguese from the group, in which German marks are evident.

Despite the fact that German nowadays is still a language of interaction among communities from the South, the language is stigmatized and its speakers are connected with the social category of “German settlers”, in a depreciative manner. In the view of most of the society, those who speak German are seen as settlers, with low educational background, and that speak a dialect, an inferior language (this perspective was different until the 1940’s, when German had a position of prestige, attested by schools, churches and the press).
These representations can be noticed through:
An excerpt from “Olhos Azuis” by Raquel de Queiroz:

Those who walk in the so called “German zone” of the Southern states, especially through the “Vale do Itajaí”, in SC, feel like walking into a foreign country, and an unfriendly one. This feeling is transmitted not only by the color of the hair and eyes of its inhabitants, not only by the names placed in the store boards and offices, nor by the architecture; it is, above all, transmitted by the language of that people. When a Brazilian from Vale do Itajaí speaks the national language, he/she speaks it like a foreigner. The language is spoken as if by a German with few years in Brazil, in certain cases not even he/she knows how to speak the national language. The language is badly spoken, with a German syntax and a terrible German pronunciation (Queiroz, 1949, p. 23).

The writer is terrified by the scenery that is found in “Vale do Itajaí”, with the “hair and eyes colors of the inhabitants”, the signs written in German and the “language of those people”, what makes the unified image of a Brazilian unstable culture, built with the support of the common hegemonic discourses. Exactly in Brazil, the immigration experience and, as a consequence, the juxtaposition of different cultures, made it visible the “cultural hybridism”, mentioned by Bhabha (2003). The excerpt from “Olhos Azuis”, paradoxically, evokes the perspective of a monolingual Brazil, in which the “national language” is in fact an abstraction of a spoken language in an idealized way, it should be the maximum expression of the so called Brazilianess (Fritzen, 2008).

The relative stigmatization towards the Portuguese spoken by the immigrants’ descendants built in the hegemonic discourses, still found in the current days, has contributed to a negative self-image of its speakers who feel insecure to speak Portuguese. Even teachers, in interview to Fritzen (2008), report their insecurity to express themselves in public or in situations outside the bilingual community where they live and work, as they fear to expose their German linguistic traces in their Portuguese.

In an interview to Maier (2003), a minister from the Evangelic Lutheran Church gave the following statement about the German spoken in Blumenau (SC): Blumenau’s German is not German. It is hard to speak German in Blumenau. They cannot pronounce the [ü] or the [ö], etc. They always pronounce it in an incorrect way, I have already tried to correct them, but it seems useless.

A colleague from UFBA, daughter of German immigrants from Paraná, who has learned the local German variety at home, and later in Standard German at school, has admitted not feeling comfortable to speak this language because she has already been corrected by many Brazilian colleagues from the German Sector of our Department who, apparently, see themselves as speakers of the Hochdeutsch, a dialectal variety taken as the legitimate Standard German. These examples prove the existence of an idealized conception of language, as something pure and unchangeable, according to which the German language, even presenting strong dialectal differences within Germany, Austria, and Switzerland, is supposed to correspond to the model of German language taken as standard in Germany, or, in the contrary, “it is not be German”, as highlighted by the minister. Because of that, Standard German is still seen as the only and real legitimate cultural and linguistic reference. And it is this “superior language”, abstract, that is evoked in the representations of the German language in the South of Brazil.

Statements like these, therefore, reflect a notion of the German linguistic identity as something pure, fixed, and completed. Those who are born in Germany would automatically speak this idealialized language, that is, as if in Germany there were not several different German languages and everybody spoke the standard (Standarddeutsch).

Thus, there is no place for other German languages that “deviate” from the untouchable and abstract standard, other German languages that have already been positively “contaminated” by the contact with a variety of other languages and, for the sake of their richness, have lost its supposed purity. The same way, following this track of though, German descendants should have preserved this “pure
language” brought by their ancestors, without “corrupting” it.

One of the arguments frequently mentioned, for example, by Fritzen (2008) about the devaluation of German-Brazilians' language is that the German spoken in the region of Blumenau could no longer be understood by Germans from Germany, as if the people who speak this language in immigration zones here in Brazil learned it aiming to develop the ability of speaking with European Germans. On the contrary, they learn Brazilian German simply because this is the language of their family and social relations, because this language is an important part of their identity. As Rajagopalan (1998, p.41) points out, “an individual's identity is built within and through the language”.

Then, we emphasize that the bilingualism in the south of Brazil, instead of being valued, on the contrary, it becomes a reason of discredit, very often it is mocked at. It is very common to hear jokes which target German-Brazilians and the traces of German in their Portuguese.

In view of this whole discussion, it circulates on the internet a so called “German Dictionary of the Valley”, in which it can be found, for example, the following entry: APELHA: inseto foador que faprica o mel. Vive em golméias. Ter cuidado com ferón bois quando bicam doe pastante. Alguns bõem querosene ou mixam em cima bara aliviar a feroda. O mel é muito abreciado bara vazer remédios em doces e brá colocar no cachasa.\(^1\)

Fritzen (2008), in a research study conducted at a rural school in Blumenau describes an episode observed during a student evaluation meeting or “class council”, in which the linguistic conflict emerges and reveals itself in the negative evaluation that a teacher from 2\(^{nd}\), 3\(^{rd}\), and 4\(^{th}\) grades makes of students’ reading, basically due to the interferences of the phonetic and rhythmic order of German in their Portuguese. The teacher, who is not herself a speaker of German, sometimes referred to the “student's accent” as a defect, a flaw. In this same class council, the teachers got themselves busy organizing a ceremony in homage of the mothers that would soon take place at the school. When the name of a certain student was selected to read the message to all mothers, the suggestion was immediately rejected by the principal on the allegation that he had a “very strong German accent”. Such attitudes naturally create an atmosphere of discomfort and aroused some sort of reaction on the part of the other teachers, especially those who are members of the German-Brazilian group, simply because, indirectly, they also stigmatized the language of the group as a whole, and, therefore, their own language.

When I last went to Santa Catarina and told people I was a German teacher at UFBA, I would always hear things such as “Please forgive this faulty German of ours, this hillbilly accent”.

At school, on one hand, children have their accent disqualified by the Portuguese teachers who consider it an aberration that needs to be corrected and penalized through bad grades. On the other hand, linguistic tensions, frictions, and conflicts also reach the group’s German as a minority language in confrontation with the standard variety which has been officially and systematically adopted at school since 2005.

Das Aviong, die Schuhloja, das Canecachen. Alles gut? But what German is this that makes its speakers real outsiders?

According to Gärtner (2003), the German-Brazilian bilingual speaker very frequently appropriates single words and expressions from Brazilian Portuguese, beginning with the initial greeting Alles gut?, a

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\(^1\)Here the joke lies on the way German-Brazilians pronounce the word “abelha” (bee, in English), and then the whole description of the insect making fun of the mix of sounds and letters heavily influenced by German. For example, “abelha” becomes “apelha” (pee instead of bee); they change the /v/ for the /f/ and then “um inseto voador” (a flying insect) is pronounced “um inseto foador” (something like a “vlying” insect) and so forth. These marks are heavily mocked at in many contexts in the south of the country.
literal translation of the Portuguese greeting Tudo bem?, in detriment of the current form Wie geht's?, currently spoken in Germany, and of the declination in Standard German of the expression Alles gute? (which means Tudo bom? and not Como vai?).

As Vilela (2004) contends, descriptions of the animal world and the flora, as well as the denomination of means of transportation are two classical examples of hybrid forms used by the German-Brazilian communities, as in rossa (roça - Feld - [farm]), fakong (façao-grosses-Messer- [machete]), aviong (avião - Flugzeug - [airplane]), kamiong (aminhão – Lastwagen – [truck/lorry]).

Among other appropriations are Portuguese words, whose diminutive is formed as in German: Canecachen = (caneca – [mug]) + chen (dim. German). Or even hybrid agglutinations such as Schuhloja (loja de sapatos – [shoe store]) or Milhebro (pão de milho – [corn bread]).

Syntactic interferences are also frequent and detected when the word order is inverted in the clause/sentence or in the use of prepositions, translated to Portuguese. For example: träumen mit (sonhar com [dream with]), instead of träumen von – sonhar de [dream of] – from the Standard German; bleiben mit dir (literally, “stay with you”, instead of bleiben bei dir).

It can also be observed a noticeable appropriation of Portuguese in the use of verbs which are “receive” peculiar endings in the language spoken by German-Brazilians: lembrieren (to remember), namorieren (to date), sich realisieren (to self-fulfil), ofendieren (to offend), respondieren (to answer).

Here are other peculiarities, according to Cunha (2001), taking Standard German as a basis for comparison:

The absence of the infinitive construction with (um) zu (‘para’):
Die Einladung zu der Fußballspiel # gehen hat der man zu der Frau gemacht, es war ein Hochzeitgeschenk (“O convite – ir ao jogo de futebol, o homem fez à mulher, foi um presente de casamento” / [The invitation - go to the soccer game, the man has done to the woman, it was a wedding gift].

Aline und Opa versuchen paar Sachen aus dem Haus # tragen (Aline e vovô tentam – levar umas coisas de casa [Aline and grandpa try – take some things from home].

Zu is frequently missing in subordinate clauses with um zu:
Nach die Traung und Fotos sind die junge Ehepaar auf den Fußball gegangen um das Spiel an#sehen (Após a cerimônia e fotos o jovem casal foi para o futebol – ver o jogo [After the ceremony and photos, the young couple went - see the soccer game].

Dann sieht er seinen Schuen und schnell sie ausziehen, um den Schuh zu Apfel # werfen (Depois ele vê seu sapato – tirá-lo rapidamente, – jogá-lo contra a maçã [Afterwards he sees his shoes - take them off quickly, - throw them against the apple].

Besides that, we can observe a transfer from Portuguese in the use of für (‘para’[to]) + infinitive, to express intentionality or purpose. There is also the possibility that construction with für have its source in the dialectal German language, in which it is also very commonly used (for example: Er Schickt ihn für Kartoffel holen (Ele o envia para pegar batatas) [‘He sends him to pick out potatoes]. In Standard German, this construction would not be possible. Other examples by Cunha (2001):

Herr Müller und Michael laufen schnell zu die Zimmern für alles aus das Haus holen was sie können (O Sr. Müller e Michael vão rápido para os quartos – para pegar tudo o que podem) [Mr. Müller and Michael go to the rooms quickly – to get everything they can].

Als sie gerufen wurde für sagen dagegen oder dafür Urlaub in Winter, sagte sie dafür (Quando ela foi chamada – para falar se (era) contra ou a favor das férias no inverno, ela foi a favor) [When she was called out - to say if she (was) against or in favor of winter vacation - she was in favor].

The influence of the dialectal German language in the textual production of Portuguese has proved to be weaker than we would imagine, because Portuguese represents the dominant language to which people also resort when it comes to more complex formulations in the German linguistic production. However, divergences still arise, and they can be attributed to the influence of the German mother
tongue acquired as first language, but that disappears throughout the course.

For example, lexemes of German origin are found as loans in the text like oma (grandma) written in lower case letter or Cuca in upper case letter. Besides, sometimes the uncommon syntax in the written language draws some attention as in [...] era gostosa a comida (was tasty the food) as a loan from spoken German, highlighting the nominal expression in the posterior area of the sentence: ‘es war gut – das Essen’.

Divergences such as nem uma (instead of ‘nenhuma’ [any]) have their origin, probably, in the emphatic negation of the indefinite numerical pronoun from German ‘nicht ein-gar kein’ (instead of ‘kein’). Constructions such as ‘para comer-lhe a comida’ [to eat it the food], an uncommon syntactic connection in Portuguese which reminds us of a colloquial German expression: ‘ihm das Essen weg zu [fr]essen’.

**Final words**

Our conviction is that only through the recognition and appreciation of the bilingualism of these communities we will manage to create learning contexts that can legitimize the dialectal variants of the German-Brazilian groups and make it possible not only to rethink the status of the languages in the school, but also the appropriate linguistic policies related to these immigrant communities (Damke, 2008; Höhmann, 2009).

This way, heritage languages would no longer be considered an obstacle, a problem to education. They would be seen as a right, according to the Universal Declaration of Linguistic Rights (Barcelona, 1996), as very well Fritzen (2008) emphasizes.

Rajagopalan (2008) states that in the social process of transformation, the contact with other languages, especially foreign languages, has always had a preponderant role because, it is through them that other values and essential stimuli are disseminated, as we have seen, so we can rethink our own values. (Rajagopalan, 2008, p.84)

In this sense, we recognize the importance of pedagogical practices and initiatives which, on one hand, combat linguistic prejudice, legitimizing the spaces in which these different dialects emerge and where students are not invited to correct their own language and, on the other, monitor those other spaces of prestige where speakers use the language for their own social ascension.

Along with Bagno (2007), we argue that linguistic co-existence in Brazil should be democratized, that people are not afraid of using their local language the way they have always used, the way they hear and read every single day in their daily routine, at home, at work, on TV, on the radio, on the streets, in the movies, in the newspapers and books. After all, language(s) should not serve social exclusion.

**References**


Cultural Diplomats in Interaction

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Refering to the title of this conference, I will start my presentation with a short analysis about how intercultural education, which is an important field of knowledge transmission in international relations, can move individuals and groups toward development of the multiple self.

In addition, a short review of practical examples will be presented and contextualised into the field of Cultural Diplomacy, to enclose the previous parts of this lecture and to open a space for interactive dialogue. The focus of my observation is directed to the movement across cultural landscapes which can be experienced by senses and integrated into individual life concept as a groundstones for building bridges to others by trust.

UNESCO proposes three main principles for intercultural education\(^1\). These principles are based on values which are contextually related to the Culture of Peace and on the convention of the Human Rights. Therefore, we can say that Intercultural Education can be understood as a formal instrument in all fields of life to create a more just and peaceful world.

The first principle addresses respect of cultural identity of the learner through the provision of culturally appropriate and responsive quality in education for all. This means that the learning content should relate to, and build on learners background and the resource they have access to. Thus the „One“ should have access and opportunity to share individual experiences as a sources for the further development in interaction with others, by action and thought.

The second principle is based on development of every learner with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society. This should happen by providing equal access to all forms of education, elimination, discrimination in the educational system and respecting their special needs, by eliminating prejudice about culturally distinct population groups within a country and also by promoting and developing of an inclusive learning environment. According to this principle, the „One“ should be included and incorporated within space of interaction.

The third principle directs intercultural education to provide all learners with cultural knowledge, attitudes and skills that enable them to contribute, to respect and to understanding and solidarity among individuals, ethnic, social, cultural and religious groups and nations. This should happen by encouraging learners to struggle against racism and discrimination. It can also occur through the development of curricula that promote knowledge about cultural backgrounds and their impact. This means that learners should be aware of how our way of thinking, feeling, and evaluating is shaped by our own cultural background and experience. So, the „One“ learns to act as the „One of many Ones“.

According to its principles, Intercultural education invests into behavioral competences, also known as Interpersonal Skills. They include proficiencies such as communication skills, conflict resolution and negotiation, personal effectiveness, creative problem solving, strategic thinking, team building, influencing skills, to name a few from the cluster of personality traits, social graces and attitudes which are also characterized as Soft Skills\(^2\).

How can we build on these principles in the fields of our practice?
What kind of impulse do we need to move toward others as equal Ones?

\(^1\)http://www.unesco.org/library
In the context of education, we can use informal learning, which occurs in a variety of places and through daily interactions in diverse programs, community centers and media labs, to maintain the different tastes and variety of the aesthetic preferences, by learning with senses through the creative work.

An important instrument, which can bridge the differences by emotional closeness and awake our interests by transferring of pleasure, joy and fun is attraction.

Attractive presentation can promote different aesthetics through languages, cultural patterns, sounds and symbols and set impulses for understanding of something foreign, different, unlike or unknown. The force which can carries effect of a pleasant feeling which generates emotional closeness can be seen as a type of „symbolical power” which was described by the french sociologist Pierre Bourdieu as an constant performance of influences.

Beyond the nice decoration, and good dinners, attraction can be also experienced through the “terrible beauty”.

This term is often used in dance classes at the Martha Graham Contemporary Dance School in New York City, to describe an „aesthetic” in dance education, which attracts through the movement or position, by showing the „vulnerable part of the body”. Here are two examples, given by picture of Michelangelo Buonarotti, „Pieta” and by member of the Martha Graham´s, contemporary dance company, which shows contracted body in- tention, with open neck.

Those images can serve as a „symbolical weapon” to gain a mental advantage over an attitude, intention or belief. Deeply rooted in traditional and mythological messages, Graham´s movement vocabulary, deconstruct and reconstruct eternal motions and cultivate the gestural symbols of „weak” into strong virtuosity.

According to this example, we can consciously work with attraction as a persuasion tactic to influence through seductive images of the „strong weakness” which evokes empathy, which further more enables us to acknowledge others and to recognize the significance of their actions.

The „social and cultural vulnerability” can be cultivated as an ability to “move” and to “be moved” by others.

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3 Informal learning is one of three forms of learning defined by the Organization for Economic Co-operation and Development (OECD). For more details see: Ainsworth, Heather L. and Eaton, Sarah (2010). "Formal, Non- formal and Informal Learning in the Sciences"


5 This term is related to the Rainer Maria Rilke´s the First Elegy from Duine elegies, „(...) beauty is nothing but the onset of the terrible, which we barely endure(...)”from: Duineser Elegien: Elegies from the Castle of Duino, trans. Vita Sackville-West (Hogarth Press, London, 1931)

6 Owlym G. Davis: Applied Anatomy: The Construction Of The Human Body. Published by J. B. Lippincott Company 1913

7 http://www.backtoclassics.com/images/pics/michelangelo/michelangelo_pieta.jp

8 http://oberon481.typepad.com

9 See example of the „Fall series” in the ballett „Cortege of Eagles” from 1969

Cultural activities and art projects as a legal framework in the public culture makes multicultural practice possible and promotes knowledge, tolerance and respect of otherness.

Creative work together enables us to develop social environments that provide spaces for different lifestyles, customs or traditions in order to present them through public concerts, performances, celebrations and lectures.

The next part of my presentation will include some examples from Austria, where intercultural communication has become prominent in the country’s educational policy, since Austria has embraced multiculturalism and included it in its policy-making elements. Over the last 20 years Lower Austrian Governemnt: started with project „Intercultural Pedagogy in kindergardens and primary schools“\(^\text{11}\) with the focus on a multicultural integration through learning language and social and on cultural integration through inclusion and active participation. This should provide a better promotion of language skills, increase the learning success of children with an immigrant background, to improve their educational opportunities, mediate conflicts, advise on family crises and violent situations and work with social counseling centers as well.

This results by the fact that over 60 percent of students in today’s Austrian kindergartens and schools are bi-or multilingual students of foreign descent or which has forced new teacher training curriculums in pedagogy, focusing on multilingual classes in education to ensure statistically equalized performance in kindergartens and schools for all: for native students and kids, as well as students and kids with a different cultural background.

With teacher trainings for people with bi-or multicultural and bi-or multilingual background, a new profession was created and established.

The 90% of participants are woman with different educational background (from high school to university. All ages are included: from 18–50 years old.

Courses are held in blocks: two weeks seminars, two weeks practice in kindergarten and school. In the 4th semester all participants have opportunity to present their thesis on specific topic to receive diploma. Parallel to this courses Lower Austrian Academy organizes seminars and information days for all other groups of teachers, nurseries and consultants in kindergartens and schools about intercultural learning. Therefore they all will be prepared to work together. Intercultural employees are responsible for guiding and supporting young people in acquiring the tools and developing attitudes necessary for life in society and enable them to understand and acquire the values that underpin democratic life introducing respect for human rights, and managing diversity and stimulating openness to other cultures. Using attractions of sounds, smells, patterns and other symbols to bridge the differences with emphasis on ethical connections and common values, they create multilingual and multicultural playgrounds as learning spaces for all. Currently, ca 140 Intercultural employee (men and women) work in Lower Austrian kindergartens\(^\text{12}\).

Teachers and assistants with migrant background (Turkey, Croatia, Bosnia and Herzegovina, Serbia, Kosowo, Albania, Czech Republic, China, Hungary, Poland, Slowakia, Bulgaria, Romania, Chechenia, Russia, and some other countries) reflects on this courses as a great chance to achieve better life conditions through economical independence, better integration and familiar situation through recognized education and employment.

Intercultural Employees are active in consulting for parents, by providing informations about women rights, educational possibilities and work possibilities, language courses, children rights, family support and other informations which are important for better integration.

The second example will illustrate how international groups of Artists in Vienna can create informal space for formal education: from the project series, based on the concept „Vienna meets“ which is a

\(^{11}\) [http://www.noe-lak.at/projekt-microsites/integrationsservice-noe/projekte.htm](http://www.noe-lak.at/projekt-microsites/integrationsservice-noe/projekte.htm)

\(^{12}\) [http://www.noe.gv.at/Gesellschaft-Soziales/Kinderbetreuung/Kindergaerten.htm](http://www.noe.gv.at/Gesellschaft-Soziales/Kinderbetreuung/Kindergaerten.htm)
working concept for planning, organizing and realization of Lecture Performances, panel discussions and social events with intention to enhance socio-cultural understanding within the multicultural society in Vienna and to conduct the dialogue between international and national communities, international and national institutions.

It comprises a diverse group of young and senior academics, students, artists, and professionals from different scientific background, interests, positions and skills in the context of academic exchanges within the art-space, to open more platforms and meeting points for mutual verbal- and non-verbal communication.

Within the context of this concept, we define Culture as a “performance of Self in society” which includes the different uses of habitual values and the way of how we share them with others.

In collaboration with certain embassies, the Federal Ministry of Education and Arts along with other institutions, with private sponsors or individuals which are supporting our projects, we create events and projects to discuss actual political questions and present them through public communication, media and through cooperation with a wide range of non-governmental entities (corporations, educational institutions, religious organizations, ethnic groups, including influential individuals) for the purpose of influence of public attitudes on the formation and execution of foreign policies, on the cultivation by governments of public opinion and to build networks and initiate interactions of communities, institutions, and other groups, to support the process of intercultural communication.

“Lecture performances” as a form of interactive presentation, refer to bring together the dramaturgy and pedagogy in the context of lectures. This can be approached as a drama and dramatic theories and techniques and can be utilized to facilitate affective, social, and intellectual engagement with the topic.

As a legal framework in the public culture, these forms of collaborations and presentations make multicultural practice possible and promote knowledge, tolerance and respect.

To give some praxis examples, I would present some of our events with divers groups of artists and embassies in Vienna:

**Calmant... exile**

 took place on the 26-27th of November 2007 and was developed with the artist group 3dots... in cooperation with the association edition exil, Institut Français de Vienne and with Max Reinhard Seminar, School for Acting in Vienna.

From academical research about exile, artists presented their work as a collage from visual art, dance, lecture and vernissage, named as a tribute to the French painter Marie Laurencin, whose images, texts and letters inspired them. Reading was prepared with famous French feminist writer and author and a godchild from Laurencin, Ms. Benoîte Groult.

Miss Groult also gave a reading / lecture from her book “La touche étoile” (Salt of Life) in French and German.

That was the first visit Benoîte Groult in Vienna!

Our projects, events and Lecture Performances are mostly focusing on contemporary art, to show and to share something what is produced at the present time or point, by moving the boundaries between time and space, art and life, between people and cultures.

I will name one more example from my dance projects about movement translations:

Pioggia ≠ kiša ≠ regen...

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13 Formulate according to the definition of public Diplomacy by Nicholas J. Cull of the USC Center on Public Diplomacy, in his essay ‘Public Diplomacy’ Before Gullion: The Evolution of a Phrase”

14 http://www.ambafrance-at.org/Spectacle-lecture-d-oeuvre-Benoit
“Pioggia” in Italian is NOT the same as “Kiša” in croatian and does not resemble its translation in German.

This project was realized in collaboration with the Institute for Slavic studies in Vienna, with Alto Jonio Dance from Italy and under the patronage from Embassy of Bosnia and Hercegovina in the banquet hall of the 9th Vienna district

This particular Lecture-performance was created as a combination of the text analysis about prosodic idiosyncrasy and transitions through words by movement, to show the „impossibility of pure translation“.

The last part of this presentation will be about Cultural Diplomacy and its actors. Generally speaking, we can all see ourselves in the role of cultural diplomats.

This professional and personal identification can generate through the necessity to frame our work under the umbrella of an ethical field which refers to our personal and professional values and believes.

Cultural Diplomacy became a profession which also includes actors not engaged in the service of a state but of international organizations, NGOs, businesses, sport federations and other entities operating on an international level. Theoretically, this field offers a bound of sensitivities for cultural aspects in all fields of relations and enables us to achieve better results in practice and to conduct relations into relationships by confirming the fact of universal values and the feasibility of communication between cultures, especially as these advance the goals of democratic governance and respect for individual freedom.

It allows the government to create a “foundation of trust” and a mutual understanding that is neutral and built on people-to-people contact.

Another unique and important element of cultural diplomacy is its ability to reach youth, non-elites and other audiences outside of the traditional embassy circuit. In short, cultural diplomacy plants the seeds of ideals, ideas, political arguments, spiritual perceptions and a general view point of the world that may or may not flourish in a foreign nation, formally or informally.

Informal diplomacy (sometimes called Track II diplomacy) has been used for centuries to communicate between powers. Most diplomats work to recruit figures in other nations who might be able to give informal access to a country’s leadership. Track II diplomacy is a specific kind of informal diplomacy, in which non-officials (academic scholars, retired civil and military officials, public figures, social activists) engage in dialogue, with the aim of conflict resolution, or confidence-building.

Related to the role of Cultural Diplomacy as a conducting bridge between people, we can say that the CD is a kind of informal representation.

Artists for instance, engage in cross-cultural exchange to understand different cultural traditions, to find new sources of imaginative inspiration, to discover new methods and ways of working and exchanging ideas with people whose worldviews differ from their own.

Art serves as a flexible, universally acceptable vehicle for to reach out to young people, to non-elites, to broad audiences without language barrier.

Exploration on the values and sensitivities of other societies, helps to avoid gaffes and missteps. We learn to cultivate our conversation with sensitivities for formal and nonformal details, listening and responding as equal partners.

**Cultural diplomacy can and does utilize every aspect of a nation’s culture which includes:**

- The arts including films, dance, music, painting, sculpture, etc.
- Exhibitions which offer the potential to showcase numerous objects of culture Educational programs such as universities and language programs abroad Exchanges- scientific, artistic, educational etc.

• Literature - the establishment of libraries abroad and translation of popular and national works
• Broadcasting of news and cultural programs
• Gifts to a nation, which demonstrates thoughtfulness and respect

Religious diplomacy, including inter-religious dialogue
• Promotion and explanation of ideas and social policies

All of these tools seek to bring understanding of a nation’s culture to foreign audiences. They work best when they are proven to be relevant to the target audience, which requires an understanding of the audience. The tools can be utilized by working through NGOs, diasporas and political parties abroad, which may help with the challenge of relevance and understanding.

This helps creating “a foundation of trust” with other people on a neutral platform for people-to-people contact and help reach influential members of foreign societies, who cannot be reached through traditional embassy functions.

Cultural Diplomats in are informally in interaction beyond the national borders:
• universities and individual academics can be highly effective cultural diplomacy agents through networks;
• schools/colleges can engage foreign citizens during the formative years;
• NGOs, national and international, which provide a vivid example of the plurality and freedom;
• journalists; citizen groups, ranging from babysitting collectives to local issue lobbies and parent-teacher associations;
• business associations and individual companies, youth movements;
• sports clubs;
• offshoots of the internet such as chat rooms and usernets.

The role of government and diplomats in relation to these non-governmental agents will be more as catalysts, coordinating their activities within a broader strategy, encouraging those not already engaged in such activities, and, on occasion, providing discreet technical and financial support.

To summarise this presentation with some critical thoughts about cultural diplomacy as a vehicle of state to point out the cultural identity I will cite Dr. Erhard Busek, a former vice chancellor of Austria and chairman of the Institute IDM, from his interview with Kim Cornett at the Institute for Cultural diplomacy in Berlin:

“I think that the presentation of Austria is very much based on culture and therefore I think it’s quite helpful. Sometimes I think that to look at outstanding persons like artists, writers, and composers in a nation is nonsense because what they are producing is always a mixture of the experiences from a time period. For example, Mozart was writing operas with a lot of Turkish music and Schubert also wrote a Turkish March. So I don’t think it’s not possible to identify and nail it down on a national level.”

According to this quote we can say that Cultural Diplomacy can formally present the „One“ but informally, in the sense of Intercultural education, it must go beyond all categories of national „One“ and open spaces for dialogues, cooperations and further development of the „many Ones in One“ who act as world citizens for the common interests and benefits.

I would give one last example to enclose my presentation with educational institution which connects formal and informal representation through personal contacts and people-to-people presentation:

Institute for Cultural diplomacy Berlin which was founded in 1999 as an international independent

17 www.culturaldiplomacy.org
non-profit organization dedicated to bringing different cultures together through a unique interdisciplinary exchange of dialogue is one of the best examples I can give to illustrate an educational institution that sets focus on addressing the dangers of misperception as well as misunderstandings between different cultures. The institute dedicates itself to the pursuit of a peaceful international cohabitation through education.

By joining the Youth Leaders Program at this Institute, I was able to widen my knowledge about cultural influences in international relations and exchange my experiences in a professional network, as well as connect with NGO’s, individuals, communities and institutions all around the world, all of whom were dedicated to exploring the ways of improving the understanding between different groups and individuals through the culture based on peace education and protection of the Human Rights.

We all might be able to act as „many Ones in One“ when we consciously use our knowledge about diverse categories of discrimination to break all boundaries and to share our power toward better understanding and mutual progress and benefit.
Places of languages: investigating languages across borders in South-East Europe

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Abstract
The paper presents the theoretical framework, methodologies and results of a research project carried out in schools in the border region between Slovenia and Italy. These schools share the characteristics that they include students belonging to national historical groups speaking minority languages, and students belonging to recent minority groups with migration backgrounds.

The proposal focuses on language uses in relation with students’ living spaces and everyday practices, investigating in particular the ways in which languages turn up in unexpected places. It also considers the interplay between languages, practices and locality, and the related issues for curriculum designing.

The research context
The context of the research described in this paper relates to activities carried out in the project EDUKa in the framework of the EU programme Interreg IV.

The goal of the project is to create knowledge and tools (education and information materials, manuals, publications, games, etc.) for education in diversity and interculturalism in schools and universities (http://www.eduka-itaslo.eu/pagina.php?p=projekt&lang=ita).

The project encompasses different partners in a border region between Slovenia and Italy.

Seven Italian and Slovenian universities and research centres are involved with three sets of representatives from groups speaking local minority languages.

The field research activities have been carried out in schools and universities in Italy and Slovenia. The schools involved were chosen on the basis of the high percentage of foreign students and considering the presence of minority languages taught in the formal curriculum. This paper focuses on the research activities conducted by a research group of Udine and Trieste Universities at a school in the Slovenian border area, for the local Italian minority group and a high percentage of foreign students arriving from Italy.

The case study: the Hrvatini school
We are going to analyse now just one of the activities undertaken during the months before. Specifically, we have decided to focus our attention on the case study of Hrvatini primary school.

Hrvatini is a bilingual village (in which both Slovene and Italian are spoken) situated in the southwestern part of Slovenia, very close to the border area between Italy and Slovenia in the Municipality of Koper.

Specifically, the Hrvatini primary school is one of the branch schools of the Pier Paolo Vergerio II Vecchio Educativo Institute, situated in Koper. In this Institute, guidelines and timetables of the primary schools in Italy together with features of Slovenian schools (in particular the novennial duration of the teaching) have been taken in consideration. In particular, the Hrvatini section (built in 1997) involves
the communities of Hrvatini, Ankaran and Škofije.

During the year 2012–2013 it has been attended by fifty-nine students, divided into five classes/groups (website of the school, 2013).

The research involved the fifth grade class, composed of seven students: four of them use the Italian language as their mother tongue; three of them live in two Italian cities next to the border (Muggia and Triest). In fact, the Hrvatini primary school is a school for minority language speaking students attended by Italian students (50% and more) speaking Italian as the main language. Nevertheless, such a situation did not represent a problem for our project. On the contrary, it was a great opportunity to investigate cross-border language profiles of the students and their related identities.

**Research questions**

Our field research in schools at the border began by observing children’s informal practices in their free time and questioning them (and ourselves) about places where they spent their time and languages they use there. Observing the data collected during the mapping sessions in the schools districts, walking around with students or using Google maps, we observed that places and languages are related in very diverse and unexpected ways not necessarily tied to national or ethnic groups or to standard varieties of language; they encompass a broad field of less predictable actions, activities and practices.

When students describe how they use different languages in different places, they show how ‘language practices find their meaning as situated social acts – that is, they are meaningful in relation to the constantly changing social, spatial and symbolic environments in which they are enacted and interpreted’ (Le Nevez, 2011: 242). In this way, meaningful ideas about language use emerge observing youth practices like listening to the Korean rapper Psy and singing his Gangnam Style or observing how consumption places like MacDonalds or shopping centres become places for selective language use related to (but transverse to) group identities, gender, age, class and ethnic differences.

Linguistic diversity emerges as a multifaceted phenomenon as opposed to an assumption that languages of migrants are uniform in relation to culture and country of origin. This same idea contributes to define the linguistic profiles of migrants as a double sided coin: the mother tongue defined as L1 on one face and the host country language (L2) on the other side (Vertovec, Wessendorf, 2005). This essentialised description of minority cultures via linguistic identification is part of the various multicultural practices aimed to integrate migrant communities in the majority national social system while, at the same time, autochthonous language communities use the minority language as a strategy to escape national homogenisation (Vertovec, Wessendorf, 2005).

The investigation of student linguistic profiles in a border area where new and old minority groups share spaces and daily life practices interacting in a variety of languages, shows how the interplay of diverse conditions ‘... call for a revisiting and reinventing of our theoretical toolkit to analyse and understand phenomena of language and communication (Blommaert and Rampton 2011). For instance, it makes concepts such as ‘speech community’, ‘ethnic groups’, ‘minority’ very difficult to maintain in any sense. It requires us to study rather than assume relations between ethnicity, citizenship, residence, origin, profession, legal status, class, religion and language. A superdiversity perspective on society problematises the countability and representability of cultures, languages and identities ...’ (Jørgenssen, Juffermans, 2011).

This framework fosters our research questions which move from considering what it could mean to considering this linguistic diversity in terms of language teaching/learning procedures at school.

Consequently we reflected on how student profiles, de facto plurilingual, relate to an intercultural and plurilingual curriculum and to the identity building processes expected as a result of formal education, especially in terms of citizenship education. This relates directly to the specific reality of the border area where we worked. The area is characterized by relatively new states born of the former Yugoslavia and old states with mobile boundaries such as Italy. This directly affects an identification of fluid majority and minority groups both at historical level and in relation to the process of European enlargement.
Theoretical framework

The guiding principle of the research activity is based on the idea that intercultural education should be an opportunity to continually deconstruct and reconstruct the way in which education is thought about and practised. This implies the creation of opportunities to re-invent the class, re-imagine the procedures, methods, contents and contexts of teaching/learning processes, undertaking research together; teachers, students and researchers (Spivak, 1988, 2002; Zoletto, 2007; Andreotti, 2010; Andreotti & de Sousa, 2008). If we consider the process of teaching/learning languages at school, we should inevitably consider how the increasing heterogeneity of class contexts could reshape linguistic and intercultural education in schools enhancing reflections on the relation between the formal school context and the non-formal, and informal learning and educational experiences lived by students and teachers (CoE, 2010).

‘[...] the existential dimension (experience of family life and lessons learned from it, intergenerational background and contacts, the experience of mobility and, more generally, of living in a multilingual and pluricultural environment, or moving from one environment to another) will remain present throughout, insofar as plurilingual and intercultural education sets out to build on and valorise all the learner’s linguistic and cultural resources’ (CoE, 2010: 13).

Following this approach fostered by the EU in many policy documents (…), our proposal focuses on language uses in relation to students’ living spaces and everyday practices (De Certau, 1980) investigating in particular the ways in which languages turn up in unexpected places and considering the relations between languages, practices and locality (Pennycook, 2010, 2012).

Results and emerging issues have been commented on in the light of globalization theories (Appadurai, 1996; Hannerz, 1992, 1997) and a superdiversity framework (Vertovec, 2007).

Methodology

We planned a set of activities based on the European Portfolio of Languages (CoE, 2011). This document was developed by the Language Policy Division of the Council of Europe (1998–2000) with the following aims:

- to support the development of learner autonomy, plurilingualism and intercultural awareness and competence
- to allow users to record their language learning achievements and their experience of learning and using languages (CoE, 2011).

The European Language Portfolio is a document divided into three parts:

1) A language passport: here the language learner can summarise his/her linguistic and cultural identity, language qualifications, experience of using different languages and contacts with different cultures.

2) A language biography: the biography helps the learner to set learning targets, to record and reflect on language learning and on intercultural experiences and regularly assess progress.

3) A dossier: in this part of the ELP the learner can keep samples of his/her work in the language(s) he/she has learned or is learning (ECML, 2011).

In the research it has been decided to focus the attention on the language biography part of the Portfolio because it is the activity that allows more of:

- bringing out the personal language learning history of the students and their intercultural experiences
- promoting comparison between the autobiographical meanings attached, by different people, to language (Virgilio, 2007).

The suggestions proposed in the European Language Portfolio, which were combined the information and the guidelines found in many European documents (CoE, 1992; CoE, 2001, Eurydice, 2002; EU, 2006; CoE, 2010; ECML, 2011; EU, 2012), represent an important starting point for the present research because they offer the opportunity to reflect on the specific aims of the project and consequently, to plan the activity in a proper way.
Investigating Language at School

The aim of the paragraph is to explain how we investigated language profiles (and related identities) in the plurilingual and heterogeneous context found in the Hrvatini school.

The activity lasted around one hour and it was divided in six different steps. Firstly, the students had to draw the outline of their human body and apply the languages they know to different parts of the body.

Fig. 1: Languages I know/languages important in my life

As it can be seen in the language profile n.1, the student put many different languages in her outline of the human body. According to the records, the student is a girl who lives in Italy and she attends the Italian school in Slovenia; consequently, it is reasonable to suppose that she knows Italian and Slovene. The language profile confirms the use of these two languages but it adds other relevant information: she seems to have a link (emotional, social, etc.) with other languages: Croatian, Pugliese (a dialect spoken in a specific region of South Italy: Puglia), Triestino (a dialect spoken in a specific city of North Italy: Triest), French, German and English.

After that, students had to write a note next to each language stating where they use the languages, being explicit in the places and the practices adopted in their everyday lives.

It emerged that the same student who drew the language profile n.1 normally uses Italian when she stays with her best friend and when she attends the youth centre; she speaks both in Italian and in Slovene when she goes to riding school. Finally, she usually speaks in both Italian and Croatian when she visits her relatives.

In the first two steps, it is noted how the student uses different languages with different people, in different places, highlighting a remarkable language variety. Then, children had to specify why they chose to put each language to a specific part of the body.

Fig. 2. Explanation of the reasons why I chose to put each language in that specific part of the body

The girls said that 'I put Triestino on eyes' because I usually heard it around me and I like it (A) French in the mouth because I like the pronunciation of the words (B) Italian [on the head] because it is my mother tongue (C) Pugliese on the shoulders because it is spoken by my father (D) Croatian on the hands because I speak it when I visit my relatives (E) English on the legs because it is a language useful all over the world' (F).

The explanation of why she had put those languages next to those specific parts of the body offers other relevant information, like for instance the family situation of the girl. She lives in Italy (in Triest or in a city near Triest in which the Triestino dialect is spoken) and her relatives live both in Croatia and in south Italy. So, her family is composed of an Italian father (coming from Puglia) and a Croatian mother, who decided to live in Italy but to enrol their daughter in Slovenia. The structure of this family lets us reflect on the complexity of today's families, complexity that necessarily impacts on the school context and in the whole society.

Furthermore, it was interesting to note that Slovene and German are not mentioned. We do not know if the omission depends on a lack of time (or distraction) or if it represents a conscious decision of the girl; however, especially for Slovene, it is important data to note because she attends the school in Slovenia.

\[^{1}\text{Maybe, considering the direction of the arrow in the profile n. 1 and the explanation, she meant to say ‘ears’.}\]
\[^{2}\text{Talking with the student it emerged that she lives in Muggia, the city located next to Triest but also very close to the border (see the map).}\]
Finally, it could be interesting to note that Italian as a mother tongue is linked to the head and not to the heart of the girl, as other students did. No language is linked to the heart. Maybe, the student does not feel any languages are her own language; on the contrary she feels that she is a mix of all the languages/cultural features she knows/lives in her everyday life.

After these three individual work phases, the group work started.

The researcher split the whole class into small groups (3–4 persons each): every student had to explain to other members of the group his/her language profile. Then, students had the opportunity to share thoughts and reflections in terms of:
- languages important in my life;
- relationship between relevance of languages in personal experience and their symbolic place in the body.

The last phase of the activity consisted in opening the discussion to all the students concerning issues like these:
- does monolingualism exist?
- what do we mean by mother tongue?
- relationship between languages, social relationship, emotional experiences (Virgilio, 2007)
- relationship between languages, places, practices and identity
- effectiveness of the activity.

During this final moment it emerged that the linguistic ‘ties’ of the girl were unknown to her teacher and also to her classmates. In this sense, such activity could be an effective way to share experiences and reflections on languages (and practices) used in the everyday life of the students.

Some pedagogical implications

Considering all the information raised from just one profile, it is possible that language biography could represent a crucial methodology in order to become aware of the linguistic and cultural complexity that characterize children today.

According to this thought, activity like that undertaken in the Hrvatini school could be useful in order to try to understand and to face the complexity of the contemporary plurilingual and heterogeneous educative contexts.

Some pedagogical implications of this activity in schools could be as follows.

First of all, the language biography lets students reflect both on their own and their classmates’ language skills, giving them the opportunity to become aware of the super-diversity (Vertovec, 2007) of the transnational (Appadurai, 1996, It. Trans. 2001, Vertovec, 2009) society, and in particular the super-diversity present in the cross-border area analysed in the present paper. In this way, they should understand the value of each language and each ‘culture’, thought as personal and social enrichments. In addition, they have the opportunity to speak about themselves and their everyday life. We noted that the activity created more synergy within the class, enhancing at the same time the intercultural dimension of the group itself.

Moreover, this methodology offers teachers/educators/researchers the opportunity to understand the pragmatic and flexible use of languages adopted by the students (different places / different people – different languages) (Pennycook, 2010, 2012). Furthermore, the activity completed could represent one way to become aware of the value of the ‘everyday practices’ (Certeau, 1980; Hall, 1997; Colombo, Semi, 2007) adopted by their students in order to ‘re-imagine’ (Spivak, 1999, It. Transl. 2002) curricula in a ‘pedagogically oriented way’ (Buckingham, Sefton-Green, 1995: 10). Working with/on/through these issues it is also possible to increase and enhance the interdisciplinarity between disciplines but also between formal and informal contexts, making the programme of lessons become more effective and

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* Languages spoken at school plus languages spoken in formal and informal contexts.
meaningful for the students.

Finally, this activity could be a starting point in order to reflect on important issues like immigration processes, ‘cultures’, mobile identities, etc. In this way, teachers give their students not just the skills necessary to ‘read the word’ but also the critical ability to ‘read the world’ (Freire and Macedo, 1987: 49).

Conclusions

When we met for the first time, Hrvatini students were in their class waiting for us; they were reading the book Cuore, a classical children’s book which describes life in Turin after the unification of Italy. The book focuses on daily life in a primary school class of the new Italian national school in the newly created Italian nation-state. From a historical point of view it is very interesting to note that at the time the book was written Hrvatini, Trieste and the Istrian peninsula were part of the Austro-Hungarian empire. The aim of the book was to enhance both national identity and the importance of school for building the new nation-state and its citizens in a European framework characterized by nationalistic tensions and competitions between States at local and colonial level. Paradoxically, it seems that this aim could be achieved by educating citizens through a process of elite and class selection and domination through minority groups selection and exclusion (Sorokin, 1959).

I was struck by the sight of Cuore being read in the Hrvatini context, it is very rarely read in Italian schools exactly because of its nationalistic background.

The first time we met the Hrvatini school teachers, they explained the story of the school to us and the recent changes in class demographic profiles. Coming back from that meeting, I googled Hrvatini school on the Internet and I found several articles in local newspapers concerning what was described as a flight from Minister Gelmini’s reform which dramatically cut resources and activities in the Italian primary schools in 2009.

We could consider the children we met in Hrvatini as examples of a completely new, emerging profile of migrant students, related to contextual constraints and opportunities in bordering school systems.

These mobile students are part of a dynamic system in which expectations of families, mobility of groups across the border, presence of old and new minority groups create an interrelated educational context which overtakes national policies, conceived as answers to a static perception of minority/majority dynamics.

The emergent translocal educational practices challenge the same idea of intercultural education as it develops as part of school curriculum, and highlights the centrality of borders in defining educational spaces in a complex and changing region marked by the mobility of the European boundary and by the migration flows through it.

In the light of this specific contextual situation we could consider the linguistic heterogeneity that we observed in children’s linguistic profiles as a figure of emerging superdiversity (Vertovec and Wessendorf, 2005), considering language as an integrated social and spatial activity, embedded in social relations more than in ethnic identities.

As stated by Levinson and Holland (1996) schools offer to every new generation symbolic and social places where new relations, representations and knowledge could develop, sometimes subverting power relations at local and translocal level. The Hrvatini school case study shows how educational practices intersect at local and translocal level in different spheres of power. Economic power, that means who is allowed to manage resources in order to develop effective school environments. Ethnic power, that means which relationship is implied in defining learners on the basis of their (supposed) ethnicity. Political power, that means how formal and informal educational practices can contribute in shaping children’s identity as citizens and as part of majority/minority groups.

These interrelated spheres cause new questions to emerge for teachers and researchers dealing with teaching/learning languages at school.

How do intercultural education discourses and practices relate to the interplay between languages, places and practices? How does translocal mobility affect schools in terms of organization and curricular content? Which kind of tools and methods do we need to investigate this interplay between
languages, places and practices?

Our investigation of the students’ linguistic profile is an attempt to move towards a more articulated and multifaceted way of investigating intercultural and plurilingual education in schools. It offers a variety of methodological and pedagogical opportunities, as illustrated in the paragraph concerning pedagogical implications. It also contributes to re-thinking relations between schools and local communities, highlighting the way in which local practices contribute to shape national school systems adapting them to local conditions (Henriot - van Zanten, 1994).

Finally, it offers a new perspective for thinking about the schooling policies and practices of minority groups and shows how these policies and practices are continually challenged by the way in which school systems work as elevators, sieves, frontiers and barriers (Piasere, 2004).

Teaching/learning (and researching) minority languages in this framework means to take into account how ‘the frameworks in which immigrant languages are discussed today have been shaped by earlier policy initiatives and ideologies concerning regional minority languages’ (Vertovec, Wessendorf, 2005:36) and the related issues concerning the possibility (or impossibility) of participating in the National welfare system services.

It entails consideration of which languages are taught, learned and spoken, and where and why. It entails consideration of the question Derrida posed about monolingualism and otherness, stating ‘I have only one language; it is not mine

References


STRAND 4

Teachers’ identities in globalised societies: integrating personal stories and intercultural competence as part of professional development
STRAND 4

Teachers’ identities in globalised societies: integrating personal stories and intercultural competence as part of professional development

This session refers to studies and personal stories exploring teachers’ intercultural competence, as part of their professional development, with emphasis on the role education can play to promote communication, understanding, and to cultivate an attitude of transforming themselves to “global citizens”. In modern multicultural societies, the intercultural dimension is predominant as far as communication is concerned within multicultural settings, in general, and multicultural school environments, more specifically. Also the issue of teachers’ professional development, either through their initial or in-service training, is very important in the direction of creating interactions amongst their students with various national, religious, language backgrounds, of teaching in multicultural classes as well of overcoming their own prejudice and any stereotypes they might have towards their different students.
Re-establishing intercultural education: reading, action, model

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Abstract
Intercultural education is a complex educational outcome, in which the role of the educator or teacher is crucial. The main aim of this on-going research is to explore the “naïve beliefs” (especially the most benevolent, and potentially dangerous ones) of educators and teachers about intercultural education. This explorative study will allow us to define a training course aimed at helping teachers base their educational activity on a solid theoretical and logical framework. The interpretation of the empirical elements is made on the basis of a modelling approach, assuming an epistemological model, the Model in Pedagogy, (MIP).

Introduction
Interculturality is very often considered a characteristic of a multi-ethnic society in which diversities can meet and blend, rather than as a complex educational outcome, in which the role of the educator or teacher is crucial (Agostinetto 2009, p. 34). Moreover, as underlined by recent contributions, in Italy intercultural education has often been reduced to episodic initiatives (Tarozzi 2011, p. 175) although, according to the Ministry of Education, “teaching from an intercultural perspective means to consider diversity as a paradigm of a school’s own identity” (MPI 2007, p. 3-4). Intercultural education is sometimes seen as a “recipe book” of clear and practical solutions to urgent needs. Previous research (e.g. Agostinetto 2009, 2013) highlights that such assumptions are often inaccurate, not very useful and could even become dangerous. They reveal the need to take a step back. Given the important theoretical acquisitions made in the field of intercultural education and progress regarding school programs and guidelines, how do teachers read the intercultural issues they actually have to manage? The main aim of this ongoing research is to explore the “naïve beliefs” (especially the most benevolent, and potentially dangerous ones) of educators and teachers about intercultural education. The objective is thus primarily practical, though it is anchored in a solid theoretical framework.

The ongoing research
The subjects involved in our research are a group of twenty educators and teachers directly and indirectly involved in the intercultural field. The sample is not randomly selected. It is designed within multicultural school-contexts to cover a wide territory. Using a qualitative approach, the research focuses on some crucial dimensions that can provide information on the subject of our investigation:
• “direct explicit” beliefs, which will be directly explored through a longitudinal series of interviews;
• “indirect explicit” beliefs, which will be explored by the analysis of intercultural education school projects relevant to the scope of action of the operators involved in the survey;
• “implicit” beliefs, which will be explored through observing some practices in action.

The interpretation of the empirical elements is made on the basis of a modelling approach, for which we adopt an epistemological model (Dalle Fratte 1986; 1991). This exploratory study will allow us to define a training course aimed at supporting teachers as they base their educational activity on a solid theoretical and logical framework. An action-research approach will allow for the centrality of the
educational operator in the process of intercultural education. According to our research hypotheses, intercultural education, as a process based on educational responsibility, is not based solely on cultural diversity, but more on the educators’, teachers’ and trainers’ ability to understand and implement it through the ability to plan. In order to understand and evaluate this ability, a model of pedagogical logic, the “Model In Pedagogy” (MIP) (Dalle Fratte 1986) has been adopted. The empirical analysis of cross-cultural projects (implicit or explicit) through the MIP will allow us to assess the pertinence of the assumptions, educational aims and how educators and teachers see the current situation. The analysis will also evaluate the congruence of the educational actions implemented to achieve the educational aims, as well as the coherence between these two dimensions (educational aims and how educators and teachers see the current situation).

Each interview has been and will be audio-taped and fully transcribed by the researchers and each observation session will be video-taped. The transcribed interviews and speeches will allow us to identify recurring themes in the data that we will use to identify meaningful categories (Guba 1985). A comparison between the data emerging from interviews and the data emerging from the analysis of school projects and also from observation of some practices aims to minimize the amount of bias as much as possible. As is well known, in interviews inferences about validity are too often made on the basis of face validity (Cannell and Kahn 1968; Cohen, Manion and Morrison 2007).

Intercultural education as a pedagogical process

Before describing the model adopted and outlining the preliminary results, we shall outline our theoretical framework. Multiculturalism relates to communities containing multiple cultures and is a condition that now characterizes the whole world. This situation can at times be (seen as) laborious and problematic, both from an educational point of view and in society. In a period of severe economic crisis, problems related to multiculturalism are in danger of being exacerbated in a climate of increasing mistrust. Against the emerging issues related to multiculturalism, education is considered by various international bodies to be the most promising response (Giroux 1992; Batelaan 1998; Gobbo 2000; Elamé, David, 2006). It is recognized that problems related to multicultural issues cannot be considered superficial and temporary, but that they can call up rooted prejudices and ancestral fears towards diversity. In this environment of social vulnerability, these issues can become more predominant. People tend to blame minorities. It is not sufficient to live happily and overcome one’s prejudices and anxieties in a multiethnic society. We have to be aware of our actions and reflect upon them. There are no quick cures, finding an effective solution to these problems takes much thought. What is needed is a more in depth study, which can reveal the “habits of mind” (Gardner, 2007) and discourage some conceptions and beliefs through a new reading of these assumptions. We also need to find an alternative framework which can substitute teachers’ and educators’ initial spontaneous reactions. Sincemulticulturalisms agrowing issue in our society not only for educators but globally, we have to look at the bigger issue and not concentrate only on the scholastic problem. We should never give up on the idea that change is possible. This is the precise nature and the distinctive quality of an educational response. Unlike administrative, legislative or political actions, an educational response points to a profound change—personal and then social and for the community (Dalle Fratte 1991). In terms of growth it may represent a less immediate way of finding a solution, but it is certainly the most promising and sustainable way (in terms of efficiency and duration) to tackle multicultural issues and our need to encounter others.

In order to clarify the potentially new intercultural challenge for teachers and educators, it is important to point out that intercultural education should not be considered as one of the many possible theories of education, but rather as a new way of approaching contemporary education (Dry 1992; Desinan 1997). As Coulby (2006) says, if education is not intercultural, it is probably not education. Therefore it is necessary to go beyond the old idea of intercultural education as “education for foreigners” (Wallnöfer 2000) in order to promote the idea of intercultural education as a guideline to promote openness, mutual understanding, cultural awareness and enrichment. In other words, intercultural education should not be considered as an “appendage” to general education or as a kind of special education for immigrants,
although it does need to stand-alone as an idea. At the same time, without a strong theoretical pedagogical framework, intercultural education risks being reduced to an ephemeral slogan.

Each intercultural action should be educational and should be solidly grounded pedagogically and epistemologically because intercultural education is not independent of the educator who promotes it. Teachers should be able to translate a solid theoretical framework into practical actions. “Intercultural” education cannot be seen as a special quality of normal education today. It is anchored in a pedagogical grounding to develop the constitutive ability of dialogue between people. Paths may be imagined and created for people from different cultural backgrounds to encounter one another.

For all these reasons intercultural training cannot be reduced to a level of instrumental or practical strategies. Although teachers and educators very often invoke solutions for specific problems, these strategies should be read as a consequence of an accurate reading and pedagogical planning. In this way the uniqueness of each situation and of each person involved can be assumed and fostered.

Intercultural education is very often seen as a context in which differences seem to meet peacefully and give rise to harmonious, enriching non-conflictual synthesis. This vision is unreal, not very useful and even potentially dangerous. In intercultural terms conflict should not be seen as something to be avoided or prevented. An encounter should not be read as intercultural because of the differences at stake, but precisely by reason and by virtue of those diversities. The encounter is not defined by “which” differences are at stake, but rather by “how” those differences interact.

Similarly, intercultural education works on the complexity of multicultural processes and tends to view the dynamics of clashes, disagreements, and exchanges positively, in terms of development and growth. In this sense, then, intercultural education does not apply to a “given” situation, but concerns the educative project adopted in this situation.

If, on the contrary, intercultural education were conceived as a feature of a multicultural situation and if it were therefore characterized by the ‘proximity’ or by the compatibility of the parts (or different cultures), we would have very little to do from an educational perspective. The possibility of meeting and of integration would simply be related to the ‘type’ of cultural diversity involved: some types and “degrees” of cultural diversity could be considered ‘compatible’. At the same time other cultures would be considered ‘incompatible’ and destined to collide and thus exclude the chance of an encounter. Neglecting the subjectivity of one’s roots and the contextual conditions would limit the educative work. Given that people are willing to socialize and human beings need to stay with others and not alone (Buber 1993, Milan 1994), it is essential to look at the difference between a possible meeting and an actual meeting. In order to make this passage possible, pedagogically-orientated work which translates intercultural education into a pedagogical responsibility, is necessary.

**Intercultural competence and planning competence**

We take for granted the educative role of educators and teachers, but what is an “interculturally” competent teacher or educator? In other words, what does being an educator able to promote intercultural education as a pedagogical-orientated and responsible project mean and what does it entail? In order to answer this question, a brief definition of “competence” is needed. Although this word has several definitions, it can be assumed that “competence” is not only what can be seen, i.e. knowledge, skills, abilities. The idea of “competence” expresses rather all of these elements together. It should also be translated in a specific situation (Galliani 2004). Particular importance needs to be given to pedagogical skills which can be considered as practical planning. Pedagogical competence, in short, “is not identified with some specific acquired skills or abilities, or with some gained knowledge, but it requires a specific awareness and mastery of a specific logic which would make it possible to design and to implement their own professional intervention” (Dalle Fratte 2005, p. 93). As regards intercultural competence, according to Deardorff (2009, p. 479) it is an “effective and appropriate behaviour and communication in intercultural situations”. The basis for this dynamic model is grounded in attitudes of openness, respect and curiosity. Such attitudes shape cultural self-awareness and contacts and knowledge concerning other cultures, and they influence key skills that are crucial once we operate
across a variety of reference frameworks.

Such knowledge and skills are strictly related to desired internal outcomes (adaptability, flexibility, ethnorelative view, empathy) which are instrumental to achieve desired external outcomes, the above mentioned appropriate and effective communication and behaviour in an intercultural situation. Such intercultural interactions provide significant feedback and potential changes in terms of attitudes and this “cyclic” dimension makes the process a dynamic one. This also means that “assessing intercultural competence is hard work” (Deardorff 2009, p. 490).

In accordance with this point of view, the teacher who is competent in intercultural education is not just one who knows intercultural educational theory (“knowledge”), and not even one who is able to simply educate and to teach. The competent educator is able to integrate both of these effectively in given contexts. He/she doesn’t need a natural aptitude or skill at foreseeing problems but the ability to combine what is “right” and what is “good” (in an axiological context) about an individual’s social conduct in an educational context. In other words, the educator (teacher or trainer) competent in intercultural education is able to design the best possible educational activity in a specific situation. Such design or expertise, to which some relevant details will be devoted later, involves at least two other types of ability, a preliminary one and a consequential one. The former (“preliminary”) is the ability to understand the multicultural situation from an intercultural perspective. The problems and the potential of the intercultural situation are far from obvious. Therefore, it is essential to be able to read interpersonal relationships and be able to transform given conditions. Most importantly we have to understand how far teachers and educators can transcend their cultural background and go beyond “cultural diversity” and sustain projects focusing on multiculturalism.

The second skill deals with being able to read and to address a situation in order to put into practice the most appropriate educational activities. Teachers should closely follow the educational framework set out so that their reaction and interventions are/can be well-planned.

**Designing competence and the Model in Pedagogy**

Intercultural competence is linked to planning/design competence which is a key pedagogic skill. La competenza interculturale viene dunque ad avere a che fare con la competenza progettuale, intesa quest’ultima come una delle più fondamentali competenze di ordine pedagogico (Bradiani and Tomisich 2005; Gardella 2007, Xodo and Bortolotto 2011). Planning competence regards the difference between Educational actions and Educational events: We can have actions that don’t meet the goals of educators and teachers, or that meet them partially. In this case, they can’t be defined as “educational actions” because the term “educational” refers to actions aimed at maximizing the growing attitudes of a person - and not at somehow influencing that growth. Therefore, educational actions must try to get the best out of pupils in a given situation, while “educational events” are all situations that might become educational, and we know that every situation has the potential to become somehow educational. Planning competence consists of the connection between the goals of the educator (G) and his/her own actions (A).
The epistemological structure of pedagogical competence

These two dimensions (G and A) don’t tend to spontaneously combine with each other, but they must be combined through pedagogical competence in order to define the educator’s action as an “educational action” (G → A). So, each educational action should fit the situation it was designed for. Its effectiveness relies on its pertinence for the purpose it was planned for, and lets educators and teachers put theory into practice. For these reasons, Planning competence can be represented in this way: G → P → A.

P means “project”, which is actually the link between the goals (G) and the actions (A). In this way the project becomes the watchdog of the educational process.

But just having a Project is not enough. From an epistemological perspective, it is also important to find some criteria in order to have a type of project that guarantees coherence between goals (G) and actions (A). These criteria can be given by a MODEL that may set logical and practical parameters for educational efficiency. In other words, a mediation mechanism is needed between the goals (G) and the project (P), defining the reasons and the path to translate the former into educational actions (A). That is the function of the model (M) which we can complete the sequence with: G → M → P → A.

Although there are a lot of models, the MIP, the Model In Pedagogy (Dalle Fratte, 1986) is the one we have chosen, and we have been working on it for a long time. A detailed description of the MIP is beyond the scope of this paper, but a simplified version is presented in the next section.
The MIP is a “practical-prescriptive model of pedagogical planning”. (Galvan 1986, p. 43). It can be recognized both as a “diagram of a process” and as a “model of a pedagogical theory” (Dalle Fratte, 1986, p. 25). This indicates that MIP defines both a meta-theoretical level of pedagogical discourse and a theory which is based on a pedagogical framework and is able to justify it. In other words, this model sets down and formally expresses educational transitions, starting from the recognition of a theoretical framework consistent with the values we have chosen, pertaining to the assumed aims, and effective regarding the purpose of the action (Licata 2005, p. 135).

In brief, the model considers the difference between the philosophical level and the pedagogical level. As regards the former, the axiological assumptions of the “model” derive from anthropological pedagogy and philosophy of education. These fields define a semantic theory of the person as a “place where the ultimate aims of a pedagogic action are directed” (Galvan 1986, p. 43), «The centrality attributed to the person is this, that from the property we recognize in them the ethical obligation which each one of us generally has towards ourselves and towards others, and in particular the obligations that each educator has towards their educatees. (Dalle Fratte 1986, p. 121). For this axiological dimension to be translated into a pedagogical project, it must correlate with a consideration of the historic person the educational project is directed towards. To reach the pedagogical project a first level of conditions, the Pedagogical conditions, must be met. These regard the particular educational mandate (linked for example to the type of school or organization one is working in, its orientation and statutory mission/aims) as well as the age group being targeted. On the basis of these conditions the aims are identified, and it is the systemic organization of these aims (on the basis of the relevant potentialities of the educate) that make up the Pedagogical Project.

The step from Pedagogical Project to Educational Project requires the translation of aims into objectives (which must be attainable, intersubjective, detailed, measurable and indexable), and of objectives into activities, meaning the multiple educational ways of acting, which acquire meaning because of the educational objectives they allow us to attain.

Il passaggio dal Pedagogical Project al Educative project prevede la traduzione delle aims in objectives (che in qualità di raggiungimenti operativi del progetto devono essere raggiungibili, intersoggettivi, dettagliati, misurabili e indicizzabili) e di questi ultimi in activities, intese come le molteplici forme dell'agire educativo che assumono significato proprio in ragione degli obiettivi educativi che consentono di raggiungere.

The definition of Objectives and Activities presupposes two further conditions linked to immersion in educational practice: the Operating conditions (that is the actual context such as the specific class, that particular educational centre, that group of people living together etc.,) and the Relevant condition (meaning all the hic et nunc circumstances which, together with the operating conditions, make each moment of educational action unique.

In this sense, the quality of the Pedagogical project depends on the coherence, congruence and relevance of the aims, while the Educative project depends on the coherence, congruence and relevance of the translation of the aims into objectives, and of the objectives into aims.

Therefore, the model provides the possibility of verifying the correspondence between educational practices and the pedagogical project, in all its levels.

Finally, the possibility for improvement that MIP allows us to identify is assured by the fake process which allows us both to address the contextual circumstances, and to reconsider the coherence, congruence and relevance of the educator’s aims, objectives and activities without losing sight of the educatee’s freedom that contributes significantly to the personalization of the process and outcomes of the educational work.

**Preliminary results: “errors” in understanding and in managing diversity**

Intercultural planning (implicit or explicit, cfr. 1 paragraph) has been studied through the MIP model. Using an epistemological model was essential for it has allowed us to analyze the correspondence between the aims’, planning and the action phases. Through the MIP it is possible to analyze intercultural
projects and to verify practices which are not based on pedagogical reflection. The “de-construction” of logical errors will be very useful for training purposes in order to make the teachers and the educators both aware of their practices and to understand the causes of their errors and to address strategies to overcome them.

The research is at the beginning. Nevertheless, some brief preliminary findings of the study can be disclosed. They can be defined as “errors” if we consider the assumed theoretical perspective. From a pedagogical perspective, they can also be defined as inadequate processes in understanding and in managing multicultural situations. Of course, like all errors made in good faith, they can be considered somehow “reasonable”. It is precisely understanding the reasons and the underpinning assumptions that may allow a deeper understanding of the situation in an educational way. That authentic reflective action is an essential step to overcome not only the mistakes, but also to internalize new conceptual frameworks better than the previous ones.

Through the assumed model it is possible to define six categories of errors, and, within these categories we have identified 19 types of error.

Here we present three of the six categories which emerged and that are particularly representative of what is emerging from the study:

- Conceptual errors: these are related to the background settings of intercultural education and the conceptualization of the elements that constitute it;
- Finalistic errors: these concern the pedagogical purposes and consist in seemingly reasonable, but in fact inappropriate assumptions from an intercultural perspective;
- Operational errors: these concern the translation of putting intercultural aims and design into practice. They may emerge when the project’s implementation shows a discrepancy with its purposes.

We will present three common errors for each of these categories.

**Conceptual errors**

1. Assuming that culture is an object and not something which is always evolving.

   We often talk and think of “cultures” as if they were tangible “objects”. It’s clear that this should only be an intellectual abstraction, but the problem is that we often use it as if it were not, and thus end up by reifying the notion of culture and in this way we talk (and think) of cultures as objects which can be outlined, protected or hurt and broken. On an educational level, this is seriously misleading and has
serious consequence. Culture is not usefully separable from the people who live it, and as such it can only be in constant flux, thus we discover that from a pedagogical view cultural belonging can be taught.

2. Focusing more on differences rather than analogies

In the face of diversity (not only cultural) we often experience a sort of “optical illusion”, we end up seeing only that. And yet, Lévi-Strauss warned us, cultural diversity is relative, and it depends on “the analytical scale we adopt”. (Fabietti and Remotti 1997, p.217). And if rather than difference we looked for what we have in common? We would find just as many. And yet often intercultural projects are totally obstructed by the aspect of diversity. But where can we start to weave the patterns of the encounter if not from the elements which already unite us?

3. Differences as “previous” stages in a hypothetical evolutionary process.

This error is more subtle in that it is founded on apparent evidence. Commonality is sought for in cultural manifestations (customs, traditions etc) which today (still) belong to the other culture, but which were once also ours. In this way we benevolently think “You see, they are like we were thirty years ago...” This vision actually leads us to our own conception of social evolution, that is the idea that cultures evolve along a linear continuum in which one can say who is more advanced and who is less so. Where do the presumed prospective similarities we like to see end up? What is the real aim and what is the result of ingenuously applying these?

**Finalistic errors**

1. Minimizing or refusing the differences.

In some cases it is the assumed aims which are inappropriate and end up by nullifying the intercultural project and its effectiveness. The error we consider here is a sort of ingenuous anthropologism: concerned about stigma we insist on the message which we believe is the opposite to this, “we are all the same”. This may seem exemplary, but it is actually an undue reduction. We are not only “all the same” but we are also different, and facing the stigma by ignoring diversity is not a good solution. Diversity exists, and making it meaningful is an (intercultural) educational task.

2. Acting in an excessively childish and charitable way.

It is clear that interculturality (as pedagogy) places itself on an axiological horizon and has always a utopic dimension, which is particularly evident in the intercultural field. But because of this it is important not to overemphasise it and fall into empty rhetoric and “do-gooding”. Idealized interculturality becomes sterile, it reassures its proponents but has no effect on the daily behavior of those who it is directed towards. On the contrary, it can favour the development of a double register in the latter, in public they declare the most noble sentiments but in private they are troubled by concerns and instincts which they cannot publicly acknowledge.

3. Making the differences “exotic” (a sort of “difference-philia”).

One of the errors made with largely good intentions is that which takes the idea of alterity as “better than us”, endowing it with a large number of commonplaces. First of all, this kind of generalizing is always harmful in education, but furthermore it tends to polarize that already emphasized “us-them” positioning, which is originally accompanied by a request for “us” to take the blame. Finally, in practice, this vision often ends up in differential treatment in favour of the foreigners, a form of “reverse racism” which ends up promoting the hostility of autochthonous educatees.

**Operational errors**

1. Reducing differences to folklore.

One of the most common operational errors is the representation of diversity as caricatures, with the effect of making particularities seem banal. In these circumstances traditional costumes, national
flags, somatic features or typical foods are typical examples. It could be no other way: if the intention is to distinguish diversity to “get to know it”, clearly the elements we use will be the most simple and distinctive, that is those common sense ones, with the result that on the one hand diversity is reduced to some idiosyncratic features which are arbitrarily chosen and represented, and on the other hand these features become banal and/or ridiculous. What effect does all of this have? What kind of knowledge should it produce? And are we not thus telling foreign children what we expect them to be like?

2. Stopping at the differences without trying to integrate between the differences. Despite the fact that it should be clear that interculturality is a project for educational responsibility, in actual fact, different planning actions take on a vision of diversity as able to integrate itself. Left to itself, integration can take place, but it doesn’t necessarily do so. On the contrary, given the daily contextual conditions (fears, stereotypes, prejudices) it is quite difficult. Cultural plurality left to itself tends to perpetrate power differentials (Ogbu 1999), creating a process of separation which risks allowing the different positions to take root.

3. Judging on appearances without trying to understand what is really happening beyond the prejudices regarding culture.

The intention of legitimating and valorizing diversity can lead to another form of inappropriate action, which consists in forming a let’s say “collectionistic” representation of diversity. The most significant negative consequence is the staticity with which cultures are represented and narrated, like picture cards in an album. This means removing any educative opportunity from the cultural dimension.

Conclusion and further work

Further work will be to study the errors in these categories more closely with the MIP in order to reflect upon them with the teachers and the educators involved in the research and to study misunderstandings in intercultural education. Furthermore, the aim is to develop training courses contextualized for the types of errors which emerge, so that the interventions can really be directed to the needs.

We think that understanding and sharing the most frequently encountered errors in the implementation of educational activities through an adequate training proposal based on the Model In Pedagogy are building blocks for the training of pre-service and in-service teachers and educators. In this way, it may be possible to rethink interculturality and to plan pedagogically and epistemologically grounded educational actions.

References


Personal stories and intercultural dialogue as a part of teacher’s professional development - Swedish, Northern Ireland and Croatian perspective

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Abstract
This qualitative, comparative case study from Sweden, Northern Ireland and Croatia argues for the recognition and acknowledgment of the existence of multiple narratives together with developing understandings of single identities and academic identity in globalized societies. It also considers the importance of mobility of academic from different socio-cultural backgrounds, mutual and joint creation and implementation of syllabus of University programmes.

Teacher/academic identities are explored using thenarrative inquiry of three teachers/academics from Sweden, Northern Ireland and Croatia, who worked together for a number of years as colleagues during that time built relationships, earned mutual respect, gained confidence and exchanged experiences. Their collaboration had a strong influence in the joint creation of interdisciplinary and intercultural contexts and professional development in the implementation of the syllabus of a Community Youth Work Programme.

In this paper, these three authors take into account the role of teachers/academics derived from their work in Sweden, Northern Ireland and Croatia. They also consider how globalisation is conceived, and the role one assigns to the teacher in relation to it.

“Narrative inquiry, according to Clanidin and Connelly is a way of understanding experience. It is collaboration between research and participants, over time in the place, or series of places, and in social interactions with milieus. An inquirer enters this matrix in the minds of living and telling, reliving and retelling, the stories and experiences that makes people’s lives, both individual and social. Simply stated... narrative inquiry is stories lived and told”. (Clanidin & Connelly, 2000. P. 20)

In today’s world, there are strong debates and complex and nuanced views around culture, civilisation, and identity. In public discourse, simplistic views are common and these are often followed by fear and uncertainty, exaggerated arguments and reactions that lead to extreme and polarized positions. Socio-cultural and political milieus feel the impact of these positions.

Universities are no exception. The authors of this paper experienced this social polarization during their multicultural and cross-cultural course Community Youth Work. Often their students were from different socio-cultural backgrounds and they were holding these polarized ideological positions quite strongly on a daily basis during the course. Faced with this problem as educators they cautiously structured teaching in such a way that narrative inquiry became a suitable tool for the creation of distinctive national and cultural environments.
There were two major aspects to the Community Youth Work course as it was delivered:
First the development of Community Youth Work as an intervention strategy with young people using non-formal education in society and second, beginning to address the relationship issue in a post violent conflict scenario. Using paired teaching, across cultural boundaries, and reflective practice the authors provided a modelling example for students that allowed for a different view of dealing with cross-cultural identities in a constructive and positive manner.

Introduction

Between 1996 and 2009, authors worked together developing and delivering a Community Youth Work Course in several countries in the Western Balkans. This course took place in a multicultural context and it involved us co-teaching students from different cultural background and ethnicities. By co-teaching, it has meant teaching together and sharing teacher’s expertise and experience in front of class groups. The aim in the course was to make constructive use of the experience among all participants to enable students to work with the challenges of polarization in their societies.

From the collective perspective, and from our own individual perspectives, they want to share the practices that emerged when we used narrative inquiry and narrative dialogue to identify some of the mechanisms and conditions of learning. They will also explore the implications of this kind of inquiry for the professional development of teachers.

Indeed the paper now presenting jointly is the result of their narrative dialogue over a number of months, beginning in Croatia in November 2012, continuing in Sweden in February 2013 and in Northern Ireland in July 2013. These personal meetings were bolstered by email correspondence and conversations on Skype as we explored the implications of narrative inquiry on our own professional development.

Without communication, inter-cultural dialogue and professional development cannot happen. As we know communication first occurs within the family as the primary group for learning and develops as we get older and interact with other groups - as children we often learn more by osmosis than we do by taking in information from formal schooling and other sources.

Teachers play an important role as we continue to learn to communicate - yet they too come with their own story. True intercultural dialogue and cooperation respect various influences of different socio-cultural background and experiences of teachers. Through working experiences authors acknowledge that issues to do with teachers’ professional development and intercultural dialogue arise in many different ways.

In intercultural work, important methods of reflective learning is narrative inquiry. Narrative inquiry, when linked with reflective practice, led to the development of a much deeper understanding of experience. Research confirms that experience is much richer, makes more sense and has greater capacity for individual and collective learning if it is actively reflected upon.

Within intercultural dialogue and professional development, there is much potential for learning. In authors ongoing dialoguing, they found that the methodology of narrative challenged capacity to work in multicultural environments and became a part of everyone professional development.

Experience does not take place in a vacuum: it occurs in the context of the culture we live in. In modern society, our experience is both globalized and increasingly multi-cultural - potentially this means that it is also more polarized.

Li et al (2009) defines the phenomenon of polarization as a “clash of civilization”. In the public discourse this is coloured by simplistic views, fuelled by fear and uncertainty and exacerbated by arguments and reactions - leading to extreme and polarized positions (Li,X., Conle,E., Elbaz-Luwisch, 2009. P.2). Our point of view, as authors of this paper, is that polarization is a normal part of human life and therefore neutral. It is what we do with polarization that gives it value and judgement. Polarization is neither positive nor negative; it just exists - interpersonally, intrapersonal, and in the wider cultural context.

Author experience, in developing and delivering Community Youth Work over a number of years in the
Western Balkans, suggests that one way to address polarization in teacher’s professional development is by using inter-cultural dialogue through the concept of co-teaching and reflective practical work within the already proposed methodology of narrative inquiry.

**Research questions**

The research questions guiding this paper are as follows:

1) What can critical reflection and dialogic narrative inquiry reveal about relationships between co-teaching, reflective practice and teachers instructional practice?

2) How can narrative inquiry, as a tool for professional development, attempt to further explore, articulate and internalize teachers identities so that they can act more efficiently as global educators.

**Literature review**

**Narrative inquiry**

What is narrative inquiry? The narrative inquiry, with which the authors been involved in the past two decades, is defined by Clandinin and Connelly as follows:

‘Narrative names the structure of quality of experience to be studied, and it names the patterns of inquiry for its study. To preserve this distinction we use the reasonably well established device of calling the phenomenon “story”: and the inquiry “narrative”. Thus we say that people lead storied lives and tell stories of those lives, whereas narrative research describe such lives, collects and tell stories of them, and writes narrative of experience.’ (Connelly and Clandinin, 1990., p. 2)

Taking into account Dewey’s theory of experience, which is considered as both personal and social with its characteristics of continuity and interaction, narrative inquiries tell stories about participants and their own experiences. In the process of narrative inquiry in an educational setting, stories are reconstructed, and curricular are changed.

We believe that, resulting from narrative enquiry, there is learning that can be used for future educational consideration and professional development. Narrative inquiry carried on through stories with characters, plots, context, and sense of ending is both the phenomenon and the method. Working as teachers and using narrative inquiry, we discovered that narrative language helps groups to create a moment of communicative intimacy, building their trust and confidence and enhancing the student’s possibility to grow and change both professionally and personally. Intimacy with others requires the mutual telling of life stories using words, gestures and silence - in this way, people create a climate of trust that seeks to establish mutual ties of bonding and affection. As well as this, reuniting people with their histories may also contribute to the rediscovery of a country’s history, and the cultivating of historical memory. We have often heard it said that people quickly forget their past and that this makes us repeat our mistakes.

We could defined narratives as a human way of making sense of otherwise random events (Polkinghorne 1991). From a narrative epistemology, we all live storied lives and build “storied selves” (Bruner 1996). We discursively construct, through the stories we tell, our understandings of our lives and of who we are in the world (Olson 1995), Teachers also live storied lives (Elbaz 1983). They understand their practice and continuously weave their identities through the act of telling narratives. Despite the material constraints under which teachers operate, they have a degree of agency to shape their storied selves through the narratives they tell and live by.

Narratives are fundamentally intrinsic to the process of making sense of oneself and to the shaping of one’s identity (Bucholtz and Hall 2005; Pavlenko and Blackledge 2004; Pavlenko and Lantolf 2000). We strongly believe that narrative inquiry enables teachers to explore and articulate the often-tacit connections between their identities and their instructional practices (Simon-Maeda 2004).

**Globalised society and education**

There is an apparent paradox in the phenomenon known as globalization. On the one hand “going global” implies transformation of the local into the worldwide and the particular into the universal.
People at locations as distant in space and character as a small town in Northern Ireland, a city in Sweden or in Croatia start listening to the same music, eating similar foods, dressing alike and having similar dreams and aspirations. In this sense, globalization is a way of unification and homogenization. At the same time globalization means omnipresence and difference. Although likely to become dominant, global trends do not replace local cultures altogether. Global trends simply add to the repertoire of locally available options. Faced with an unprecedented number of choices, one is more likely to be impressed by the local diversity than by the global homogeneity (Li, X., Conle, C., Elbaz-Luwisch, 2009, p. x).

In the light of this definition, it is evident that educational institutions need to be able to provide global society with the kind of education that meets current multicultural needs. The terms global education, development education, and international studies have been widely used, yet their meanings are significantly different from each other (Hayden, 2006).

Global education, by definition, requires a crossing of national borders. It is the process of educating people to see themselves as international citizens in other nations (Alfaro, 2008). Clarke (2004) explains global education as integrating curricular perspectives, issues of cultural diversity, prejudice, reduction and human rights. In a sense, global education is in a “stage of influence”.

Colleges of education for the most part have responded slowly in restructuring their field experiences to meet intercultural competences. They are slow to develop ways to facilitate international collaboration, global awareness, or the motivation to teach from a global perspective (Cruz, 1996; Guillon 1993; Merryfield, 1991; 1997; according to Alfaro, 2008).

One possible way to enable them to respond might be through personal professional exposure - exploring personal experience using the methodology of reflective practice and narrative inquiry within international educational collaborations and activities. This could be an influential factor in enhancing international competences and developing global teachers/students experiences.

Heyl and McCarthy propose that a key role for educational institutions must be teachers who think globally, have international experience, demonstrate foreign language competence, and are able to incorporate a global dimension into their teaching (Alfaro, 2008) and, according to Crossley and Watson (2006), reasons to support global education include:

1. ...to gain a better understanding of one’s own educational system;
2. ...to satisfy intellectual and theoretical curiosity about other cultures and their educational systems; and better understand the relationships between education and the wider society;
3. ...to identify similarities and differences in educational systems, processes and outcomes as a way of documenting and understanding problems in education, and contributing to the improvement of educational policy and practice; and
4. ...to promote improved international understanding and cooperation through increased sensitivity to different worldviews and cultures. (p.19)

Professional development and reflective practice

Postmodern theories of learning, with their focus on the context and situations of learning (e.g. Lave and Wenger, 1991), have complex understandings of the ways in which individual learning occurs and is shared in everyday practice. In this respect, professional development is a performance that involves different kinds of individual development of knowledge, which is constructed in and through interaction in a certain context through reflective practice.

The primary benefit of reflective practice for teachers is a deeper understanding of their own teaching style and ultimately, greater effectiveness as a teacher. Other specific benefits noted in current literature include the validation of a teacher’s ideals, beneficial challenges to tradition, the recognition of teaching as artistry, and respect for diversity in applying theory to classroom practice.

Teachers who use reflective practice with narrative inquiry change their understanding and relationships with experience. In normal life, we have experience, usually without any deep reflection, and move on from it. Reflective practice however, can be represented as a loop of experience-reflection-action so we have experience, we engage in reflection and we change our future action because of the
experience and the reflection. The loop continues with new experiences.

Wilhelm et al (1996) describe the curriculum of a professional development institute that offers teacher-interns an opportunity to explore attitudes, develop management skills, and reflect on the ethical implications of practice in classrooms with cultural compositions vastly different from their previous experiences. By its nature, this kind of professional development institute causes teachers to step back and critically reflect not only on how they teach, but also on why they teach in a particular way.

Professional development and reflective practice linked to inquiry, reflection, and continuous professional growth (Harris 1998). Reflective practice can be a beneficial form of professional development in all levels of education. By gaining a better understanding of their own individual teaching styles through reflective practice, teachers can improve their effectiveness in the classroom.

Methodology
The methods we employed were qualitative. Using mainly narrative inquiry we explored the phenomena of teaching through conversations with one another describing our different experiences in teaching Community Youth Work. The narratives of each of us consist of describing, collecting and telling stories but coming from differing cultural environments.

The approach and respondent size of qualitative research means that it is not designed to be quantitatively representative of the general population. The smaller sample size associated with qualitative methodology enables a greater in-depth understanding. Its flexible style of questioning means that the research can focus on, following and explore interviewees’ own lines of thought. (Lister et al., 2001, p. 9).

With recording and interpreting the authors as informants first-person stories - true to the basic principles of narrative research- allows personalisation which can allow for a shift from monological to dialogical conversation. In what follows, each of us speaks and reflects from our own experience to indicate the opportunities provided by narrative research.

Narratives
Lars Hartvigson, Sweden

I am today partly working as a lecturer in Leadership and Conflict Transformation in our program for International Work to train students to be able to work in what we describe as relationally intense and multicultural diverse environments. I also work on PhD programs in Ethiopia and Rwanda.

When I think how I work today with co-teaching in Africa and how I work to advise students when doing their practical work in various local settings in developing countries all over the world, I cannot avoid reflecting on my experience and what I learnt when I worked together with international colleagues in Western Balkans for many years.

In that context, my role was as a manager and I learned from that experience that when it comes to the effectiveness of the entire program there were certain components that made it work. This community youth work course was delivered in a specific context with various challenges. One of the challenges was that we as teachers were different, we came from different cultures, with different backgrounds, and we worked with students who were polarised. How co-teaching works, how you bring cultures together also changed my management approach in the programme. In the number of meetings I had had with decision makers, from municipal to government level, my experience was that when conversations start, when stories are told, you could work with people on a personal level. Therefore, I told my story - I am from Sweden, I work here together with colleagues from Northern Ireland, from Croatia, and other countries, I have a number of questions, more questions than answers. Maybe we can have a dialogue to try to explore questions together, to find answers together. For me this is an effective approach used in co-teaching but also in management. For me this experience has inspired the work I am doing in Ethiopia and Rwanda enabling trust building with people that are essential for my work.

On one occasion in Croatia, I think it was in the late nineties, I met the Croatian Mayor in Vukovar. The meeting was about explaining what we were doing with our Community Youth Work programme.
The Mayor was in charge of a very difficult and complex situation in Vukovar and he was under great pressure. It became clear that I was for him more an obstacle than a possibility. The simple fact that I said that I worked with multiculturalism, was provocative, he became angry and he left the room. In addition, of course, I had the opportunity to leave the room. At that point, in time, the relationship was broken, but I choose to stay in the room and I think this was a good choice. I waited for 10 minutes and he came back. He then started to tell me his story, how he viewed the situation. He said it was necessary for him to walk out of the room, to create distance to his feeling my story provoked. After that meeting, simply because our storytelling allowed us to establish a relationship we continued to meet several times, to share more stories. We did not necessarily agree on things, but we met and shared.

This way of exposing yourself to challenging situations in a multicultural environment, which I did during my work in the Balkans, taught me much of what I know today about management.

One can of course argue that some of us are better than others in interacting with other people. But my point in this story is not about interaction skills but how I changed as a result of exposure of multicultural encounters, about what I learned, how I adapted, how I listened, and that I changed how I worked using this experience, because this was a more effective way to work. This is my view on co-teaching as well. If we see the need to work to address negative polarization in an educational context we need to provide opportunities for multicultural encounters, using cross cultural co-teaching, placing theory in practice as instruments, and using reflective practice as methodology. From my experience, education can contribute in a very effective way to make use of the potential of multicultural societies in a more globalised world.

Peter McKee, Northern Ireland

I was trained as a Community Youth Worker and a Gestalt Psychotherapist. I was also the primary designer of the Leadership and Community Youth Work course in Croatia and my role was a Head of Education and professor on the course.

I will relate one aspect of my co-teaching work. The two more difficult teaching modules on the course were Group work and Reconciliation (this was later changed to Working with Conflict as the course progressed) over years. I taught these modules because I thought that they were the more difficult ones to teach because this was the first time that students from different ethnicities were mixed in groups. Following on experience from Northern Ireland the groups worked in their home ethnic group to acclimatise them to the course and not to threaten them too early. It's generally called single identity work. In addition, the students all had recent experience of violent conflict during the recent war in Croatia.

My story is about my co-teaching relationship with my colleague who presented both these modules with me. Because of my on-going work with group therapy as well as my work in Community Youth Work in Northern Ireland, I had experiences of groups where strong emotion would be expressed, crying, anger, shouting, attacking and treating the other as an ‘object’. I knew my role was to place safe boundaries for student stories and exploration around the issue of violent conflict. In some way my role was to look after the students during this process.

What I did not expect to have to do was to also look after my co-teacher. They were not used at that point in time, with the expression of strong emotion in a group setting, and in fact were deeply uncomfortable with it. My unspoken expectation of my co-teacher was that they would be there in support of me, doing what I considered difficult work. In the breaks, my co teacher was asking me to tone the whole thing down so that we could work with the students at a more head level. I was coming from the thinking that if there was not some letting off of the steam of strong emotion that we would be going nowhere with these students. Therefore, in allowing they to come to terms and make sense of their difficult experiences and those they could not have any real connection with students from opposing ethnicities or understanding of the ‘other’ as being human. They would just continue to objectify and stereotype. I was irritated. I did not want to have to look after my co-teacher as well as the students (my Job).
What was my learning from this incident? A number of things: I realised there was a difference in rank and power in our co-teaching relationship. I held greater rank because of my experience of working with groups in this way. I had assumed that my co-teacher would be comfortable with my way of working without checking this out beforehand. I had assumed, wrongly, that my co-teacher would be ok with the expression of strong emotion. I realised that it was stupid of me to make such assumptions. I could not blame my co-teacher, as I had to take responsibility for my assumptions and actions. My relationship with my co-teacher developed over a number of years and we became to be considered a good working team.

What do I do differently? I became aware of the need for good preparation when co-teaching, especially when working with students on sensitive subjects and especially in multicultural narrative enquiry. My co-teacher and I developed the concept of a co-teaching contract (including how to work through conflicts that may arise when working together) and we currently teach this to other people in co-teaching or co-working situations I am more aware of complexity of co-teaching concept, in terms of experience rank and power. I realise that when I am comfortable with my co-teacher then I am relaxed and think, respond better in the sometimes-difficult circumstances I work in.

Sanja Španja, Croatia

I was educated as a schoolteacher and was working for a ten years in primary school in Vukovar. My first experience of teaching was when I finished Teacher Training Academy and started to work in an experimental school that promoted a model of continuous professional development. Within this experiment in my school, we reflected on our teaching experiences and we were encouraged to develop new concepts, methods and approaches in our teaching. In late 1990’s I was involved in number of short time educational projects organized by various foreign NGO-s. That gave me an opportunity to improve my skills of in the English language, have intercultural discussions and gain new cross-cultural experiences.

At first, I was a student on Community Youth Work course and after my graduation; I was offered a position of local tutor on the same course. In that time, I met Peter and Lars. Peter as a Head of Education and professor on this University course and Lars was a Head of PRONI Institute. I remember one of our first meetings when I was asked to comment on part of our curriculum and what I thought could be changed. For the first time (after my experience in experimental school) I was asked to give an opinion, share my ideas and truly be appreciated, respected and listened among my senior colleagues coming from different socio-cultural backgrounds in Sweden, Northern Ireland and Holland. Our conversations raised my motivation and directed me towards a lifelong learning process of professional development where I continue to reflect up on my teaching experiences using an already well-developed mechanism of supervision and support. The strength of our partnership was diversity of cultural, educational, national background and reflective practice.

While I was teaching on this course, I was introduced to a new concept of co-teaching. That was a challenge for me being a female and be paired often with male colleagues from different countries, to match each other’s experiences coming from different socio-cultural and educational background and establish equality, respect and trust within our professional relationships. Using reflective practice after each teaching session, we were learning from our experiences and reflections. I remember one cultural comment said to my husband at that time - How he can let his wife and mother of two boys to travel that much and work with other male colleagues. In my culture and tradition, living in a small town in East Croatia, it is common that a female should stay home and take care about kids and what I did was just not acceptable.

One experience especially improved my professional development and that was the case when I was asked to unexpectedly step enough up and replace Peter and work with his female colleague. As I was having positive feedback from my students in Croatia at that time I was confident enough to teach a group from Bosnia and Herzegovina so I happily took Peters place. However, I experienced strong resistance and rejection from the group of students from Doboj and Maglaj. There were openly
challenging who I am and how I dare to step into Peters place, and how can I, as local person and also a female, be equally competent to carry out this teaching process with them?

For me this was highly frustrating position and through reflection and narrative inquiry as well as the intercultural dialogue that I had with my colleagues, sometimes lasting all night, we challenged the group, and in the end we managed to establish group trust and finish our teaching Module. That was an emotionally demanding experience from which I learned a lot; how to deal with a difficult group and with face mistrust and rejection as well.

It has been a long journey, and having this opportunity to teach with people from England, Sweden, and Holland, Northern Ireland really gave me a lot of confidence and competence to work in the area of Community Youth Work and intercultural pedagogy.

Today I am finishing my PhD paper and I work as an assistant professor on Faculty of Humanities and Social Science in the Department of the Pedagogy in Osijek.

**Implications and conclusion**

We are aware of its complexity and we are not aiming to identify and analyse, criticise or question contemporary educational systems. However, we think it is noteworthy that by exploring our own practice through a research lens we can identify different systems of learning, from the point of intercultural dialogue, reflective practice, relationships and co-teaching. We can then place them into a unique system, as we reflect upon our practice and professional development. Our individual narratives therefore are both data for further development, and aid to help us to make sense of our reflective practice and experiences.

Beyond the normal focus on theory and practice, we think it is imperative to provide opportunities for reflective practice, cross-cultural experiences, use of narrative inquiry, and explore how they may relate to existing traditional educational systems.

Full use of this methodology in the professional development of teachers could be more successful if it is built it into the educational system, and the preconditions should be set up for this structure so that it is on-going process and part of the curriculum.

To increase teachers’ international knowledge requires an examination of current license regulations, the provision of cross-cultural teaching experiences and the availability of professional development resources. We also need in-service opportunities for teachers to have international experiences within the co-teaching and during that process to collaborate and build relationships with colleagues aboard. There is need for an assessment to provide necessary funds, research, instruction so that teachers could have international field experiences that truly met their intercultural competencies, fostering international collaboration, global awareness and the motivation to teach from a global perspective. (Gulliom, 1993; Alfaro, 2008).

However, in practice and reality, the success of programmes for the provision of opportunities for cross-cultural teacher education and intercultural experiences rely, for the most part, on the vision of specific faculties.

Judging from our experiences the management of the faculties could recognize the need for critical dialogue that can lead to the planning and of effectively structured professional development and co-teaching in various international educational programs. Equally important is the need to identify and include collaborating universities from abroad in order to have successful long lasting relationships.

We believe that, if universities are to develop global citizens who approach polarization constructively, we need to increase efforts to globalize our institutions of higher education by infusing, integrating and implementing the practice of intercultural dialogue, reflective practice, and narrative inquiry as an interconnected approach into the student teaching programmes.
References


Inclusion and Exclusion in Intercultural Citizenship Education in Greece

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Abstract
The multidimensional crisis in Greece has influenced relations between the native population and the large number of ethnic, national, cultural and religious minorities currently residing in the country. Poverty, intolerance and an increase in political extremism contribute to a grim illustration of the position of minority groups in Greece.

This conceptual contribution makes an effort to show that, unfortunately, until now, Education, at all levels, fails to meet its role in the development of students’ intercultural citizenship and identity, through the social and policy or the intercultural, citizenship courses/subjects.

In the above direction, the distinction between ‘Us’ and ‘Them’ which is integrated into Citizenship and intercultural education programmes could act as a counter-force to tolerance, preventing the attainment of the objectives set out in these national programmes.

The current economic, social and political reality in Greece about immigrants

The purpose of this article is to contribute to the discussion about whether Greek education is prepared to respond to the new social and political reality emerging out of these demographic, political and social changes and to address relevant concerns. By exploring the intercultural and citizenship issues, the paper’s theoretical underpinnings are based on a rich vein of literature produced in Greece in recent years (see for example: Paleologou, 2004; Nikolaou 2011; Damanakis, 2005; Gropas & Triandafyllidou, 2011; Palaiologou, 2012; Palaiologou & Faas, 2012).

The majority of the literature on the treatment of intercultural dimensions in the Greek education system focus specifically on the design and implementation of Greek public schools’ official programmes for intercultural education, and on the curricula of relevant subjects taught in schools, such as Social and Political Education/Citizenship and Religious Education.

The nature of the demographic changes that Greek society has undergone during the last three decades is well documented and it is not in the scope of this paper to offer an account of these. However, a brief description of the changes, and of the educational initiatives resulting from them, is necessary in order to provide a context for the discussion presented here. To summarise and illuminate the current situation in society, it is sufficient to explain that during the last three decades Greece has transformed from a country from which people emigrate, into one that people immigrate to.

However, it should be mentioned here that unofficial reports seem to suggest that since 2010, in response to the global economic crisis, Greece is once again becoming an immigration society, as it was in the 1960s and 1970s.

The result of the immigration that has occurred, is that approximately 10% of the total population currently residing in Greece was not born in the country; thus the country ‘has seen its demography significantly and irreversibly altered in social, cultural, economic, ethnic, racial and religious terms’ (Gropas & Triandafyllidou, 2011, p. 402).

The demographic changes and evidence of xenophobia amongst the native population have forced Greek society to revisit traditional attributes of xenophilia (i.e. positive behaviour and attitude towards
immigrants) and Greek identity, as well as the conceptualisation of Greek nationality and of Greek ‘otherness’.

At the level of the political official discourse, laws which have long been in operation have supported a particular narrative about Greek nationality; however, these now seem inadequate to support an effective response to the needs of the country’s new residents: citizenship laws based on the ‘ius sanguinis’ principle, have led to a number of second generation immigrants from countries in which citizenship is granted on ‘ius soli’ being left without any citizenship (Pouliopoulos, 2013). Recent attempts to amend the law and for citizenship to be granted to anyone who is born in Greece have met resistance, not only from conservative political forces but also, by ruling of the Plenary Supreme Court, from the Greek Constitution itself (Decision no 460/2031).

The hesitant and slow changes in the State’s reaction to the growing problem of segregation and xenophobia had considerable distance to cover prior to the recent economic crisis; however, financial turmoil has exacerbated the problems within society and the state. The lack of resources have forced the establishment of a smaller, more cost-effective state sector, a project that is currently underway. A number of Institutions and agencies have ceased to exist, including the “Hellenic Migration Policy Institute” (IMEPO) which was designed to study and monitor migratory phenomena in Greece, design interventions to develop awareness about issues related to immigration and inform relevant policy decisions to be undertaken by the government. In a related move in the same direction, a Ministerial Decision, validated with Law 3966/2011, article 21 (Φ.Ε.Κ. 118/24-5-2011), ceased the activities of the “Institute of Education for Homogeneity and Intercultural Education” (IPODE) after 24-4-2012. The Institute has been reduced to a department for the “Institute of Educational Politics”, a new legal institution established to replace the four major educational institutions. However, the detrimental effects of the economic crisis on intercultural relations and on the position of the ethnic minorities in Greece have not been so much due to the abolition of the above institutions, but to the rapid deterioration in relations between the Greek State, and in many ways also the Greek citizens, and the minorities in general and the immigrant population in particular.

Possibly the most characteristic indication of the current situation and of the deterioration of the relationships between Greeks, the Greek State and the immigrant population is the increase in the support of the Far Right by Greek citizens.

Parallel to their political manifestation, intolerance and xenophobia have also found expression through an increasing number of violent racist incidents. In its first report, the “Racist Violence Recording Network” (RVCP), which was set up by the UN Refugee Agency and the National Commission for Human Rights in Greece and tasked to look into ‘the quantitative and qualitative trends of racist violence in Greece’, verified an ‘immense increase in racially motivated violent attacks in Greece’ (RVCP, 2012, p. 1). Equally worrying, the RVCP reports a lack of an effective response by the Greek state, calling for the public to direct its interest towards effecting an end to this situation (ibid, p. 3).

This is not, of course, to suggest that the majority of the Greek population actively support xenophobia and racist ideals. However, what we seem to be able to argue, is that what we see currently in Greece is an increase of tolerance for intolerance, in reference to anything that seem to challenge presuppositions and myths about what is to be Greek and the position of the Other in the Greek community.

Existing Educational policies – Intercultural education and citizenship education in Greece

It is not within the scope of this paper to add to the discussion about the actual implementation of the Greek programme of intercultural education. Rather, our aim is to focus explicitly on the principles and approaches that relate to the inclusion of minorities, the intercultural communication and the conceptualisation of citizenship in the context of education as informed by those approaches and principles. What it is necessary to mention, in relation to the Greek programme of Intercultural education, is its reported inefficiency to respond to the relevant educational needs, not only of immigrants and other minorities, but also of the Greek student population. As the educational system is deeply segregated, the programme of Intercultural education concerns only that 0.2% of Greek schools which operate as educational ghettos for minority students (Palaiologou & Faas, 2012); it does ‘little to further a shift in
perceptions among the majority population in understanding Greek society as more diverse, multicultural
and changing’ (Gropas & Triandafyllidou, 2011, p. 408).

Citizenship education has been an integral part of the Greek educational system almost since the
establishment of the Greek state. A number of educational Acts and ministerial circulars from as far back
as 1829 reveal that the cultivation of political morality and the formation of citizen's social behaviours
were the basic principles around which the educational system of the new state was constructed (see
Karakatsani, 2003, pp. 111-112). Embedded in this venture, and a condition for the survival of the new
state, was the enhancement of the sense that citizens were members of the newly established political
community. For this purpose, ethnicity (defined mainly in terms of language and religion) was promoted as
the main unifying force among the citizens and their political identity was considered as being completely
dependent upon their cultural / ethnic one (Tsaousis, 1983).

The same ideals continued underpinning Greek (citizenship) education throughout the 19th and 20th
centuries. Meanwhile, the historical events in which Greece was involved, were approached, explained and
experienced within an ethnocentric discourse, which utilised these events to justify and reinforce itself.
Designed to serve and facilitate the reproduction of this discourse, the Greek education system functioned
largely and for a very long time as an exclusive social organism, hospitable only to Christian orthodox,
native Greek speakers: ‘Intolerance of the other non in-group members, xenophobia and prejudice [have
been the] indicators of a deeply ethnocentric socialising national education system aiming at the creation
of a solid national-religious identity. This ... is the role the educational system has always played since the
creation of the modern Greek-state’ (Pavlou et al, 2005, p.19).

Nationalistic aims have not only been served by 'implicit' forms of citizenship education, which were
implemented through the entire curriculum and reflected in the ethos of the majority of the educational
institutes, but also from a series of citizenship-orientated subjects implemented in both primary and
secondary schools (i.e. Subjects including: Civics, Political Education, Social and National Education,
etc.). The situation remained more or less unchanged during the first half of the 20th century, and
was further reinforced during the dictatorship of the period 1967-1974. A shift in the content, aims and
implementation of Citizenship education began at the end of the 1970s and was followed through by the
Socialist government of 1981. This government, following the zeitgeist of the decade after the reinstallation
of democracy, created a new framework for the organisation of students' councils and encouraged young
citizens' involvement in the way schools were run. Meanwhile, the focus of the content of the relevant
modules shifted from responsibilities to rights and from the promotion of moral (ethnocentric) ideals to
the familiarisation of young citizens with the way the State and its institutions are organised and operate.

However, even today, Greek nationalist narrative, defined in terms of the myth of ethnic homogeneity,
direct links with Ancient Greece and the prominence of the Christian Orthodox religion (Palaiologou &
Faas, 2012) remain at the centre of educational affairs influencing the formation and the implementation
of a variety of educational policies, including the formation of a citizenship curriculum.

Unlike the programme of intercultural education, which has been the subject of systematic research
there are few studies on the implementation of the Greek programme of Citizenship education. In one of
these studies, which focused on the intercultural dimension of the content of the Citizenship education
textbook used in Year 5 of Primary education, it was reported that the books “lack basic elements of
‘respect for diversity’ and of ‘any enlightened and critical notion of citizenship’... [The textbooks] are
concerned with promoting knowledge, understanding and engagement in democratic processes, but not
with promoting diversity within this democratic framework” (Palaiologou et. al., 2012, p. 379).

Currently, the citizenship education programme (called: Political Paideia and Economy) is taught in
the last two years of primary school, and until 2012, also in the third year of secondary level education.

**Conceptualising intercultural citizenship**

In both European and Latin American contexts, the “diversification” of the notion of citizenship is
being discussed and applied throughout pedagogies of activation and of active citizenship (Aguado
2007). Representing a recovery of traditions rooted in Freirean popular education and in its pedagogy
of liberation, active participation in local communities and schools is expected to empower members not only collectively, but also personally and individually.

If this participatory pattern of activation and self-mobilisation of communities is consciously inclusive in terms of gender, age, class, religion, ethnicity, sexual diversity etc., the resulting practice of citizenship will itself “intercultural” (Alfaro, Ansión & Tubino 2008). Therefore, intercultural dialogue among and across these diverse lines of identification and group cohesion is a prerequisite for a truly intercultural citizenship (Santos 2006). “An intercultural citizen is somebody who moves inside and outside specific groups, activating relational and contextually relevant competences, but always insists that power symmetry and social justice are maybe utopian, but necessary targets for political as well as pedagogical engagement” (in: Palaiologou & Dietz 2012, p. 527).

“Within the frame of the educational policies, we would argue that it is critical that educational systems empower [...] a new persona-citizen [...] as an educated and cultivated person, [...] who has developed skills in order to communicate and has the capacity to interact with other people,” (Palaiologou & Dietz 2012, p. 540). Importantly we argue that diversity is embedded in the identity of this new citizen as it emerges from such interactions and from critical engagement with appropriate educational experiences. The way we understand this identity is similar to the conceptualisations already existing in literature; particularly Nussbaum’s cosmopolitan identity (Nussbaum, 1996).

Conclusions

The economic and political crisis that Greece is currently facing, coupled with the challenge of demographic change that has taken place in the last three decades (Triandafyllidou, 2007) have had a significant impact on the position of minority groups in Greek society. Also impacted are the relationships between the native population and these minorities, particularly as a large number of immigrants reside in big cities.

Within this context, and during the last decade, Greece has launched a number of National Plans aiming to develop conditions that will facilitate the integration of minorities into society to increase social cohesion. In our earlier analysis about such aspects in programmes in the education sector, we have found that hidden within these expectations regarding education still lays an understanding about Greece as a mono-ethnic, culturally homogenous society. Fed by and further reinforcing the ethnocentrism, which has long been accommodated in the Greek curriculum and promoted by the educational system, this assumption seems to penetrate the aims and methods suggested for citizenship education. According to the findings of our earlier analysis (Kakos & Palaiologou 2014), it has been shown that the notion of intercultural citizenship does not seem to be of concern, either for the educational aims of the National Plans or for the Citizenship Education programme of study. The primary aim seems to be the integration of immigrants into a pre-defined, homogenous society, which aims to handle diversity, rather than to take advantage of the cultural fertilisation that diversity has to offer. This reality, together with the fact that intercultural education in Greece remains trapped in the confines of a specific programme, shows that Greek education is still very far from achieving reform in accordance with the arguments about multiculturalism put forward by Banks and Banks (2009).

The consequences of the above affect, not only students from minority backgrounds, but also the Greek students, in that it restricts their chances to develop a pluralistic, intercultural notion of citizenship (Alfaro, Ansión & Tubino 2008) supported by and supporting the development of intercultural communication competencies (Byram, 1997). Moreover, we feel that Citizenship Education and education in general seem to do very little to support identities in the context of intercultural relations. Despite the potential appropriateness of the adopted objectives and methods; the approach to education seems to share and possibly reinforce the most extremist political and social views in Greece by stressing the distinction between ‘Us’ and ‘Them’. The citizenship curriculum, in conjunction with the Greek citizenship law, seems to be doing nothing to challenge this distinction.
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Multicultural Literacy in Greece: 
Undergraduate teachers’ representations

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Abstract
This paper refers to the first results of a pilot innovative study, based on a special interview protocol created by Diaz and his colleagues in 2010 exploring future teachers’ representations about the notion of “Multicultural Citizenship Literacy”.

Twenty two student teachers’ (N=22) multicultural competence is explored, as part of their academic education. Emphasis is given on the role that the education students as future teachers receive during their undergraduate studies can play to promote communication and understanding within multicultural environments, as well as to cultivate an attitude of transforming their own pupils and themselves to “global citizens”.

The first results are of significant interest in the direction of transforming university curricula, which are the main tool for educating undergraduate student teachers towards a multicultural, globalized, international direction.

Introduction: Teachers’ education on multicultural/intercultural issues in Greece and other theoretical underpinnings of this study

The socio-cultural differentiation of student population that has been reflected upon the educational system during the last three decades in Greece has created urgent needs concerning teachers’ intercultural competence’ (Palaiologou & Evangelou, 2013; Palaiologou& Evangelou, 2011; Nikolaou, 2012a; Nikolaou, 2012b).

According to research findings concerning the Greek contemporary educational system, teachers in multicultural classes are facing problems which are associated with a lack both in their theoretical background and their ability to apply practices adjusted to Intercultural education principles (Dimitriadou et al., 2009; Dimitriadou & Efthathiou, 2012, 2008). Additionally, pre-service teachers in Greece appear to have a stereotypical understanding of multiculturalism, “varying and depending on workplace, training and experiences with minorities” (Spinthourakis et al., 2009: 267).

Moreover, studies on teachers’ in-service training in Greece have shown that teachers’ cultural

1 In this paper, the terms "multicultural" and "intercultural" are used as alternative ones.
empowerment and update is an important precondition in their training (Psalti et al., 2004); the same is the case with the content and aims that are set in the training programmes they follow (Kesidou & Papadopoulou, 2008; Papanaoum, 2004; Zisimopoulou, 2003).

The situation described above is in accordance with the results of international studies on teachers’ education on inter/multicultural issues (see in: Palaiologou & Dietz 2012). These studies, at international level, show that nowadays teachers’ knowledge on such issues has been enriched (Gundara & Portera 2008; Sleeter, 2011; Gundara, 2000; Diaz, 1992) and has usually taken the form of education for international understanding combined with multicultural education (Chang, 2012: 70). According to Sleeter and Grant (1987, in Grant & Ham, 2013: 69), multicultural education is made up by “five conceptual meanings and recommended practices: teaching the exceptional and culturally different, human relations, single-group studies, multicultural education, and multicultural social justice”.

Teachers usually show a lack in their intercultural competence when teaching in multicultural classes (Gay & Howard, 2000), a fact that is strongly connected with both their pre-service education and in-service training concerning asetofprofessionalabilities, such as knowledge, instructionaland guidance skills, values, and attitudes(Mo & Lim, 2013: 100-101). For this reason, researchers recently highlight the importance of undergraduate students/future teachers’ practical involvement in school visits (i.e. practice) at multicultural classes (Dantas, 2007; Aguado & Malik, 2006). The classical typology of James Banks (in Banks & Banks, 2001) concerning teachers’ education on multicultural education has always been in the forefront.

Advocates of what is called “alternative teacher certification”, through alternative programmes in teachers’ training, as Zeichner (2003) notes argue that “teachers’ subject matter knowledge and verbal ability are the main determinants of teaching success...” and that “many teacher training classes’ themes and methods could be better learned through on-the-job training” (p.503). Yet, Zeichner claims that alternative certification is really part of a ‘deregulation agenda’ by school reform advocates hoping to break the “monopoly” of teacher education colleges. However, “majoring in a subject or passing a subject matter test”, as Zeichner demonstrates, “even if the bar is set high, is no guarantee that teachers understand the central concepts in their discipline and have the pedagogical content knowledge needed to transform content to promote understanding by diverse learners” (p. 505-6).

Zeichner’s model (1993) for multicultural teacher education has been mentioned extensively in the international bibliography. Based on an extensive review of the literature, Zeichner proposed a number of elements which he considers to be the hallmarks of effective multicultural education, with those needs, experiences and strengths in mind. These elements include, among others: 1) use of biography, 2) attention to attitudinal change, 3) provision of diverse field experiences, 4) opportunity to increase cultural knowledge, 5) development of ethnic and cultural identities, 6) teaching about the dynamics of prejudice and racism and how to deal with them in the classroom, 7) curriculum that gives much attention to sociocultural research knowledge about the relationships among language, culture and learning.

In her examination of what makes teachers successful when teaching African American students, Ladson-Billings (1997) posits a list of characteristics common among successful teachers she observed, an approach that has come to be known as culturally relevant pedagogy (CRP). Culturally relevant teachers exhibit certain beliefs and behaviors related to how they see themselves and others, the way they structure their social interactions, and the way they view knowledge in their classrooms (Ladson-Billings, 1997). The ability to teach students using methods that validate their cultural identities has been labeled in a variety of ways, such as “culturally relevant, sensitive, student centered, congruent, reflective, mediated, contextualized, synchronized and responsive” (Gay, 2000, p. 29).

Multicultural pedagogy seeks to re-conceptualize and expand the institutionalized curriculum canon, to

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make it more representative and inclusive of a nation's diversity, and to reshape the frames of reference, perspectives, and concepts that make up social knowledge (Banks 2009, p. 16). An equity pedagogy exists when teachers modify their teaching in ways that facilitate the academic achievement of students from diverse groups. This includes using a variety of teaching styles and approaches that are consistent with the learning characteristics of various cultural and ethnic groups and being demanding but highly personalized when working with students such as Native Americans and Native Alaskans (Kleinfeld, 1975, in: Banks 2009, p. 16). Moreover, it includes using cooperative learning techniques in mathematics and science instruction to enhance the academic achievement of ethnic minority students (Cohen & Lotan, 1995, in: Banks 2009, p. 16). On the other hand, an empowering school culture involves restructuring the culture and organization of the school so that students from diverse groups experience equality (Banks 2009, p. 17).

In the international bibliography, two are the main fields of Multicultural Teacher Education, the pre-service or initial or undergraduate education, and the in-service teacher education. In most European countries, as well as in USA, most pre-service teacher education programmes offer four year undergraduate studies to teacher education students; in some cases, some Universities offer a fifth year or one or two years of MA programmes. In most countries, teacher students, though they receive a good background of education courses, unfortunately, they do not have the adequate background, i.e. a firm grounding in issues of diversity (Banks 1991; Palaiologou & Dimitriadou 2013); the same is the case with the broader perspective of the departments which offer education or pedagogic degrees; the multi/intercultural concept is not diffused or incorporated with the corpus of the other subjects (pedagogical or not) (King, Hollins & Hayman 1997). In any case, so far, the introduction of the multi/intercultural concept has been an issue of controversy and criticism (Sleeter 1996).

Amongst the most important requirements of teaching multi/intercultural education issues to pre-service teachers is considered to be students’ exposure to multicultural perspectives in a variety of ways, such as through interdisciplinary courses, through reflective and differentiated learning, media approaches or field experiences in schools with high percentage of migrant pupils (Goodwin 1997; Merryfield 2000).

Grant and Grant (1985) conducted one of the most comprehensive studies of multicultural teacher education in the 1980s, studying the effects of a two-week in-service institute for teachers and principals who followed a model of cultural awareness, acceptance and affirmation. According to this study, there was a shift in school's staff attitudes concerning age, class, gender, disabilities and race. The participants acquired feedback and new ideas about how to implement multicultural/social reconstructionist ideas in their multicultural classroom. What is important in this study is that it showed that teachers could change their attitudes and practices though adequate support and the time needed.

As Banks has clearly stated (2007, p. 19) “because of the racial, ethnic, cultural and language diversity in the United States, effective teachers in the new century must help students become reflective citizens in pluralistic democratic nation-states... A new kind of citizenship education, called multicultural citizenship, will enable students to acquire a delicate balance of cultural, national, and global identifications and to understand the ways in which knowledge is constructed: to become knowledge producers; and to participate in civic action to create a more humane nation and world. Teachers must develop reflective cultural, national and global identifications themselves if they are to help students become thoughtful, caring, and reflective citizens in a multicultural world society”. This content of the term multicultural citizenship, as determined by Banks, is in direct relation with the needs of teachers’ education and training today at international level, and confirms the needs that have been raised from undergraduate teachers’ replies in the current study.

Unfortunately, until today, at international level, small steps have been made in the direction of enriching the undergraduate teachers’ curriculum with obligatory intercultural education courses and relevant school practice.

Concerning the citizenship notion, as Pattie, Seyd and Whiteley (2004) mention, the modern notion of citizenship as active membership of a political community is thought to have originated in Greece between 700 and 600 BC. This early notion was referring mainly to the notions of equality and freedom.
which continue to be central concerns and issues of citizenship discourse today. In ancient Greek times, citizens were classified socially according to their wealth, socioeconomic status and status of freedom (i.e. not the slaves). Later, during the Roman times, the conceptualization of the term citizenship was extended to the integration within the empire. The following feudal system failed to accommodate for such a conception and only fragments of the Roman and Greek conceptions of citizenship survived within particular societal groups. Marshall with this classical typology of citizenship in 1960s expanded the notion of citizenship by referring to a broader spectrum of groups.

Nowadays, the term “active citizenship” is a very trendy term. According to the Council of Europe (2004, p. 1): “active citizens are those who develop the skills, knowledge and understandings to be able to make informed decisions about their communities and workplaces with the aim of improving the quality of life in these... At the national level, the term can “differ from voting to being involved in campaigning pressure groups to being a member of a political party.” The Council of Europe defines active citizenship as follows (2004, p. 1): “... as a form of literacy: coming to grips with what happens in public life, developing knowledge, understanding, critical thinking and independent judgment of local, national, European, global levels. It implies action and empowerment, i.e. acquiring knowledge, skills and attitudes, being able and willing to use them, make decisions, take action individually and collectively.”

Amongst the key characteristics of active citizenship which the Council of Europe sets are the following:

- Participation in the community, such as involvement in a voluntary activity or engaging with local government agencies.
- Empowerment on playing a part in the decisions and processes that affects people, particularly public policy and services.
- Knowledge and understanding of the political, social and economic context of the citizens’ participation in order to be able make informed decisions.
- Being able to challenge policies or actions and existing structures based on principles such as equality, inclusiveness, diversity and social justice.

Based on the aforementioned findings focusing on the Greek educational reality, as well as on the theoretical axes of Intercultural Education, the main aim of this study is to explore the prevalent directions followed by the intercultural education courses which are offered at the Greek Universities’ Pedagogical Departments. In this way, we could lead to some interesting assumptions on how the pre-service teachers’ education in Greece prepares future teachers in order to transform their multicultural classes into dynamic environments of learning.

Although the issue of teachers’ education and training is not a new one, the context of the Greek educational system can provide an area for an interesting study. It would be something of a truism to say that we, as academic teachers, should always get a glance of how higher education institutions in different countries are empowering future teachers with regard to their intercultural awareness.

**Teachers’ education in Greece: needs for enrichment of the undergraduate studies’ curricula**

At the Pedagogical Departments which are affiliated at Schools of Education-Universities in Greece-established in 1982 (Law 1268/1982)- each Department separately designs and develops its own curriculum for the undergraduate level (four year of studies), has its own academic staff and provides a different degree, either for early education or for primary school teachers. Each Department may provide one or more postgraduate programmes usually focusing on Pedagogy, Education and Teaching issues. The required number of credits for the acquisition of the degree varies from 150 up to 180 credits (ECTS). A common undergraduate studies curriculum consists of modules/courses structured among three main axes: (a) Educational Sciences (Pedagogy, Teaching Methodology, Intercultural Education, Educational Psychology, etc.), (b) Education in specific subjects areas (Mathematics, Language, History, etc.), and (c) Teaching practice (Stamelos, 1999; Antoniou, 2009).

Depending on their structural content, these courses can be either Compulsory, Required Elective or Elective, which means that some of them are obligatory for all students, while some others are elective and students choose them to attend, based on their special interests.
As far as the teaching practice (praxis) which is provided to undergraduate-student teachers is concerned, this is divided into three or four phases which take place mostly in the last two years of study. The first phase focuses on familiarizing student teachers with the educational environment and school life through systematic observation, either in real classes or in “micro-teaching” workshops. The second focuses on teaching each primary school subject separately, based on a special methodology. During the third phase, student teachers either focus on certain curriculum subjects, teaching specific issues for a certain number of hours or they take on full responsibility of a classroom for one up to two weeks. (Papadopoulou & Thoidis, 2008).

An important issue in future teachers’ education is to develop an intercultural competence in their pre-service training. Onwards, we will use the term ‘intercultural competence’ and the term “intercultural approach”, while earlier we referred either to “multicultural” or alternatively “intercultural” education issues. This is because with the term “intercultural competence” we would like to give emphasis on the interaction and the dynamic between the teacher and his/her students.

Having the above theoretical underpinnings as the conceptual framework of the current work, in this study we focused on teachers’ undergraduate education, especially on how they conceptualize the terms “multicultural and global literacy”, also what kind of courses/modules are provided to them in the direction of “multicultural literacy” and “global literacy” during their undergraduate studies. As example, i.e. case study we focused on the university where we are affiliated as academics, i.e. at the School of Education at the University of Western Macedonia, a rural university in Northern Greece.

**The sample and methodology of the study**

The total sample of the study included twenty-two students (N=22), who studied at the School of Education of the University of Western Macedonia (UoWM) during the academic year 2012-2013. There are two departments at the School of Education, i.e. the Early Childhood (Pre-School) Education and the Primary Education Department.

Specifically, the sample consists of six men, that is the 27.3% of the total sample and sixteen women, that is the 72.7% of the total sample. The majority that is the 45.5% (10 students) is 21 years old and the 36.4% (8 students) is 22 years. Eight students, i.e. 36.4%, are enrolled at the Department of Early Childhood Education, and 14 students, i.e.. 63.6%, are enrolled at the Primary Education Department. Four students (18.2%) attend the third year of undergraduate studies and 16 (72.7%) are at the fourth-last year of their studies.

This paper refers to the first results of a pilot innovative study, based on a special interview protocol (Diaz et al. 2010) exploring future teachers’ representations about the notion of “Multicultural Citizenship Literacy” and their ideas about “Culture”. This protocol has been not only translated in Greek language but also adjusted to the particular needs of our study. For example, some questions of the original protocol have not been included (e.g. the term “Culture”), while a few new questions have been added (e.g. main global problems of societies today).

Specifically, in this study, teachers’ multicultural competence is explored, as part of their academic studies, with emphasis on the role which undergraduate education could play to promote intercultural communication and understanding as well as to transform their future pupils and themselves also to “global citizens”.

The aim of the study was to explore the direction that is given within the teaching of multicultural and intercultural education modules at Pedagogical Departments, in our case at the University of Western Macedonia, through their official curriculum.

The idea underlying this aim is that the field of multicultural/intercultural education is characterized mainly by its broad spectrum. It also incorporates core elements from other sciences and disciplines. Thus, multicultural/intercultural education, on one hand, as a module was expected to highlight its interdisciplinary dimension; on the other hand, it was expected to diffuse the university’s curriculum with reference to its principles and pedagogical approaches in the other pedagogical and teaching courses/modules (e.g. Teaching Methodology, Differentiated Learning).
In this frame, amongst the main research questions of the study were the following ones:
a) How do student teachers conceptualize the terms “multicultural literacy” and “global literacy”?
b) What kind of courses/modules are provided to future teachers in the direction of “multicultural literacy” and “global literacy” during their undergraduate studies?
c) Which official criteria, according to their opinion, should be taken into consideration during the design of the school curricula?
d) Which are the major problems that student teachers face at global level today?
e) Do they believe that the education which is provided through Universities should aim at students’ global literacy?

Results of the Study

In this section, are presented the results of the study. From the data analysis, i.e. students’ responses, a few field categories (i.e. items) were derived. We used these field categories as broader axes for presenting the frequencies (i.e. more frequent responses) of students’ answers. Thus, in the tables which follow, are presented the frequencies and the percentages of the results. To remind, the sample is small (N=22), thus, further statistical analysis at this stage is not possible. Also, for each question, a few distinctive answers are given.

To start with the question “How do you conceptualize the term ‘multicultural literacy’”?. This question is analyzed in three broader levels, i.e. the national, the intercultural-diversity and the multicultural-global. The majority of students conceptualizes the term in the direction of the intercultural-diversity prevalence, i.e. 10 students (45.5%). Alternatively, 9 students (40.9%) conceptualize the term in the direction of the multicultural-global prevalence. Only 4 students (18.2%) give a national prevalence in the term. Bellow, a few answers:

Multicultural literacy means that the teacher is informed about all the different characteristics which exist in a classroom with different students and cultures, which should not be left aside but have to be included in education (Interview no 2, woman, age 31, 4th year of studies, Primary Education Department).

This term brings to my mind what happens in a country, e.g. multiculturalism in Greece refers to different cultures which exist in our country and, thus, we have to learn about them. (Interview no 5, woman, age 22, 4th year of studies, Primary Education Department).

Following, students were asked “How do you conceptualize the term ‘global literacy’”? All students conceptualize this term as a broader term compared to the term “multicultural literacy”. A few answers:

It is a broader term compared to multiculturalism. It does not mean speaking only the language but also to travel to other countries and communicate with other cultures (Interview no 14, woman, age 21, 4th year of studies, Primary Education Department).

It goes beyond the multicultural literacy and includes also economic elements. I think that with the global literacy the elements of a culture minimize, they exist only in a certain frame. In other words, the originality and differentiation of a culture is not included in the global (Interview no 6, woman, age 21, 4th year of studies, Early Childhood Education Department).

In Table 1, are depicted the frequencies and percentages for the next question “According to your opinion, have you been taught enough issues which are associated with Intercultural Education and Citizenship through relevant courses at the University?”
As we see, the majority of the students, i.e. the 12 (54.5%) have been taught the Intercultural Education (IE) module as an elective course at the University, and 7 students (31.8%) have been taught IE as an obligatory module; the latter are those who are registered at the Early Childhood Education Department. A few answers:

We give emphasis on our own national culture. Only through two elective courses, during the two last years of our studies, we can be informed about other cultures, about the intercultural dimension (Interview no 19, boy, age 21, 3rd year of studies, Primary Education Department).

We are lucky; we have one compulsory and three elective courses. Also, through other relevant courses (e.g. Teaching Methodology) intercultural education issues should be taught (Interview no 13, girl, age 22, 4th year of studies, Early Childhood Education Department).

Following, in Table 2, are presented the answers (field categories) in the question “Do you believe that the national curriculum would reflect all cultures which exist in a society or only the national dominant culture?”

The majority of students, that is the 59.1%, believes that all different cultures must be represented in the curriculum; while, on the other hand, some students, i.e. the 22.7% believe that priority must be given on the national curriculum, but, at the same time, the different cultures, especially the most representative in a reception country, must have some space and voice within the national curriculum.

A few answers:

The national curriculum should not ignore the migrant students. It can accept them, respect them and not reject them. Only in this way different students can be accepted (Interview no 19, boy, age 21, 3rd year of studies, Primary Education Department).
Times change, migration is a constant phenomenon today... we cannot be so narrow as teachers... Not only in the nursery education, but also in Primary education, in Geography, in History and in Environmental Studies students should learn about other cultures... (Interview no1, 21 years, Early Childhood Department).

In Table 3 are presented students’ answers in question “According to your opinion, which official criteria should be taken into consideration for the design of curricula at Universities?”

As we see, most students’ answers refer to the following two categories: a) the 36.4% (8 students) allege that there is need for more cultural and social dimensions, b) the 31.8% (7 students) support the use of the inter-disciplinary approach within the current, already existing courses.

<table>
<thead>
<tr>
<th>CRITERIA_NEWDIRECTCOURSES</th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>an interdisciplinary approach</td>
<td>7</td>
<td>31,8</td>
<td>31,8</td>
</tr>
<tr>
<td>humanistic and cultural criteria</td>
<td>1</td>
<td>4,5</td>
<td>4,5</td>
</tr>
<tr>
<td>humanistic and pedagogical criteria</td>
<td>3</td>
<td>13,6</td>
<td>13,6</td>
</tr>
<tr>
<td>more cultural and social dimensions</td>
<td>8</td>
<td>36,4</td>
<td>36,4</td>
</tr>
<tr>
<td>more social dimensions</td>
<td>3</td>
<td>13,6</td>
<td>13,6</td>
</tr>
<tr>
<td>Total</td>
<td>22</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 3: Frequencies and percentages for students’ answers about the criteria and new directions at the design of curricula at University

An indicative answer: For example, we are a regional university which is diverse, I mean that we accept Muslims. So, I believe that for the design of our curriculum, we have to know the culture, the societal needs and difficulties Muslims face... all these must be included in the curriculum... (Interview no 19, boy, age 21, 3rd year of studies, Primary Education Department).

In Table 4 are presented students’ answers in question “Having in your mind your own department, which new courses do you think that should be taken into consideration to be taught at new departments concerning the multicultural literacy?”

A lot of students, that is the 22.7%, point out the need for new, additional courses about global and international problems (such as: hunger, economic crisis and unemployment, social inequalities). In the same direction, most students allege that there is need either for more intercultural and multicultural education courses as independent courses (31.8%) or for intercultural and multicultural education courses in relation to differentiated learning issues (9.1%). Alternatively, a few students assert that there is a need for intercultural and multicultural education courses either in relation to peace education (4.5%) or to special education (4.5%).
NEW COURSES UNIV

<table>
<thead>
<tr>
<th>Courses about global and international problems</th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Courses about IE/ME</td>
<td>5</td>
<td>22,7</td>
<td>22,7</td>
</tr>
<tr>
<td>Courses about IE/ME. Differentiated learning</td>
<td>2</td>
<td>9,1</td>
<td>9,1</td>
</tr>
<tr>
<td>Courses about IE/ME. Peace Education</td>
<td>1</td>
<td>4,5</td>
<td>4,5</td>
</tr>
<tr>
<td>Courses about IE/ME. Special Education</td>
<td>1</td>
<td>4,5</td>
<td>4,5</td>
</tr>
<tr>
<td>Courses about Languages</td>
<td>2</td>
<td>9,1</td>
<td>9,1</td>
</tr>
<tr>
<td>Courses about Theatre Education</td>
<td>1</td>
<td>4,5</td>
<td>4,5</td>
</tr>
<tr>
<td>More practical teaching</td>
<td>3</td>
<td>13,6</td>
<td>13,6</td>
</tr>
<tr>
<td>Total</td>
<td>22</td>
<td>100,0</td>
<td>100,0</td>
</tr>
</tbody>
</table>

Table 4: Frequencies and percentages for students’ answers about the need for new courses at the University

A few indicative answers:

In practical courses, we have a good programme. What we need is to add: Intercultural Education courses, Teaching Greek as a Second or Foreign Language, in order to support migrant pupils...(Interview 14, woman, 22 years old, Primary Education).

Courses that refer to global problems: eg poverty and hunger, racism, violence. With the exception of certain departments, eg in Law School, in Political Sciences, where maybe there are a few similar courses related to issues of justice...(Interview 13, woman, 21, Primary Education).

In Table 5 are presented students’ answers in question “Which are the main problems that modern societies face at global level, according to your opinion?”

As we see, from students’ answers, the majority of them express its concerns about two issues: a) the 59.1% (13 students) about the current economic crisis, tough economic measures and the unemployment (especially in youngsters), b) the 27.3% (6 students) about the economic crisis together with the representation of the Golden Dawn extreme right party\(^3\) within the Greek parliament.

MAINGLOBALISSUES

<table>
<thead>
<tr>
<th>Economic crisis and unemployment</th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Economic crisis and unemployment, social Interactions and racism between natives and immigrants</td>
<td>3</td>
<td>13,6</td>
<td>13,6</td>
</tr>
<tr>
<td>Economic crisis, unemployment, the Golden Dawn extreme right party</td>
<td>6</td>
<td>27,3</td>
<td>27,3</td>
</tr>
<tr>
<td>Total</td>
<td>22</td>
<td>100,0</td>
<td>100,0</td>
</tr>
</tbody>
</table>

Table 5: Frequencies and percentages for students’ answers about the main problems which modern societies face

\(^3\) The party is now being represented in the Greek Parliament by 18 MPs. According to political analysts, the phenomenon of rise of such extreme parties may be related to the constant rise of unemployment and poverty.
Following, are mentioned a few indicative answers:

A national but also global problem that we face is associated with the rise of the ‘Golden Dawn’ party... with the xenophobia... which scares me... because I think that it disorientates us from real problems, such as economic crisis and unemployment (Interview no 5, woman, age 34, 4th year of studies, Primary Education Department).

I believe that cultural and societal problems are the first in line... a new low social class is created: with economic difficulties and with minimum level of education. I am afraid that there might be an international agenda to make us poorer and illiterate (Interview no 6, woman, age 21, 4th year of studies, Early Childhood Education Department).

In the following question “The education of future teachers could be directed in a prism of multicultural literacy: what is your opinion about this?” students’ answers, depicted in table 6, show plainly that the 45.5%, almost all of them believe that as future teachers they must learn how to treat equally their different students, using relevant pedagogical methods and having high expectations from them.

In addition, another 45.5% realizes the need to become multiculturally literate since this will help them as future citizens, also in their professional life, when living abroad. These replies show that students have realized the need to be adequately educationally prepared in order to meet the needs of their diverse pupils. Also, students today usually move abroad either for postgraduate studies or to find a job; thus, this situation implies the need to educate future teachers in the direction to offer them a more global knowledge, to give them the opportunities to become multicultural citizens.

On the other hand, there are some students, i.e. the 9.1%, who express fears of losing their own identity (mainly referring to the national one).

<table>
<thead>
<tr>
<th>TEACHERS MULTICULT LITERACY</th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>As future teachers we must learn to treat equally our different students, with relevant pedagogical methods and have high expectations from them.</td>
<td>10</td>
<td>45,5</td>
<td>45,5</td>
</tr>
<tr>
<td>Multiculturalism can make us open, but we must also keep our identity.</td>
<td>2</td>
<td>9,1</td>
<td>9,1</td>
</tr>
<tr>
<td>We have to become multiculturally literate: this will help us as future citizens, also in our professional life, when living abroad</td>
<td>10</td>
<td>45,5</td>
<td>45,5</td>
</tr>
<tr>
<td>Total</td>
<td>22</td>
<td>100,0</td>
<td>100,0</td>
</tr>
</tbody>
</table>

Table 6: Frequencies and percentages for students’ answers about their education in a prism of multicultural literacy

For example:

As future teachers... we need to become multiculturally literate... we must also learn new pedagogical methods, like in other European countries. Also the curricula of the Greek universities to have some common axes with the European Universities (Interview no 5, woman, age 34, Primary Education Department).

I think that modern teachers are not enough multiculturally competent... but with multiculturalism we turn to a common identity and we leave apart our own identity and culture... Teachers should find an equilibrium between these two (Interview no 2, woman, age 31, 4th year of studies, Primary Education Department).
Table 7 depicts students’ replies in question “Do you think that teachers should treat equally and teach all their pupils on the same basis?”

The majority, which is the 45.5% (10 students), believes that teachers should respect all their different pupils. In addition, the 22.7% (5 students) alleges that teachers should teach their pupils according to their level of knowledge and abilities; in other words, they are in favour of a type of differentiated learning. Another 22.7% supports that teachers should treat equally all their different students.

### TEACHERS WITH DIFFERENT PUPILS

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teachers should be informed about the needs of their different students. They should teach their pupils to become active citizens</td>
<td>2</td>
<td>9,1</td>
<td>9,1</td>
</tr>
<tr>
<td>Teachers should respect all different pupils.</td>
<td>10</td>
<td>45,5</td>
<td>45,5</td>
</tr>
<tr>
<td>Teachers should teach their pupils according to their level of knowledge and abilities.</td>
<td>5</td>
<td>22,7</td>
<td>22,7</td>
</tr>
<tr>
<td>Teachers should treat equally all different pupils.</td>
<td>5</td>
<td>22,7</td>
<td>22,7</td>
</tr>
<tr>
<td>Total</td>
<td>22</td>
<td>100,0</td>
<td>100,0</td>
</tr>
</tbody>
</table>

**Table 7:** Frequencies and percentages for students’ answers about teachers’ behaviour and teaching towards their different pupils

Following, a few indicative answers:

It is important to respect different cultures and people’s preferences; the education should direct towards their needs and treat them with respect (Interview no 12, boy, age 22, 4th year of studies, Primary Education Department).

To learn how to treat pupils who come from different cultural environments (Interview no 7, girl, age 21, 4th year of studies, Primary Education Department).

In the final question of the interview the student teaches were asked to give one or two practical examples which, according to their opinion, could reveal the implementation of intercultural education in the everyday pedagogical praxis.

As we see in Table 8, students make a variety of interesting suggestions, which are supplementary, as a wad of educational supportive measures. In this direction, the 31.8% is in favor of a combination of the project method with music and theatre-drama education.

Moreover, the 13.6% supports that educational and cultural exhibitions, celebrations and school visits at cultural organizations, like museums, can reinforce intercultural learning and communication amongst diverse pupils. Another 13.6% alleges that cooperative methods, also mixed types of students’ grouping are very supportive.
## Give Examples Schools

<table>
<thead>
<tr>
<th>Valid</th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>A person like a translator, someone from the Immigrants who can act as liaison between the school and the family.</td>
<td>1</td>
<td>4,5</td>
<td>4,5</td>
</tr>
<tr>
<td>Educational or cultural exhibitions, celebrations and school visits.</td>
<td>3</td>
<td>13,6</td>
<td>13,6</td>
</tr>
<tr>
<td>Project method.</td>
<td>2</td>
<td>9,1</td>
<td>9,1</td>
</tr>
<tr>
<td>Project method, music education and theatre education.</td>
<td>7</td>
<td>31,8</td>
<td>31,8</td>
</tr>
<tr>
<td>Through experiential activities, like role playing and theatre education.</td>
<td>1</td>
<td>4,5</td>
<td>4,5</td>
</tr>
<tr>
<td>To teach the different cultures to the pupils.</td>
<td>1</td>
<td>4,5</td>
<td>4,5</td>
</tr>
<tr>
<td>To present the various cultures to our pupils.</td>
<td>1</td>
<td>4,5</td>
<td>4,5</td>
</tr>
<tr>
<td>To present the various cultures to our pupils: to invite a migrant family in the classroom, to learn our pupils to respect their different peers.</td>
<td>2</td>
<td>9,1</td>
<td>9,1</td>
</tr>
<tr>
<td>To use cooperative teaching methods, mixed groups of pupils.</td>
<td>3</td>
<td>13,6</td>
<td>13,6</td>
</tr>
<tr>
<td>To use the internet, skype programme for communication with other schools in different countries, to exchange life experiences and interact.</td>
<td>1</td>
<td>4,5</td>
<td>4,5</td>
</tr>
<tr>
<td>Total</td>
<td>22</td>
<td>100,0</td>
<td>100,0</td>
</tr>
</tbody>
</table>

### Table 8: Frequencies and percentages for students’ suggestions, to give some practical examples about the implementation of intercultural education in the school praxis

Following, a few indicative answers:

Teachers can bring a toy, something from a different culture to their pupils. Also, through experiential activities, like role playing and theatre education, we can learn and teach the different customs to our pupils. Eg. During Christmas in different countries in Europe and Asia (Interview no 12, boy, age 21, 3rd year of studies, Early Childhood Education Department).

We could present the various cultures to our pupils: to invite a migrant family in the classroom, to learn our pupils respect their different peers (Interview no 1, girl, age 21, 4th year of studies, Early Childhood Education Department).

In the classroom we could use new ways of communication: such as the internet, skype programme, for communication with other classrooms in different countries, to exchange life experiences and interact (Interview no 21, girl, age 22, 4th year of studies, Early Childhood Education Department).

### Conclusions and Discussion

The results of this study seem to be of interest for at least three main reasons: a) they provide valuable feedback for the curricula at the Pedagogical Departments for undergraduate teachers’ education; b) the majority of participants, students teacher, adopted an intercultural perspective to perceive and to understand on the one hand the socio-political reality and on the other hand the education and the school itself, c) they provide a few first empirical data for a new field of research in Greece, i.e. the field of multicultural, global literacy and...
Here, it is worth mentioning that the findings from this study are in congruence with the ones derived from a previous study we have conducted in the past on the curricula of the Pedagogical Departments in Greece as far as the teaching of IE/ME courses is concerned (Palaiologou & Dimitriadou 2013). In this first study, we found that the courses with intercultural dimensions, offered at Greek Pedagogical Departments, are elective while compulsory courses, both practical and theoretical were needed.

In the same line, the current study highlights the need to restructure the curricula at Greek Pedagogical Departments with regard to the following criteria: a) introducing new modules with an international and global perspective (i.e. Citizenship Education, International Education), b) enriching the current programme with more inter/multicultural courses either as independent modules or diffusing intercultural approaches to other modules which already exist, c) to enriching the current curricula with more practical courses and school visits, so that student teachers can be prepared in order to manage the diversity of pupils, and d) providing an inter-disciplinary approach in teaching and learning.

In this study, as primary aim for the enrichment of the curricula at Universities, seems to be the integration of immigrants into a pre-defined, homogenous society, which aims to handle diversity, rather than to take advantage of the cultural fertilisation that diversity has to offer.

Also, at schools, the notion of intercultural citizenship does not seem to be of concern, either for the educational aims of the National Plans or for the Citizenship Education programme of study.

This reality, together with the fact that intercultural education in Greece remains trapped in the confines of a specific programme, shows that Greek education is still very far from achieving reform in accordance with the arguments about multiculturalism put forward by Banks and Banks (2009).

Thus, a major role for the Pedagogical Departments is to prepare students to be effective, caring citizens in the global community of today and tomorrow. Through culturally focused and inter-disciplinary based courses and field experiences, students will acquire a global knowledge, develop intercultural societal skills, and internalize attitudes necessary to respond appropriately to local, national and global events. This global perspective is expected to enable students to recognize and appreciate both the pluralistic differences of other cultures, and the interdependence of the global community.

In this direction, it sounds promising that according to the data of this study the majority of students seem to have adopted an intercultural perspective by perceiving and understanding their social environment, based on an intercultural awareness. The latter raises the question whether such awareness is sufficient in order to develop multicultural literacy?

As indicators for this intercultural awareness which derived from our data are the following ones: the need to represent within the school curricula all the major different cultures living in Greece, the need for enriching the curricula with intercultural courses or courses related to global and international problems, based on the pedagogical principle to treat with respect all pupils.

The vast majority of student teachers seem to be aware of the needs and problems which multicultural societies face today. For us it is a noteworthy conclusion that the majority of the students of our Departments adopted an intercultural perspective to perceive and to understand, on the one hand, the sociopolitical reality and, on the other hand, the education and the school system. This intercultural perspective is based on an intercultural awareness which during the academic education has to be transformed to intercultural competence, as a key competence for their professional life and development as future teachers at multicultural classes. Another significant conclusion is the need for the Departments of Pre-service and Teacher Education not only to enrich the syllabus with new courses aiming at educating the global citizen, competent to move from the national to international level, but also to adopt alternative educational approaches, such as the inter-disciplinarity.

In another direction, the results of the current study show that the infusion of the intercultural education issues within the universities curricula, could be made possible through the following ways:

1. Teaching multi/intercultural courses into the University’s curricula.
2. Infusion of multi/intercultural courses into other pedagogic and teaching courses at Universities.
3. Practical implementation of multi/intercultural education through school visits at schools with high representation of immigrant pupils.
4. Students’ visits and staying at international universities though Erasmus and other educational exchange programmes.

It is also very interesting that students are familiar with new ways of communication, which should also be taught to them through their undergraduate studies, through inter-disciplinary courses and innovative pedagogical methods (like Theatre and Music Education, ICTs). Here, it should be also noted that our study did have certain limitations. Its main limitation is its small sample. A next step could be the generalization of the study to a broader sample, i.e. to students from different Pedagogical Departments or in a comparative approach, at international level.

Having the above in our mind, as tutors-academics in social studies, we realize that we have to encourage our students to think not only as citizens of their nation, but also as citizens of their world. Such global thinking will lead our students to consider also problems that lie outside their national borders, issues that transcend all national boundaries. Our students need help in order to become multicultural citizens and personas (Palaiologou 2012).

Today, more than ever before, it is of utmost importance for modern societies to find common axes for the establishment of global peace and social cohesion and social justice. In this scope, education plays an important role: to help pupils acquire a global perspective and awareness as well as to support teachers to act as intercultural mediators.

Teachers have to act as intercultural mediators providing their intercultural competence by a) helping pupils to realize the “cultural filter” they carry, and through them they perceive not only their social but also some times their natural environment(for example the colour perception), b) sensitizing pupils to perceive and to understand cultural differences between different cultures, c) promoting pupils’ reflection about ethnocentricity and stereotypes concerning the “others”, d) developing pupils’ ability and capacity for empathy and perspective change and e) by broadening the everyday life practices like greeting.

All the aforementioned have to lead to some certain openness towards the “other” and to the ability not only to perceive and to understand cultural differences but also to deal with them in an efficient way (Papadopoulou, 2008).

Openness towards the “other” (racial, ethnic, cultural, language and religious groups) and efficient dealing with cultural differences are preconditions for the next important step by achieving multicultural citizenship literacy. And this step consists in helping pupils to “develop global identifications and a deep understanding of the need to take action as citizens of the global community to help solve the world’s difficult global problems” (Banks, 2003:5).

References


Palaiologou, N. (2012). The path of Intercultural Education in Greece during the last three decades: Reflections on educational policies and thoughts about next steps, IJE4D Journal, 1, 57-75.


Transforming schools to promote intercultural relations: the critical role of intercultural competence development and quality assurances
Schools across the globe are coping with an ever increasing diversity of their student and teacher populations, developments in ICT and a globalizing world. This strand looks at the various approaches and strategies that policy makers and especially schools have adopted in recent years to address issues such as diversity, contested histories and controversial topics, persistent and sometimes new forms of inequality, nationalist tendencies, and the ability to cope with societal change.

But how do we as educators and societies best guarantee that the students and teachers of tomorrow have the necessary competences to cope with such processes and how do we also guarantee that students get a quality education along a number of dimensions, so that students reach their full potential.
“I'm your neighbour, get to know me!” -
Stereotypes and prejudices among elementary school students

Bernardica Horvat Petravić
Bogumil Toni Primary School, Samobor, Croatia

Abstract
Teaching tolerance and intercultural education in primary schools is of extreme importance. Primary school students should learn how to accept their own neighbours, make friendships, recognize the similarities and differences that exist among people and get familiar with fundamental human rights. Widespread stereotypes which surround us distort our perception of other people and prevent us from seeing every person as an individual and accepting him or her as they are. Students should be aware that stereotypes and prejudices influence all involved parties. A sense of inferiority, social rejection and xenophobia influence the formation of double moral standards. Furthermore, these social trends keep children from creating honest relationships and friendships which are very important in primary school age. It is important for primary school students to form a positive self-image which does not include a sense of superiority or inferiority. Students should conclude that it is necessary to resist discrimination and prejudice, and to avoid defining themselves through negative feelings.

Essay
In the last ten years, there have been some changes in the ethnic composition of population in the Samobor area (the Republic of Croatia). The majority of population in the town of Samobor belongs to the group of ethnic Croatians. Recently, a number of families from Bosnia and Herzegovina which belong to the group of ethnic Bosnians immigrated to Croatia and settled down in the village of Hrastina in the near proximity of the town of Samobor and they attend Bogumil Toni Primary school.

As many of stereotypes and prejudices start at the school age, the teachers are noticing some cases of discrimination among students. The older citizens started to call Hrastina “Little Bosnia” in a derogatory manner. The generally negative attitudes of older citizens towards immigrants are reflected on the elementary school students.

This questionnaire focuses on the prevalence of prejudices and stereotypes among elementary school students, their opinions and attitudes. The study was conducted among twenty five elementary school students. That study will be a starting point to develop a much needed program for elementary school students which will teach them how to build positive attitudes towards each other, how to accept differences and develop intercultural competences.

It is extremely important to teach tolerance and intercultural education in elementary school, because when we accept or befriend our neighbours we show that we have the knowledge of fundamental human rights, similarities and differences that exist among people. Teaching elementary school students communication skills, active listening, cooperation and mediation basically means teaching them to recognize prejudices and stereotypes. Identity disorders manifest already at school age. The first conflict and discrimination cases depend on how these conflicts are processed. The kind of feedback that a child gets from an adult, parent or teacher depends on the experience of that adult. A parent who had negative experiences and a series of bad relationships with people of different nationality will conclude that all people of that nationality have similar characteristics. They will transfer that to the child and the prejudice will be adopted as national.

The development of tolerance from preschool age gives rise to a positive self-image, positive
identification with our own group and self-acceptance without the feeling of superiority or inferiority. The main goal of education is to teach students to develop natural interaction with the individuals of different groups, to appreciate differences, to accept everything that is at conscious, emotional and communication level. Prejudices create opinions beforehand, so it necessary to be aware of our own attitudes, to perceive injustice, to recognize the social processes that support this injustice and to take steps to prevent them. The case study takes into consideration all aspects of the isolation of individuals. The aim of the questionnaire was to investigate the incidence of prejudices among elementary school children in the Samobor area, which is a compact community and quite closed against immigrants. The opinion that members of the discriminated group should adapt to the situation and accept the fact that they are the members of Little Bosnia in Samobor, that it as a fact of life, can cause a great psychological damage. Those children lose their self-esteem. Children are members of a particular group and they should learn from their family social values, norms and attitudes about themselves and others while accepting their mutual differences. It is important to teach children how to develop awareness and emotions that will help them to accept differences and to adapt to them.

We have to accept the fact that, although it is a partly closed community, there are many cultures in this area. Croatian education practice shows that cultural relativism is imperceptible; the curriculum of textbooks in mother tongue is rather ethnocentric. By using such teaching it is difficult to develop student’s communication skills. The plurality of society requires a multilingual educational system, without putting the emphasis on the cultural characteristics of an individual, but on the communication process. The interaction between culturally diverse people is of extreme importance.

According to Samovar and Porter, there are six important culture characteristics that are relevant for intercultural communication; culture is learned, the culture is transmitted, culture is dynamic, culture is selective, culture is ethnocentric and aspects of culture are mutually interrelated. At school, it is crucial to learn cultural symbols and the characteristics of other cultures. Ethnocentric emphasis on our own culture by which other cultures are measured influences intercultural communication. Family and school are two important social organizations that form our view of the world. One of school goals is to promote intercultural education which will be reflected in the recognition of their differences and values, to provide a model of living by symbolic representations that are referred to by individuals and society in dealing with others and in understanding of the world. A special characteristic of intercultural education is the education of attitudes, skills, emotions, modes of existence and dealings with people that are different from us. Being culturally educated means to be able to communicate and listen to others. The educational mission of the school and the family is to help individuals or children to know themselves by cultivating a true sense of themselves, because only then education leads to the identification and evaluation of diversity. It also leads to building relationships in which differences are accepted as a rule or as a principle of achieving unity and union in diversity. Intercultural education is achieved only if each individual is allowed to confirm his/her own identity. The awareness of one’s own cultural identity, according to Borrelli, strengthens the ability of efficient reality perception, the acceptance of ourselves and others. To be aware of our own cultural identity implies the ability to observe problems, the ability to separate ourselves from culture and environment. Intercultural identity is reflected in the adoption of new cultural elements, in the increase of the depth of insight, greater self-understanding, greater self-acceptance and self-esteem. It is possible to reach this level by intense learning about the host culture and by living in it. This, of course, implies the ability to adapt, the ability to change towards openness, flexibility, creativity and uniqueness. Intercultural identity is flexible because it implies a psychologically safe person that is able to cope with many types of diversities, a person who adjusts when faced with social problems and who believes in the fellowship and unity of humanity. I have noticed a lot of potential problems in communications between students outside classrooms and on their way to and from school. Some may develop into real problems, and some may not, depending on the degree of understanding and intercultural identity. Actually, they are the starting point of good or bad communication. I have also noticed the school’s responsibility for intercultural competence, the responsibility for the transfer and preservation of culture. According to Benjak and Hadži, school is the first institutionalized mode of
conduct which we encounter in our life and where we learn about the complex system of social, cultural and economic institutions in which we will participate to the end of our life.

By examining the prevalence of stereotypes and prejudice among elementary school children, I have come up with interesting results. The questionnaire has shown more than poor awareness of these notions.

Results of the questionnaire I’M YOUR NEIGHBOUR, GET TO KNOW ME! Stereotypes and prejudices among elementary school students

The importance of teaching intercultural education in primary school is extremely high. The results of the questionnaire conducted over 25 students demonstrate the importance of intercultural education. The development of tolerance in preschool children will result in the implementation of a positive self-image. The main goal of education is to teach students to develop natural interaction with individuals of different groups, to appreciate differences and to accept what is at conscious, emotional and communicative level.

| 1. What is a prejudice? | a) negative attitudes about a person or a group without knowing the facts - 21 students answered correctly  
| | b) to tolerate any person or group without knowing the facts - answered by 3 students  
| | c) positive attitudes about a person or group - answered by 1 student |
| 2. Connect stereotypes with citizens | 24 students linked them correctly |
| 3. Stereotypes: | a) are negative feelings - answered by 21 students  
| | b) promote mutual friendship - answered by 3 students  
| | c) is a friendly attitude towards others - answered by 1 student |
| 4. Write three characteristics of a person from the list: | teacher - smart, sociable, boring, manipulator, sometimes responsible, communicative, old, serious, silent, ready to help, laud, thinks he can do everything  
| | doctor - healthy, communicative, loving, kind, diligent, always knows the answer, generous, patient, dressed in white, educated, alert, serious, sympathetic, collects money, honest, thorough  
| | Bosnian - strong, smart, hardworking, zany, a good man, funny, stubborn, appreciates friends, hairy, talkative, charming, handsome, womanizer, friendly, cheerful  
| | Blonde - fun, interesting, stupid, arrogant, beautiful, nice, good, naive, crazy, an ordinary person, arrogant, not as stupid as shown in jokes |
| 5. Imagine yourself on a boat in which you are travelling from Venice to Istanbul for five days and you have to share sleeping quarters with three other individuals. Which three would you like to travel with, and which three would you not like to travel with and why? | a German DJ who looks rich - 17 students want to travel with him because he seems fun to be with and knows a lot about music  
| | a young man who is HIV positive - 23 of them do not want to travel with him so as not to get infected  
| | a Dutch couple with alternative lifestyle - 5 of them want to travel with them because of their lifestyle  
| | a Bosnian boy who works at the construction site in Slovenia - both, yes and no answers  
| | a Russian prostitute - 5 of them want to travel with her out of pure curiosity  
| | a handicapped girl, accompanied by nurses - 3 of them want to travel with her  
| | a Croatian gay designer - 8 of them want to travel with him because they hope to get some tips on fashion  
| | a priest suspected of child abuse - 24 of them do not want to travel with him  
| | an amusing football supporter - 17 of them are afraid of his aggressiveness |

![Bar chart showing preferences for travel companions](chart.png)
The questionnaire results speak for themselves. Negatively experienced cultural and other differences among students are the result of insufficient intercultural education and empathy among students. School has the role to educate, and intercultural education and experience in schools aim to increase the respect for diversity and to improve intercultural sensitivity. We want schools where everyone will feel accepted regardless of their origin and where our own culture will be nurtured and other cultures will be accepted. Promoting interculturalism is reflected in the introduction of intercultural contents and values in school education, in sensitizing students about their personal competences, cultural background and identity. The developing of intercultural competence and communication is a long and life-long process in which an important role is played by schools and their principal promoters – educators and teachers. Intercultural education is unavoidable in the process of mutual introduction to and in understanding of other cultures and establishing positive communication relations. Interculturalism means equal exchange and interaction between cultures that are aware of their differences and shared values while creating the opportunity for dialogue and mutual enrichment (Požgaj Hadži, V. I Benjak, M. 58.) The teacher has a new role in a multicultural environment, he/she is well acquainted with other cultures, he/she is a barrier against the creation of stereotypes and prejudices. The teacher is an associate and creator of new relations towards the knowledge of the real world and successful intercultural relations. Our view of the world is determined by our personality, life experience and learning that we get from family and society under whose influence we shape our own attitudes and values, and learn social norms. Consequently, it can be said that all of us observe the world around ourselves in a special way so it is important to explore diverse perceptions. Thus adopted attitudes, which are relatively permanent and stable (organised as positive or negative emotions, evaluations or reactions to certain ideas, individuals, groups and situations i.e. attitude towards some types of clothing, types of music, war, the death penalty) can be acquired, shaped and changed through learning.

Of course, we learn and remember faster those contents that are consistent with our attitudes. The attitude influences our behaviour, but that does not mean that we always act in full compliance with it (for example, due to environment pressure an individual joins an activity that one does not consider justified). It is difficult to change them, and an essential factor in changing them is the degree of their extremity. Persuasion, imposing and unreasonable adoption of attitudes which we disagree with, do not lead to real changes, the change depends on quality education. The role of parents and professionals is to encourage young people to think and to form their own opinions and systems of value. It is of the utmost importance not to impose one's own views, not to evaluate the validity of their views, but to provide them with as much information and arguments for different views. Our behaviour and actions must give a clear message that diversity is an asset and that everyone is entitled to their own vision and way of life. Living in the world full of diversities, a man often relies on first impressions and learning that we get from family and society under whose influence we shape our own attitudes and values, and learn social norms. Consequently, it can be said that all of us observe the world around ourselves in a special way so it is important to explore diverse perceptions. Thus adopted attitudes, which are relatively permanent and stable (organised as positive or negative emotions, evaluations or reactions to certain ideas, individuals, groups and situations i.e. attitude towards some types of clothing, types of music, war, the death penalty) can be acquired, shaped and changed through learning.

The introduction of Citizenship Education in the educational process will help in accepting ourselves and respecting others. The diversity and individuality of each person will be more recognized as something that makes us special so that we can give a lot and receive a lot from others. Family is one
of the most important factors in the process of growing up. Since ‘our tender age’ we learn from our
family social values, norms, attitudes about ourselves and others, and about society in general, and
therefore the education for non-violence and tolerance should start from the very first day of life.

Intolerant/tolerant behaviour can be quickly and easily adopted, and therefore parents are in the
first place responsible for the degree of their children’s intolerance/tolerance. Two or three year old
children already ask their parents various questions. If the answers to these questions reflect their
prejudices, the children already in preschool age accept these stereotypes and prejudices as their own.
When they start primary school, children will identify themselves with a group that has similar attitudes,
and will develop prejudices against the one that they do not belong to. At the same time, they will adopt
more prejudices from their parents, neighbours and TV against members of other religious or ethnic
communities, sexual orientation and so forth. Prejudices are harmful to children because they create
a false sense of superiority that leads to the disappointment in themselves and to fear and avoidance
of the members of other groups, while the discriminated children will evoke the feeling of inferiority
and social rejection. Prejudices in children are hard to change, but there are procedures that can help
achieving this objective:

1) Analysis and understanding of educator’s /teacher’s own attitudes and prejudices.

Educationists/teachers must first analyze their own attitudes and discard those that were created
under the influence of prejudice. Only a person who truly believes in equality among men is a good
role model for children.

2) Overcoming prejudices in children

The educator/teacher needs to create a safe environment in the classroom (without a sense of
inferiority or superiority in children). In classrooms children should be encouraged to enter into contact
with members of various groups and thus to evoke awareness and emotions that will help them to accept
and adapt to them, and to understand them and begin to appreciate them as well. Children have an
idea of how they would like to be treated; they do not like teasing, mocking, dominant behaviour and
the like. It is necessary to teach them how to put themselves in someone else’s position and to see if
they behave themselves the way they would like to be treated. Children should be thought to recognize
prejudices and to be able to confront these prejudices and discriminations.

3) Immediate confrontation with prejudices

Very often people hear a prejudice about themselves or about a person who is not present and then
they do not take a stand because they do not want to get into a conflict or do not believe that they
could change anything. A timely response would be at least a mild prejudice correction, an objective
and calm analysis of personal attitudes that will not create a climate of rejection and resistance.

Croatia has created numerous conditions for the implementation of Citizenship Education from
primary to secondary education by means of the Croatian National Educational Standard adopted in
2006, and the Primary School Curriculum which obliges teachers to implement education for human
rights and democratic citizenship. The Croatian National Educational Standard includes education about
human rights and democratic citizenship as an optional content through different programmes in lower
elementary teaching, and through a separate subject - Citizenship Education - in higher elementary
teaching.

Literature


This paper focuses on the issue of the teaching process in multicultural school environment with an emphasis on the social component from the perspective of students. Teaching as an organized process of active partnership and acquisition of knowledge is the most systematic and the most organized way of educational process. It is based on the principles of cultural pluralism and implies mutual understanding, tolerance and dialogue, experience and penetration of different cultural features. Given the width and breadth of the definition of teaching, the theoretical and the empirical part of the paper are focused on the study of the social aspects of teaching exclusively. Above mentioned aspect is determined and operationalized through the personality development, development of peer relations, development of tolerance, non-violent conflict resolution procedures, the feeling of success, developing positive cooperative relationships, student satisfaction, creativity, value of respect and intercultural communication. The paper is a part of the scientific project Curriculum of social competences and relationships in school.

Key words: social competences, classes, school, interculturalism, multicurality

Introduction

Unlike many countries in the European Union (Croatia became its full-fledged member in 2013), in its recent history Croatia had many unhappy and spiritually, emotionally, morally and materially very difficult periods. First of all, the period of the nineties was marked by a struggle for independence, which grew up into the open and bloody aggression and war. Such events necessarily affect the psychophysical condition of the people involved and leave numerous and serious consequences on the new generation. These consequences are most often expressed in the form of rejection and lack of dialogue and tolerance and intolerance towards certain groups.

To eliminate these effects, still in the nineties, Croatia began with the implementation of projects aimed at developing intercultural values, through all forms of the educational system. Some of these projects are School Curriculum and Features of the Croatian National Culture, Methodology and Structure of the National Curriculum, Intercultural Curriculum and Education in
Minority Languages, Education for Intercultural Competence and a project that encourages direct implementation of the content of intercultural education in the curriculum system: Curriculum of Social Competencies and Relationships in School. Such projects are paving the way for the development and change in thinking and opening up new horizons and opportunities that the school of today is proud of and which are showing democracy and development of democratic relations. Today, almost 20 years later, conditions are quite different from the nineties. This is evidenced by numerous examples of quality coexistence of members of all cultures and nations, which proves that Croatia has always been a multicultural country which provides opportunities for development of minority cultures and shows respect towards minority traditions within its educational system.

Today Croatia has over 2,000 primary schools with over 330,000 students who develop competencies necessary for life by the systematic process of education. Intercultural awareness within the system can also be found in the existence of several models of minority education. Data from 2012 show that in elementary schools in Croatia there are eleven schools in which students are taught in Italian, three in Hungarian, seven in Czech and seventeen in Serb. There are twenty-seven schools in which, except in the Croatian language, classes are conducted in the languages of national minorities: one in Czech, four in Hungarian, six in Italian, one in German and fifteen in Serb. In the year 2012 a total of 4,108 students attended classes in minority languages: 333 in Czech, 1,468 in Italian, 195 in Hungarian, 53 in German and 2,059 in Serb (Statistical Report, 2012).

Furthermore, within the National Curriculum Framework, a fundamental document of the educational system, principles of social and intercultural activities are especially cherished. Both are incorporated into the body of the document and included within eight core competencies that a child needs to develop in order to become competent to properly meet its own needs, the needs of people with whom he/she lives and multiple needs of society which he/she is a member of.

Delors (1998) says that when students come to class they bring with them certain advantages or disadvantages of their family life. Those can significantly affect the work quality of teachers and schools. The greater the disadvantages with which children come to school—such as poverty, socially unacceptable behavior, physical damage, disease, etc.—the more pressure is being put on the educational system which is aimed at enabling children to overcome those shortcomings. Within the class there are also many forms, styles, ways of communicating, which make the class a place in which social, emotional, cognitive, personal, concerned, intercultural and other competencies of teachers and students are reflected and developed. Class, in this sense, is not only a teaching and learning process but it also becomes a tool through which teachers, along with the students, acquire knowledge and develop competencies specified by National Curriculum, by using the exemplary methods, through collaboration, partnership and activity. (Juricic, Markic, 2009, Juric, 2010). The foundation for the construction of such competence must be sought in the study of relations between students, their perspective of social relationships, the opportunities offered by schools and classes, and based on these results building a new modern school curricula that will improve the current situation and create a distinctive culture of Croatian “multi-cultural” school.

School as a promoter of culture
The term school culture often implies a relatively enduring quality of the school in which the pattern of norms, values, beliefs, customs, symbols, ceremonies and rituals imbue. The simplest is described by Deal and Kennedy who say that it is “the way in which the school operates.” (Deal and Kennedy, 1983, according to Stoll and Fink, 2000). It is possible to approach it analytically, depending on various criteria. Kantorova (2009) focuses on the following five areas of school life, which are significant, according to the opinion of the author; the overall attitude of the school and motivation for learning, quality and competences of teachers, school rules and class discipline, class (as a social group) solidarity as well
as architectural, aesthetic and hygienic aspects of the school. Given the degree of social cohesion and control Hargeavesova (1995) distinguishes the following school cultures: traditionalistic (low degree of cohesion and high degree of control), collaborationalistic (low degree of control and high degree of cohesion), controlled (high degree of control and cohesion) and anomic (low degree of cohesion and control). Since culture is being taught and exchanged, school has a role of culture promoter. In its promoter role special emphasis in this paper is being placed on the exchange of students who are representatives of different cultures. The culture of a specific school changes itself over time, but a special significance in that change is played by the changes affected by the other cultures. Changes occur as a result of cultural contact between students ending in integrating of new elements into the existing school system or cultural acculturation, creation of new culture based on the integration of two or more cultures. Theories of contact have not presented themselves as productive. They stipulate that it is sufficient to bring members of culturally diverse groups together, so that their physical contact will reduce prejudice and stereotypes and lead to a sense of community and cooperation. Experiences of a large number of schools have shown that the physical contact not only does not provide understanding, tolerance and peaceful coexistence in a multicultural community, but is often a source of new stereotypes and intolerance (Spajić-Vrkaš, 1991).

Although Croatia is among the smaller European countries, it is interesting to note that there are some indicators by which there were significant differences in school cultures within schools in the Republic of Croatia. One of meaningful indicators is regional affiliation. Previous studies of school culture in Croatian schools showed significant regional differences. Schools in Istria and coastal regions have high factor of egalitarianism and very low factor of authoritarianism and democracy; schools in northwestern Croatia have high factor of authoritarianism and democracy, and low factor of egalitarianism; schools in Slavonia and Baranja region have high factor of traditionalism; schools from Dalmatia have low factor of traditionalism (Batarelo, Spajić-Vrkaš et al., 2010). It would be interesting to discover how the observed differences reflect the intercultural dimension of multicultural schools. In addition to regional differences in schools, in Croatia it is necessary to focus on the difference between norms, values, beliefs and customs of the dominant and minority cultures, which are significantly reflected in the empirical part of this study. As one of the didactically problematic situations stands out the fact that in the most multicultural communities students belonging to the dominant group receive very little or almost no information about cultures of their peers in their class. Their mutual understanding, change in attitudes and development of tolerance in this case is being left to everyday life interactions that in the specific circumstances of Croatia may be marked by cultural barriers, prejudices and fears. Author Đekić (2012) identifies this situation in education and that the concept of multicultural education often focuses on the differences, while the concept of intercultural education is aimed at communication and finding a new synthesis.

Although almost every school in Republic of Croatia can be considered a multicultural, given the specifics of the position and dispersion of ethnic minorities in this paper are extracted only the schools in which students are taught in some of the verified models of organizing and conducting the classes respecting the culture of a national minority. Minorities in Croatia are trying harder to enhance their rights, and one of the most important areas to do that is through education. By learning the language, values, and practices of the dominant culture they are suppressing less their specific personal cultural backgrounds. Due to specific events in the Republic outlined in the introductory chapter, as one of the essential objectives school sets peaceful coexistence of different cultural groups, based on cross-cultural understanding and tolerance. The realization of the task set, which is mainly evaluated at the macro level (the school culture or the culture of a large group), is most intensely actualized at the micro level (culture of the classroom section or small group culture). Therefore, in every school we should distinguish between school and class culture, or the culture of a large group and culture of a small group. Macro level (school) and micro level (class) are distinguishable, and in terms of methodology macro and micro analysis are discussed. “Under the macro level unique analysis of the demographic approach and analysis of structure -structural approach are being implied. Microanalysis often searches
Socio-intercultural features of schools and classes in Croatia

The right to education of persons belonging to national minorities is important in preserving and protecting the identity and characteristics of multicultural society. The right of national minorities to education in their own language and script is in accordance with the Constitution, while the conditions through which that right will be operationalized is prescribed by the provisions of a special law (The Law on Education in Languages and Letters of National Minorities). With the aim of greater integration of minorities into society and in accordance with the multi-cultural history and intercultural characteristics, in defining and determining education programs and models, the educational system of the Republic of Croatia was guided by fundamental international documents defining which define minorities' status and rights. Based on the recommendations and provisions of the fundamental international conventions, declarations and charters, the educational system of the Republic offered three basic models of organizing and conducting classes for minorities:

• Model A - according to which the overall instruction is in the language of the national minority, with mandatory learning of Croatian language, taught the same number of hours as the minority language. This model of education is held at a special facility, but it can be performed in an institution with lessons being held in Croatian language.

• Model B - according to which instruction is bilingual and in special classes, so that the group of natural subjects is taught in the Croatian language, while the group of social studies is taught in the minority language.

• Model C - according to which classes are held in the Croatian language, with a further five lessons designed to foster language and culture of national minorities. Additional hourly rate of up to five lessons a week is dedicated to learning of language and literature, geography and history of national minority.

Each model is the basis for the implementation of teaching and appreciation of minority needs for nurturing culture specificities and language, and corresponds to all the peculiarities of the environment in which there is a need to build up and maintain positive social relationships. Education based on intercultural principles necessarily produces and develops social competence of a person since intercultural competence is an important part of social competence, particularly in the field of adoption of socially desirable values and attitudes. Such an education, many scientists agree, develops a child into a person who is able to independently deal with social demands through the process of growing up (ten Dam, Volman, 2007), while understanding his/her own as well as others’ feelings, thoughts and behavior (Marlowe, 1986), who is capable of managing emotions, recognizing and effectively solving problems and, ultimately, establishing new positive relationships (Zins, Elias, 2006).
The school, alongside with the family influence and peer pressure, has critical importance in the development of social relationships among children. Bosnjak (1997) states that a child spends nearly 7,400 hours in elementary school. Such a proportion of student's life spent in school requires a systematic approach to the study of all the effects on the lives of students especially their social relationships. Scientific research has proven that there is a correlation between the level of social competence and academic success (Chen, Rubin, Lee, 1997, Clare, 2006, Lubbers et al., 2006) and the relationship between social competence of students and their modes of behavior (Buljubašić - Kuzmanovic, 2008).

A series of studies conducted all around the world indicate that there is about 16% of children who are victims of violence in school, that violence occurs most commonly during adolescence, that 71% of teachers pay no attention to or take no action against reckless bullying and intimidation in school, and that bullying exists in various forms in both boys and girls. In addition, 75% of children experience one form of violence each year, while serious and repeated forms of violence are experienced by 7% of students (Glover et al., 2000). Similar research was conducted in Croatia in 2003 and found that approximately one in four children, precisely 27% of respondents, experienced at least one form of violence at school daily (Buljan Flander, Karlović, 2005).

Following the aspirations of modern pedagogy, and in accordance with the results of international and local studies that have dealt with similar problems and phenomena, together with the aim of explaining the situation within the educational system of the Republic of Croatia, respectively environments in which programs are implemented according to three models and those without them, initial and general research questions are being formulated: What is the social component of teaching in multicultural schools and are there any differences compared to those schools where the teaching is not done according to one of the three models? To answer this question we will interpret the results of research conducted within the project Curriculum of Social Competencies and Relationships in School.

Research methodology

The purpose of this study is to examine students' attitudes (a sample of primary school students) related to the social component of teaching and to identify variables that can influence the direction of attitudes. Particular attention was aimed at the difference between students who attend classes in schools that have verified model of organizing and conducting classes which respects culture of a national minority (Serbian, Hungarian, Albanian, Macedonian, Russian and Czech) and all the other schools. Starting point of the empirical work is a research problem formulated in the form of a question: What is the social component of teaching in schools and whether there are differences with respect to subsamples related to the types of schools.

The study set the following hypotheses:

- H1. - Participants examined show a positive direction of attitudes related to the social component of teaching at the micro level (through teaching activities)
- H1.1. - There are no statistically significant differences between subsamples (multicultural and other schools)
- H2. - Participants in the study show a positive direction of attitudes related to the social component of teaching at the macro level (school)
- H2.1. - There are no statistically significant differences between subsamples (multicultural and other schools)

Independent variable in this study is represented by students' attitudes, while the dependent one is represented by the type of school due to the verified program of organizing and conducting classes (model A, B or C) which are presented in the theoretical part of this work. Particles by which core constructs of students' attitudes were measured (regarding the social component of teaching) are of an interval type and expressed by Likert scale. Operationalization of the social component of the teaching
was done in the following categories: intercultural communication, assistance and co-operation, tolerance and respect for others, non-violent conflict resolution, sense of freedom, sense of satisfaction, creativity, friendly relations among students, taking into account the individual characteristics of students (talent). At the macro level we additionally extracted collaborative relationships with parents, a healthy lifestyle and the use of learning in everyday life. We collected data by questionnaire. Sample consisted of 2661 students across the Croatia. Participants in this study were elementary school students that attend seventh and eighth grades. Statistical package SPSS was used for data analysis. In order to determine the descriptive indicators of social component in teaching process we used descriptive parameters. To compare the survey participants by selected characteristics, we used a one-way analysis of variance or t-test. Where necessary, we also conducted a post-hoc tests.

**Table 1:** Breakdown of survey participants by verified model of organization or tuition for minorities

<table>
<thead>
<tr>
<th>Subsamples</th>
<th>Type of school</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Multicultural schools (MCS)</td>
<td>446</td>
</tr>
<tr>
<td>2</td>
<td>Other schools (Oth. Sc.)</td>
<td>2215</td>
</tr>
</tbody>
</table>

In the school year 2011/2012 verified models of organized tuition for minority students were attended by 4108 students, in the following languages of national minorities: 336 students in Czech, 1468 in Italian, 195 in Hungarian, 53 in German, in 2059 Serbian. From the total number of students who attend classes in these models, sample in our study was 446 students, which makes exactly 10% of the student population.

**Research results and interpretation**

**Table 2:** Descriptive indicators of particles at the micro level

<table>
<thead>
<tr>
<th>Various activities in school allow me to...</th>
<th>Subsamples</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>Std. Error</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.1 demonstrate my skills and activities</td>
<td>MKSC</td>
<td>446</td>
<td>4.08</td>
<td>.938</td>
<td>.044</td>
</tr>
<tr>
<td></td>
<td>Oth. sc.</td>
<td>2215</td>
<td>3.96</td>
<td>1.026</td>
<td>.022</td>
</tr>
<tr>
<td>1.2 develop successful relationships with others</td>
<td>MKSC</td>
<td>446</td>
<td>4.27</td>
<td>.796</td>
<td>.038</td>
</tr>
<tr>
<td></td>
<td>Oth. sc.</td>
<td>2215</td>
<td>4.25</td>
<td>.901</td>
<td>.019</td>
</tr>
<tr>
<td>1.3 help others</td>
<td>MKSC</td>
<td>446</td>
<td>4.26</td>
<td>.915</td>
<td>.043</td>
</tr>
<tr>
<td></td>
<td>Oth. sc.</td>
<td>2215</td>
<td>4.10</td>
<td>1.037</td>
<td>.022</td>
</tr>
<tr>
<td>1.4 collaborate with others</td>
<td>MKSC</td>
<td>446</td>
<td>4.46</td>
<td>.714</td>
<td>.034</td>
</tr>
<tr>
<td></td>
<td>Oth. sc.</td>
<td>2215</td>
<td>4.35</td>
<td>.879</td>
<td>.019</td>
</tr>
<tr>
<td>1.5 be tolerant and respect others</td>
<td>MKSC</td>
<td>446</td>
<td>4.15</td>
<td>.971</td>
<td>.046</td>
</tr>
<tr>
<td></td>
<td>Oth. sc.</td>
<td>2215</td>
<td>4.06</td>
<td>1.041</td>
<td>.022</td>
</tr>
<tr>
<td>1.6 nonviolently resolve conflicts</td>
<td>MKSC</td>
<td>446</td>
<td>3.89</td>
<td>1.206</td>
<td>.057</td>
</tr>
<tr>
<td></td>
<td>Oth. sc.</td>
<td>2215</td>
<td>3.87</td>
<td>1.236</td>
<td>.026</td>
</tr>
<tr>
<td>1.7 feel free and without pressure</td>
<td>MKSC</td>
<td>446</td>
<td>3.96</td>
<td>1.173</td>
<td>.056</td>
</tr>
<tr>
<td></td>
<td>Oth. sc.</td>
<td>2215</td>
<td>3.79</td>
<td>1.269</td>
<td>.027</td>
</tr>
</tbody>
</table>
At the micro level, it is evident that the participants in the study are showing generally positive direction of attitudes. The highest level of agreement is seen in the area of co-operation and support (M = 4.46), also with the slightest degree of variation in the responses of survey participants. The lowest level of agreement is seen in the categories related to emotional reactions of students, referring to a sense of freedom and lack of pressure (M= 3.79). Differences in the direction of attitudes between the highest and the lowest level of agreement do not indicate significance. It is significant that in all categories that relate to the determination of the social component of teaching profound difference is found in the average responses in a way that students in multicultural schools show more positive attitudes in each category. This imposes the question of correlation of selected models of teaching and the development of students’ social competence. In order to determine whether there is a statistically significant difference between the subsamples, we have conducted further testing and examination of the results confirmed our first hypothesis and demonstrated that participants show a positive direction of attitudes. Although all the results show that in multicultural schools more positive development of students’ social components is occurring, determinants of cooperation and a sense of freedom stand out. The above results can be explained by efficiency and quality of models of organizing and conducting classes in those schools. After examining the results, we can conclude that the hypothesis 1.1 is discarded because the results indicate the existence of significant differences between the investigated subsamples. These results open up new research interests because they awaken interest in these models of teaching and the need to establish guidelines of teaching models that affect the social component of teaching.

**Table 3: T-test by teaching models for minorities - a micro level**

<table>
<thead>
<tr>
<th>Various activities in school allow me to...</th>
<th>t</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
<th>Mean Difference</th>
<th>Std. Error Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.1 demonstrate my skills and abilities</td>
<td>2.320</td>
<td>2659</td>
<td>.020*</td>
<td>1.12</td>
<td>.052</td>
</tr>
<tr>
<td>1.2 develop successful relationships with others</td>
<td>.511</td>
<td>2659</td>
<td>.609</td>
<td>.023</td>
<td>.046</td>
</tr>
<tr>
<td>1.3 help others</td>
<td>2.908</td>
<td>2659</td>
<td>.004**</td>
<td>.154</td>
<td>.053</td>
</tr>
<tr>
<td>1.4 collaborate with others</td>
<td>2.438</td>
<td>2659</td>
<td>.015*</td>
<td>.108</td>
<td>.044</td>
</tr>
<tr>
<td>1.5 be tolerant and respect others</td>
<td>1.545</td>
<td>2659</td>
<td>.123</td>
<td>.083</td>
<td>.053</td>
</tr>
<tr>
<td>1.6 nonviolently resolve conflicts</td>
<td>.295</td>
<td>2659</td>
<td>.768</td>
<td>.019</td>
<td>.064</td>
</tr>
<tr>
<td>1.7 feel free and without pressure</td>
<td>2.627</td>
<td>2659</td>
<td>.009**</td>
<td>.171</td>
<td>.065</td>
</tr>
<tr>
<td>1.8 learn through an interesting way and be creative</td>
<td>2.105</td>
<td>2659</td>
<td>.035*</td>
<td>.133</td>
<td>.063</td>
</tr>
<tr>
<td>1.9 feel successful and satisfied</td>
<td>1.863</td>
<td>2659</td>
<td>.063</td>
<td>.107</td>
<td>.058</td>
</tr>
<tr>
<td>1.10 apply the learned lessons in everyday life</td>
<td>1.698</td>
<td>2659</td>
<td>.090</td>
<td>.091</td>
<td>.054</td>
</tr>
</tbody>
</table>

Note: p<0.05*, p<0.01**, p<0.001***
Examining the table we found statistically significant differences in the social component of instruction that relates to helping others \( (F = 2.695, \ df = 2659, \ p < 0.01) \), a sense of freedom and lack of pressure in class \( (F = 13.347, \ df = 2659, \ p < 0.01) \), collaborative relationships in class \( (F = 11.623, \ df = 2659, \ p < 0.05) \), showing students’ skills and abilities in classes \( (F = 1.972, \ df = 2659, \ p < 0.05) \) as well as the creativity and interest of the teaching process \( (F = 1.915, \ df = 2659, \ p < 0.05) \). Students in multicultural schools show more positive attitudes toward all remote categories of the teaching process. It is interesting to note that, during the teaching process, they are more willing to help each other and have also assessed the cooperation between students as more successful. An important indicator are also the lack of pressure in the classroom and a sense of freedom, together with the fact that students in multicultural schools can effectively demonstrate their abilities and skills through curricular activities, which makes the teaching process more interesting and creative to them.

**Table 4: Descriptive indicators of particles at the macro level**

<table>
<thead>
<tr>
<th>2. (In) my school...</th>
<th>Subsamples</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>Std. ErrorMean</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.1 are fostered good relationships</td>
<td>MKSC</td>
<td>446</td>
<td>3.65</td>
<td>1.093</td>
<td>.052</td>
</tr>
<tr>
<td></td>
<td>Oth. sc.</td>
<td>2215</td>
<td>3.61</td>
<td>1.097</td>
<td>.023</td>
</tr>
<tr>
<td>2.2 teachers and students are mutually respected</td>
<td>MKSC</td>
<td>446</td>
<td>3.30</td>
<td>1.209</td>
<td>.057</td>
</tr>
<tr>
<td></td>
<td>Oth. sc.</td>
<td>2215</td>
<td>3.32</td>
<td>1.187</td>
<td>.025</td>
</tr>
<tr>
<td>2.3 encourages cooperation and assistance</td>
<td>MKSC</td>
<td>446</td>
<td>3.70</td>
<td>1.082</td>
<td>.051</td>
</tr>
<tr>
<td></td>
<td>Oth. sc.</td>
<td>2215</td>
<td>3.71</td>
<td>1.061</td>
<td>.023</td>
</tr>
<tr>
<td>2.4 encourages friendship among students</td>
<td>MKSC</td>
<td>446</td>
<td>4.10</td>
<td>1.020</td>
<td>.048</td>
</tr>
<tr>
<td></td>
<td>Oth. sc.</td>
<td>2215</td>
<td>4.05</td>
<td>1.051</td>
<td>.022</td>
</tr>
<tr>
<td>2.5 appreciates differences among students</td>
<td>MKSC</td>
<td>446</td>
<td>3.68</td>
<td>1.166</td>
<td>.055</td>
</tr>
<tr>
<td></td>
<td>Oth. sc.</td>
<td>2215</td>
<td>3.59</td>
<td>1.199</td>
<td>.025</td>
</tr>
<tr>
<td>2.6 encourages responsibility and consequences for one's actions</td>
<td>MKSC</td>
<td>446</td>
<td>3.70</td>
<td>1.133</td>
<td>.054</td>
</tr>
<tr>
<td></td>
<td>Oth. sc.</td>
<td>2215</td>
<td>3.64</td>
<td>1.173</td>
<td>.025</td>
</tr>
<tr>
<td>2.7 suppresses arguments and teaching disruptions</td>
<td>MKSC</td>
<td>446</td>
<td>3.44</td>
<td>1.188</td>
<td>.056</td>
</tr>
<tr>
<td></td>
<td>Oth. sc.</td>
<td>2215</td>
<td>3.46</td>
<td>1.173</td>
<td>.025</td>
</tr>
<tr>
<td>2.8 learns how to express feelings without anger or aggression</td>
<td>MKSC</td>
<td>446</td>
<td>3.40</td>
<td>1.251</td>
<td>.059</td>
</tr>
<tr>
<td></td>
<td>Oth. sc.</td>
<td>2215</td>
<td>3.33</td>
<td>1.263</td>
<td>.027</td>
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<td>2.9 strengthens the resistance of negative peer pressure and pliability</td>
<td>MKSC</td>
<td>446</td>
<td>3.34</td>
<td>1.118</td>
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<td></td>
<td>Oth. sc.</td>
<td>2215</td>
<td>3.32</td>
<td>1.156</td>
<td>.025</td>
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<tr>
<td>2.10 is giving help to isolated and rejected students</td>
<td>MKSC</td>
<td>446</td>
<td>3.51</td>
<td>1.284</td>
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<td>3.49</td>
<td>1.339</td>
<td>.028</td>
</tr>
<tr>
<td>2.11 identifies gifted students</td>
<td>MKSC</td>
<td>446</td>
<td>3.92</td>
<td>1.188</td>
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<td></td>
<td>Oth. sc.</td>
<td>2215</td>
<td>3.92</td>
<td>1.189</td>
<td>.025</td>
</tr>
<tr>
<td>2.12 fosters cooperation with parents</td>
<td>MKSC</td>
<td>446</td>
<td>3.58</td>
<td>1.185</td>
<td>.056</td>
</tr>
<tr>
<td></td>
<td>Oth. sc.</td>
<td>2215</td>
<td>3.58</td>
<td>1.165</td>
<td>.025</td>
</tr>
<tr>
<td>2.13 encourages healthy lifestyle</td>
<td>MKSC</td>
<td>446</td>
<td>3.68</td>
<td>1.249</td>
<td>.059</td>
</tr>
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<td>2215</td>
<td>3.67</td>
<td>1.284</td>
<td>.027</td>
</tr>
</tbody>
</table>
At the macro level, it is evident that the participants in the study showed generally positive direction of attitudes. The highest level of agreement is seen in the area of cooperation and assistance in both multicultural (M = 4.10) and all other schools (M = 4.05). The lowest level of agreement is seen in the category relating to mutual respect between teachers and students (M = 3.30) in multicultural schools and categories related to the expression of feelings and emotion control (M = 3.33) and the strengthening of resistance of negative peer pressure and pliability (M = 3.32) in all other schools. Noticeable differences in the relationship between peers (friendly relations among students) and in the relationship between older and younger adults (teachers and students) is to be expected given that the survey sample was made up of students of seventh and eighth graders who are in the period of early adolescence, which is characterized by intensive development of peer relations and resistance to authority. Developmental characteristics of our study participants describe them as persons who, when thinking about important issues, value the opinion of peers more than that of parents. Moreover, many authors emphasize the significant functions for adolescents that develop through interaction within peer groups such as controlling aggressive impulses, learning assertive behavior, different ways of giving and receiving emotional and social support, improving social skills, learning to express emotion, to develop attitudes, learning sex roles, moral development, and improving self-esteem (Lackovic-Grgin, 2006, Rudan, 1999).

Regardless of these differences, we can accept the second hypothesis, which indicates the positive direction of the attitudes of research participants. Noticeable is the difference in positivity of direction on macro and micro level, with more positive attitudes visible at the micro level, ie those that are accomplished through teaching activities. It is also obvious, as in the previous micro-analysis, that the attitudes of respondents in multicultural schools show more positive direction in the listed categories that relate to the social component of teaching.

In order to determine whether there is a statistically significant difference between the experimental subsamples, and therefore confirm or reject hypotheses 2.1., we performed further tests.

Table 5: T-test by teaching models for minorities - the macro level

<table>
<thead>
<tr>
<th>2. (In) my school...</th>
<th>t</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
<th>Mean Difference</th>
<th>Std. Error Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.1 are fostered good relationships</td>
<td>0.590</td>
<td>2659</td>
<td>0.556</td>
<td>0.034</td>
<td>0.057</td>
</tr>
<tr>
<td>2.2 teachers and students are mutually respected</td>
<td>-1.65</td>
<td>2659</td>
<td>0.869</td>
<td>-0.010</td>
<td>0.062</td>
</tr>
<tr>
<td>2.3 encourages cooperation and assistance</td>
<td>-2.17</td>
<td>2659</td>
<td>0.828</td>
<td>-0.012</td>
<td>0.055</td>
</tr>
<tr>
<td>2.4 encourages friendship among students</td>
<td>0.968</td>
<td>2659</td>
<td>0.333</td>
<td>0.053</td>
<td>0.054</td>
</tr>
<tr>
<td>2.5 appreciates differences among students</td>
<td>1.478</td>
<td>2659</td>
<td>0.140</td>
<td>0.092</td>
<td>0.062</td>
</tr>
<tr>
<td>2.6 encourages responsibility and consequences for one’s actions</td>
<td>1.048</td>
<td>2659</td>
<td>0.295</td>
<td>0.063</td>
<td>0.061</td>
</tr>
<tr>
<td>2.7 suppresses arguments and teaching disruptions</td>
<td>-0.374</td>
<td>2659</td>
<td>0.708</td>
<td>-0.023</td>
<td>0.061</td>
</tr>
<tr>
<td>2.8 learns how to express feelings without anger or aggression</td>
<td>1.021</td>
<td>2659</td>
<td>0.307</td>
<td>0.067</td>
<td>0.065</td>
</tr>
<tr>
<td>2.9 strengthens the resistance of negative peer pressure and pliability</td>
<td>0.324</td>
<td>2659</td>
<td>0.746</td>
<td>0.019</td>
<td>0.060</td>
</tr>
<tr>
<td>2.10 is giving help to isolated and rejected students</td>
<td>0.290</td>
<td>2659</td>
<td>0.772</td>
<td>0.020</td>
<td>0.069</td>
</tr>
<tr>
<td>2.11 identifies gifted students</td>
<td>-0.042</td>
<td>2659</td>
<td>0.966</td>
<td>-0.003</td>
<td>0.062</td>
</tr>
<tr>
<td>2.12 fosters cooperation with parents</td>
<td>-0.102</td>
<td>2659</td>
<td>0.919</td>
<td>-0.006</td>
<td>0.061</td>
</tr>
<tr>
<td>2.13 encourages healthy lifestyle</td>
<td>0.134</td>
<td>2659</td>
<td>0.893</td>
<td>0.009</td>
<td>0.066</td>
</tr>
</tbody>
</table>
After examining the results of the research, we can confirm our hypothesis (H 2.1.) because we can not see significant differences in the investigated components of instruction related to the development of students’ social competence referred to the macro level (the school). Given some noticeable differences between micro and macro level, it would be interesting for further research to focus on investigating the differences that relate to the development of students’ social competence and intercultural sensitivity on two levels: the classroom and the school, as a larger group of students, and to identify variables that may influence the occurrence of these differences.

Concluding Remarks

The participants in the study showed generally positive direction of attitudes towards all areas of social component of teaching. At the micro level (classes), the highest level of agreement is seen in the area of cooperation and support, also with the slightest degree of variation in the responses of survey participants. The lowest level of agreement is seen in the categories related to emotional reactions of students, referring to a sense of freedom and lack of pressure. At the macro level (school), it is also evident that the participants in the study showed generally positive direction of attitudes. The highest level of agreement is seen in the area of cooperation and assistance in both, multicultural and all other schools. The lowest level of agreement is seen in the category relating to mutual respect between teachers and students in multicultural schools and categories related to the expression of feelings and emotion control and the strengthening of resistance of negative peer pressure and pliability in all other schools.

Although the direction of attitudes is positive on both levels, macro and micro, noticeable is the difference in positivity, with more positive attitudes visible at the micro level, ie those that are accomplished through teaching activities. Therefore, it would be interesting for further research to focus on investigating the differences that relate to the development of students’ social competence and intercultural sensitivity on two levels: the classroom and the school, as a larger group of students, and to identify variables that may influence the occurrence of these differences. Furthermore, it is significant that in all categories that relate to the determination of the social component of teaching on both micro and macro level, difference is found in the average responses in a way that students in multicultural schools show more positive attitudes in each category (statistically significant difference on micro level).

The existence of significant differences between investigated subsamples imposes the question of correlation of selected models of teaching in multicultural schools (model A, B or C) and the development of students’ social competence. These results open up new research interests because they awaken additional interest in these models of teaching and the need to establish guidelines of teaching models that affect the social component of teaching which requires new methodological instruments and different research approach.

On a broader level, there is a need of creating a culture of multicultural schools, schools in which students will develop social competencies and learn to communicate as well as to be able to deal with others who are different, develop their own attitudes, opinions and identity, master the art of acceptance, understanding, sacrifice and tolerance; schools as modern institutions that are, besides the acquisition of knowledge, focused on the development of student’s personality and individuality to a complete young person who is a full member of social community (Previšić, 1999). To establish such a school, cooperation between parents, school, local community and scientist is required.
Literatura


Building Common Ground through Safe Spaces of Dialogue: Transforming perceptions on intercultural competence among future primary & secondary school leaders in Chicago, USA.

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Abstract
This paper highlights critical pedagogical methods used in a community relations class that introduces intercultural education concepts to current K-12 educators who are enrolled in a Masters of Education program at Northeastern Illinois University which is located in Chicago, Illinois, USA. The presenter is an assistant professor in the Department of Educational Leadership & Development. Students learn to understand the history and relations among different cultural groups in the local school community. This includes learning to assess the community and designing a community tour with their students.

Introduction
This paper highlights critical pedagogical methods used in a community relations class that introduces intercultural education concepts to current K-12 educators who are enrolled in a Masters of Education program at Northeastern Illinois University (NEIU) which is located in the city of Chicago, Illinois, USA. The presenter is an assistant professor in the Department of Educational Leadership & Development. The purpose of the class is to teach future school leaders (Kindergarten-12th grade) effective practices on how to build healthy relationships with school stakeholders with a focus on enhancing the learning environment. The groups of stakeholders range from students, faculty/staff, and administrators to parents, community members, local businesses, community organizations and political representatives. However, a key component of the course is having students understand the history and relations among different cultural groups in the local community in which their school is located. This includes learning how urban planning and the global economy influence the lives of mass populations. The instructor’s goal is to make the class a personal experience through reflection, collaboration, and transformation.

This paper is guided by a critical theory framework which is included in the design of the community relations class syllabus for future school leaders. It is broken up into five sections. First, some background information on current controversial decisions by the Chicago Public Schools (CPS) are presented. Second, a brief summary of racial background demographics on the city of Chicago and the Chicago Public Schools district are displayed. Third, a brief conversation on the absence of cultural studies in teacher education institutions is discussed. Fourth, an elaborate description of the class syllabus for the Community Relations course is provided. And, fifth, a description of the class projects is provided.

Chicago Public Schools Background
Neo-liberal public school policy, gentrification, and intercultural relations
In 2004, the Chicago Public Schools began dismantling public schools in favor of building charter schools which are managed by private interest groups. The Renaissance 2010 initiative by the Chicago Public Schools set a goal of opening 100 new charter schools. This initiative was at the cost of depriving community public schools from funding and has now gone to the point of closing schools throughout the city. In the summer of 2013, the Chicago Public Schools closed down 49 schools throughout the
city of Chicago due to budget cuts. In the schools cited for closing, 88% of students are Black, 10% of students are Latino, 94% of students are of low-income background. It is clear that the school closings are designed to further disenfranchise those communities.

These school policies are attached to the city’s public policy that supports gentrification efforts throughout the city of Chicago in efforts to push poor communities, predominantly Latino and Black, out of the city. These are all attempts to replace current communities with a more affluent population and help Chicago in becoming a prominent international city (Lipman, 2002).

Demographics
According to the Chicago Public Schools website, in the 2012-13 school year, 86% of students in the Chicago Public Schools were African-American or Latino. This is in contrast to 43% of Chicago Public Schools teachers who are African-American or Latino. About 49% of Chicago Public Schools teachers are White and approximately 9% of Chicago Public Schools students are White. These demographics display the stark difference of cultural backgrounds between the student population and teacher population.

Chicago has established itself as one of the most racially segregated metropolitan area in the United States. According to the 2010 U.S. Census, 33% of the city was Black, 32% was White, and 29% was Latino. All three racial groups have established enclaves throughout the city. It is critical for teachers to understand these circumstances and learn why intercultural education is crucial to their professional development.

Teacher Preparation
According to Dr. Gloria Ladson-Billings, author of It’s Not the Culture of Poverty, It’s the Poverty of Culture (2006), there is a concern that teacher preparation programs throughout the United States do not include a anthropological/cultural lens. She argues that many teachers simply do not understand the values and experiences of their students due to the difference in cultural backgrounds. Teacher preparation programs are psychology-bared and rarely prepare teachers to understand the complexities of intercultural relations.

Syllabus
The Community Relations class is designed to prepare future school leaders with communication skills with their school's local community. One important component of the course is to learn about the history and culture of the local community. This includes learning about the assets and deficits that exist in the current community. The class is also introduced to tools of communication to get input on school concerns from the local community.

Each class starts with a 2-minute breathing and stretching exercise. The purpose is to introduce educators to a simple self-care practice that can alleviate stress in the classroom and their personal lives.

The instructor introduces the Talking Circle technique in some of the class discussion with the intention help students to develop deep listening skills. The practice of Talking Circles is a component from the Restorative Justice philosophy that has been recently introduced to some schools throughout the United States - mainly in schools that serve “at-risk” students. The purpose of Talking Circles is to learn how to listen to other individual’s opinions without interruption or engagement in debate. It also creates a safe space where students can share their personal experiences/perspectives on particular topics. Topics discussed in class range from personal experiences of identity to conceptions of the experiences of cultural groups outside their ethnicity.

The course uses scholarship from the social science field to further develop the intercultural understanding of future school leaders. The design of the syllabus intends to build unity across cultural groups by learning the history of racial & cultural discrimination of African-American, Latino, and low-income communities. It seeks to initiate a transformational educational experience for students who can learn to critique a history of institutionalized racism by schools and become change agents that
support inclusive learning environments in the schools they will eventually lead. The course offers sociological, ethnographical, and historical research that provides insight to political struggles by a variety of communities (African-Americans, Latinos, and poor Whites) who seek to improve educational opportunities for their youth.

Projects
The class requires students to conduct two projects throughout the semester. The first project is a community assessment which requires students to identify 3 key components on their school community: (1) demographic information on the local community that includes racial background, socioeconomic status, average number of family members in a household, percentage of homeowners in the area, and other significant data; (2) community deficits and community resources that can address them. Students are required to seek resources in the local community so they can prepare themselves to relay the information to community members when necessary; and (3) an historical analysis on the local community which includes insight on the cultural backgrounds of residents and significant economic conditions like the type of jobs that lured immigrants to the area or current costs of living.

The second project is a designing a community tour curriculum for their school. Since my students are teachers, the project requires them to design a community tour with their own students. The project requires to identify historical struggles for social justice that may have taken place and/or old buildings of significance like spaces of worship or old factories in the local area. It also requires for youth to identify several positive areas where youth spend time and several negative areas with incidents like violence, selling of drugs, or gang activity take place. The students are required to document the history and locations of the project components. Once complete, they are ready to provide a tour for their teachers and other adults in the building so they can learn about the school community from the eyes of their students. This is a great way to reverse the roles of teachers and students and provide a leadership opportunity for the students. It also provides teachers who may have a different cultural background from their students to learn about the local culture with a deeper understanding.

Both projects are listed below for you to read, modify for your own use and to share with others:

Project 1: Community Relations Assessment
The purpose of the assessment is to develop a broad understanding of concerns, resources, and communication channels between the school and the community. The assessment is broken up into 7 parts. You are expected to submit a binder with all pertinent information at the end of the semester. The binder must have a table of contents and a title page at the beginning of each section. Criteria are listed below.

PART 1 - Beginning investigation of my school and its community (45 points)
• School profile that includes student body demographics (http://iirc.niu.edu/)
• School vision and mission
• School board, Local School Council, PTA, Board of Trustee meeting, report (minutes of last meeting for each group that exist in your school)

PART 2 - Research into the Wider Community and its resources in support of the school (45 points)
A. Community /school partnerships
   a. List 3 community partnerships that host activities/programming on-site
   b. Identify a current or potential partnership that can support your community relations plan
B. Listing and description of community resources
   a. External community
      • Identify 3 community resources that provide support services for students.
      • Identify 2 resources that provide services for parents/families.
      • Identify 5 concerns in the external community.
- Identify a list of community resources that can address each concern.
  b. Internal community
    - Identify 3 resources that provide supportive services for students.
    - Identify 2 resources that provide supportive services for teacher.
    - Identify 5 concerns in the internal community.
    - Identify a list of resources that can address each concern.
    
    (For each resource in sections A and B you need to provide master sheet with specific contact information of addresses, phone number and website if available)

C. Present a brief historical analysis of the local community which includes economic conditions and cultural diversity. (must cite 2 sources from local newspaper, website article, or other source)

D. Provide demographics statistics on the zip code area of your school. You may only use the following website to search for information: http://www.city-data.com/

  Type in the zip code in which your school is located in the Google custom search engine and you will find the most recent statistics on demographics for this local area. You are expected to search and identify the statistics on the following topics:
  
  Races in zip code (estimate percentage from pie chart)
  - Estimated median house value
  - Average household size
  - Estimated median household income
  - Percentage of family households
  - Percentage of residents with income below the poverty level
  - Percentage of residents who speak English at home
  - Percentage who are foreign-born
  - Percentage of residents who live in the same house five years ago
  - Two largest groups, in percentage, of educational attainment

PART 3 - School Image, Visibility and Perceptions (45 points)
A. Analyze the 2 latest school newsletters in one paragraph and provide latest edition
B. Website Analysis Assignment (Brief description on how your school’s website makes key information accessible to (1) parents, (2) current & prospective students, and (3) community members)

PART 4 – Community Involvement (45 points)
A. Identify a recent arrangement/agreement between community members and school officials. Identify a specific group and describe the situation.
B. Explain how your school managed to facilitate the arrangement/agreement. Identify specific school representative who addressed the situation.

PART 5 - Meeting the needs of diverse learners – evidence or develop plan (45 points)
A. Special Education
B. ELL(English Language Learners)
C. RtI (Response to Intervention)

PART 6 - Responding to Crises – Present school's Crisis Plan and Crisis Team (45 points)
A. Select 5 individuals to lead school crisis team
B. Select a Head Quarters space in the school for crisis response planning
C. Select a spokesperson for the crisis team
D. List 3 community support services that can assist school community during crisis aftermath
E. Select individuals for communication channels:
   a. School Superintendent and School Board
b. Police and other emergency services

c. Parent Groups

d. Staff/Faculty

F. Select a space in the school to hold a press conference

PART 7 – Evaluating a successful school community program (30 points)

A. Identify 3 strengths and 3 weaknesses of your school’s community relations.

Project 2: Create Your Own Tour (Courtesy of Chicago Grassroots Curriculum Taskforce)
Welcome to the Grassroots Community Tours. The following is a guide that will help you create a grassroots tour of your own community. The goal of creating a tour is to give your class the chance to think critically and learn about your community.

The main things to focus on:
1. The history of a particular grassroots struggle in your neighborhood
2. How this struggle is affecting your neighborhood today
3. Identify popular youth hangouts and community highlights.

1. Find out stories about your neighborhood
The most integral part to a community’s history are the stories and experiences of the people who have lived there. If you have your own stories then you have a great place to start. Ask everyone you possibly can: friends, neighbors, teachers, relatives.

It is also important to find other types of sources to complete the picture. Think about:
- Books
- Newspaper Articles
- Flyers
- Home Videos

Here is a list of some books that would be good to start with. You can find these at your local public library, as well as at the CGCT Resource Center.
- Chicago City of Neighborhoods: Histories and Tours by Dominic A. Pacyga and Ellen Skerrett
- Chicago Politics Ward by Ward by David K. Fremon
- Ethnic Chicago edited by Melvin G. Holli and Peter d’A. Jones

It would be wise to start by identifying active local community organizations that might have access to valuable archives and relevant information. For example:
- The American Indian Center in Uptown is a great source for the history of Native American struggles in Chicago

How We Did It
Here’s an example of how we went about this process for the Uptown tour:
1. We knew about the event known as Tent City, where hundreds of people camped out on a vacant lot to protest against the lack of affordable housing in the community.
2. We found Tribune articles and diary entries about the experience.
3. Then we interviewed former Alderman Helen Shiller to get a firsthand perspective of what happened.
4. We took our own video of what the Tent City currently looks like so people can see that affordable housing was eventually built.
5. By compiling the different stories about the event, we were able to get a more accurate account of this moment in history.

2. Pick a location
Based on these stories, you can figure out what site would best encapsulate the character of your community. This could include:

- A local park
- A music venue
- A community center
- Any place that holds a value to you, your family, or your community

For example:

We talked to a high school student that said he liked to skateboard with his friends. I asked him if there was a safe place where he could skate in his neighborhood. He said that they had a spot for many years but recently they were told by the police that they weren’t allowed to skate there anymore. So from this set of information we formulated how this spot could be turned into a great site for a community tour:

1. Describe how this site has traditionally been a safe place for a recreational and shared community activity.
2. Piece together a narrative or story about how this spot has been changed.
3. Talk about how the closing of this spot affects the neighborhood by having one less safe place to skate and hang out as a community.
4. Discuss what the community is doing, or could do, to organize and change the situation.

Find the meaning

At this point you need to start writing and building your tour. Make sure to draw from the stories and experiences you discovered earlier.

- What happened at this place?
- Why is it important to you?
- Why is it important to the community?
- How does it contribute to the character of your neighborhood?

Here are some critical issues to help focus your tour:

- Displacement/Housing Struggles
- Segregation/Racism
- Poverty/Inequality
- Community activism

Gather visuals

This step is important because you want to give people a good idea of what your neighborhood looks like because many teachers don’t have the time or resources to take their class out for a day.

1. Find photos of the site from years past.
2. Take pictures or videos of the site now so that others can compare.
3. Make sure to take plenty of pictures so you can then choose a select few that will best illustrate the character of your community.

Organize your tour

Now it’s time to bring together everything you’ve found to make a strong piece for others to see.

1. Write the history for a few essential sites
2. Figure out the route for the tour
3. Bring together the visuals and the history to create a packet for tour-takers to follow along
4. To get an idea of what the packet should look like, check out the Uptown packet (to download: click on link>File>Download).

Test the tour

Go take the tour yourself. See if the route works well and if the material makes sense. Practice giving the tour to a few friends who might not know much about the area. Ask them if they understand the community better from the tour and how the tour could be improved.

For our Uptown Tour, we laid out the tour in chronological order to help document how the grassroots movement was built over time in the community:
1. The struggle against building Truman College (late 1960s to mid 1970s)
2. The community lawsuit against the developer of Pensacola Place (late 1970s to early 1980s)
3. The neighborhood protest for affordable housing (late 1980s to early 1990s)

Once you have tour ready you have many options to making it a living thing!

Present the tour
- Encourage your principal and/or community group to adopt the tour
- Explain how this tour will benefit the school or organization by making it an official program
- Highlight the ways that the tour will bring together the community in a positive way

Submit your tour
- Send the tour to the CGCT
- We will post it on the website for others to access
- The tour will be made available to be both downloaded and viewed directly on the site

Don’t wait!
- Start finding people around your community who want to learn about grassroots history
- Organize groups to take the tour
- Help others to either add to your tour or create their own

Conclusion
The Community Relations course for future school leaders prepares students to engage with a critical lens when discussing concerns of community and intercultural relations. The presentation displays the contrast between the teacher population and the student population inside Chicago Public Schools. The class focuses on developing a broad view on the history of globalization, which includes migration patterns, and the influences of urban planning on a massive scale. This includes requiring students to learn from social science research that shines light on culture and social economic status and their relation to educational experiences. And, finally, the class requires students to conduct two significant projects that helps them understand their school community more in-depth. The community assessment helps them identify the assets and deficits of the community as well as to build an understanding of its history. The community tour design helps them design a community tour to learn about the community through the eyes of their own students. Both projects aim to address the cultural background differences between teachers and students and to initiate an understanding of the cultural backgrounds of the students by their teachers.

References


Study and proposal of inclusive education for the attention to the cultural and linguistic diversity in schools in the community of Madrid

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Abstract  
The extent of schooling adopted in recent years in countries of immigration which consists of placing in special classrooms who are unaware of the language of instruction, it is based on the assumption that integration depends basically on the domain of the host language, for what mother tongue is considered to be irrelevant. The integration of foreign schoolchildren in strictly linguistic questions focus, ignoring their development in the mother tongue, and segregate it, they do not, but accelerate his exclusion. In order to set up an alternative proposal, our research is aimed at discovering measures to transform centres into inclusive context.

Introduction  
Diversity is a linguistic progressive reality in Spanish schools. The multilingualism of our society and our schools is growing in geometrical proportion (Vila, 2006), if we take into account the trend to a significant increase in the number of children whose family language is different from the instruction language. However, the response from manage the cultural and linguistic diversity of the school population generally “it has been the creation of parallel structures, programs and specific resources to the ordinary classroom to meet the needs of immigrants students” (Jociles, Franzé y Poveda, 2012: 184). The measures started up can be defined as visibility of diversity strategies, becoming students in the cultural diversity paradigm (García Castaño y Granados, 2002). Schoolchildren who are unaware of the_instruction language are set aside in special classrooms for a while with the objective to make them competent in the curriculum language, as a requirement for their subsequent incorporation into the regular classroom. Since that time, in addition, they give up the development of their mother tongue.

In the Community of Madrid was introduced this model based on “Classroom Link” peripheral to the school organization and they are out of the general curriculum. These students will be segregated in them_up to nine months, with the false expectation of acquiring enough proficiency in Spanish to join up into the regular classroom. At the same time, the postponement of the origin language and culture on the part of educational policies and practices, finally led to the consideration that these students

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1This work is realized by the researching group INDICE (www.ucm.es/info/indice), in the framework of the research funded by the National Plan of I+D+i 2008-2011 Ref. EDU2009-13792, and whose principal researcher is José Antonio García Fernández.
are lower, as subjects with risk of school failure and social exclusion.

The justification lies in the (false) assumption that the integration of these students depends on the domain of the host language, for which the family language is considered irrelevant. The falsity of these assumptions is supported by a significant number of researches (Collier y Thomas, 1989; Cummins, 1996, 2005; Coelho, 2006; Vila, 2006, etc.) that warn that the subtractive bilingualism and the segregation, don’t do anything more than open the way to the exclusion.

These policies and practices are inspired by deficit theory (Bereiter and Engelman, 1966). The criticism of this theory shows its ideological base, rooted in the discourse of power, which imposes its model excluding those who apart from it, whose deficits need “make up” through a plus that they “raise” to the linguistic and cultural standards established by the dominant group in a process of cultural assimilation.

In multicultural and multilingual contexts as those of today’s society, see as the only problem the ignorance of the instruction language on the part of the students that are incorporated without knowing it, assume a simplistic approach seated in the deficit theory approaches characteristic of the assimilationist. “They” are the originator of this problem, because they lack the language of instruction. No matter what it is your proficiency in other languages. For the sake of not having to modify anything in the system it is ignored and flunks the cultural and linguistic richness contributing to the center, of which all can be benefited.

In this context, with the purpose of setting up an alternative proposal, we are developing an I+D+i draft aimed to the transformation of school contexts from an inclusive approach. The aim is to develop and implement practical to attend the allophone students which have been developed in educational centres that transform the organizational structure without the subordination of the integration and the progress of these students school exclusively to the acquisition of linguistic competence in Spanish.

Specifically, the dual purpose of this inquiry is: (a) on one hand, to analyze the evolution of the enrolment of foreign students who do not speak Spanish; and (b) and on the other hand, to determine what are the educational measures that are more regularly used by the centres of Madrid to attend students who do not speak Spanish.

For this purpose we collected data on the enrolment of national, foreign students and, within this category, not Spanish-speaking, in 122 centres during the courses 2009/2010 and 2010/2011.

We believe that the processes of change and improvement in schools must be based on the analysis of concrete educational context on the part of teachers, so that they are able to identify possible problems or situations that could be improved or even the change of the teaching model. Deliberate, then on the possible alternatives and finally plan, develop, and evaluate the plan of action. Hence, our proposals are configured as action-research processes to promote reflection and involvement of the entire education community in the transformation of school centers.

After an initial diagnostic phase using tools both quantitative (questionnaires) and qualitative (analysis of documents, interviews, participant observation, discussion groups) we carry out various processes of participation in action research in several schools of Madrid.

**Link classrooms are reduced, without other resource that can replace them.**

Despite the significant number of research who question this attention model (INDICE Group, 2009; Pérez Milans, 2009; Gil Jaurena, 2010; del Olmo, 2010, e.g.), the dissemination of its results has not had a great impact on the policies and practices of attention to the cultural and linguistic diversity. The educational administration of Madrid has deleted a lot of these classrooms (see table 1).
### Table 1. Classroom link evolution in the Comunity of Madrid

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Total classrooms</td>
<td>215</td>
<td>247</td>
<td>290</td>
<td>293</td>
<td>276</td>
<td>142*</td>
<td>126</td>
</tr>
<tr>
<td>State Schools</td>
<td>126</td>
<td>146</td>
<td>173</td>
<td>171</td>
<td>162</td>
<td>781</td>
<td>65</td>
</tr>
<tr>
<td>State-subsidised schools</td>
<td>89</td>
<td>101</td>
<td>117</td>
<td>122</td>
<td>114</td>
<td>64</td>
<td>61</td>
</tr>
<tr>
<td>Total evolution</td>
<td>--</td>
<td>+32</td>
<td>+43</td>
<td>+3</td>
<td>-17</td>
<td>-134</td>
<td>-16</td>
</tr>
<tr>
<td>State Schools</td>
<td>--</td>
<td>+20</td>
<td>+27</td>
<td>+7</td>
<td>-9</td>
<td>-84</td>
<td>-13</td>
</tr>
<tr>
<td>State-subsidised schools</td>
<td>--</td>
<td>+12</td>
<td>+16</td>
<td>+4</td>
<td>-8</td>
<td>-50</td>
<td>-3</td>
</tr>
</tbody>
</table>

Source: Education information and numbers, Comunity of Madrid.

The justification for such a reduction would be based on a supposed decline in the foreign students, but this does not match the reality (v. tables 2 and 3). The explanation must be found, rather, in a policy of reduced spending in education, whose first consequences fall on the most disadvantaged groups (pupils with SEN, immigrants, students at risk of school failure, etc.).

### Table 2. Evolution of foreign students in the Comunity of Madrid

<table>
<thead>
<tr>
<th></th>
<th>2009-2010</th>
<th>2010-2011</th>
<th>2011-2012</th>
</tr>
</thead>
<tbody>
<tr>
<td>Students</td>
<td>Total</td>
<td>Foreign</td>
<td>% Foreign</td>
</tr>
<tr>
<td>General</td>
<td>974,925</td>
<td>138,398</td>
<td>14,20 %</td>
</tr>
<tr>
<td>State Schools</td>
<td>535,513</td>
<td>105,951</td>
<td>19,78 %</td>
</tr>
<tr>
<td>State-subsidised schools</td>
<td>298,825</td>
<td>25,477</td>
<td>8,53 %</td>
</tr>
<tr>
<td>Private Schools</td>
<td>140,587</td>
<td>6,970</td>
<td>4,96 %</td>
</tr>
</tbody>
</table>

Source: Dirección General de Mejora de la Calidad de la Enseñanza. Estadística de la Enseñanza de la Comunidad de Madrid

The results of our study confirm the foregoing. The dual purpose of this inquiry is to: (a) to analyze the evolution of the enrolment of foreign students -particularly those who do not speak Spanish- to detect the differences in function of the different territorial areas, ownership of the schools (public and concluded) and educational stage; and (b) to determine what are the educational measures that with more regularly are used by the centers of Madrid to attend students who do not speak Spanish.

For this purpose we collected data on the enrolment of national, foreign students and, within this category, not Spanish-speaking, in 122 centers during the courses 2009/2010 and 2010/2011.

In the light of the results seems that it is not justified the disappearance of link classrooms in state schools versus its consolidation in the state-subsidised schools. In our sample the decline of not Spanish-speaking students is negligible: in state schools are 396 not Spanish-speaking pupils in 2009-2010 (in 90 centers, ratio of 4.4 students per center) compared to 393 in 2010-2011 (ratio: 4.36 ). In the state-subsidised schools not Spanish-speaking students pass from 174 in 2009-10 (in 32 centers, ratio of 5.43 students per center) to 167 in 2010-11 is (ratio: 5.21 ).

As we can be seen clearly in table 3, the link classrooms disappear from a course for another, at
the same time that other measures will increase, as the attention within the regular classroom with educational reinforcement.

Table 3. Measures used in the schools to attend allophone students.

<table>
<thead>
<tr>
<th>MEASURES</th>
<th>Ordinal Classroom</th>
<th>Ordinal Classroom, with support</th>
<th>Link Classrooms</th>
<th>Remedial</th>
<th>Initial Professional Qualification Program</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td>Year</td>
<td>09-10</td>
<td>10-11</td>
<td>09-10</td>
<td>10-11</td>
<td>09-10</td>
<td>10-11</td>
</tr>
<tr>
<td>Owner</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>State</td>
<td>22</td>
<td>23</td>
<td>27</td>
<td>11</td>
<td>6</td>
<td>27</td>
</tr>
<tr>
<td>State-subsidised</td>
<td>13</td>
<td>14</td>
<td>13</td>
<td>17</td>
<td>10</td>
<td>9</td>
</tr>
<tr>
<td>TOTAL</td>
<td>35</td>
<td>37</td>
<td>36</td>
<td>43</td>
<td>21</td>
<td>15</td>
</tr>
</tbody>
</table>

It is evident that the removal of link classrooms occurs mainly in state schools, in spite of the fact that this enrollment of not Spanish-speaking students is bigger than the state-subsidised schools. This decrease is compensated, mainly thanks to the increase of measures such as “ordinary classrooms with reinforcements”. To sum up, we can affirm that today the link classroom is not the main recourse in order to attend to the majority of the not Spanish-speaking students, because educational centers employ with much greater frequency another type of educational answers.

Toward the construction of an educational inclusive and respectful with cultural and linguistics diversity centre

Our proposal is developed around two lines of action: a) the introduction of modifications in the internal organization of the centre that helps to shape a school inclusive and respectful environment of diversity, and b) the adoption of a global strategy to develop multilingualism in the center and, in this context, the measures of linguistic support to facilitate the incorporation of the allophone students to the regular curriculum and its integration. For reasons of space, on this occasion we just focus on the second one.

Learning an instruction language on the part of the schoolchildren that are incorporated without mastering it must be a strategic goal for all educational community that aspires to be intercultural and inclusive. Every newcomer to a centre must have the opportunity to interact with their peers, learn the language of instruction and participate in the curriculum, with the fundamental objective of integrating the student in the school community and avoid exclusion. This involves an early incorporation to the reference group, simultaneous to the establishment and implementation of a systematic intensive and progressive learning of the vehicular language plan, one of whose necessary conditions is precisely the verbal interaction with their speakers.

It is ironic that, while the Common European Framework of Reference for Languages postulates preserve the plurality of languages and cultures, develop multilingual awareness and the defense of human rights, the adoption of a monolingual and subtractive approach of the language of instruction on the part of the foreign students that accesses our educational system. This does nothing but cover up the shortcomings of an unable system to adapt its curriculum, its organization and its practices to the challenges of the present moment.

Research on the subject is derived from three basic principles to keep in mind:
1. The language support program must be rigorously planned and should be maintained for each student for several years. The studies of Collier and Thomas (1989) or Cummins (1996) show that it is needed at least five years to get academic competence in the L2.
2. Learning the L2 requires the interaction with their speakers. The integration of foreign students should not be dependent upon the domain of the vehicular language. The school has to offer opportunities to incorporate these students to the main program, from which they receive linguistic support to develop their expertise in the host language, as well as to provide suitable learning environment in order to get the curricular contents.

3. Mother tongue has a high potential for cognitive social, and language development (Cummins, 2001). His loss has, therefore, emotional and academic consequences very negative (Cummins, 1996; Coelho, 2006). Hence the importance of the centres promote its maintenance and development, overcoming the subtractive monolingualism.

For these reasons we believe that the language support to students who have not mastered the language of the school must be:

- Specialized, in charge of teachers trained for the teaching of Spanish as L2.
- Progressive: The goal must be the academic competence in the host language, whose domain requires several years.
- Extensive: the program should be shared by all the teachers, as a main objective of the school activity.
- Complementary: it is not limited to the school hours but strengthened, in addition, classes and complementary activities (reinforcement activities, weekend excursions and camps, after-school classes, etc.).

Proposals
Our proposed approach is addressed to all fronts involved:

I. Toward educational policies
   a) Overcome the assimilation and monolingual model in the language of instruction.
   b) Encourage linguistic awareness in the educational system, media, etc.
   c) Take advantage of the resources offered by the pluralism of the population to increase linguistic awareness.
   d) Make profitable institutional resources specialized in the teaching of Spanish language, involving and establishing synergies among them (Official Language Schools; the network of centers for teacher training, and the Instituto Cervantes.
   e) Revise and strengthen the implementation of international conventions and reinforce them; establish agreements with other countries of origin for the ELCO (China, for example).
   f) Establish agreements with associations of immigrants for teaching their languages in school centers.
   g) Edit didactic materials in various languages of the different students in the educational system. Encourage publishers to make textbooks incorporate enclosures (CDs or printed) with the basic content of each subject translated into several languages.

II. Toward the centres
   a) To set the Centre Linguistic Project (Aliaga and Mugertza, 2005), involving the department of language to coordinate and guide it.
   b) To promote the linguistic consciousness, (Hawkins, 1984).
   c) Promote the use of bilingual dictionaries (printed and online).
   d) To take advantage of the bilingual students to support their classmates who are learning the language of instruction, as tutoring school tasks.

\[ Teaching of the language and culture of origin (acronym in Spanish).\]
e) To transform the current figure of the link classroom teacher into “of linguistic support”, showing them how to teach EL2.
f) To organize the linguistic support to the allophone students from the ordinary classroom. Some didactic strategies can be:
- To produce summaries of teaching units and work materials in the languages of the foreign students.
- To create “bags of conversation” between volunteer native students and foreign allophone students both in academic and extra-school activities.
- Learning through projects.
- To promote the use of ICT, as well as the existing resources of the Web 2.0.
- To create identity texts through the use of ICT as powerful teaching tools.
- To develop the multiliteracy (Cope and Kalantzis from 1996) as a strategic goal in the centres.
- To promote activities such as ‘Pen friends’ between children and teachers from different schools and countries, taking advantage of the Web.

III. Towards Educational Community
We suggest some strategies such as:
- To promote multilingualism in the school community, inviting foreign members and their associations to teach their language.
- To establish a reception system that guarantees: an initial assessment of the linguistic and curricular skills; communication with families through interpreters; information to the family and the learner about the structure of school system and centre.
- To create a multilingual service, integrated into the Department of Language.
- To pronounce the names of the foreign students in a right way; to learn and teach usual phrases in the languages of the students; to incorporate into the curriculum the ELCO as an optional offer for the school community.

Finally, to face the significant decrease of link classrooms over the last four years the centres are bound to implement other measures to attend allophone students. In our study, we found frequently the attention in the regular classroom with different kind of reinforcements. We can advance that in those centres where inclusive measures have been implemented start to see positive results.

Our reflection about the observed practices throughout our research leads us to establish two basic principles: a) that the school is not a neutral space, on the contrary, it is a social ecosystem complex loaded with meaning and internal and external determinants, on the basis of which it is oriented in a certain sense, the teaching and learning, interpersonal relationships and the socio-affective environment; and b) that the most important agent of educational innovation is the teacher and that their involvement is crucial in the guidance and organization of this ecosystem that is school.

References


Comparative approach to developing citizenship education as a means of improving intercultural competence

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Introduction
Citizenship education area in Croatia has been implemented as part of the social and humanistic studies as a curricular topic area that aims to contribute to the „training of students to actively and effectively carry out their role as citizens.” This, among other things, involves the development of democratic consciousness of students, but also encourages their active and effective participation in the development of democratic relations in the school, local community and society at large, with emphasis on the principles of human dignity, democracy, justice and peacemaking. The curriculum presents pedagogical, didactic and methodical instrument that synergistically develops certain traits of students in accordance with the understanding of the role that citizens, as well as social, political, cultural and economic subjects, have in the democratic development of Croatia, but also of Europe and the world. Therefore, the Croatian curriculum for citizenship education needs to be compared with highly developed educational systems of European countries that can show whether we are on the right track in building a civic society or are still lagging behind.

Based on the analysis of curriculum content and its structural and functional dimensions of citizenship education, specific learning outcomes and student achievement since they start school and until they finish secondary school have been singled out, i.e. the time for which certain countries understands that action is needed to teach the younger generations. Interconnected functional dimensions that make civic competence are determined in the curriculum as: civic knowledge and understanding, citizenship skills and civic values and attitudes. Structural dimensions of civic competence were singled out by relying on the rights and responsibilities which the student holds as a member of different communities, ranging from the classroom, school and local, national, and even the European and international community. Rights and responsibilities in each of these communities are taught through structural dimensions: legal or human rights, political, social, cultural, economic and environmental. These dimensions are singled out as central, based on theoretical and normative texts, especially the Recommendation Council of Europe on democratic citizenship education from 2002 and the Charter of Europe Council on education for democratic citizenship and human rights education from 2010 in which these areas are associated with the training of citizens to actively participate in civic, political, social, economic, legal and cultural spheres of society.

So with this work, by comparative approach and content analysis of available literature, categories of citizenship education curriculum in Croatian compulsory and secondary education as well as in selected developed countries of the north of Europe (Scandinavia and the British Isles) will be correlated. The categories that will be considered are: classrooms and starting time for training students for civic competence. The time required for the adoption of these facilities will be analyzed, i.e. hours per week, then subjects or subject areas covered by these contents as well as the time that some countries consider necessary to prepare young people for the better performance in civic life. We note that it will be very interesting to see foreign experience in the theoretical ideas of conducting citizenship education content in which the comparative approach will seek answers and ways of citizenship education content.
implementation. The results of these insights will help us in the future to act with ease on improving our school practices and improve the national curriculum of citizenship education by enhancing it with existing, tried and tested experiences.

**Citizenship education curriculum in Croatia**

A competent person is a person that constantly and critically checks their competence and updates it by learning and information. The development of society and economy depends on the competency of human resources, so it is logical to determine which human traits and competence must be paid special attention to, from the position of lifelong learning, and which contents are necessary to provide in the educational systems. European area tried to solve this dilemma with the Lisbon Strategy, which sought to solve unemployment, competitiveness of people, and to ensure the right to equality and diversity. In this section, we will present Croatian views on education, which is tasked to put into operation competence development of all of its citizens. The national approach is introduced in the Curriculum of citizenship education in 2012, which was adopted in accordance with the European reference framework of key competences for lifelong learning (group of authors, 2012).

The curriculum is built on the principles of integrated, interdisciplinary and procedural planning of content focused on learning outcomes. The most important outcome of learning is considered to be an acquired civic competence, i.e. developed competence of democratic, active and responsible citizenship. Civic competence is acquired through citizenship education, knowledge and understanding, skills and training, as well as values and attitudes realized in Croatia through four educational modules. The dimensions of these competencies are the rights and responsibilities at all levels starting with classroom, school, local community, national and supranational dimension through the human, political, social, economic, cultural, environmental and other contents. They can be achieved by teachers in all levels of education who have been trained for 60 or 120 hours on specialized studies or via Agency for Education organization. Educational cycles vary by content distribution and are implemented as curricular, extracurricular, optional, and as an independent subject of citizenship education that can be elected or in the final fourth cycle (module) becomes a mandatory subject for a minimum of 35 hours per year. In the first three cycles the annual total of 20 hours of instruction for cross-curricular teaching of citizenship education, and 15 hours for extracurricular learning are scheduled (Group of authors, 2012).

The structure of the curriculum for citizenship education in Croatia includes four cycles: 1 since the beginning of school to the end of fourth grade of elementary school, contents of which include student competencies for life in small communities and the local environment. Second and third cycles are related to the period from the fifth to the eighth grade in which students acquire competencies of Croatian homeland community citizens. Cycle number 4 includes students of first and second year of secondary school and represents the acquisition of competences of the European and world community citizens. Models of implementation in the first cycle are the inter-subject instructional activities as well as extracurricular activities; second and third cycles include the before mentioned models and an optional modular approach that deals with particular issues of citizenship education, while in the fourth cycle, besides all the previous models a mandatory subject of citizenship education is introduced. The third and fourth grades of secondary schools must show interest in previously adopted contents of citizenship education in ways that foster extracurricular research projects related to the students' professions and practical problems in the community.

According to Eva Klemenčić from the Pedagogical Institute in Ljubljana, education for citizenship education is nothing new as it is carried out since the early times of Ancient Greece to the present day in different ways. She sees the ancient times as space and time that began with education for a democratic society, i.e. a way of life in such a society (Klemenčić, 2006) what the author of this work as a historian of pedagogy finds as quite an acceptable view. Until now it was necessary to strongly emphasize the truth that the results of that education, which is already among us for long time, are unfortunately not visible, which causes concern. Throughout the developed world today among young
people a similar reasoning predominates resulting in low turnout in local or national elections, weak interest in participating in public and political life of their communities, distrust in the democratic system as well as elected representatives of social institutions, etc. Therefore the European scene requires a consensus among contents and educational models for citizenship education.

**Citizenship education in Scandinavian countries**

**Citizenship education in Norway**

Norway is one of the most prosperous countries in the world, with plenty of natural resources and a very high standard of living. According to the 2009 PISA test, the Norwegian educational system is characterized by the average achievement of their students with very high educational equality. This is a country that highly values democracy and political participation, and this is reflected in the educational system too, which is very democratic. It is therefore not surprising that issues such as citizenship, democracy and political awareness are high on the list of national priorities (Stray, 2011, 1).

In year 2006 a national curriculum entitled “Promotion of Knowledge” was introduced. In it a citizenship aware individual is considered one that coexists with the community and represents a way in which one treats it (Stray, 2011, 8-9). Civic education promotes social cohesion and serves as one of the pillars for the Norwegian society because schools must not be separated from the immediate and wider community (Stray, 2011, 10-12).

Citizenship education in primary schools is integrated in several subjects (history, politics, etc.) while in secondary school, students take it as a separate subject for four years (Eurydice, 2012, 19-20). Citizenship education curriculum includes cross-curricular themes of citizenship education and interdisciplinary topics. It stipulates the obligation in which all school subjects should contribute to the development of skills, attitudes and values that promote social and cultural competence and encourage students to participate. Minimum time devoted to citizenship education within a school year as a special subject should be 35 school hours or 1 lesson per week (Eurydice, 2012, 26). The tasks to be achieved with this timetable are acquisition of basic political literacy, encouragement of critical thinking, the development of values, attitudes and behavior, encouragement at participation in school life and decision-making and participation in the wider community. Topics covered with citizenship education are: human rights, democratic values, equality and acceptance of diversity, tolerance, sustainable development and fostering European identity. The skills that need to be acquired are related to social, political and communication area (Eurydice, 2012, 29-33).

In Norway, in addition to the theoretical level, a practical teaching of citizenship education is encouraged. There are laws there in which a choice of representatives of each class and the work of student councils at primary and secondary schools are presumed. Student council representatives are selected by secondary school administration, while elementary schools have more autonomy and can determine themselves how they will be elected. In 2007 the subject of „The students' work on the council" was introduced for lower levels of secondary school (Eurydice, 2012, 49). Through group activities and involvement in decision making at the school level, students are taught how to express their opinions, and are encouraged to cooperate with other school bodies. During school year 2012/2013 the subject was unfortunately abolished. Student achievements in „Citizenship education” and “Students’ work on the council” were not measured or graded on a scale and this was considered a problem by teachers. The achievements of these subjects were evaluated by external assessments at each school and state level.

According to the Norwegian curriculum from 2010, the rules were introduced for primary and secondary school teachers who want to teach citizenship education. The rules stipulate that teachers must have knowledge in the field of children’s rights, must be able to develop students’ comprehension of democracy and participation and encourage them to critical thinking. Teachers acquire these competencies with further education in these areas (Eurydice, 2012).
Citizenship education in Finland

Finland is politically organized as a republic that was very desolate, impoverished and as a predominantly rural country had low economic growth after World War II. Today it is considered one of the most developed and richest countries in Europe. The Finnish population is highly educated. Their educational system according to the PISA 2009 test is among the best in the world and is characterized by extremely high achievements of Finnish students, with an extremely high equality of achievement. Education and training are given a lot of attention and in general, the culture of “learning” governs the state (Pantzaar, 2008, 3).

Citizenship Education in primary schools in Finland does not exist as a separate subject, but is integrated within several subjects. It is taught as a separate subject at secondary education level. The length of teaching civic education is a total of six years and four years of it is spent teaching it as an independent subject in which contents of cross-curricular themes, interdisciplinary themes, participatory citizenship and entrepreneurship must be included (Eurydice, 2012).

A specific minimum amount of time devoted to teaching citizenship education as a separate subject is not determined by curriculum (Eurydice, 2012, 26). The tasks to be pursued in citizenship education are: political literacy, critical and analytical skills, development of values, attitudes and behavior, encouraging participation in school life and decision-making and participation in the wider community. Topics covered in citizenship education are: the political structure of the state, human rights, democratic values, equality and justice, acceptance of diversity, tolerance, sustainable development, fostering European identity, history and culture, the functioning of the European institutions, and the perspective of the European Union. The skills that students should acquire with citizenship education are social, political, and communicational, as well as the ability of intercultural dialogue (Eurydice, 2012, 29-33).

In addition to the theoretical level in Finland one tries to teach students in practical way about citizenship. This is achieved by encouraging students to participate in the work of the school through presidential authorities conducting classrooms and the student councils. The educational system in Finland is characterized by low centralization and high school autonomy in making decisions about many things. For this reason, there is no regulation at the state level in Finland concerning the election of representatives of the class and its powers. Each school is responsible for it and decides on it separately. The work of student councils however, is regulated centrally, and for them there are no formal recommendations of the state for their choice, and the scope of work (Eurydice, 2012, 40-42).

There are no specific recommendations or guidelines for evaluation of citizenship education. The grade in this subject does not affect the overall success of individual students, but in some schools there are exceptions, most commonly in the final grades of secondary school. This subject can be taught by professors of history, philosophy, ethics and religion. In addition to basic subjects, prospective teachers must pass the courses in college regarding social sciences, citizenship, politics and human rights. They are expected to continue their professional development in the field of citizenship education (Eurydice, 2012, 88).

Citizenship education in Sweden

The Kingdom of Sweden is a highly regulated state and as other Scandinavian countries is considered to be highly developed country with high prosperity. Swedish educational system unfortunately does not reflect the idyllic image of the country. According to the 2009 PISA test, this educational system is characterized by a slightly below-average student achievement with an average equality, with a negative tendency in the aspects of achievement. Educational picture is a little better when viewed from the perspective of citizenship education and the promotion of democratic values with young people (Lindstrom, 2013, 1). Civic education in Sweden is thought of as training for multicultural and global world, as well as training for understanding society and overcoming obstacles in life and a European dimension in citizenship education (Lindstrom, 2013, 6-8).

Citizenship education in Sweden does not exist as a separate subject in either primary or secondary school, and its contents are fully integrated into other subjects (Eurydice, 2012, 19).
As there is no separate subject, there is no minimum time recommended for dedicating to learn the content of citizenship education (Eurydice, 2012, 26). Contents of citizenship education are structured through four key areas in the first cycle of education: coexistence, neighborhood, local community and geographical neighbors and four key areas in the second cycle of education: the individual and society, information and communication, law and justice, and political decision-making (Lindstrom, 2013, 11). Tasks to be carried out in citizenship education through the integration of other subjects are prescribed by curriculum and relate to political literacy, critical and analytical skills, values, attitudes and behaviors, participation in school life and participation in the life of the local community. Topics of citizenship education that are taught through other subjects are political structure of the state, human rights, democratic values, equality and justice, diversity and tolerance, the functioning of the European institutions and European history and culture. Skills that are expected to be acquired through citizenship education are social, political and communication skills as well as the ability of intercultural dialogue (Eurydice, 2012, 29-33).

Practical teaching of citizenship education is conducted by student participation in decisions about school work, work in student councils and classroom representative selection. Swedish educational system is highly decentralized, and each school specifically determines whether it will be practically implemented and how the participation of students in the school administration will be achieved. That way there are virtually no official regulations, recommendations or laws at the central level that specify the operation and functioning of the class representative and student councils (Eurydice, 2012, 40-42). The possibility is mentioned for students to participate in decision-making at the classroom and school level, but in no way is it specified, explained or defined, that is to say, they are very incomplete. The question of student participation in the works of school through student councils and other bodies is possible only in secondary school. That one is also not specified or defined. Thus, it is mentioned that the students may ask the school to form a student council, but it ultimately remains under the jurisdiction of the school, as well as any authorities of that body (Eurydice, 2012, 42).

An interesting fact about Swedish educational system is that despite of the lack of existence of stronger and more precise regulation at the central level, relating to encouragement of the participation of students in the school, Sweden boasts with a very high 85% of the students who participate in decision-making at school when that is needed. This can be explained by the fact that the Swedish curriculum for primary and secondary education, emphasizing the democratic and participatory nature of the school system does not provide the means by which schools should reach those goals, and instead rely on a faith in the school and in its ability to find independent solutions.

Citizenship education does not exist as a separate subject in Sweden and is neither evaluated, nor are contents of citizenship education in other subjects in which they are located checked. Swedish National Agency for Education issues a set of tests designed for children in grades seven, eight and nine, which serve as an instrument in checking and assessing the acquisition of the knowledge of citizenship education. Performing these tests is completely arbitrary and not evaluated. Contents of citizenship education are found in a number of different subjects (for example, in history, sociology, ethics, etc.) and are taught by teachers of these subjects. The directors of Swedish schools are expected to provide the students with influence over their own education, and that through specific cross-curricular contents such as gender equality and sustainable development bring the area of citizenship education closer to the students. (Eurydice, 2012, 94)

**Citizenship education in Anglo-Saxon countries**

**Citizenship education in Great Britain**

United Kingdom is considered the world's superpower country and that power is manifested through policies of membership in the G7 group. The first industrialized society in the world is characterized

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1The abbreviation “G7” refers to the association of the seven most developed and most industrialized countries: USA, UK, France, Germany, Italy, Canada and Japan. Their common net wealth represents 66 of global wealth. Finance ministers of mentioned countries gather each year and discuss the current financial and economic problems of the world.
by one of the strongest economies in the world. Although it does have nearly much power as it had during imperialism it is still the leader of the economic, political and cultural impact on the global level. According to the 2009 PISA test, the educational system of the United Kingdom is characterized by average to below-average student achievement, with high educational inequality and stratification. Citizenship education was introduced in 2002 into the national curriculum (Boss, 2002, 1). Before this period, learning about citizenship education was entirely dependent on individual initiatives of teachers. The prevailing notion of responsible citizenship in the United Kingdom is characterized by the Marshall doctrine, according to which it consists of three pillars: rights and responsibilities, political literacy and participation in local society (Boss, 2002, 3).

Civic Education in the UK exists as a separate subject at secondary level only in England, while in Wales, Northern Ireland and Scotland it is not taught independently at any level. Where there is no separate subject there is a greater emphasis on other subjects and teaching citizenship education and culture through them.

In England, citizenship education and its contents are taught for a total of five years, four years of which it is taught as a separate subject (Eurydice, 2012, 19). The elements of citizenship education are also integrated in general tasks of the education system and thus also in other subjects. For example, in Wales, the curriculum from 2008 prescribed competencies related to citizenship as part of a broader framework that students need to acquire, and it includes everything that the school teaches and promotes in respect to psycho-social and moral development. In Northern Ireland, the 2007 curriculum included “citizenship” in the areas of “personal development and mutual understanding” and “learning for life and work.” In Scotland, an area of the curriculum, “health and welfare” is the responsibility of all teachers, and it contains a variety of outcomes that are related to citizenship education (Eurydice, 2012).

The UK does not exactly determine nor prescribe a minimum annual hourly rate dedicated to teaching citizenship education as a separate subject. This is left as a choice for each individual school. The tasks expected of citizenship education are the development of political literacy, the development of critical and analytical skills, the development of proper values and attitudes and encouragement of cooperation in the school life and local community. Topics covered in citizenship education are: the political structure of the state, human rights, democratic values, equality and justice and the functioning of the European institutions. Skills that are expected to be acquired through citizenship education are social, political, and communication skills (Eurydice, 2012, 29-33).

Practical teaching of citizenship education in the UK depends on the central government regulation that depends on the level of education and location. There are no central regulations concerning the election and workings of classroom representative, and it is completely left up to the schools. As for the scope of work in student councils, there are recommendations and regulations for Wales, Scotland and Northern Ireland and for all school levels, whereas for England they do not exist. The interesting thing was noticed in terms of student representatives in school administration. It is legally and regulatory highly regulated matter, which stresses the importance that it pertains to. The work of student representatives in the governing bodies of schools is provided in all the provinces and for all levels of education. Student representative may participate in the work of administrative bodies as an associate, with limited powers that increase with the higher education level. Their function is advisory and informative. The only area in which the student representative has no insight is the school budget (Eurydice,2012, 40-42).

The grade in the subject of citizenship education in no way has an effect or is to be taken into account when calculating the final average and student grades. Also, there are no guidelines or assessment of the students’ work and participation in the local community. Citizenship education and achievements are matters of outside (external) and inner (internal) evaluation.

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Thomas Humphrey Marshall - prominent British sociologist
In England, teachers who want to teach citizenship education must specialize in this area. This includes a one-year postgraduate training program approved by the Government, which consists of theoretical knowledge and practical tasks. This program can be attended by any teacher regardless of their original profession. In Scotland there are standards that prescribe what is expected of teachers of citizenship education and which competencies they must possess in order to teach the subject. Some of these competencies are knowledge and understanding of political literacy and political organization of the state and creativity and entrepreneurial spirit. In 2007 a program of professional training in citizenship education was introduced in the UK for all the teachers who want to teach it. It is intended to improve the theoretical knowledge and develop teachers’ skills for quality teaching of citizenship education. It covers a wide range of aspects of citizenship education through the key areas. All the participants are expected to attend a minimum of 10 hours of such training annually. (Eurydice, 2012, 91)

As citizenship education is a relatively new article in the United Kingdom curriculum, and is still not profiled enough, it is faced with certain problems. One of the problems is the curriculum content being overwhelmed by citizenship education contents (Boss, 2002, 6). It is predicted to take about 5% of the total teaching content, while some find it too much, others find it lacking. Another problem is the drastic shortage of qualified human resources for the teaching of the subject (Boss, 2002, 7). In addition to the lack of human resources, existing citizenship education teachers are often not qualified and lacking knowledge of the citizenship education field. It is believed that this is a result of insufficient funding that is already becoming chronic.

Citizenship education in Ireland

The Republic of Ireland is a unitary parliamentarian constitutional republic with a very high standard of living. Once among the poorest countries in Western Europe, today it is one of the richest countries in Europe. The Irish educational system is average. PISA 2009 showed that it is characterized by average educational achievements of students accompanied by an average inequality of educational achievement. Citizenship education in Ireland in its spotlight has the rights and responsibilities of citizens at the local and national level, as well as the concept of human interdependence (Clodagh, 2005, 1). Some of the main components of citizenship education are political literacy and critical view of democracy and democratic political institutions and bodies. Citizenship education in Ireland has a longer history than most other countries. With numerous objections of church, it was first introduced in 1966 entitled “Civics”, which literally translated means “Citizenship” or what is related to a “Citizen” (Clodagh, 2005, 2). After a few years the subject was falling apart due to lack of teachers needed for teaching it, as well as the negative public perception. After several unsuccessful attempts at reintroducing it due to political pressures, in 1993 a pilot program “Civics, social and political education” was introduced (Clodagh, 2005, 3), which was completely replaced in 1997 by the previous subject of citizenship education “Civics”.

Citizenship education in Ireland is separated as a distinct subject in secondary school and it is called “Politics and Society” which has the function of citizenship education. Citizenship education or its contents have been integrated in other subjects too, and they are taught for a total of 12 years, i.e. during the entire compulsory education period, while as a separate subject, citizenship education is taught for three years and in secondary school (Eurydice, 2012, 19-20). The elements of citizenship education in addition to the subject are also integrated in the general tasks of the educational system. The Irish curriculum also includes the cross-curricular themes of citizenship education. At the primary education level, education for citizenship is an integrated program of social subjects, personal and health education, and it is assumed that it is being developed through combination of formal and informal learning.

The minimum annual hourly rate dedicated to citizenship education as a separate subject is 23 school hours per year (Eurydice, 2012, 26). Tasks prescribed by the citizenship education curriculum are political literacy, critical and analytical skills development of values, attitudes and behavior, encouragement of participation in school life and decision-making and participation in the wider community. Topics covered by citizenship education are: the political structure of the state, human rights, democratic
values, equality and justice, acceptance of diversity, tolerance and sustainable development. Skills that are expected to be acquired through citizenship education are political and communication skills and the ability of intercultural dialogue (Eurydice, 2012, 29-33).

In addition to the theoretical level, these activities are taught in a practical way. There are official rules and regulations concerning the participation of students in the school through student councils and the presidency of the individual student in his class. The rule is that the students are elected by other students themselves in the school’s student council. On the other hand, the participation of students in the school through the school’s administrative bodies is not legally regulated. It is anticipated that students will participate in the local community, and this is encouraged through awards. Irish Office of the President issues a national award annually to those students who have worked hard and managed projects for the benefit of the wider community. In addition to this there is an initiative of the state championship named “Young Social Innovators”, where students with exceptional social and civic awareness are rewarded (Eurydice, 2012, 42).

Citizenship Education in Ireland is evaluated, although there are no central guidelines and recommendations for teachers as far as the assessment of student achievements in the theoretical part of citizenship education goes. The decision on the methods of assessment of knowledge and skills gained from this part of the subject is left up to the teachers. There are guidelines for assessing the practical part of citizenship education and students’ involvement in school life and community life. Citizenship education grade is taken into account when calculating the final performance of pupils at the end of the school year. Knowledge, skills and abilities of citizenship education are the subjects of external and internal evaluation.

It is not prescribed which specialization should a teacher who wants to teach citizenship education have. A new program in the Ministry of Education for teachers who want to teach citizenship education is currently in the process of drafting. Citizenship education teachers are expected to continually and professionally develop in this area (Eurydice, 2012, 90). Teachers in Ireland are not satisfied with this subject. Research done by Redmond and Butler in 2003 found that citizenship education has a low status as a subject. It is taught by teachers with low interest in this area and the teachers themselves are not satisfied with the way it must be taught (Jeffers, 2008, 3). Despite these results, nothing is being done to improve the current situation. In recent years, the subject is trying to be reinforced, in order to get a better and more attractive status for the teachers (Jeffers, 2008, 4). The problem of minimalistic instead of creative approach to the curriculum has also been noticed as well as the fact that it is taught once a week. With all this, an insufficient integration of citizenship education content in other subjects and previously mentioned lack of quality personnel for teaching the subject is visible (Jeffers, 2008, 6-8).

Concluding remarks

In August 2012 the Ministry of Science, Education and Sports of the Republic of Croatia in cooperation with the Agency for Education prepared Citizenship education curriculum as the first step in the establishment of citizenship education and devising an independent subject. The curriculum is compiled as part of a broader vision of student competencies as an essential origin of the education system (Group of authors, 2012, 3).

Since the school year of 2012/2013, citizenship education in Croatia is carried out experimentally in six schools in areas of special state concern. It will be implemented in the same way during school year 2013/2014, and after that it is expected that citizenship education will be taught in all public schools.

Final grade in the subject of citizenship education will be included in the final score regardless of whether the student was taught in it as an elective or as a compulsory subject. Nevertheless, there are no guidelines for teachers to help them facilitate the monitoring and evaluation of student achievements in citizenship education. Instead, there are expected learning outcomes at the end of each cycle, which is apparently considered sufficient enough for teachers to orient themselves. Croatian teachers have a lot of experience with the implementation of the content of citizenship education in the classroom.
Since 1999 many teachers have been developing and improving their skills for the implementation of the then pilot program “Citizenship Education in Primary and Secondary Schools” which is the predecessor to the current program (Eurydice, 2012, 91).

Citizenship education is mainly organized as inter-subject area teaching in primary schools and as a separate subject within secondary schools, in different lengths of time in observed developed countries. When teaching the contents of citizenship education through other subjects interdisciplinary contents are generally respected. Contents on Human Rights, organization of state, democracy, equality, acceptance of diversity, tolerance, sustainable development and European integration are usually taught through the introduction of its history, culture, identity, etc. The minimum annual hourly rate that is calculated for teaching citizenship education as a separate subject moves between 15 and 35 hours per year, while a lower hourly rate of 10 to 15 hours a year is predicted in the cross-curricular, extracurricular and elective areas. Great importance is given to the practical side of the subject. In all countries except in Ireland the question of the election and works of student representatives the school has been organized in detail. The skills that students must master in this area are usually related to social, political, communication and intercultural skills.

Citizenship education as a subject has a lengthy history, and in almost every state there were unsuccessful attempts of its introduction as a separate subject. This subject was successfully profiled the late 90s of twentieth century and in the early twenty-first century as a reaction of states and governments in many advanced problems of democracy. Most usually referred problems are political absenteeism of youth and political illiteracy. Citizenship education is considered to be a method of political literacy, and it is approached as such in the curriculum. As a relatively young subject in the national curriculum, it is burdened with many problems. For instance, in some countries, teachers are not interested in implementing the content of citizenship education or do not have sufficient professional or material support, and therefore it all depends on their personal initiative and ambition. Too often these attempts have been negatively accompanied by the public. A common argument is that the declared importance of citizenship education, unfortunately, is far greater than the importance it is given in practice. The lack of political competence of youth is viewed as a problem rather than an opportunity or ability to change the current situation within the existing structure. Therefore, citizenship education in some countries is becoming nothing more than a quick, instant answer to this problem which is not always the best solution. Croatia is still trying to create its own and recognizable model of citizenship education in which it seemed to be on the right track.

References


Culturally responsive practices in a school closing an opportunity gap

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Abstract
The issue of whether or not educational equity can be achieved without addressing or discussing the underlying prevalence of racism and its influence in educational systems remains the proverbial elephant in the room. This insidious, seemingly invisible creature of racism and our lack of ability to confront it present the most salient reason for the existence of inequitable opportunities for children of color. This study identified culturally responsive practices that intentionally confront racist conduct, bias or beliefs and examined their existence in a school closing academic achievement gaps between white and black students. The findings indicated all areas of the school program were enhanced with culturally responsive practices. Practices were found in leadership, learning environment, pedagogy, home and community engagement, and cultural competency.

The Problem, the Question & the Methodology
For over fifty years, educators, parents, and politicians alike have been championing the cause of educational equity and closing the ever illusive achievement gap. For several decades, strategies have been instituted to balance educational opportunities and resources irrespective of race or social class. And yet millennial era schools still grapple with many of the same equity issues as previous predecessors (Paige & Witty, 2010; Robertson, 2008). What many educators fail to realize is educational inequities between people of color and dominant race oppressors are no accident. Hundreds of years of oppressive, dehumanizing, and abusive policies and legislation were deliberately contrived and manipulated to maintain power and privilege within the hands of a few (Abby, 2011; Allen, 2008; Cross, 2007; Ladson-Billings & Tate, 1995; Lerone, 1975; Tate, 1997). In the United States Jim Crow laws and other subversive forms of oppression decimated economic and educational opportunities for blacks and other minorities of color (Allen, 2008; Paige & Witty, 2010).

It would seem to reason that the vestiges of the brutal history of racism and apartheid educational structures could not be erased by mere implementation of technical approaches but rather through the deliberate implementation of practices that serve to mitigate historically derived imbalances of power and privilege while providing students with equitable opportunities and resources. Culturally responsive school practices serve this purpose in that they (1) acknowledge and value the cultural and linguistic backgrounds of students, (2) examine oppressive and biased attitudes, perceptions, and beliefs, (3) create counter-systems of empowerment for stakeholders, (4) establish equitable opportunities and resources and (5) promote social justice (Andrews, 2007; Banks, 2006; Bazron, Osher, & Fleishman, 2005). The researcher therefore sought to determine if a school that was successful in closing achievement/opportunity gaps for minority students was also embedded with culturally responsive practices throughout the school – either deliberately or unintentionally employed. The primary research question addressed: Are culturally responsive strategies employed in a school that is closing an opportunity gap? If so, which strategies are utilized? Through a qualitative case study, the use of culturally responsive practices school-wide was documented in a school, Melody Middle School (not real name) making significant gains increasing the achievement of minority students.
Conceptual Framework

Whole school reform through culturally responsive practices needs a range of strategies to successfully organize a school to embody the ideals of social justice and equitable education. Based on a review of the literature (Banks, 2006; Bemak, Chi-Ying, & Siroskey-Sabdo, 2005; Ladson-Billings, 1994; Scribner & Reyes, 1999), there were six areas of a school program that could be responsive to students' cultures. These areas represented in Table 1, provided the conceptual framework that guided the study. Although shared beliefs are not typically thought of as part of a school program, they were included in this framework as none of the other components could flourish without a set of common beliefs (Middleton, 2002).

Table 1. Culturally Responsive School Practices Framework

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<th>Culturally Responsive School Practices</th>
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<td>1. Culturally Responsive Leadership</td>
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<td>2. Respectful Home-Family Connection</td>
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<td>3. Culturally Responsive Pedagogy</td>
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<td>4. Culturally Responsive Learning Environment</td>
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<td>5. Culturally Responsive Student Management</td>
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<td>6. Responsive Shared Beliefs</td>
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Using this framework, the researcher recorded behaviors, personal interactions, activities, programs, and strategies observed throughout the school and discussed in meetings, focus groups and personal interviews over the course of a week. Data were coded into the six program areas identified in the conceptual framework and one additional area that began to emerge as a significant strategic approach. Coding the responses by defined criteria helped to explore the evidence of the defined culturally responsive criteria while remaining open to the emergence of new criteria and strategies.

Findings

The researcher found evidence of culturally responsive practices in the school that aligned with the characteristics of culturally responsive practices established in the literature review. Seen in observations and heard in interview conversations and focus group discussions, culturally responsive leadership was evidenced. School leaders met regularly with parents and students who discussed current events in the community, and cultural competency training was embedded into every professional development, grade level team meeting, administrator and staff meeting. Additionally, there were multiple student leadership groups where students learned cultural competency as part of the leadership training.

Observations, interviews and focus group discussions confirmed the evidence of culturally responsive pedagogy. For example, vocabulary was taught explicitly in every content area to help students access content and students regularly practiced public speaking in classes to develop oral language skills.

A culturally responsive learning environment was evidenced through stakeholders demonstrating genuine caring and concern toward each other, promoting achievement and high expectations, and celebrating diversity in a warm and welcoming environment. A large map in the front of the school delineated all of the various places around the globe that were represented at the school Staff placed...
their arms around students’ shoulders as they talked with them, messages in the hallway represented positive affirmations of high expectations, and the halls were lined with large portraits of diverse students posed with their families.

Culturally responsive student management was not observed consistently by the researcher or heard through interviews. There was, however, some evidence discussed in focus groups, but clearly an area in which the school showed the weakest demonstration of culturally responsive practices. Researcher observations reflected a disconnect between what teachers espoused in focus groups and what was actually observed in classrooms.

The faculty and staff shared three common culturally responsive beliefs: 1) They believed that culture impacted the education of students, 2) That talking about race, assumptions and bias was important, and 3) That teachers bore the responsibility for helping all students achieve. The parents in the school held the same three beliefs and not surprisingly, there were parent and family involvement practices which were culturally responsive. Parents and students learned how to develop bi-culturally and how to navigate and advocate in educational systems. Additionally, the school served as a community resource and parents were involved in activities at the school authentically. A surprising finding was that parents met according to racial/ethnic groups. The parents and leadership explained that within this context, each parent group could discuss issues that were important to them. Previous joint meetings had resulted in frustration for many parents who felt that their voices were not heard or their interests competed with the interests of other groups of parents. They requested to have their own meetings. This structure worked well for the school and parents excitedly explained to the researcher the various kinds of activities they were able to promote that met the unique needs of their students.

The use of embedding cultural competency throughout all communications, professional development and training in the school was a practice that emerged from this study and not an original component of the conceptual framework. All professional development, even training in content areas, built stakeholders’ understanding of race, culture and its influence in educational systems. Senior staff helped mentor newer staff members into the culture and beliefs of the schools, staff consistently sought new information on how to work with students of diverse cultures, and most staff felt comfortable interacting in multicultural contexts.

Discussion

Schools that seek to evolve into equitable havens of learning need leadership at both the teacher and administrator level that promotes equity through leadership. The importance of courageous leadership is well documented in the research (Andrews, 2007; Auerbach, 2009; Bellamy, Fulmer, Murphy, & Muth, 2003; Blackmore, 2009; Cooper, 2009; Davis, 2002; Finnigan & Stewart, 2009; S. Horsford, 2010; S. D. Horsford, Grossland, & Gunn, 2011; Howley, Woodrum, Burgess, & Rhodes, 2009; Jackson, 2005; Johnson, 2007; López, Magdaleno, & Reis, 2006; Magno & Schiff, 2010; Marzano, 2005; Orr, Berg, Shore, & Meier, 2008; Rosette, 2008; Shelton, 1997). Culturally responsive leadership is essential to equity schooling (Lopez, 2006). Interestingly enough, teachers at Melody saw the leadership in the building as more critical to their work in narrowing the achievement gap than the classroom practices they were using. At Melody, the leadership team created a space where people were free to be their cultural selves. All of the faculty and staff at the school saw the principal as leading the charge for equity learning.

Parents elected to self-segregate. Could this be the future of parental involvement in diverse schools? The segregation of student and parent leadership groups seemed in conflict with the goals of inclusion and multiculturalism initially. It was difficult to understand the rationale. Nieto (2004) offered an enlightening perspective, “We need to distinguish between segregation of different kinds. The segregation that is imposed by a dominant group is far different from the self-segregation demanded by a subordinated group that sees through the persistent racism hidden behind the veneer of equality in integrated settings”. (p.160). Segregation may not be the monster it has been thought to be. When parents or students or teachers self-segregate by choice and allow other members of any race to participate by choice, it appears, from this study, it can create a comfortable environment where
members get their needs met.

Several staff members noted they were initially frightened of Black parents. Most of the staff had not worked with Black parents before and they anticipated conflict and potential hostility. Madsen and Mabokela’s (2002) study noted the importance of leaders of diverse groups of teachers and students being knowledgeable about school participants’ ethnic and cultural differences to ensure an inclusive school. This knowledge is critical in creating public spaces to discuss the culture of parents and families in the community.

Discussing race and equity must be conducted within a nest of caring. Without people feeling comfortable enough to express their emotions or structures to wrestle through their conflicts, race talk comes to a screeching halt (Nieto, 2008). Talking about race, culture, ethnicity, privilege, and prejudice is difficult (Valenzuela, 2008). Endeavoring to do so within an emotionally toxic working environment is painfully problematic. The work of transforming schools into culturally responsive havens begins with the hard work of creating an environment conducive for authentic and courageous conversations (Singleton & Linton, 2006).

Bishop (2007) found when the Sacramento City School District sought to implement culturally responsive practices, it took over two years to devise a comprehensive plan. There had been many previous efforts but when the conversations became controversial, they would simply abandon them. “The thought of race being a determining factor for success in school was too much for some to take. We would start the conversation, stop when it got too controversial, wait for a year, and then start the conversation again” (p.11). Finally, after identifying the research with community members, reading the research, and meeting in small groups for two years they were able to devise a comprehensive plan they could recommend to the board of education.

Critical conversations such as the one held in Sacramento Schools are best held in a safe environment where people are comfortable taking risks and exposing their values. Likewise the principal at Melody initially found that every time they would begin a conversation on race, someone would inevitably feel hurt, frustrated, or angry. The principal made the difficult decision at the beginning of the work to build a caring environment with trust at the center of all personal interactions. It was only within this “nest” could she begin to have some of the most difficult discussions she has ever had during her administrative career and lead the work of equity in a school with a diverse population of students but a fairly homogenous group of white educators.

Superficial discussions on race will not prove productive. As part of the discussions on race, it is important to exhume staff perceptions, assumptions, biases and beliefs. In Scribner and Reyes’s (1999) framework for high performing Hispanic students, they discuss the importance of beliefs and values as part of the development of the school culture. They stress the importance of uncovering beliefs and assumptions and making expectations explicit for everyone to understand.

Finally, you cannot close opportunity gaps without culturally responsive practices. Academic achievement gaps are the result of historically perpetuated racial and ethnic bias and beliefs about students of color. These gaps can only be narrowed or eliminated by both making insidious underlying beliefs transparent and creating interventions in schools that accommodate the influence of culture during the learning process (Dovidio, 2009) Culturally responsive practices, when implemented school wide, can mitigate historically derived socioeconomic and educational disparities by empowering, rather than repressing the voices of all stakeholders. By implementing culturally responsive practices in most areas of the school program--leadership, learning environment, home and family connections and pedagogy-- Melody Middle School created an environment in which power and status is shared amongst all stakeholders. They have crafted liberating structures which are redefining the traditional roles of student, parent, teacher, and leader.

Melody's approach to closing achievement gaps looks beyond the symptoms of academic failure and addresses the root causes of academic shortcomings. This is due in part to the commitment on the part of the leadership and staff to confront rather than ignore the elephant in the achievement gap
race and the inimitable policies, practices, and assumptions which have historically privileged some while dominating others.

The new conceptual framework

**Figure 1.** Mayfield Framework for Whole School Reform in Culturally Diverse Schools

A new conceptual framework for whole school reform through culturally responsive practices in school with culturally diverse students is proposed in Figure 1. All school practices rest on a plane of equality. These practices are implemented through a filter of professional development that is enhanced with cultural competency - resulting in increased student achievement (Mayfield, 2012).

**Conclusion**

This may appear to be too simplistic an explanation for increasing the achievement of all students including students of color. The reasons for students’ failure or underachievement are seemingly complex, varied, and diverse. However, race and racial ideologies are present in every institution, including schools. Therefore all efforts to transform schools or correct disparities needs to address the underlying causes for their existence. Culturally responsive practices help mitigate some of the historical devices educational institutions have used to dominate some groups and privilege others. When implemented through a lens of social justice, they serve to empower and emancipate all stakeholders. These are not just practices for the classroom, however. They are deftly needed in every area of the school program and indispensable for whole-school reform.
References


Internalizing the Principles of Intercultural Education: Teachers’ Role

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Abstract
This research presents a case study that takes as a starting point the complexity of intercultural communication, understood as a dialog amongst subjectivities, an identity negotiation, stemming from an interaction between individuals and groups perceived as culturally different from one another. We maintain that a culturally competent teacher must permanently learn and stay in touch with the challenges of the present time. This process can be realized with instruments of constructivist psychology, by carrying into effect more formal intercultural education and honing specific competencies in this arena. The UNESCO report about XXI-st century education identifies four basic components of learning: knowing, doing, living harmoniously together with others, and being. These four complementary components converge in diversity education, which ultimately culminates in a fuller participation in an open and democratic society regardless of its boundaries.

What is Culture?
We wish to bring to your attention a definition of culture, derived from relativist thought, that we consider to meet the largest degree of consensus in modern anthropology: culture represents an ensemble of abilities, cognitions, and behaviors that individuals learn as members of a particular society. This definition is inspired by Geertz (1973), who defines culture as “a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life.”

The concept of culture is complex, and often ambiguous: it assumes at the same time both similarities and differences - a basic similarity between individuals such that they can be conceived of as being part of a culture, along with enough differences to allow for a plurality of cultures. The coexistence of more than one culture in the same space has generated a series of related concepts such as multicultural, intercultural, multiculturalism, interculturalism.

Multiculturalism vs. Interculturalism
Though the two often get lumped together, there are key differences between multiculturalism and interculturalism, namely: multicultural is a descriptive term that refers to a status quo of having more than one group live together in the same society. The concept tends to emphasize the differences or even the net separation between groups and cultures perceived as different. It is used predominantly in post-colonial societies, where in fact different ethnic groups coexisted without much communication.

2 Geertz, C., (1973: 89), The Interpretation of Cultures, New York, Basic Book
or interchange with one another. Intercultural emphasizes the interaction between different groups in society, and refers rather to a dynamic process of dialog, exchange, and negotiation between these groups, along with identifying a common language and a common space for communication.

Acceptance of cultural diversity often leads to the acceptance of multiple coexisting cultures, and to the adopting of multiculturalism as a way to manage this diversity. The term, like political or religious pluralism, predominates in Anglo-Saxon states where recognizing the existence of different ethnic groups is emphasized as a national policy. Beyond the political necessity of recognizing multiple ethnic groups as coexisting within a larger society though, multiculturalism only superficially addresses the interaction between these groups or the openness of each group to mutual influence.

The knowledge of belonging to a different culture implies, at least indirectly, comparison with another culture as a sort of benchmark for the individual. This affords the possibility of intercultural conscience, or conscience of the fact that a certain culture is being perceived as different compared to another. Thus, according to Geertz, the concept of interculturalism refers to the dynamic space between two or more cultures, permanently submitted to negotiation between different cultures, where intercultural communication is born, as a dialog between subjectivities, an identity negotiation, and an interaction between individuals and groups perceived as belonging to different cultures.3

This focus on the dynamic character of the intercultural communication process, the continuous construction and reconstruction, favors a dynamic concept of culture. As soon as identity negotiation and the construction of one’s own culture become visible, through benchmarking against other cultural entities, it is impossible to perceive culture as static or rigid, on the contrary, it becomes malleable, a continuous flow of influencing factors, permanently restructuring and reinterpretating itself.

Beyond the descriptive character of the interculturalism definition, one can see the normative character of the concept, premised on a better understanding between individuals from apparently different groups as both possible and desirable.2

The intercultural approach is first and foremost materialized through education, as an antidote to racism, xenophobia, and discrimination. In light of this and the above clarifications, we will prefer the terms “intercultural”, “interculturalism”, “interculturality”, as reflecting a greater accuracy when it comes to the dynamism of cultures and groups interacting. Indeed, according to Rey (1999), the “inter-” prefix suggests a series of dynamic and reciprocal processes: exchange, interaction, solidarity.4

In the following, we will focus on the role of education more generally, and then that of intercultural education in particular.

### The Role of Education

School has the role of shaping individuals that are adapted and continuously adaptable to their own social environment, which is limited in space and time. Education is thus a process via which individuals learn to function in their social environment, through the transmittal of social norms, and explicit as well as implicit rules of the national culture. From a sociological standpoint, we are talking about individuals being socialized in their own culture, an “interactive process of communication consisting of a double consideration of individual development, and social influence, facilitating their own interpretation of social messages” 2

In the UNESCO report regarding XXIst century education, this is represented as being based on four pillars, or having four basic components: knowing, doing, living together with others, and being.1 These four complementary roles of education cannot be dissociated from one another, as together they converge towards individual emancipation, seen as the capacity to fully participate as a citizen in an open and democratic society.

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4 Rey, M., (1999 ) De la logica “mono” ia logica de tip „inter”. Piste pentru o educatie interculturala si solidara, in Dasen, P., Perregaux, C., Rey, M., Educatia interculturala, Editura Polirom, Iasi
Intercultural Education: Objectives and Principles

Intercultural education falls under the third basic component or pillar of education: the skill or competency of living together with others. The international commission for XXIst century education emphasizes this component as being one that is vital for a harmonious societal development. The skill of living harmoniously together with others happens first and foremost through “a deepening of knowledge about the others, their history, their traditions, and spirituality.”

Current European societies, pluri-ethnic, pluri-cultural, and representing a plurality of interests, are the arena of “living together”, with ever more obvious and more vocal differences. Under these conditions, it is imperative that generations that are in the process of socialization acquire basic skills that allow living together peacefully with groups that assert differences, be they ethnic, cultural, or simply differences of identity or interests.

The general objective of intercultural education is that of facilitating the adoption of these cohabitation skills in today's pluralistic society. More specifically, the objectives of intercultural education can be thought of as relying on several basic pillars, which we will detail below.

First and foremost, one must acquire knowledge in the cultural domain generally, and in one's own culture more specifically, including the impact that culture has on individual and group behavior. Reflecting on one's own culture precedes reflection on a different culture.

This first objective facilitates the second, namely becoming aware of the causes of one's own behavior and their cultural determination, along with one's own stereotypes, prejudices, as well as identifying them in others. Along with this awareness, it is sought to hone the skill of seeing things in relation to one another: different perspectives, points of view etc., as well as developing communication abilities.

The third objective is to form a positive attitude that is to be applied by the individual across different situations in a pluralistic society. This attitude should include: respect for diversity, for the identities of those perceived as different, and rejection of intolerance and discrimination towards them.

Finally, the fourth objective of intercultural education concerns the stimulation of active participation, in the sense of applying the pluralistic principles and combating racism, xenophobia, and discrimination of any kind.

One will notice from the above, that the objectives grow more and more complex in terms of the skills necessary for achieving them. Thus, in the first stages, we are talking about mostly cognitive skills: reflection, identification of cultural aspects, becoming aware of certain processes. The last two objectives, however, call for an active role from the individual: respecting diversity and rejecting racist attitudes are more about action than they are about cognition and reflection. The last objective in particular is one of concrete action, of civic involvement, of combating attitudes that are contrary to the principles of intercultural education.

This move from passive to active takes place in parallel with internalizing the principles of intercultural education by the individual exposed to intervention in this domain. Without internalizing the values from the first two objectives, the individual cannot move on to the concrete action aimed for in the last two objectives of intercultural education, so the education does not fully meet its goals. This is why intercultural education must go the full distance of all objectives, in order for the intervention to reach a level at which its values are internalized by the individual.

The values and principles of intercultural education include: (1) intercultural education as a way to hone the skills of equality - it should be noted that this is not a way to actually wipe away those differences; (2) heterogeneity as a norm and a way to guarantee the values of an open society; (3) individuals and groups are permanently submitted to an intermingling that continues to generate diversity.

It is important to note the convergence of the above principles with constructivist definitions of the concept of culture, according to which every culture undergoes permanent change due to its  

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outside permeability. Once you assume the idea of permanent dynamism, essentialist prejudice and rigid stereotypes are easier to dismantle.

Intercultural communication also promotes a specific cognitive dynamic for the student: the skill of moving from the center of one’s own culture and norms, towards the outside, in order to be able to observe the values of the other culture, as much as possible, from the perspective of the other person. This principle seems difficult to put into practice, since any individual is the product of their own culture. From this point of view, it is not possible for the individual to ever completely forget all the values he or she internalized. But what intercultural education brings to this process of putting one’s own values into relative perspective is the skill of openness to diversity, in order to be able to understand it and its values.

**Teachers’ Role**

This process of putting one’s own values into relative perspective needs to be realized in a continuously and reciprocally interactive environment, one where judgment values are not present, differences are not stigmatizing, and the accent falls on what individuals have in common. Intercultural education is thus not only for minorities, but for the members of the majority also; they have the same duty of putting their own values into perspective, combating stigmatizing value judgments, and valuing others. Intercultural education promotes this constant dialogue of equals. The two main dimensions of intercultural education are thus: respect for diversity, and equity.

These two pillars also make up the basis of the pedagogical aspects of intercultural communication. Pedagogical practice for those aspiring to become teachers necessarily needs to include valuing “different” points of view as equally legitimate. This is no news, and is based in human rights (all individuals are born equal), and an awareness that is expected from a young aspiring teacher of intolerance and discrimination practices that are not in line with human rights principles. In order for students to apply these principles, it is necessary that these are applied and modeled by their teachers and the entire school staff. Thus, equity in access to resources, participation in education, but also equity in terms of expectations of performance are all crucial to modeling intercultural competence to children.

It can be observed from the above that the two dimensions chosen to analyze intercultural education closely follow its principles. For a thorough analysis, however, it is necessary to analyze how intercultural education is put into practice at the pedagogical level.

**Case Study - University of the West**

The intercultural communication courses at the University of the West are offered as part of the Teachers’ Education module. Those university students who wish to become middle school and high-school teachers can choose to take, along required core courses in general pedagogy, pedagogy of their own discipline, and a practicum, an elective course in intercultural communication. This course closely follows the principles of intercultural communication described above, and it aims to provide, along with a thorough background on the theory and practice of intercultural education internationally, a forum to discuss how these principles may be applicable in the context of Romanian education in particular, and European education in general.

What is unique about this set-up is that, upon completing the Teachers’ Education module, although the Intercultural Education course is quite popular as an elective, there will be comparable numbers of students who have taken this course, and students who have chosen to take a different course instead. All of these students will go on to complete a teaching practicum, which involves them teaching a quarter-long course in their own discipline to a class of middle school students in Timisoara, under the supervision of an experienced teacher in that school.

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This provides an opportunity to compare how these new teachers fare in the classroom, based on whether they have taken the Intercultural Communication course as an elective or not. In interviews before starting the practicum, according to their own evaluation, the new teachers who have taken the intercultural communication course say that they feel prepared or competent to handle diverse classrooms, model the values of diversity and equity to their students, and intervene in resolving intercultural conflicts, should those arise; those new teachers who have not taken the intercultural communication course, however, admit that they do not feel completely prepared in at least one of the three areas above, modeling the values of diversity and equity to their students being the area that they identify most frequently as feeling less prepared or competent in.

However encouraging these preliminary results, the new teachers are very much aware of having taken the intercultural communication course or not, and may either overestimate or underestimate how prepared they actually are. The way these interviews have been conducted has even included a question of whether these teachers in training have taken the Intercultural Communication course as an elective, possibly leading to demand effects.

In order to follow up on these preliminary findings, and minimize the issues identified above, as long as having the Intercultural Communication course as an elective provides a convenient sample of a number of new teachers who will have taken this course, and a comparable number of new teachers who won’t have taken this course, it is important to look at external, more objective evaluations of their actual performance in the classroom along measures of diversity, and the practicum that they all have to complete provides this opportunity. We are presently in the process of administering these as part anonymous course/instructor evaluation forms to pupils of these new teachers, as well as to the supervising teachers. It is our hope that, since neither the new teachers’ pupils, nor their supervising teachers, are aware of the elective courses these new teachers have completed as part of their university education, they are in a good position to objectively evaluate the new teachers’ preparedness on matters of diversity, and how well they model this in the classroom.

A further objective down the road is to create a measure of intercultural competence that is applicable to middle and high-school students in Romania, and administer this measure to students after they have taken a course with a practicum teacher. We might be able to infer from this measure how effectively these practicum teachers model the values of diversity to the students they teach.

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Transforming schools through teacher-child relationship

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Abstract
Nowadays one of the greatest educational challenges European school has to face is to ensure to foreign pupils the same educational opportunities granted to native peers. This is an essential first step to achieve a real, tangible social inclusion of these children and promote the richness they bring along with their cultural identities and their peculiar histories.

Italian school has moved just few steps in this direction, as the emerging issue concerning with the academic success of foreign students dramatically suggests. In fact, these children appear more vulnerable than native peers and encounter more failures in their educational path. Recent studies have pointed out the key role that relationship between teacher and foreign pupils can play in preserving these children from negative outcomes. According to these evidences, in order to support the relationship and improve its protective effect, the researchers have to focus their attention on the representations that teachers have of these students and their learning difficulties.

However, so far only few researches have investigated this subject. Therefore this paper aims to examine the teachers’ peculiar point of view through the analysis of a case study conducted in a primary school in the province of Como, in the North of Italy. This qualitative research contributes to increase our knowledge about this valuable, although disregarded subject. It also provides school educators and psychologists with useful advices that can guide their action in support of teacher-child relationship.

Introduction
After being a country of emigration for more than a century, Italy has recently become a country of immigration.

At the first of January 2012, in Italy the number of legal immigrants (non-EU) is 3,673,724 (7% of general population in 2011) [Istat, 2012]. 23.9% of them are less than 18 years old and 60% of these children with an immigrant background was born in Italy.

In the light of these trends, schools accurately reflect demographic changes experienced by Italian society [Tramma, 2008]. In fact, the presence of students who have migrated directly or indirectly is constantly increasing. In the academic year 2010/2011, students with foreign parents were 711,064, equal to 7,9% of the entire school population (in 1997 they only accounted for 0,7%). Their presence is greatest in primary school, were they are 9% of those who attend, although in some schools more than 40% of the students comes from immigrant families [Ismu, 2012].

These data show a steady increase in the number of students with an immigrant background in the Italian school system. The proportions and the unexpected rapidity that characterize this change have raised many concerns among public opinion [Gavazzi & Zampella, 2009].

However, the aspect that should mostly worry concerns the academic success of these children [Favaro, 2002]. According to data provided by the Ministry of Education, University and Research [Miur, 2009], the rate of students that successfully passed is more than 1 percentage point lower for foreign pupils in primary school. The gap is exacerbated in higher educational levels, reaching 10% in secondary school and 16% in high school.

Equally dramatic are data about grade retention [Ismu, 2012]: in primary school 17,4% of foreign children attend a class lower in regard of their age. The rate is also higher in secondary (46,0%) and high school (68,9%).
Theoretical framework

Against this background, many Authors, trying to analyse the reasons behind the difficulties shown by foreign pupils, have pointed out the socio-cultural and especially linguistic disadvantage that these children have to confront [Cornoldi, 1999; Folgheraiter & Tressoldi, 2003; Murineddu, Duca & Cornoldi, 2006; Cornoldi and Tressoldi, 2007].

However, as Gavazzi and Zampella [2009] argue, it would be reductive to attribute all the responsibility to an imperfect linguistic competence. Therefore, many researchers have tried to look beyond the linguistic disadvantage, considering another element, often surprisingly overlooked, that could contribute to explain the difficulties that foreign students encounter in their learning path: the migration [Moro, 2001; Selleri, 2005; De La Noë, Sharara & Moro, 2009; Moro, Rezzoug & Baubet, 2009; Pastori, 2010]. Migration may represent a potentially traumatic event, not only for immigrant pupils, but also for those children (the second generation) that live this experience through their families' ideas, words and emotions (a condition described as a "transmitted trauma") [De La Noë, Sharara & Moro, 2009].

In fact, these children live on the border between two worlds, two cultures and often cannot find a support even in their parents, disoriented themselves by the cross-cultural situation [Moro, 2001; Di Pentima, 2006; Jabbar, 2009; Moro, Rezzoug & Baubet, 2009]. Therefore, migration and all the challenges that it implies may represent a factor of psychological vulnerability, which can interfere with the learning process and the academic success.

Therefore, as De La Noë, Sharara and Moro [2009] suggest, this vulnerability doesn't necessarily lead to learning difficulties and failures. In fact, vulnerability shouldn't be considered in a deterministic sense, since it refers to risk domain [Pianta, 2001; Favaro, 2002; Pastori, 2010]: "everything is precarious, but everything remains possible" [Moro, 2001, p. 101]. Therefore, despite their possible fragility, some children can achieve positive outcomes and become successful, showing their resilience.

Moreover, Moro suggest that resilience lies in the dynamic interaction between children and their context and that is crucial for these pupils to find in their social environment figures capable to support them [Moro, 2001; De La Noë, Sharara & Moro, 2009]. Teachers may play an important role in this supporting process [Moro, 2001; Pianta, 2001].

Recently, many studies have pointed out the key role that a positive relationship (characterized by intimacy, warmth and mutual trust) between teacher and children can play in preserving pupils, especially more vulnerable ones, from negative outcomes [Pianta et al., 1995; Bombi & Scittarelli, 1998; Hamre & Pianta, 2001; Pianta, 2001, Hamre & Pianta, 2005; Decker et al., 2007; Baker et al., 2008; Renati & Zanetti, 2008].

Furthermore, many authors underline that the protective effect of this relationship has a deeper value for foreign students. In fact, teachers could not only support the emotional needs of these children, but could also help them face the complex and peculiar challenges that the migratory experience makes them deal with [Conchas, 2001; Honora, 2003; Green et al., 2008; Suárez-Orozco, Rhodes & Milburn, 2009; Suárez-Orozco, Pimentel & Martin, 2009].

According to these evidences, it's crucial to support teacher-child relationship and, in order to reach this aim, the researchers have to focus their attention on the representations that teachers have of these students and their learning difficulties.

In fact, as the American psychologist Robert Pianta [2001] suggest referring to the theoretical framework provided by the Developmental System Theory and by the Attachment Theory - relationships

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1 The term “trauma” has to be considered in its psychoanalytic meaning: an event that induces necessary adaptive reorganizations and, therefore, may be a source of new opportunities or greater difficulties as well [Moro, 2001]

2 The psychological concept of “resilience” refers to an individual's tendency to cope with stress and adversity [Moro, 2001; Pastori, 2010].
are complex and multifaceted systems involving two individuals and, in order to enhance the positive effect of teacher-student relationship and treasure its benefits, it’s worth to focus on the representations that the teacher has about the student and their relationship. In fact, programs aimed to change the representational level have proved to be more effective in producing positive interactional patterns between teachers and pupils than programs focused only on teachers’ behavior [Pianta, 2001]. Specifically, it’s important to help teachers to gain a more flexible, detailed and balanced representation of the child.

Therefore, as Pianta emphasizes [2001], understanding what kind of representation teachers have about foreign pupils is the first step to change their behavior and to promote a more supportive and protective relationship.

However, so far only few researches have investigated this subject [Bettinelli & Demetrio, 1992; Moscati & Volonterio, 1998; Bastianoni & Melotti, 2001; Selleri, 2005; Bettinelli, 2007; Ortiz Cobo, 2008]. The research was thought as a contribution to increase our knowledge about this valuable, although disregarded subject.

Methodology
This qualitative research aims to examine the teachers’ peculiar point of view through the analysis of an ethnographic case study. A phenomenological approach is adopted, taking the complexity of the real world into account and finding adequate tools to get closer to subjects’ experience. Phenomenological research is oriented to answer questions of meaning and can be useful when research aims at understanding an experience as it is lived and perceived by the participants.

Data were gathered from 20 teachers who worked in a primary school in the province of Como, in the North of Italy. The investigation aimed to understand what kind of representations teachers have of students with an immigrant background and of their learning difficulties.

Individual interviews were accompanied by a focus group interview in order to see if the discussion among participants could stimulate new reflections and considerations.

In addition, an anonymous open-question questionnaire was proposed to 8 teachers that could take part neither in interviews nor in focus group interview. This device was adopted not only to get an overall view of the culture of the school, but also to avoid undue selection on materials collected.

In fact, it was possible that more collaborative teachers, showing a greater interest in the topics discussed, also had the opportunity to develop richer and more integrated representations about foreign children. Conversely, teachers who were more reluctant to participate in research could have different points of view and experiences. In this perspective, guarantee for anonymity was thought to allow maximum freedom of expression, dispelling any resistance to express even negative attitudes towards students with an immigrant background.

All interviews were recorded and transcribed. The data obtained from interviews and questionnaires were analyzed through a thematic content analysis.

Results
Representational profiles
Analysis of the data led to identification of three main representational profiles.

The subtractive view
Three teachers seem to see foreign students mainly as a problem. This representation is deeply linked to the difficulties they encounter in their interaction with these children:

Sometimes a high presence of foreign students really slows down the didactic program. When a foreign pupil is introduced [into the class] in the middle of the academic year and he doesn't know a word in Italian either, it’s really difficult to communicate both with the child and with his family. [Questionnaire 8]
In my opinion, when you have a foreign student in your class, well, you are alone and you have to hold this hot potato. (…) It's a problem [M., interview]

The feeling of not counting on adequate support from the school system and of not having a proper training increases this perception:

[School] lacks staff in order to support class teachers, which are often in big trouble. [Questionnaire 3]

Moreover, foreign families seem uncooperative and not really interested in their children achievement:

Oftentimes the parents delegate everything to the school. They don’t think that they also have an important role at home in helping their children in their homework. I think that they don’t attach the proper importance to school [Questionnaire 8]

Feeling abandoned and helpless (”[I feel] a sense of abandonment” [Questionnaire 3]), these teachers cannot see the opportunities that children from elsewhere offer to them and to the class:

The idea I’ve developed is that so far foreign students haven’t been a source of enrichment for the school. [Questionnaire 8]

Furthermore, this subtractive perspective affects their representation of foreign pupils’ learning difficulties, that they consider as a result of the children’s shortcomings:

The greatest difficulties, in my opinion, come from the language, even for those who were born in Italy and lives here. [...] I’ve never met a foreign child who shone on others. [...] In fact, in my experience, foreign children have a harder time than others, well, I notice more learning difficulties [...]. Other pupils have a gear over them, definitely. [M., interview]

Overall, these words reflect a rigid, partial and subtractive view of foreign students, that, stressing the negative dimension, not only prevents these teachers to seize the opportunities that children from elsewhere carry into school, but even to feel empathy for them and their families.

Teachers, indeed, appear confused and overwhelmed by a situation that seems to go well beyond the resources available to them. They seem so much absorbed in their own problems to be able to notice how much for these children can be difficult to grow up between two cultures [Moro, 2001].

At the same time, ascribing the possible learning difficulties these children may face only to supposed students’ shortcomings, they fail to understand how the teachers themselves could be important in supporting these pupils in their learning path.

The balanced view

While the first group of teachers described so far, referring to their foreign students, exclusively emphasizes the negative dimension; a second, larger group has a more balanced view. These teachers don’t uncritically deny the problems connected with the presence of these pupils, imputing them essentially to two factors.

First, they consider that the poor or lacking knowledge of the Italian language represents a serious obstacle to the interaction between children and teachers. Then, the relationship with the families of these students is recognized as a further difficulty. In fact, sometimes immigrant families have a different idea of the school and of the roles that parents and teachers should play in children education.

However, what differentiates this second profile from the one shown above is the ability to “look beyond” these problems and to see the presence of foreign students as an enriching opportunity. In
particular, these teachers believe that children with immigrant background offer their classmates a valuable occasion to learn about different cultures and worldviews:

Each culture carries priceless treasures waiting to be released. [Questionnaire 1]

They have also a more balanced view of foreign students’ skills. In fact, these teachers are well aware of the difficulties that these pupils may encounter in their scholastic path, often attributed to lower language proficiency.

They recognize that these difficulties may regard also students who were born in Italy and speak Italian fluently. In fact, the acquisition of a language is a complex and long process and even students with good skills in informal, spoken language may encounter obstacles at school, where an academic language is required.

The recognition of these difficulties, therefore, allows teachers to exceed the generalized subtractive vision emerged in the first profile, embracing a more realistic representation of the foreign students and their achievement. In fact, differently from their colleagues, they don’t think that Italian students “have a gear over them” and don’t consider successful and brilliant pupils just as sporadic exceptions:

It depends from child to child, there is a little girl who is very smart, some children have a hard time instead. [C., focus group interview]

Furthermore, this perspective lets them understand the role they can play helping these students overcome their academic difficulties, acting primarily on the language barrier.

Overall, these teachers, far from being overwhelmed by the problems which the presence of foreign students may involve, have developed a more balanced representation of children from elsewhere. However, also this richer representation presents some limits. In fact, perhaps assigning too much importance to the linguistic component, they tend to reduce to it all the obstacles that foreign children may face and don’t understand the psychological and emotional challenges that the cross-cultural situation presents. Similarly, they fail in understanding the complexity of their own educational role, seeing themselves as linguistic facilitator but not as source of relational support.

The comprehensive vision

The last profile is represented by three teachers and, at first sight, seem very similar to the group described above. In fact, they are well aware of the complexity of the educational challenge they have to face and reveal a balanced and integrated vision of the foreign pupils. However, these teachers seem to take a further step towards children from elsewhere.

First, they recognize that students with immigrant background are an enrichment not only for their classmates, but represent also a valuable opportunity for teachers’ personal and professional development:

First of all, I consider them as an enrichment for other pupils [...]. From the teacher’s point of view, they represent an occasion to revise your teaching method, because in front of children who come from other countries you realize even some of the challenges regarding Italian students [...],[This is an opportunity] to develop myself, of course, to review my way of teaching. [G., interview]

Then, this third group is characterized by a more comprehensive vision of academic difficulties that the foreign students may encounter. In fact, although they recognize the role that the linguistic disadvantage may play, these teachers are aware that it’s only one of the possible factors that can explain foreign students learning difficulties:
One of the greatest difficulties regards the language [...] and then there's big psychological distress [...]. Combining the novelty of the school to the novelty of the external environment, at this time we are seeing a lot of psychological distress and [school] rejection. [G., interview]

From the psychological point of view it is not easy for a child. [E., interview]

These words reveal a more complex, comprehensive vision of students with immigrant background that characterizes this profile.

However, the peculiarities of this third group of teachers aren't confined to a richer representation of the child. In fact, they have a comprehensive conception of the teachers themself, who are thought as a “secure base” for the children, a guide that can accompany pupils in their journey on the border between two cultures:

I try to pay closer attention to the relationship. Well, if you create a good climate, a serene relationship, everything is better. [A., focus group interview]

One thing is certain [...], they need a figure of security, more than anything else: “I met you, you hold my hand” [G., focus group interview]

They need relationship; they need to feel you, to make you become a reference point [for them]: “I’m here for you”. [E., interview]

**Cross-profile emerging themes**

Moreover, data analysis reveals some cross-profile themes that emerged from teachers’ words: the relationship with immigrant families and the need for more training.

**The relationship with immigrant families**

The first core theme concerns the relationship with foreign families. In fact, almost all teachers recognize that it may be difficult to build a fruitful collaboration with these families.

A first, obvious barrier is represented by linguistic diversity, which can hinder communication and lead to reciprocal misunderstandings.

A more significant obstacle concerns a different conception of the school that immigrant families sometimes have. Italian school, in fact, gives an important role to the family and requires parents to collaborate with teachers [Ravn, 2003], but this idea is not always present in other cultures. Thus, foreign families are not always aware that they have to cooperate actively with teachers.

Though this theme recurce in the three profiles, it’s important to point out the different shades it assumes. In fact, while teachers belonging to the first group see in immigrant families a further problematic element; the second and especially the third group are able to take into account the migrants’ point of view. They don't consider foreign families’ lack of participation in school life as a symptom of disinterest in their children and in school, but as an index of diverse pedagogical minds that can characterize different cultures:

We have to understand their difficulties and the efforts they make to adapt to our requests. [Questionnaire 4]

This perspective and the idea that not only teachers have to face a new and unknown challenge help these teachers to cope with renewed motivation the undeniable difficulties that relationship between different cultures involves:

They are willing and we're willing, too. We just need time, [...] we'll get there in the end. [L., interview]
The need for more training
The awareness of the complex challenge that characterizes multicultural school makes teachers feel they need more training.

This theme appears in every profile, but is particularly clear from the first group’s words. In fact, as argued above, the perception of lacking sufficient knowledge and preparation to hold this “hot potato” [M., interview] exacerbates these teachers’ sense of helplessness and abandonment.

However, it is interesting to note that even other teachers, while accepting the presence of foreign students with greater confidence and without being overwhelmed by the difficulties it may involve, agree with their colleagues’ opinion:

It’s a very complex reality. Teachers often aren’t prepared, and saying “prepared” I mean “trained” [E., interview]

Discussion and conclusion
A single case study cannot be taken as representing the wider situation. However it can stimulate some reflections and provides school educators and psychologists with useful advices that can guide their action in support of teacher-child relationship.

The research reveals the existence of diverse views among teachers, essentially ascribable to the three distinct profiles. Specifically, although a small group is characterized by a rich and comprehensive vision, the majority of teachers (17 of the 20 teachers participating in the study) has an overly simplified representation of foreign students and their learning difficulties, which could obstacle the creation of a supportive relationship with the child.

The action of school educators and psychologists should focus on these teachers, trying to help them to become aware of their representations and to gain a more flexible and balanced view. In fact, as Pianta suggests [2001], this is the first step to change their behavior and to promote a more supportive and protective relationship.

Moreover, in order to respond to the need for training they expressed, it would be useful to provide teachers with more information about the migratory process and the peculiar challenges it implies. In fact, this intervention could help teachers to reorganize their representational models, develop an empathetic attitude towards immigrant families and understand how foreign students’ learning difficulties may involve also an emotional and psychological component.

Furthermore, it could be fruitful to encourage the creation of informal advisory group among teachers. In these groups teachers could discuss about their experience with foreign pupils and share successful strategies they adopted to respond to challenges emerged in their multicultural classes. These occasions could be extremely valuable especially for teachers belonging to the first profile. In fact, through the testimonies of their colleagues, they could discover that it’s possible to face the intercultural situation without being overwhelmed by the problems it may bring and to see it as an enriching opportunity both for children and teachers.

These are just some possible suggestions and more studies have to be conducted to deepen our knowledge about this subject. However, this research, despite its limitation, hopes to point out the value that teacher-child relationship has for immigrant students, underlining how would be crucial to treasure this precious resource already present in every school.

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Intercultural Education and School Culture in Croatia: High School Teachers’ Competence and Student-Adolescents’ Sensitivity

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Abstract
This article argues that intercultural education should become an integral part of general education. The author discusses efforts to realise this aim within the Croatian general high school educational system, presents and compares the results of numerous studies, one of them being conducted by the author himself. He indicates that Croatian National Curriculum Framework is comprised of intercultural education and pays special attention to areas of students-adolescents’ sensivity and high school teachers’ competence. In conclusion he points out some of the implications for personal and school development.

Introduction
Republic of Croatia is a democratic republic situated at the crossroads of Central Europe and South Eastern Europe covering the area of 56.594 square kilometers. According to the 2011 population count the country’s population is 4.28 million, most of whom are Croats, living in 21 counties. Croats comprise 90.42% of the total population, and the most significant minority group is comprised of the Serbs with 4.36%. Even with the majority ethnic group, there exists significant diversity in lifestyle, values and beliefs. Religious diversity is a feature of Croatian society with 86.28% Roman Catholics, 4.44% Orthodox, 1.47% Muslims, 0.34% Protestants and 0.01% Jewish. According to the Paragraph 14 of the Croatian Constitution “each individual has rights and liberties, independent of their race, skin color, gender, language, religion, political or other belief, national or social background, possession, birth, education, social rank or other personality traits. All are equal under the law”. In Croatia, depending on the type of school, the high school education lasts between three and four years.

Within the high school education program (in 174 General preparatory high school for higher education) a four-year-education system is comprised of 21 subjects in total, from which students take 14 for four years and other subjects for a year or two. There are 33 classes a week lasting for 45 minutes. At the end of the high school education there is the State exam (Matura school-leaving exam).

Intercultural education in Croatia
Education is intercultural „when it recognises the fact of linguistic and socio-cultural plurality/diversity at the levels of organisation, curriculum content and teaching methods” (Allemann-Ghionda 2008: 2). Croatian National Curriculum Framework (NCF) is also comprised of the intercultural education. Its content is an integral part of school curriculum. Intercultural education is integrated across different subjects areas and into the life of the school.
<table>
<thead>
<tr>
<th>Intercultural education as integral part of different subjects</th>
<th>Examples of contents of Intercultural education</th>
</tr>
</thead>
<tbody>
<tr>
<td>Croatian language and literature</td>
<td>„Cid“ by Pierre Corneille</td>
</tr>
<tr>
<td>Foreign languages (English, German, Italian, French or Spanish)</td>
<td>People, places, events</td>
</tr>
<tr>
<td>History</td>
<td>Arab – Islamic world</td>
</tr>
<tr>
<td>Geography</td>
<td>World population</td>
</tr>
<tr>
<td>Psychology</td>
<td>Adolescents around the world</td>
</tr>
<tr>
<td>Health education (integral part of Homeroom classes)</td>
<td>Bullying, homosexuality and sex violence</td>
</tr>
<tr>
<td>Religion</td>
<td>Interreligious dialogue</td>
</tr>
<tr>
<td>Ethics</td>
<td>Group, conformity, deindividuation and subculture</td>
</tr>
</tbody>
</table>

**Table 1** Examples of contents of Intercultural education as integral part of school curriculum in different subjects of second grade students in General high schools.

Difficulties, but also good results of the school practice in a changed social environment have stimulated the formation of new pedagogical concepts: intercultural pedagogy and culturally sensitive pedagogy. According to Mlinarević et al. (2013) contribution to further development of democracy, human rights and fundamental liberties, protection, security, better mutual understanding and cooperation is expected from the education process interculturalism. Intercultural competence signifies “constant development and understanding of the relationship among cultures, in the process of which studying their history and civilization can be helpful, which implies understanding and accepting of the characteristic beliefs and conducts of specific social groups within plural society, which stand out with their uniqueness in relation to dominant culture, race, ethnicity, religion, physical and/or mental capability, gender and/or sexual orientation” (Hrvatić 2013: 159). School program is applied, developed and interpreted by teachers. In addition, developmental needs, changes and problems are monitored and school projects are led by them. Having commented on the media messages, the teachers enable students on the matters of critic opinion formation, culture and health promotion and wider environment co-operation. With their functional role the teachers reinforce students’ positive development and life altogether. The integration of knowledge and understanding, skills and capacities, and attitudes and values, across different subject areas, provides the learner with a more coherent and richer learning experience. Teachers can do „an excellent job of helping students work to their personal potential, preparing them for succes in a changing and variable world“ (Martin 2010: 199). The teacher-student relationship makes a real difference to students' motivation, engagement, achievement and behaviour.

Socio-moral development is integrally connected with the formation of identity whose central point of development is the adolescence. Smontara (2013) recognizes that adolescence is a life period in which opinion, value and behavior formation, which create life affirmation, are more relevant than school achievements. The productivity and maturity phase cannot be reached due to the lack of the affirmation. The peer group is crucial for the development of identity and intimacy and can encourage and influence both socially acceptable and unacceptable behaviour. Bruner (1996) emphasize that the notion of the world and life is built on the beliefs, values and symbols, so for this reason, instead of the objective knowledge mediation, students should be actively involved within the upbringing and education process. Here, they will become aware of the fact that nature and culture are not issues which they can see in their environment and are surrounded by, but instead, that they are its integral part.
Cultural identity is a dynamic, fluid understanding of self and ethnicity. The development of cultural identity involves a process whereby an individual develops a sense of self based at least on race, ethnicity, language, culture, religion, or kindship” (Coleman, 2008: 565). Rights are universal, indivisible and inalienable. Treating people the same is not the same as treating them equally. In a literal sense, to discriminate simply means to recognise a difference or to make a judgement. Where discrimination becomes a problem is when the choice or distinction is made unfairly.

Croatian adolescents’ attitude research on the issues of the youths and multicultural world, edited by Previšić and Mijatović (2001), shows that individual freedom is considered or higher relevance than equality. Adolescences do not appreciate ambiguous situations, while they support equality of the sexes, showing emotions in men, nonviolent conflict solutions and making compromises in general. In consistence they proclaim female society culture, as youths in France, Spain and Portugal. Hierarchical distance is visible on the issues of different religion and ethnic groups. National research on the issues of democracy and human rights in schools, by Batarelo et al. (2010), shows that 84% teachers and 95% parents considered democratic citizenry to be one of the most important goals of education. Responses on the issues of school influence on students’ disposition development shows that schools contribute the most to students’ readiness to defend the people who are wronged, respecting other religions, beliefs, values and cultures, minority rights and responsibility perception for one’s actions. The least contribution is visible in the area of school events interest, sympathizing with other people’s problems, charity work motivation and perception of European affiliation. According to the students’ opinion, who generally perceive anything associated with and around school as negative, Croatian school culture has not become democratic yet. Intercultural education is based on the general aim of enabling the students to develop as social beings through respecting and co-operating with others, thus contributing to the good of society. The school community develops the experience and the positive engagement with, cultural diversity through the policies and practices which shape, and make up the students’ total experience of school life. It is a fundamental principle of learning that the students’ own knowledge and experience should be the starting point for acquiring new understanding. Bedeković (2012) claim that the level of the value system acceptance is dependant on the qualifications for active participations in democratic societies by living the democracy in practice and using the intercultural values in relating with people. A school is a dominant place for practical implementation of intercultural principles.

Third culture adolescents’ experiences, challenges and problems

A transitional life stage between childhood and adulthood is now evident in nearly all societies of the world. There is no question that the world is becoming more integrated in numerous ways, with indirect and direct benefits for youth. Adolescents challenged to get along with people from diverse cultures. According to Larson et al. (2009) they adopt, resist, or incorporate elements of new culture into hybrid activities and identities. Depending on culture and circumstances, different people may demonstrate different patterns of cultural convergence, persistence, or hybridization.

Case report of second grade female student of General high school in Samobor:

My mother comes from Belgium, and my father comes from Croatia. We have moved house several times. As a young girl I thought everyone did it. Three years ago when we moved back to Croatia it was hard for me: not used to such experiences my peers saw me as a foreigner. I spoke with a funny accent and used cases in ungrammatical way, which seemed strange to them. I did not know what to expect from a life here because I have lived in a completely different environment till then. Having made many adjustments, from both parties involved, theirs and mine, I have finally found my place. Past experiences have made me into what I am today. I respect people who are different from me. It seems to me, unlike my peers, I have no barriers in making new friendships. I consider myself privileged for getting to see and know the world. My family has been a great support. When I say “home” it associates me with my home here. I got accustomed to living in Croatia and I would not like to move house again.
The importance of cultural identity during adolescence lies in the potential role they play in shaping adolescents current psychological outcomes and behaviors, and their views of their future roles and opportunities. Mental health of adolescents is influenced by social trends’ changes. In most European countries new generations find numerous stress factors more and more difficult to face. Modern stress factors are in connection to identity development, autonomy need, unreal expectations, bullying and school failure. According to Hagell (2012) anxiety and mood disorders, suicidal behavior, alcohol and cannabinoids abuse, which is in more developed stages connected to psychological disorder development, are also on the increase. It is important to understand the wide range of new challenges that youths face in our rapidly changing global world and the enormous costs and disadvantages they impose. Intercultural education requires a real world focus.

Research part
High School Teachers’ Competence and Student-Adolescent Sensitivity
Differences such as attitudes, culture, ethnicity, values, religion, social practices and sexuality clearly direct people all around the world who embarked on various meaning to their surroundings according to their individual attitudes that must be fully respected and integrated into life. Intercultural education is a pedagogical approach aimed at forming a tolerant and sensitive attitude to ethnic, cultural and religious differences between individuals. It is important that teachers are involved in the collective responsibility of developing and maintaining an inclusive and intercultural school. According to Gorski (2006), the implementation of small changes within a traditional classroom or school system is not what the multicultural education constitutes. Instead, multicultural education is broad based calling for the reform of the entire classroom and the school itself. It is crucial for individuals (students) to develop intercultural communication competence today due to the fact almost all of us dealing with intercultural situations every day and everywhere. Chen and Starosta (1996) emphasize that although intercultural communication sensitivity may be related to many cognitive, affective and behavioral aspects of our interactions with others, it focuses primarily on individuals’ affective abilities, such as managing and regulation emotions. The affective process especially carries a notion that interculturally competent person are able to project and receive positive emotional responses before, during, and after intercultural sensitivity. Nonjudgmental and open-minded attitudes nurture a feeling of enjoyment of cultural differences in intercultural interactions. The development of new ways of living in the world together is pivotal to further human progress: we must learn how to see things through the eyes of others and add their knowledge to our personal repertoires.

Objective
1. To acknowledge the activities of teachers undertaken in the field of intercultural education and to analyze the intercultural sensitivity and communication competence levels of students, from different schools and regions.
2. Research the reliability and factor structure Intercultural Sensivity Scale, in a Croatian sample of students.
3. Research the significance of differences among schools and regions (Zagreb County, Slavonia and Dalmatia), according to the established factors.

Methodology
Sample
For the research aimed in this study two sets of samples are chosen: teachers and third grade students, in ages from 17 to 18 in 3 General high schools from 3 regions: Zagreb County (Samobor), Slavonia (Nova Gradiška) and Dalmatia (Split), in Republic of Croatia. At each school two parallel classes - class A and class B.
Procedures

The Survey on Education and Teaching of Intercultural Education and Dialogue was administrated to teachers in General high schools from 3 regions: Zagreb County, Slavonia and Dalmatia. After having completed the research, teachers returned 70 out of 75 questionnaires.

The Intercultural Sensitivity Scale (Chen and Starosta, 2000), used for the purpose of research with the written consent of the authors, was translated into Croatian, and administrated to third grade students in 3 General high schools from 3 regions: Zagreb County, Slavonia and Dalmatia. After having completed the research students returned 143 out of 170 questionnaires.

Measurement

Survey on Education and Teaching of Intercultural Education and Dialogue consisting of 27 multiple-choice questions, analyzed through descriptive statistics.

Intercultural Sensitivity Scale (IS Scale) by Chen and Starosta (2000) is intended to measure individuals' feeling about interacting with people who have different cultural backgrounds. The Intercultural Sensivity Scale contains 24 Likert items with nine items reversed scored, on a five-point scale, from strongly disagree to strongly agree, and includes five factors: Interaction Engagement, Respect for Cultural Differences, Interaction Confidence, Interaction Enjoyment and Interaction Attentiveness.

Data Analysis Procedures

Data processing is maintained by the SPSS program (Statistical Package for the Social Sciences). The analyzed sample in the research is N=70 for teachers and N=143 for students.

Findings and Results

Research does not present all data obtained from the statistical analysis. It includes only the most significant data for the understanding of the topic.

The initial research problem was to acknowledge the activities of teachers undertaken in the field of intercultural education and to analyze the intercultural sensitivity and communication competence levels of students, from different schools and regions. Combined and extracted indicators of descriptive statistics of Survey on Education and Teaching of Intercultural Education and Dialogue, about Intercultural Education (IE), shown in percentages:

<table>
<thead>
<tr>
<th>Teachers N=70</th>
<th>Students N=143</th>
</tr>
</thead>
<tbody>
<tr>
<td>98% consider intercultural and interreligious dialogue important and useful for peace promotion;</td>
<td>16% think that tolerance, respect for different, accepting ideas different from your own, multiculturalism and peace is talked about in Religion class, 12% in Sociology and 7% in Geography, Psychology and Ethics;</td>
</tr>
<tr>
<td>42% are of the opinion that IE should be compulsory at teachers' universities;</td>
<td>4% state that this topic is discussed in Homeroom class.</td>
</tr>
<tr>
<td>36% deal with the contents of IE on irregular bases as integral part of Homeroom classes;</td>
<td>3% think that the topic should be learned and talked about only in Civil Education or Health Education.</td>
</tr>
<tr>
<td>19% is of the opinion that IE does not belong in the domain of their studies and work;</td>
<td></td>
</tr>
<tr>
<td>17% think that IE should not be integral part of compulsory education;</td>
<td></td>
</tr>
<tr>
<td>15% do not consider themselves competent enough in order to deal with the content in questions.</td>
<td></td>
</tr>
</tbody>
</table>

**Table 2 Descriptive Statistics about Intercultural Education in Croatian General High Schools**

School as an educational institution has a key role in cognitive and social development of children and youth. Contribution to liberties, security, understanding and co-operation are expected results of interculturalism in education.

Croatian school culture has not become democratic, yet. Classroom intercultural features are visible
in Religion class, Sociology, Geography, Psychology and Ethics. Teachers evaluate themselves according to their personal feelings about themselves, and students evaluate the teachers on the grounds of their personal experience involving the teachers. Intercultural education is being executed unsystematically. There is a non-standardized following through, which indicates the need for education of all the teachers, and consequently enriching curriculum content of all the subjects.

Descriptive indicators about social distance towards national-ethical, religious and/or sex groups among students (N=143):

| I would not like to be in the same classroom with a person of a / the... |
|---------------------------------------------------------------|---|
| different religion                                           | 6 |
| different ethnic group                                       | 7 |
| different sexual orientation                                 | 20|
| No answer                                                    | 1 |
| I wouldn't mind such a person                                 | 66|

**Table 3**

Social distance towards national-ethical, religious and/or sex groups among students

The results indicate there is a cultural predisposition present among students/adolescences. Social distance aimed at specific groups is visible, but it is far less than fifteen years ago. Due to such results, democratic processes, cultural identity and pluralistic values development should be continued.

The second problem the research addressed to was to investigate reliability and factor structure of Intercultural Sensitivity Scale developed by Chen and Starosta (2000). The IS Scale was tested in a Croatian sample of students by means of factor analysis: the Cronbach's alpha reliability coefficient of the IS Scale is 0.82. The five factors, explaining 53.99% variation, were established by the Varimax rotation. The basic structure of the Chen and Starostas' model was confirmed by five factors, but the particles were not uniformly distributed. Taking into consideration the fact they were non-correspondent to theoretical expectations, the factors were renamed.

<table>
<thead>
<tr>
<th>Factor / Indicator (item)</th>
<th>Factor loading</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intercultural Attentiveness</td>
<td></td>
</tr>
<tr>
<td>I would not accept the opinions of people from different culture.</td>
<td>.715</td>
</tr>
<tr>
<td>I think my culture is better than other cultures.</td>
<td>.710</td>
</tr>
<tr>
<td>I avoid those situations where I will have to deal with culturally-distinct persons.</td>
<td>.683</td>
</tr>
<tr>
<td>I often shows my culturally-distinct counterpart my understanding through verbal and nonverbal cues.</td>
<td>-.601</td>
</tr>
<tr>
<td>I am sensitive to my culturally-distinct counterparts' unclear meanings during our interactions.</td>
<td>.567</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Respect of Intercultural Differences</th>
<th>Factor loading</th>
</tr>
</thead>
<tbody>
<tr>
<td>I respect the values of people from different cultures.</td>
<td>.746</td>
</tr>
<tr>
<td>I respect the ways people from different cultures behave.</td>
<td>.713</td>
</tr>
<tr>
<td>I enjoy interacting with people from different cultures.</td>
<td>.632</td>
</tr>
<tr>
<td>I can be as sociable as I want to be when interacting with people from different cultures.</td>
<td>.598</td>
</tr>
<tr>
<td>I try to obtain as much information as I can when interacting with people from different culture.</td>
<td>.511</td>
</tr>
</tbody>
</table>
Intercultural Engagement and Communication

<table>
<thead>
<tr>
<th>Statement</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>I often get discouraged when I am with people from different cultures.</td>
<td>.811</td>
</tr>
<tr>
<td>I often felt useless when interacting with people from different cultures.</td>
<td>.714</td>
</tr>
<tr>
<td>I get upset easily when interacting with people from different cultures.</td>
<td>.621</td>
</tr>
<tr>
<td>I find it very hard to talk in front of people from different cultures.</td>
<td>.457</td>
</tr>
<tr>
<td>I don't like to be with people from different cultures.</td>
<td>.455</td>
</tr>
<tr>
<td>I am pretty sure of myself in interacting with people from different cultures.</td>
<td>.435</td>
</tr>
</tbody>
</table>

Intercultural Confidence

<table>
<thead>
<tr>
<th>Statement</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>I always know what to say when interacting with people from different cultures.</td>
<td>.672</td>
</tr>
<tr>
<td>I tend to wait before forming an impression of culturally-distinct counterparts.</td>
<td>.633</td>
</tr>
<tr>
<td>I often give positive responses to my culturally different counterpart during our interaction.</td>
<td>.622</td>
</tr>
<tr>
<td>I feel confident with when interacting with people from different cultures.</td>
<td>.470</td>
</tr>
</tbody>
</table>

Intercultural Openness and Enjoyment

<table>
<thead>
<tr>
<th>Statement</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am open-minded to people from different cultures.</td>
<td>.567</td>
</tr>
<tr>
<td>I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me.</td>
<td>.539</td>
</tr>
<tr>
<td>I think people from other cultures are narrow-minded.</td>
<td>-.521</td>
</tr>
</tbody>
</table>

Table 4 Rotated Component Matrix

The third research problem was to inquire about the differences among schools and school regions (Zagreb County, Slavonia and Dalmatia), according to the established five factors. Multivariate analysis of variance was used to investigate the existence of differences according to IS Scale factors. Having taken regional affiliation (schools and regions) of the subjects into consideration, and after establishment of the considerable Wilks’ Lambda ($\lambda$=.842; $p<0.05$) univariate analysis proved there are no statistically relevant differences.

<table>
<thead>
<tr>
<th>Factor</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intercultural Attentiveness</td>
<td>4.705</td>
<td>$&gt;$0.05</td>
</tr>
<tr>
<td>Respect of Intercultural Differences</td>
<td>.518</td>
<td>$&gt;$0.05</td>
</tr>
<tr>
<td>Intercultural Engagement and Communication</td>
<td>3.187</td>
<td>$&gt;$0.05</td>
</tr>
<tr>
<td>Intercultural Confidence</td>
<td>2.057</td>
<td>$&gt;$0.05</td>
</tr>
<tr>
<td>Intercultural Openness and Enjoyment</td>
<td>1.634</td>
<td>$&gt;$0.05</td>
</tr>
</tbody>
</table>

Table 5 Tests of Between-Subjects Effects

Baring in mind the geographical position, demographic data (nationality, county, ethnicity), democratic processes, multicultural experience (ethnic minorities, tourism and emigration - maintaining constant contacts with the homeland), globalization impact and certain restrictions obtained from the sample structure, the fact that significant multidimensional intercultural sensitivity differences, among the students of the same sort of school, though situated in different counties, were not found, is not surprising.
Limitations and Further Research
The results required further analysis like including different ages, sex, ethnicity, schools and regions, for the purpose of generalization, making better judgments and recommendations about actual intercultural sensivity and intercultural education in Republic of Croatia.

Conclusional remarks
Contemporary school should cultivate biological nature, critically judging the awareness and cognition, liberating people from their own selfishness and raising them according to the values, which can in a quality manner inspire human (co)existence. If teachers, having in mind the mental emotional space, help students gradually raise the consciousness of their own anxiety, fears, anger and conflicts, education is more efficient. Through affective processes liberation, students’ repression is avoided furthermore, communication and problem solution is inspired, which affect promotion of a healthy, productive and balanced personality. Teachers who are actively involved in activities and lives of their students have an irreplaceable role.

Intercultural education is important for all students to help them to participate in an increasingly diverse Europe and global society. At its core, intercultural education has two focal points - it is education which: recognises, respects and celebrates the normality of diversity in all parts of human life, and promotes equality and human rights, challenges unfair discrimination and promote the values upon which equality is built. It can also inform and support whole school development planning and it can contribute to the development of a school culture that is open, positive, inclusive and sensitive to the needs of all students.

Interculturalism is, as a contemporary concept, open to constant new reassessing and adaptions due to social conditions for its implementation, which are constantly developing, dynamizing and enriching. None of us can be experts on the myriad of adolescences of the world, but we can learn about the general processes that are shaping them and the range of influences they have on youth. There is much to be learned about how young people, given the right supports, mobilize their creative and adaptive capabilities and become positive agents, not only of their own development, but of local and global change. The change of the paradigm of the pedagogical science obligates, enables and motivates a new approach to school that is in constant development and changes as an integral part of global development.

References


The competences for implementation of the European dimension in education: a challenge for (school) pedagogues in Croatia?

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Abstract
Discussions and researches on the European dimension in education have been occupying space in European educational policy as well as in scientific and professional area for years, while in Croatian environment the interest in this subject is considerably weaker. Also, this issue has not been brought in relation with the work of school pedagogues, same as the question of the competences for implementing this concept into their everyday work has not been opened.

Based on the results of a national research of school pedagogues’ competences, which included the competences of the European dimension, this paper will present the results of the research and the proposals and recommendations for the implementation of the content of this concept into higher education and professional development programs.

Introduction
Although the concept of the European dimension in education in the context of the analyses of European policies and (school) practices is not new (Bell, 1991, Convery et al, 1997, Field, 1998, Philippou, 2005, Savvides, 2008), in Croatian scientific, research and professional area it has not received any significant space. In addition to the papers which on a theoretical level provide an overview of the development, the main characteristics and the indicators of this concept (Zidarić, 1996, Ledić and Turk, 2012) and those which in an extended thematic analysis touch upon individual segments of the European dimension (Ilišin and Mendeš, 2005, Lukšić and Bahor, 2007, Domović et al, 2011), there are no empirical researches which address it. In Croatian research area, the European dimension, except at the level of recommendations for future research, is rarely associated with the work of professional services in educational institutions, particularly with the work of (school) pedagogues. Also, there are no papers and analyses of the required competences for the implementation of this concept into (national) educational system, thus preventing its systematic development and the adequate education of educational practitioners on a formal level and/or the level of professional development.

The concept of the European dimension in education had its evolutionary path, which moved parallel with the development of educational policies at the European Union level. From the idea which was only mentioned in the first documents of (European) education policy - for example, in the document For a Community Policy in Education (1973), through its strong foundation in the documents of the Council of Europe and the European Commission - Recommendation on the European Dimension of Education (1989) and Green Paper of the European Dimension of Education (1993) and the Treaty on the European Union (1992/3), to a very significant area that was given to it in the strategic guidelines...
for the development of European education in the future - Council conclusions of 12 May 2009 on a strategic framework for European cooperation in education and training (‘Education and Training 2020’), the European dimension in education has thus become the direction of the development of European education policy.

Same as with the described development in the environment of European education policies, this concept went through a similar development path in the context of its content definition. Due to the extreme dispersion in the efforts of content identification and almost impossible unequivocal definition, the authors who in their papers and analyzes dealt with the European dimension in education (Shennan, 1991, Bîrzéa, 1997, Tulasiewicz and Brock, 1994, Zidarić, 1996, Convery and Kerr, 2005, Philippou, 2005, Savvides, 2006, 2008, Márkus, 2009, Ledić and Turk, 2012) entered new segments into their reflections in order to try to define again and/or theoretically establish this concept. In this way, not only did they enrich its content, but they also further strengthened the inability to place it into the frame of one definition and as such to analyze and research it in the future.

Ledić and Turk (2012: 269) suggests that this concept can be specifically determined through four groups of indicators of the European dimension in education, as - “(1) the contribution to the (European) knowledge society through: the development of linguistic competence (knowledge of foreign languages), encouraging mobility and international cooperation, encouraging the equality of educational opportunities, and encouraging the development of lifelong learning; (2) (European) values: interculturalism, multiculturalism, democracy, human rights, tolerance, social justice, respect for diversity, pacifism, the prevention of war and the fight against crime; (3) different dimensions of identity: European, national and local identity; (4) (contemporary) approaches to learning: e-learning and learning social responsibility.” Ledić and Turk (2012) open some new (research) questions and suggest possible directions for future research in (Croatian) scientific and research area. One of them is the question of experiences and attitudes of educational personnel on the European dimension in education and the preparedness and acquired skills necessary to implement this concept in their work. On the trail of such recommendations, school pedagogues represent an extremely significant pattern of educational practitioners which are of key importance for the implementation of this concept into everyday work of the institutions in which they are employed.

In Croatian educational system, a school pedagogue is considered to be most widely profiled associate in an interdisciplinary team which achieves developmental educational activities in a school (educational institution). A school pedagogue participates in all phases of the course of the educational process: planning, programming, realization, evaluation and improvement. He or she monitors, analyzes, researches and proposes measures for the improvement of teaching and other forms of education in an institution. He or she organizes the implementation of innovations, monitors their realization and supervises the professional development of educators and teachers. A school pedagogue differs from other profiles of associates through a predominant effect on the pedagogical-didactic area of a school operation (Mušanović et al, 1992, Drandić, 2011).

In the draft of the Concept of developmental pedagogical activity of associates (2001), a school pedagogue is defined as a person who has competence for professional work with young people or adults in learning new knowledge, perspectives, value orientations and in systematic development of their various abilities. A school pedagogue is perceived as an expert who manages social, administrative and innovative work, introduces changes in school operation, directs and encourages teachers in their

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1 For more about historical development of the concept of the European dimension in education, see in: Ledić, J. and Turk, M. (2012).

2 This issue can be seen as a kind of lack of this concept in general and the possibility of its adequate analysis. Since one such theoretical analysis goes beyond the scope of this paper, it remains an open research problem for future researchers of the European dimension in education.
proactive work, prepares children and young people for a life in a modern society, and promotes the idea of civil society and community engagement. School pedagogues are also expected to respond to the challenges placed before them by European educational policy and to readily accept and implement its guidelines into the work of their organization. A school pedagogue is, among others, expected to be qualified for working in intercultural and multicultural environment, to promote the idea of civil society and to encourage teachers and students to be socially responsible. All of the above requires a significant commitment of (school) pedagogues as well as the possession of adequate competences that will enable them to successfully perform their everyday (and new) activities.

A school pedagogue, like any other expert, when arriving to work should possess competences which are necessary for a proper conduct of a school pedagogue's job. It is expected, therefore, that the pedagogical studies enable development and acquisition of basic knowledge and skills that will enable a school pedagogue to approach work in a professional and competent manner. However, the pace of change in the society today imposes professional development programs as a condition without which one cannot imagine mastering the required competences. Thereby, one should bear in mind that, because of the many challenges in the field of school pedagogues, it is necessary to rethink their needs for the content of their initial education and training, which will enable the development of the education system and affect the changes which should be implemented into the system.

The analysis of the literature on school pedagogues' competences (Staničić, 2001, 2003; Podgórecki, 2004; Leliugiene, Juodeikaitė and Jankanienė, 2005; Jezierska, 2007) shows a decrease of interest of Croatian researchers in this study subject. In the study aimed at determining competence profile of an “ideal” pedagogue, Staničić (2001) found that, for the realization of their roles, pedagogues must possess five key competences with corresponding features, namely: personal (honest and consistent in their work, diligent in carrying out their tasks, a person who has confidence in his or her co-workers, communicative and available, as well as understanding and tolerating different views and solutions at work), developmental (clear vision of school development, taking part in a rational organization of educational process, obtaining and transmitting technical information, bringing innovations into educational work and knowledge of information technology), professional (to understand the principles of educational process organization, to know the meaning and importance of quality planning and programming of a school, to know the curriculum and didactic principles of its organization, to know the forms and regulations in the field of education), interpersonal (to understand the principles of interpersonal relationships, to know how to democratically run school personnel, to be able to take part in resolving conflicts, to be able to motivate their colleagues and to recognize individual qualities of pedagogical and other employees) and action (creates conditions and removes obstacles in the work of pedagogical personnel, listens and gives advisory help in work, highlights successes and results of diligent individuals, works openly with colleagues and solves problems in school). According to the same author, these competences are features that a school pedagogue must have in order to optimally carry out his/her work. The results of this study show that a school pedagogue should be a person who is communicative, consistent in his/her work, available, has the knowledge of innovations implementation, information technology, curriculum, didactic principles and methodological decisions, the principles of human relations, and should be open to teachers and assistants.

However, changes in wider socio-political environment inevitably affect changes in educational policies, and consequently changes in educational system. One of the most significant changes in the last ten years in Croatia was the European Union accession process. For this reason, the harmonization of the national education system with the guidelines of the EU education policy is expected. In the environment of education system reforms, the most visible change took place in the system of higher education - the Bologna process, with other levels of the system trying to comply with the standards and criteria proposed by the European Union. In this context, it is expected that educational staff (teachers, assistants, etc.) are aware of and responsive to the demands posed by these changes. However, the question that is rarely opened is the one of their qualifications and competence to respond to new challenges. The concept of the European dimension in education is one of the challenges that is or
should be placed in front of educational workers in Croatia, and thus also in front of school pedagogues as the most specialized experts in this area.

**Research Methodology**

Spectrum of a school pedagogue's work tasks is very wide and very difficult to operationalize and concretize, since in a school system he or she is perceived as an expert who should take care of the overall development of an institution (Staničić, 2013). On this track, from the scientific and research perspective, the challenge is in each engaging in operationalization and structuring of the competences of a school pedagogue.

Fundamental assumption of planning and implementing this study was that the attitudes of school pedagogues on the spectrum of tasks they encounter and their own professional development to do that work is the primary source of information about the competences they need to work. It is expected that the study enables the acquisition of new competences, but also professional developmental programs are an essential factor in their development. It is therefore extremely important to see the extent to which school pedagogues-practitioners see the contribution of the pedagogy studies and professional development programs in acquiring competences required for their work.

Accordingly, this research had three main research questions serving as its starting point. Namely:

1. How do school pedagogues assess the importance of competences required for their work?
2. How do they estimate the contribution of higher education to the acquisition of certain competences?
3. How do school pedagogues assess the contribution of professional development program to the acquisition of certain competences?

For the research purposes, a questionnaire was made that consisted of 41 points - competences necessary for a school pedagogue's work. The structure or the list of competences that were investigated had been developed based on the analysis of the literature on this topic (McClelland, 1973, Bezinović, 1993, Katz and McClelland, 1997, Weinert, 2001, Staničić, 2001, 2003, Marinković and Davidović-Mušica, 2006, Muršak, 2007, Zydziunaite, 2007, Vizek-Vidović, 2009, Jurčić, 2012). Before mentioned five groups of competences required for the work of a school pedagogue (Staničić, 2001) were the basis for developing individual points-competences used in this study.

The groups of competences were also added a new one, which is called the competence of the European dimension in education, which examines the evaluation of the importance of pedagogues' training for the processes associated with the inclusion of Croatia into European education space (Ledić and Turk, 2012, Detjen in Ćulum, 2009). The competences of the European dimension in education were analyzed through seven different points - the indicators of the European dimension in education:

- Knowledge of the application process for the European Union programs,
- Knowledge of the structure and operation of key bodies of the European Union (the Council of Europe, the Council of Ministers, the European Parliament...),
- Knowledge of European trends in education,
- Knowledge of at least one foreign language,
- Knowledge of the area of democratic citizenship and human rights,
- Competence to work in intercultural and multicultural environment,
- Competence to guide students and teachers towards social responsibility.

The study was conducted on a sample of 508 school pedagogues employed in elementary and secondary schools in Croatia (more than 50% of the population of employed school pedagogues). As already mentioned, the instrument (online questionnaire), in addition to demographic data (school of employment (primary or secondary), gender, age, years of professional experience, county of employment, the university at which he or she completed pedagogy studies, composition of expert

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1 Detailed view of the competences is shown in Table 1.
2 According to the information obtained by the correspondence with the services of the Ministry of Science, Education and Sports, total number of employed pedagogues in primary and secondary schools in the Republic of Croatia in 2012 was 991.
service in the school and the school size), consisted of 41 points - competences required for a school pedagogue's work. The respondents used the Likert scale (from 1 to 5, including 0 indicating inability to assess - ‘I do not know/I cannot assess’) to evaluate the list of competences from three aspects: the importance of a competence for the work of a school pedagogue, the contribution of higher education to mastering individual competences and the contribution of professional development program to mastering individual competences.

Data analysis was conducted in the SPSS statistical program. Although some other statistical procedures were used for the needs of this research, in this paper we will only show the main results of the study which are based on descriptive statistics.

**Results and Discussion**

As already stated, the respondents evaluated 41 competences from three aspects: the importance of a competence for the work of a school pedagogue, the contribution of higher education to mastering individual competences and the contribution of professional development program to mastering individual competences.

Table 1 shows integrated results of the assessment of 41 competences for all three groups: Column 1 - Evaluation of the importance of a competence for the work of a school pedagogue, Column 2 - the contribution of higher education to mastering a competence and Column 3 - the contribution of professional development program to mastering a competence. The competences are listed in the table based on the ranking of the assessment of the importance of competences required for the work of a school pedagogue (1-41), derived from the results of the arithmetic mean (M). The table specially marks 7 competences of the European dimension in education, which are the starting point for the discussion in this paper.

<table>
<thead>
<tr>
<th>Competence</th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Ranking</td>
<td>M</td>
<td>Ranking</td>
</tr>
<tr>
<td>Competence to carry out advisory work</td>
<td>1</td>
<td>4,91</td>
<td>13</td>
</tr>
<tr>
<td>with students</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Competence to communicate openly and</td>
<td>2</td>
<td>4,87</td>
<td>1</td>
</tr>
<tr>
<td>to be empathic</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Knowledge of planning and programming</td>
<td>3</td>
<td>4,83</td>
<td>9</td>
</tr>
<tr>
<td>school operations</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Knowledge of pedagogical documentation</td>
<td>4</td>
<td>4,81</td>
<td>16</td>
</tr>
<tr>
<td>Competence to work with parents</td>
<td>5</td>
<td>4,78</td>
<td>21</td>
</tr>
<tr>
<td>Competence in ethical and moral</td>
<td>6</td>
<td>4,76</td>
<td>2</td>
</tr>
<tr>
<td>reasoning</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Competence to work with teachers and</td>
<td>7</td>
<td>4,76</td>
<td>17</td>
</tr>
<tr>
<td>associates</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Competence to adapt to new pedagogical</td>
<td>8</td>
<td>4,72</td>
<td>14</td>
</tr>
<tr>
<td>situations</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Knowledge of evaluating results of</td>
<td>9</td>
<td>4,70</td>
<td>12</td>
</tr>
<tr>
<td>educational process</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

5 Given the content focus of this study, research results of a thematic group of the competences of the European dimension in education (7 points) will be presented and analyzed. It was conducted in the context of broader explored topic of the competences of school pedagogues.
<table>
<thead>
<tr>
<th>Competence</th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Competence in solving conflicts - mediation</td>
<td>10</td>
<td>31</td>
<td>6</td>
</tr>
<tr>
<td>Competence to work independently</td>
<td>11</td>
<td>18</td>
<td>8</td>
</tr>
<tr>
<td>Knowledge of national legislation related to education</td>
<td>12</td>
<td>25</td>
<td>9</td>
</tr>
<tr>
<td>Knowledge of systematic monitoring of teachers’ work</td>
<td>13</td>
<td>20</td>
<td>16</td>
</tr>
<tr>
<td>Knowledge of making pedagogical instruments</td>
<td>14</td>
<td>7</td>
<td>21</td>
</tr>
<tr>
<td>Competence in motivating employees and creating a supportive work environment</td>
<td>15</td>
<td>24</td>
<td>19</td>
</tr>
<tr>
<td>Knowledge of making teaching preparations and didactic working principles</td>
<td>16</td>
<td>3</td>
<td>23</td>
</tr>
<tr>
<td>Knowledge of the work of teachers and other professional staff</td>
<td>17</td>
<td>10</td>
<td>13</td>
</tr>
<tr>
<td>Competence in planning personal and professional development and training (lifelong learning)</td>
<td>18</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Knowledge of the structure of education system at the national level</td>
<td>19</td>
<td>6</td>
<td>12</td>
</tr>
<tr>
<td>Knowledge of Croatian language standard</td>
<td>20</td>
<td>8</td>
<td>39</td>
</tr>
<tr>
<td>Competence in professional guidance for students</td>
<td>21</td>
<td>30</td>
<td>22</td>
</tr>
<tr>
<td>Competence in introduction of innovations in educational process</td>
<td>22</td>
<td>15</td>
<td>11</td>
</tr>
<tr>
<td>Competence to recognize and integrate students with problems in development/behavior</td>
<td>23</td>
<td>29</td>
<td>18</td>
</tr>
<tr>
<td>Competence in using information technology</td>
<td>24</td>
<td>35</td>
<td>20</td>
</tr>
<tr>
<td>Competence in interdisciplinary work</td>
<td>25</td>
<td>11</td>
<td>26</td>
</tr>
<tr>
<td>Competence to guide students and teachers towards social responsibility</td>
<td>26</td>
<td>22</td>
<td>30</td>
</tr>
<tr>
<td>Competence in preparing, leading and evaluating projects</td>
<td>27</td>
<td>32</td>
<td>29</td>
</tr>
<tr>
<td>Competence in preparation and implementation of the research of pedagogical theory and practice</td>
<td>28</td>
<td>5</td>
<td>27</td>
</tr>
<tr>
<td>Competence to introduce innovations and changes in the overall functioning of a school (entrepreneurial competence)</td>
<td>29</td>
<td>37</td>
<td>31</td>
</tr>
<tr>
<td>Knowledge of making development strategies (of a school)</td>
<td>30</td>
<td>33</td>
<td>25</td>
</tr>
<tr>
<td>Competence in working with gifted students</td>
<td>31</td>
<td>34</td>
<td>35</td>
</tr>
<tr>
<td>Competence to work in intercultural and multicultural environment</td>
<td>32</td>
<td>28</td>
<td>32</td>
</tr>
</tbody>
</table>
Table 1: Integrated results of the assessment of competences of a school pedagogue

From the results shown for the 41 competences, it is evident that all the competences of the European dimension in education are located in the second half of the ranking results, i.e. from 20th to 41st ranking place. These results clearly indicate that the competences of the European dimension in education are not recognized at neither of the three levels of the system - personal - pedagogue practitioner, and the levels of higher education and professional development programs of a pedagogue.

The assessment of the importance of the competences of the European dimension in education to the work of a school pedagogue

Table 2 shows how much importance do school pedagogues give to the competences of the European dimension in education for their daily work.
Table 2: The assessment of the importance of the competences of the European dimension in education to the work of a school pedagogue

Based on the results of the assessment of the competences involved in the study (see Table 1), it should be noted that pedagogues highly evaluate all of the competences, since the average assessments range from a minimum (M=3.20) to the maximum (M=4.91), with as many as 20 competences assessed with the grade of 4.5 or higher.

However, in the context of the topic of this paper it is extremely important to note that four of the five competences that respondents assessed, the least important belong exactly to the group of the competences of the European dimension in education. What surprises, if not even worries, is the low ranking of competences such as the Knowledge of the application process for the European Union programs and the Knowledge of European trends in education. It is interesting to point out to the result which shows that the majority of undecided respondents (attitude: I do not know/I cannot assess) was precisely for the two lowest-ranked competences (6.7% and 5.7%). As a new member of the European Union, Croatia needs to take account of its educational policies, so it is expected that the trend of school development certainly should include the knowledge of European trends in education and the knowledge the application process for the European Union programs. Low assessment of these competences by the pedagogues indicates possible challenges in the development activities of schools in the near future. When this is connected with the result of ranking the importance of competences according to which the knowledge of at least one foreign language takes 37th place, then one can anticipate a very long and rather difficult process of introducing the European dimension into the education system of the Republic of Croatia.

However, one must always bear in mind high assessments of the importance of all the competences, where, as mentioned, the knowledge of at least one foreign language is ranked 37th of 41 of them, but with a high arithmetic mean (M=4.07).

It should be noted that standard deviations are lower for the competences that are assessed as the most important, and more for the competences that are assessed the least important, which means that there is more consensus about which competences are the most important, and more disagreement about which are the least important.
The assessment of the contribution of higher education to mastering the competences of the European dimension in education

Table 3 shows how school pedagogues assess the contribution of higher education to mastering the competences of the European dimension in education.

<table>
<thead>
<tr>
<th>Competence of the European dimension in education</th>
<th>0</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>M</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>19 Knowledge of at least one foreign language</td>
<td>1,4</td>
<td>10,0</td>
<td>22,8</td>
<td>27,0</td>
<td>29,9</td>
<td>8,9</td>
<td>3,05</td>
<td>1,141</td>
</tr>
<tr>
<td>22 Competence to guide students and teachers towards social responsibility</td>
<td>2,2</td>
<td>14,6</td>
<td>21,9</td>
<td>31,1</td>
<td>20,3</td>
<td>10,0</td>
<td>2,89</td>
<td>1,195</td>
</tr>
<tr>
<td>23 Knowledge of European trends in education</td>
<td>2,0</td>
<td>14,0</td>
<td>22,2</td>
<td>32,9</td>
<td>19,5</td>
<td>9,4</td>
<td>2,88</td>
<td>1,170</td>
</tr>
<tr>
<td>26 Knowledge of the area of democratic citizenship and human rights</td>
<td>3,3</td>
<td>15,7</td>
<td>22,4</td>
<td>30,9</td>
<td>17,5</td>
<td>10,0</td>
<td>2,83</td>
<td>1,206</td>
</tr>
<tr>
<td>28 Competence to work in intercultural and multicultural environment</td>
<td>2,8</td>
<td>17,7</td>
<td>23,2</td>
<td>29,7</td>
<td>17,5</td>
<td>9,1</td>
<td>2,76</td>
<td>1,211</td>
</tr>
<tr>
<td>40 Knowledge of the structure and functioning of key organs of the European Union (the Council of Europe, the Council of Ministers, the European Parliament, etc.)</td>
<td>3,9</td>
<td>56,9</td>
<td>20,7</td>
<td>9,3</td>
<td>7,3</td>
<td>2,0</td>
<td>1,72</td>
<td>1,048</td>
</tr>
<tr>
<td>41 Knowledge of the application process for the European Union programs</td>
<td>3,9</td>
<td>63,6</td>
<td>16,5</td>
<td>7,9</td>
<td>6,5</td>
<td>1,6</td>
<td>1,60</td>
<td>1,004</td>
</tr>
</tbody>
</table>

Table 3: The assessment of the contribution of higher education to mastering the competences of the European dimension in education

In the second phase, respondents had to assess the contribution of higher education to mastering individual competences.

Comparing the arithmetic means of the assessment of the contribution of higher education in relation to the previous group of assessment, it is clear that the average assessment of the contribution of higher education is much lower than the assessment of the importance of individual competences. The assessments range from a minimum (M=1,60) to a maximum (M=3,63).

Of the seven competences of the European dimension in education, two of them are, according to the results of the arithmetic means, placed at the last two places, those being - Knowledge of the structure and functioning of key organs of the European Union (the Council of Europe, the Council of Ministers, the European Parliament, etc.) (M=1,72) and Knowledge of the application process for the European Union programs (M=1,60). The result according to which it is assessed that higher education has the least contributed to the acquisition of competences associated with the European Union is not a surprise, since many respondents completed their studies before the nineties. Standard deviations indicate that in assessing the contribution of higher education to mastering competences there is less agreement than with the assessment of the importance of individual competences, which can be explained with different experiences in higher education (institutions and time of studying).

7 The average age of respondents was 42.34 years, and more than 50% of respondents is between 40 and 59 years old.
The assessment of the contribution of professional development program to mastering the competences of the European dimension in education

Table 4 shows how school pedagogues assess the contribution of professional development program to mastering the competences of the European dimension in education.

<table>
<thead>
<tr>
<th>Competence of the European dimension in education</th>
<th>0</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>M</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>28 Knowledge of the area of democratic citizenship and human rights</td>
<td>11,0</td>
<td>5,9</td>
<td>15,4</td>
<td>29,1</td>
<td>23,8</td>
<td>14,8</td>
<td>3,29</td>
<td>1,134</td>
</tr>
<tr>
<td>30 Competence to guide students and teachers towards social responsibility</td>
<td>13,6</td>
<td>5,9</td>
<td>16,9</td>
<td>27,2</td>
<td>25,2</td>
<td>11,2</td>
<td>3,22</td>
<td>1,111</td>
</tr>
<tr>
<td>32 Competence to work in intercultural and multicultural environment</td>
<td>16,1</td>
<td>6,9</td>
<td>17,3</td>
<td>27,4</td>
<td>22,6</td>
<td>9,6</td>
<td>3,13</td>
<td>1,119</td>
</tr>
<tr>
<td>37 Knowledge of European trends in education</td>
<td>14,0</td>
<td>11,8</td>
<td>19,7</td>
<td>26,0</td>
<td>21,5</td>
<td>7,1</td>
<td>2,91</td>
<td>1,163</td>
</tr>
<tr>
<td>38 Knowledge of the application process for the European Union programs</td>
<td>16,5</td>
<td>16,7</td>
<td>15,4</td>
<td>21,7</td>
<td>20,1</td>
<td>9,6</td>
<td>2,89</td>
<td>1,296</td>
</tr>
<tr>
<td>40 Knowledge of the structure and functioning of key organs of the European Union (the Council of Europe, the Council of Ministers, the European Parliament, etc.)</td>
<td>20,1</td>
<td>20,9</td>
<td>18,9</td>
<td>20,1</td>
<td>14,4</td>
<td>5,7</td>
<td>2,56</td>
<td>1,048</td>
</tr>
<tr>
<td>41 Knowledge of at least one foreign language</td>
<td>20,9</td>
<td>30,3</td>
<td>15,2</td>
<td>15,7</td>
<td>12,8</td>
<td>5,1</td>
<td>2,33</td>
<td>1,305</td>
</tr>
</tbody>
</table>

Table 4: The assessment of the contribution of professional development program to mastering the competences of the European dimension in education

After the assessment of the importance of the competences required for the work of a school pedagogue and the assessment of the contributions of higher education to mastering the competences of the European dimension in education, respondents had to assess the contribution of professional development program to mastering individual competences.

In this group also, a significant number of the competences of the European dimension in education ended at the bottom of the ranking. Respondents assessed that professional development programs contributed the least to mastering for as much as four European competences, those being - Knowledge of European trends in education (M=2.91), Knowledge of the application process for the European Union programs (M=2.89), Knowledge of the structure and functioning of key organs of the European Union (the Council of Europe, the Council of Ministers, the European Parliament, etc.) (M=2.56), and Knowledge of at least one foreign language (M=2.33).

It is clear from these results that professional development programs attended by pedagogues do not encourage enough the development of a very important general but also European competence (knowledge of a foreign language)

It is very important to point out that the above mentioned document of the Council of Europe - Report on the European Dimension of Education (1989) as one of the two basic aspects of the European dimension in education emphasizes that learning a foreign language is a sine qua non of its development. Therefore, this finding is particularly disturbing if we consider the fact that the Council of Europe issued this document in 1989, 24 years ago. In that period, the European educational and language policy has striven to strong support and empowerment of educational institutions in the development of language skills of its employees. As a contribution to that, one should note the establishment of numerous programs for lifelong learning, in the framework of which it was possible to improve skills and learn foreign languages - for example, Transversal Program, Comenius, Grundtvig, Leonardo da Vinci, etc. Also, the year 2001 was declared the European Year of Languages by the European Commission, and every year, upon the initiative of the Council of Europe, September 26 is celebrated as the European Day of Languages.

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in education, those relating to the European dimension in education. Also, it is important to point out that four of the lowest evaluated competences in this group are also those for which the pedagogues believe to be the least important for them in their daily work. In other words, it seems that there is a correlation between the assessment of the importance of individual competences and the content of professional development programs. It can be assumed that the contents of professional development programs affect not only the competence of a pedagogue but also the attitudes on the importance of individual areas for the work of a pedagogue. It would, therefore, be extremely important to take care of more systematic definition of the contents of professional development programs for pedagogues, which should be closely linked and aligned with the principles of developmental direction of European education policy.

Conclusions and recommendations

Presents results of the research can be summarized as answers to the three main research questions: (1) School pedagogues consider the competences of the European dimension in education as the least important competences for their daily work, (2) Higher Education (pedagogy studies) and professional development programs in Croatia do not contribute in developing the competence of the European dimension in education for school pedagogues.

Given these conclusions, derived from the results of the conducted research, it would be necessary to analyze for which competences pedagogy studies in Croatia qualify. Also, pedagogy studies should be revised and the existing programs and their modernization should be redefined. In doing so, the key documents of educational policies at the European and national level should be the a leading point (for example, Europe 2020, Education and Training 2020, Development Strategy for Education in the Republic of Croatia, which is expected in mid 2013), since these documents indicate to the general goals and outcomes which should be a basis for working on the operational programs of the development of education system. From the educational policy of the European Union, one should primarily be led by the principles of the document Education and Training in 2020, which clearly show the guidelines of the educational policy in the European Union for the period until 2020, and where the topics of the European dimension in education occupy a significant part.

In professional development programs for associates - pedagogues, a special attention should be given to the EU issues, i.e. topics related to the European dimension in education. In this context, school pedagogues should be provided with trainings that will cover the topics of the European dimension in education. From a practical perspective it would mean - to provide them with courses for foreign languages improvement, organization of workshops/trainings/educations about writing and applying project proposals for the EU programs, to inform them about the most important European trends in education and the structure and functioning of key organs of the European Union, to organize professional programs of intercultural and multicultural education and learning for democratic citizenship and human rights, and to introduce them into a new and unexplored territory - education for social responsibility. What is particularly significant to emphasize for the organizers of professional development programs at the national level is that the majority of these professional development proposals can be implemented through EU funding programs, and through their objectives and activities they would directly suit the strategic guidelines of European education policy.

In addition to these recommendations, aimed dominantly towards the people who carry out the programs of pedagogy studies and towards the organizers of professional development programs, based on the research results, it is possible to detect some new research questions and recommendations.

From a theoretical point of view, it is necessary to problematize content and thematic (in)definition

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It should be noted that the attitudes of practitioners are certainly not the only aspect with which to assess the adequacy of the study, but is definitely one of the important ones in the potential creating and/or redefining new programs of the study of pedagogy in Croatia.
of the concept of the European dimension in education. Future researchers are left with a series of unopened research questions and challenges, such as, for example, the question of competences, attitudes and experiences of teachers working in primary and secondary schools and other members of school professional services on the European dimension in education. In addition to teachers, especially important role in the management and conduct of today already European schools is the one of the principals, which are not even discussed in the context of this topic in the national scientific research space. Also, a very interesting research finding which should be further deepened and examined is the issue of pedagogue-interns and/or those in the group of 0-5 years of work experience.¹⁰

It is clear, therefore, that the topic of the European dimension in education, located in different educational environments, opens a multitude of yet unexplored areas and gives the possibility that it is approached from not only educational but also much broader, interdisciplinary perspective.

References


¹⁰ Specifically, the t-test of the independent variable of work experience has not shown that the above mentioned group engages more strongly or they considered the competences of the European dimension in education more important than other groups. These findings are particularly indicative and worrisome since it is about pedagogues at the beginning of their (working) careers or those facing the future of working in European (educational) space. In this direction, one should examine the reasons for these results and (perhaps) specifically do a research in which an important role will be given to the independent variable of age or years of work experience.


Constructions and intersections of Diversity Dimensions
Frequently, data collections, research and theories in intercultural education only account for single variables (i.e., citizenship, nationality, migrant status or ethnic, cultural and linguistic background) in assessing and explaining students’ educational outcomes, needs, or even behaviors. This not only bears the risk of stereotyping, ethnization, and culturalization but also often leads to false conclusions.

Contributions for this session aim to critically examine this practice of classifying students based on exclusive diversity dimensions and discuss its implications for the validity of research results as well for educational policy and practice. The strand includes papers that address the ideological and political underpinnings of determining group affiliations and analyze how difference is constructed in academic writings and in intercultural research. Papers discuss the prospects and relevance of accounting for the intersections of various diversity dimensions and/or hybrid identities by making reference to corresponding examples of theoretical and empirical analyses.
The Influence of Age on Intercultural Awareness and Intercultural Education

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Abstract
This paper examines the intercultural awareness of the Slovene majority in the multiethnic region of Slovene Istria. Sociolinguistic research shows that older generations' emotional attitude to both the Slovene and Italian native cultures is more positive than that of the younger generations because young people's intercultural awareness is especially based on a dynamic or active component, which should also be taken into account in intercultural education.

Introduction
The Istrian peninsula was always a place of numerous migrations and is still today a multicultural region. In the Slovene part, in the region so-called Slovene Istria which lies at the Slovene-Italian and Slovene-Croatian border, there lives besides the Slovene majority also the Italian native minority and many migration minorities from the former Yugoslavia, like Croats, Serbs, Albanians, Macedonians etc. who came for economic reasons in the 1960's and 70's because of the port and car industry. Almost the whole region is bilingual as both the Slovene and Italian languages are official languages. There are primary and secondary schools with Slovene as the language of instruction and with Italian as an obligatory subject, and vice versa, the schools with Italian as the language of instruction and with Slovene as an obligatory school subject. The aim of the local and national language policy for this region - started in the fifties after the London agreement in 1954 - is to obtain a collective Slovene-Italian bilingualism and an interculturalism of the whole population (see Darovec, 1998; Nećak Lük et al, 1998; sedmak, Mikolič, Furlan, 2007).

The aim of the paper is to find out how successful Slovenia is in the realisation of this project. We will firstly present the structure of interethnic/intercultural awareness of the Slovene majority in the multiethnic region of the Slovene Istria; secondly, we will find out how important singular components of the attitude toward one's first and second culture and language - like emotional, cognitive and dynamic components - are; and finally, we will examine the age influence on singular components of the attitude toward one's first and second culture and language.

Structure of interethnic/intercultural awareness
As it was in the past, today it is even harder to determine ethnicity. Ideological and political constructions of ethnic affiliations have an impact at the individual and social level, and due to the fast social and political changes in the modern world, the intersections of various diversity dimensions and hybrid identities should be analysed with accuracy. Actually, in defining ethnic identity and interethnic or intercultural awareness, we should be aware on one hand, of a de-centralised, fragmentary, dispersed identity, typical for a post-modern person, and on the other hand, of the fact that with the appearance of globalisation there has been a rehabilitation of ethnic identity, which consists of different relations between an individual and the ethnic (May, 2001). Due to the increasingly intense contact between various cultures in contemporary society, there must be a greater understanding of the true nature of this contact, as many theoreticians point out (Agar, 1994; Coulmas, 2005; Coupland & Jaworski, 1997; Lantolf, 2000; Philipsen, 1992).
With the aim to come closer to those concepts we’ve even tried to measure these concepts by the means of quantitative research methods and measurement tools (see Mikolič, 2004). But the first condition for this was the clear definition of the components of ethnic identity and the interethnic awareness. From our point of view, the ethnic identity in a wider context could be seen as structured at two levels:

1. **Ethnic affiliation on a basic level (ethnic identity in a narrower sense)** - a sense of belonging to an ethnic community which depends more or less on the objective condition, i.e. ethnic origins of our parents.

2. **Ethnic awareness on a higher level** - an active relation of an individual to one’s ethnic affiliation and the ethnic group to which one belongs. It consists of the following components:
   a) **cognitive** – knowledge, thoughts, ideas, judgements and evaluations of one’s primary national identity, of characteristics of a nation and its members, and of national attributes,
   b) **emotional** – affection for emotional and value attitudes towards one’s primary national identity, the nation, its members and national attributes,
   c) **active/dynamic** – a tendency or disposition of an individual to be active in relation to his/her primary national identity, the nation, its members and national attributes.

A similar structure to the ethnic identity is also the attitude to other cultures in our environment and in the globalised world, even though this attitude lacks ethnic affiliation on a basic level. It is rather an active attitude toward different languages and cultures we meet in our lives (see Picture 1). The relationship between the ethnic identity as an attitude to our first culture or first cultures and our attitudes to various other cultures is always very dynamic (what is shown by the arrow in-between), maybe more friendly maybe more antagonistic, but it almost always provokes a comparison between the two different cultures. Nevertheless, besides the differences between the cultures there also always consists some common cultural or intercultural values, and so if we are talking about the intercultural awareness, we cannot omit the attitude towards them. If the culture is understood in the ethnical sense, we talk about the interethnic/intercultural awareness in this case which is composed by the ethnic identity as an attitude to first culture(s), the attitude to other culture(s) and the attitude to common cultural (intercultural) values.

The ethnic awareness could also be called national awareness, not in the sense of the citizenship awareness, i.e. awareness of the belonging to the proper state, but as awareness about the nation not as a state, but as a self-aware ethnic group. For example, in Switzerland there is one state with three nation/ethnic groups: French, German, and Italian. The national awareness in this case refers to awareness of being French, German or Italian, while the citizenship awareness means awareness of being a Swiss citizen (for this kind of nation concept see Mikolič2010a).

![Diagram](image.png)

**Picture 1: Interethnic/Intercultural awareness (Mikolič, 2004, p.75)**
Importance of singular components of the attitude toward one's first and second culture

On the basis of the theoretical structures presented above we started to research interethnic relations between the two native ethnic groups, the Slovene majority and the Italian minority, in the Slovene Istria region. In this paper, the comparison of the results of two pieces of research on the basis of two different methodologies will be presented. In 1999/2000 I did a case-study regarding the relationship between the individual variables of the research model, i.e. the components of intercultural awareness and communicative competence in L1 and L2, including quantity (questionnaires and language testing), and quality (interviews) research among the Slovene majority in the multiethnic region of Slovene Istria. More recently, in 2006/2007, the research team of the Institute of Linguistics at the Science and Research Institute of the University of Primorska had analysed three different models of bilingual education in Slovenia and in Italy; the research included a survey on the standpoints and language testing among the pupils.

Research about the relationship between the components of intercultural awareness and communicative competence in L1 and L2

The enquiry was based on a representative sample of the Slovene majority in Koper, the biggest town of the Slovene Istria, consisting of 153 persons of both genders, different levels of education and professions, who were divided into 5 age groups (from 15-100 years), as follows:
1. population born between 1971-1985 (aged 15-29 - age group 1),
2. population, born between 1956-1970 (aged 30-44 - age group 2),
3. population born between 1941-1955 (aged 45-59 - age group 3),
4. population born between 1926-1940 (aged 60-74 - age group 4),
5. population born between 1900-1925 (aged 75 and more - age group 5).

The research variables which followed the presented concept of the intercultural awareness were:
1. awareness of the Slovene culture and language as an awareness of first culture and language, 1.1. cognitive component, 1.2. emotional component, 1.3. active/dynamic component,
2. awareness of the Italian culture and language as an awareness of second culture and language, 2.1. cognitive component, 2.2. emotional component, 2.3. active/dynamic component,
3. attitude toward intercultural values (such as peace, tolerance, bi/multilingualism, bi/multiculturalism etc.),
4. social-economic-demographic variables (gender, age, education, profession, etc.).

Variable indicators were obtained by means of answers to sets of questions in the questionnaire. The value of the variables was calculated by recording the indicators to obtain different categories, e.g. categories 1 and 2 - each answer from category 1 represented one unit of the value of the variable “awareness of the Slovene culture and language”, while each answer from category 2 represented one unit of the value of the variable “awareness of the Italian culture and language”. After the calculation of the values of each of the observed variables for each respondent, the average value of each variable for each respondent was calculated in relation to the highest possible value of each variable. Here are the examples of the variable indicators:

\[\text{In Italy the model of the Slovene minority schools in the Trieste region was our research object.}\]
\[\text{The results from the wider research conducted in 1999/2000 were first presented in Mikolič (2004) and the results of the research from 2006/07 were presented in Čok (2012).}\]
• Which TV programs do you most often watch? Slovene, Italian, Slovene and Italian equally often, other – one unit/indicator of the variable “active/dynamic component” of the “awareness of the Slovene culture and language” or/and the “awareness of the Italian culture and language”,
• Which football team would you support if the two teams playing against each other were Slovene and Italian? Slovene, Italian, both, the better team, I’m not interested in football, I don’t know – one unit/indicator of the variable “emotional component” of the “awareness of the Slovene culture and language” or/and “awareness of the Italian culture and language”,
• Can you sing the song “En hribček bom kupil” / “La mula de Parenzo”? Yes, yes–partly, no–but I know the song, no–I’ve never heard this song – one unit/indicator of the variable “cognitive component” of the “awareness of the Slovene culture and language” or/and “awareness of the Italian culture and language”,
• If you are bilingual, you are more tolerant to other cultures and to all people in general. I strongly agree, I agree, I cannot decide, I don’t agree, I strongly disagree – one unit/indicator of the variable “attitude toward intercultural values”.

Table 1: Average values of variables “awareness of the Slovene culture and language”, “awareness of the Italian culture and language” and “attitude toward intercultural values”

In the first table, we see the results of the average values of the variables “awareness of the Slovene culture and language”, “awareness of the Italian culture and language” and “attitude toward intercultural values” that show the intercultural awareness of the Slovene majority. It is not surprising that the awareness of the Slovene culture and language was higher than the awareness of the Italian culture and language. Since no statistically significant correlation was found between the “awareness of the Slovene culture and language” and the “awareness of the Italian culture and language”, we can deduce that the awareness of the Slovene culture and language of the selected population did not imply nor exclude a positive attitude toward the Italian culture and language. On the other hand, the correlation between the attitude toward intercultural values and the attitude toward one’s own and one’s second culture was positive. These facts were reflected in the high level of Slovene-Italian bilingualism of this population proved by the results of language testing in the same research.
Table 2: Average values of variables of interethnic awareness with regards to age groups

In the second table, we see the average values of variables of interethnic awareness with regard to age groups. The Italian culture and language were more favourably accepted by members of the youngest generations, which is also proved by the correlation between the variable “age group” and variables “awareness of the Slovene culture and language” and “awareness of the Italian culture and language”. A statistically significant positive correlation was found between “age group” and “awareness of the Slovene culture and language”, which means that awareness of the Slovene culture and language is higher amongst older age groups. A statistically significant negative correlation was observed between age and the attitude toward the Italian culture, which means that the highest value of the variable “awareness of the Italian culture and language” was achieved by the youngest age group. These facts were reflected in the highest level of communicative competence in both the Slovene and Italian language of the youngest generation. The bilingualism was higher among the young generation.
Table 3: Average values of active, emotional and cognitive components of the awareness of the Slovene culture and language and the awareness of the Italian culture and language

Table 4: Average values of active, emotional and cognitive components of the awareness of the Slovene culture and language with regard to age groups
Table 5: Average values of active, emotional and cognitive components of the awareness of the Italian culture and language with regard to age groups

In tables 3, 4 and 5 we can see the average values of the active, emotional and cognitive components of awareness of the Slovene culture and language and awareness of the Italian culture and language, the average values of the active, emotional and cognitive components of awareness of the Slovene culture and language with regard to age groups and the same average values of awareness of the Italian culture and language. We can note that the emotional component was the highest within both awareness of the Slovene culture and language and awareness of the Italian culture and language, but it was much higher in comparison to the other components within the awareness of the Slovene culture and language. So, we can claim that the awareness of the Slovene culture and language was above all formed on an emotional level and also that the emotional component in all age groups represented the majority of awareness of the Slovene culture and language. We can also see that the level of the emotional component significantly increased from the youngest to the eldest age group, whereas the age didn't have a significant influence on the other components.

It was different with the age influence on the activity, emotional and cognitive components of awareness of Italian culture and language where the age groups differed significantly from the aspect of activity components of this awareness. The younger generations seemed to be more active in the area of Italian culture and language in comparison to the elder ones. In fact, at that time the younger generations were spending a lot of time following the Italian media (TV, radio).

Despite this a similar age influence on emotional components can be felt here like in the emotional components of awareness of the Slovene culture and language. The emotional components increased with age, which means that the elder generations had a more positive emotional attitude, not only to Slovene culture (as stated earlier), but also to Italian culture in comparison to the younger generations. Age had no significant influence on the cognitive components.
Analysis of the three different models of bilingual education in Slovenia and in Italy – results of the research regarding the Slovene Istria region

The second research presented in the paper was the analysis of the three different models of bilingual education in Slovenia and in Italy. It included a survey on the standpoints of various languages and cultures and language testing among 527 pupils, 13 years old, belonging to:

- two primary schools, one with Slovene, the other with Italian as a language of instruction in Slovene Istria,
- a school with two parallel languages of instructions, i.e. Slovene and Hungarian, in the Prekmurje region,
- a lower secondary school with Slovene as a language of instruction in the Trieste region in Italy.

Here are the main claims pointed out in the research regarding the Slovene Istria region. The research has proven the students from all four schools to readily express their openness and tolerance; they speak in favour of the common cultural values that connect all the cultures in the researched area. However, these principles do not often apply to pupils’ actual attitude toward coexisting cultures and languages. The results of the survey on pupils’ standpoints have shown that today English is much more appreciated for its usefulness than Italian among both groups of students, those from the school with Slovene and those from the school with Italian language of instruction. Both groups of students do not show much interest in learning about the history and cultural heritage of the Italian culture. The results of language testing have shown that the competence in Italian as L2 of pupils of the “Slovene school” is much lower than the competence in Slovene as L2 of the pupils of the “Italian school” and it is also lower than the competence in Hungarian as L2 in the Prekmurje region (Čok, 2009).

Conclusions

If we compare the research results, we can draw some conclusions. Firstly, the results of the sociolinguistic quantitative and qualitative research from 1999/2000, presented in the paper shows that the members of the young and the youngest generation of Slovene majority around fifteen years ago greatly accepted the culture of the Italian minority and shared intercultural values like multiculturalism, bilingualism, tolerance, and the coexistence of different national communities. These facts were proved by the high level of bilingualism as well. Moreover, the research showed that their awareness was based especially on the dynamic/active components of their intercultural awareness, while the emotional components of the intercultural awareness increased with age, which means that the elder generations had a more positive emotional attitude, not only to Slovene culture, but also to Italian culture compared to the younger generations.

Secondly, the consequences nowadays of these facts have been confirmed by recent research, which shows that in previous years the attitude of young Slovenes to Italian culture and language has already changed significantly and their communication competence in Italian is no longer very high. Due to different media (TV channels, internet) and international exchanges, the young have become more active in English and are obviously not bound to the Italian culture and language by an emotional component of intercultural awareness.

And finally, these characteristics of the intercultural awareness of young people have to also be taken into account by intercultural education on all levels of the educational system. The motivation for learning language and culture should be based more on knowledge and activity rather than on emotional attitude. Students should be involved in the cultural reality of their surroundings instead of learning about the abstract intercultural values. During the classwork students should independently explore new sources of information for different cultural backgrounds, gather information, compare materials, discuss similarities and differences, and validate their opinions on various cultures through projects. As noted by Byram, the competence of interaction is the main part of the intercultural competence (Byram, 1997). They should find their intercultural awareness and multilingualism useful and interesting in their everyday life. On this basis they will also develop their openness and other positive emotions toward different cultures and languages.
References


Informal education of experts in the field of information technology to work in a multicultural environment

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Abstract
In the constellation of various fields and professions that are supposed to follow constant changes brought by globalization and continuous progress of science and technology is IT community. European Union puts before it is another new challenge, and this is how to work in a multicultural environment. IT experts have to prepare to expand their professional horizons, particularly through various forms of education.

This paper presents the IT sector in the context of attending informal education forms as a form of preparation for work in interdisciplinary and intercultural teams and participation in work on EU projects.

Introduction
Globalization, changing of social relations, creation of a growing European community – these are the facts that impose some new trends in many areas, from education to business processes, from working values to employees' competences.

Accession of the new EU (European Union) member states sets new criteria which the companies from the new member countries have to fulfill in order to accommodate to the single market, from legal acquis and methods of management and production to competitiveness of their respective experts. The market in which information technology (IT) experts from Croatia are active is no longer relatively closed and limited but it offers and imposes various types of work on numerous locations. This refers to working in multinational companies in Croatia, teleworking from Croatia for multinational companies abroad, expansion of local companies to foreign markets, consortia of local and foreign companies, participation in EU tenders, and search for experts in the field of IT across almost entire European community. The above mentioned opportunities and possibilities are some of the reasons why competences needed a couple of years ago to work in this profession no longer suffice today. The market requires new knowledge, new skills and a lot of flexibility.

IT community in Croatia – status and problems
IDC (International Data Corporation) annual research of IT market in Croatia in 2012 showed total IT market value of 6.1 billion Kuna. The biggest segment of IT market in Croatia (31%) last year referred to IT services which include software development. Croatian IT market has stagnated for the last five years which puts Croatia far behind global and EU trends where IT market has grown every year and has brought increasing revenue.

Research conducted by Astra Business Engineering in collaboration with Bisnodea and the Association of Croatian software exporters CiSEx showed that Croatian export of software (the most profitable part
of the IT market) in the 2012 amounted to 1.1 billion Kuna which shows growth of 48.9% in the last two years. Research firm IDC (International Data Corporation Adriatics) states that the export of Croatian software is very small, only about $70 million a year, but stresses its steady growth and participation in the total Croatian exports with a share of 1.52%, despite the recession. This industry has employed over 1307 new employees in the last two years and software has been since last year 11th most important Croatian export product. The number of employees in local software production has grown from 8402 to 9709 in two years, and the number of businesses from 2218 to 2306. Software industry, as well as entire local IT Park, has a huge potential for growth. Last year software producers showed revenue of 4.98 billion Kuna. Although that amount has not changed compared to the previous year, the share of exports in revenues rose to 22.2%. By comparison, it was 17% in 2010 and 20.4% a year later.

**Figure 1:** The number of employees in software industry in Croatia; source: Poslovni dnevnik from Oct 1, 2013

For all these reasons and for the bright examples in developed countries, it is necessary to structure national strategy which would have impact on development of export of Croatian software. It appears that our surrounding countries are more agile in this development whereas in Croatia that system has been left to take care of itself. The country should be standing behind successful software export. Some companies operate their own independent business breakthroughs exporting software outside of Croatia, but that is certainly not enough for the overall economic picture.

ICT (Information and Communications Technology) industry is the most dynamic and important sector for the future of the EU economy. Annual Report of the European Commission showed that the digital economy manages 50% of EU growth. Due to even bigger growth potential, European commission has put ICT sector politics on the highest level of EU priorities. OECD (Organization for Economic Co-operation and Development) report states that the EU will miss 900 000 experts in the field of IT by 2015. These two facts impose an obligation to Croatia to instantly improve this business area, both for the economy growth and retention of our scarce and expensively formally educated experts in the field.

Due to the lack of such a strategy in Croatia, IT sector development and its progress depend on organization, abilities, effort, knowledge and ambition of innovative individuals and their unsolicited association.

Although the state should and could support the IT community development through an array structured measures, starting with a higher quality and more meaningful and modern formal education system, the aim of this paper is not to focus on that segment of education or any other forms of state support, but to consider in what way Croatian IT community has prepared and further
prepares for new challenges and circumstances through systems that it can influence itself. This primarily refers to different forms of informal education which companies offers to their employees in the field of ICT and through offers of education programs present in our market.

**IT community activities in Croatia**

IT community in Croatia is very proactive and it tries to keep up with global trends. Education offers from that field show that the most important IT conferences’ agenda more often offer topics that are not directly connected to IT but are connected to skills development needed to work in a new environment. Offers from education/training companies that cover informal IT education do not cover only IT topics but also an array of business soft skills and EU education. IT magazines continually bring interviews with leading people in IT sector and examples of their adaptation to the new business and social conditions. IT companies organize different events in order to train their employees to work in a multicultural environment.

‘The 21st century is an era in which many norms and rules are built. Traditional business, education or public management patterns offer less and less solutions to the more and more complex problems of today’s globalized world. Global problems that humanity faces today require from us to take a new look at old truths. Disappearing of borders, innovation globalization, exchange of ideas and creative leadership reshape world economies and countries from their roots.’ These are the words one of the biggest IT corporations, i.e. its Croatian branch – IBM Hrvatska (International Business Machines Corporation) used to announce IBM Solution Summit 2013, its regular annual summit which has always been primarily technology oriented. The summit will review paradigms that only yesterday seemed unchallengeable.

The 7th Combis conference ‘Apply ICT, realize potential, improve business’ held in Šibenik this year, the main topics included Croatian ICT on the EU market. The aim of the conference was to show news in ICT industry in the last year and its business application. Representatives of some of the most competitive Croatian IT companies have concluded through discussions and lectures that our ICT industry will have many opportunities on the EU market but that it will not be easy to seize them all. They have also emphasized the risk of the highest quality workforce loss but also the benefit of possibilities of expanding our business on the foreign market. With the slogan “The barriers no longer exist” some of our software companies shared that already 95% of their products are sold only to foreign markets.

Traditional CASE25 IT conference that gathers IT experts and users was not oriented to technology only this year but it also included the topic of import of IT workforce to Croatia and summed up expectations of IT companies representatives in the field connected to Croatian accession in the EU. Representatives of the IT companies have concluded that Croatian accession to the EU in terms of business does not mean anything new to what they have not already adjusted. Some companies manage to sell its own software in the region, Europe and the world, but without any support from the Croatian state, which still does not have a specific strategy to elevate the most developed and fastest growing branch of industry that could bring significantly faster progress to all. They have concluded that IT software export is an extremely important part of development of Croatian economy overall. They also think that they need educated people for growth that are scarce in Croatia. Education system in our country is not adapted to modern times and IT is still on the margins. That is the reason why Croatia simply cannot ‘produce’ enough of IT experts.

One of the topics on this year’s Oracle conference is a development trend of IT companies towards EU and the region. They are trying to find the answer to how to best take advantage of the EU accession in IT environment. Crisis and long-term stagnation in IT growth has led to decreasing of business scope and number of companies in ICT field. The question is where the advantages are where new activities should be created, i.e. how to reorganize one in order to achieve better business effects. Selected topics aim at analyze the possibilities of participation of local IT companies, assess the benefits and expected problems, and indicate the preferred courses of action.
Microsoft WinDays13 Technology and Microsoft WinDays13 Business conference has, along with the topics of new products, technologies and solutions, also covered the topics such as business success achievement under challenging conditions and analysis of present economy climate and predictions of economic growth in the coming period in the context of EU.

Companies like CROZ and APIS IT also organized a BE IT conference, whose main topics were the computerization of business processes in government and public administration, because the changes in business processes which they bring greatly change today’s ways of working.

Owner of one of the Croatian IT companies gave an interview for computer magazine Info trend in which he concluded that the sales of business information solutions requires strategic thinking, willingness to long-term commitment and patience, especially when we are talking about sales in foreign markets. Croatian IT companies that have acquired certain specific knowledge have a perspective on international markets and these are the markets where they inevitably have to look for their place in order to ensure continued growth. Due to large entry barriers, cooperation of local companies is necessary as there are only few companies that can alone satisfy needs and requirements set on those markets. Therefore, companies that are in competition in the domestic market have the opportunity, through mutual complementarities, to cooperate on international projects where none could compete independently. Also, IT companies are often expert in application development, project management, testing, and similar activities that are directly in their field of business, but specific knowledge is needed for successful placement of software solutions in the area of business development, marketing, product management, etc. That is the reason why it is the most difficult to find a high quality expertise while our experts are extremely qualified and respected in technology. Gradual erasing of borders has its potentially positive and negative sides for business. Along with deleting administrative barriers between Croatia and EU opportunities are emerging for our companies to operate in the European market, but also threats that many more Croatian experts will leave Croatia than ever. It is important to emphasize that each country in the EU has its own peculiarities and that ways of working mode that have proved successful in one country do not necessarily guarantee success in the other. Therefore, work on each market requires a separate planning and customized approach, and therefore possessing the necessary competencies of human resources in these companies. The same magazine that continually writes about the process of adjustment of Croatian IT industry to the new environment, has released an interview with a large software vendor. The owner of the company says that they started to prepare already in 2001 so the company was fully ready when Croatia joined the EU and enriched with vast experience even providing consulting services in various domain areas in accordance with the requirements of the European Commission and the legal framework of the European Union.

To better illustrate it is necessary to mention a positive example of good practice. In a traditional summer camp for high-final-year students of electrical engineering and computer science in Croatia organized by Ericsson Nikola Tesla supervised by mentors from Croatia, Sweden, Hungary and China, it was pointed out that for career advancement and work in the global and EU projects that will ultimately be goals in their careers, constant focus on lifelong learning is required, which includes professional and business training and development of social skills. Given that it is a multicultural environment it is important to constantly work on improving company culture and acceptance of diversity.

After all these events and topics covered, and the statements of experts, one gets the impression that IT companies are oasis in the desert which operate independently, which puts in question significant progress in the sector. The state does not stand behind IT profession in a structured way, neither in the state itself nor in the area of lobbying on external markets for Croatian companies.

The largest training companies, such as Algebra, CROZ, IBM, Oracle, offering informal education in the field of IT only in technology domains, have expanded their offers to the EU projects, project management and a full range of business and "soft skills" training that are connected to information technology. Some of the current topics that are in their offer are shown in chart 1.
**Chart 1:** Education offered in IT education institutions

<table>
<thead>
<tr>
<th>Business education</th>
<th>Soft skills education</th>
<th>EU education</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preparation for PMI (Project Management Institute) PMP (Project Management Professional) certificate - Ten Step</td>
<td>Leadership and motivation of employees</td>
<td>EU funds and introduction to EU projects management</td>
</tr>
<tr>
<td>The organization and operation of the Program Management Office (PMO)</td>
<td>Effective time management</td>
<td>EU projects budget</td>
</tr>
<tr>
<td>Fundamentals of Corporate Projects Portfolio Management</td>
<td>Successful negotiation</td>
<td>Financial monitoring of projects financed from EU IPA funds</td>
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<tr>
<td>Quality management in IT projects</td>
<td>Conscious communication</td>
<td>Monitoring and evaluation of projects financed from EU funds</td>
</tr>
<tr>
<td>Basics of business management and business development</td>
<td>Assertive communication</td>
<td>The use of ICT tools in the planning and implementation of EU projects</td>
</tr>
<tr>
<td>Market analysis</td>
<td>Conflict management</td>
<td>Logical Framework Approach (LFA) project</td>
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<tr>
<td>Business plan</td>
<td>Decision making process and techniques</td>
<td>Preparation of project applications</td>
</tr>
<tr>
<td>Business communication</td>
<td>Effective management of meetings</td>
<td>Preparation of project budget</td>
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<tr>
<td>Finance basics</td>
<td>Evaluating the effectiveness of work</td>
<td>Practical seminar - preparation of project applications</td>
</tr>
<tr>
<td>Customer relationship management</td>
<td>Presentation skills</td>
<td>Monitoring and evaluation of programs and projects</td>
</tr>
<tr>
<td>Communication skills</td>
<td>EU workshop &quot;Introduction to structural funds and to the Cohesion fund</td>
<td></td>
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<tr>
<td>Human Resources</td>
<td>Head of development and implementation of projects financed from EU funds</td>
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<td></td>
<td>Train the trainer for EU projects management</td>
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</tbody>
</table>

**Research status snapshot in Croatia**

Research objective:
Investigate investment in informal education of employees in a large IT company in Croatia by monitoring changes in educational forms in the last five years.

Sample:
Education of 390 employees of the company in five years (2008-2012)
The research was conducted by studying documents related to the training of the staff of one IT company in September 2013.

Research instruments:
By studying the documentation the objective was to gain insight into the following segments of informal education of employees locally by comparing education implementation in five years:
1. The share of investment in education in the English language;
2. The share of investment in education abroad;
3. The share of investment in education in relation to EU projects and new guidelines relating to EU standards;
4. The share of investment in education in the business field;
5. The share of investment in education in technological fields.

Results:
Results of this study showed that the technological and business education are equally represented in education that company finances for its employees. Education abroad is also not an exception, and education in the field of the EU does not comprise a large percentage of employees, but is continually present from year to year.

In the last 5 years, regardless of the deepening crisis the amount of education has not decreased, the ratio of business and technology education in these five years has varied slightly, education abroad is constantly present, but with a visible decline in 2010, but with the increase in the next two years while the EU education is constantly equally represented.

While it may be surprising that EU education has not increased its share in the overall education over the years, this can be attributed to the agility of companies that started to prepare on time for the future changes in business, especially if taken into account that they already in 2007 continually used funds from the EU pre-accession funds (IPA, PHARE).

After examining the topics covered by EU education, it can be observed that they have changed over the years in the sense that from very general and introductory they have become narrower and more specialized.

The following figures show ratios of the above mentioned education through the years. Their ratios exceed 100% because the EU education is also business education (and are involved in business and in EU education), as well as education abroad can be both business and technology, so they can also be found in two categories.

Figure 2: Education of employees in 2008 shown through business areas; source: research conducted for the purpose of this paper.
Figure 3: Education of employees in 2009 shown through business areas; source: research conducted for the purpose of this paper

Figure 4: Education of employees in 2010 shown through business areas; source: research conducted for the purpose of this paper
Figure 5: Education of employees in 2011 shown through business areas; source: research conducted for the purpose of this paper

Figure 6: Education of employees in 2012 shown through business areas; source: research conducted for the purpose of this paper

Conclusion
We can conclude that the Croatian IT sector is proactive, not waiting for government stimulus, but independently trying to find a way to survive in a new and different market. That new and different market provides new opportunities and brings many dangers with it. Representatives of IT companies agree that the biggest threat creates an outflow of high-quality professionals and incompetence in the areas that are not of a highly technological character with a surplus of the passive state. The advantage offered by the new community is the reduction of administrative barriers for expanding into new areas through quality human resources.

Offering trainings, conducting operational training of employees, expansion into new markets, modernization of business processes - these are just some of the ways in which IT companies in Croatia remain and become competitive in an otherwise completely noncompetitive Croatian reality.

Conducted study only confirmed the self-initiative and proactivity of the IT company that has for the last five years shaped educational programs offered to their employees in order to better adapt
to new business challenges in the new social environment through the continuous development of competencies of its employees. From this we can conclude that the non-formal education is a part of the strategy of the researched company whose average number of days per employee for education is five days, the number that also significantly exceeds Croatian average of 19 hours per year per employee.

It is a known fact that experts in the field of information technology must continuously be professionally trained due to continuous development of technology, and that what is modern and new today will be obsolete tomorrow. A little less known fact is that IT companies have to invest in their employees as well as invest in the development of competencies in the business field and the development of skills that enable them to work in a multicultural environment which we are a part of.

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Intercultural Education in the South Eastern Europe in the Context of European and Global Integrations
The countries of the South Eastern Europe are characterised by a long history of territorial, political, social, cultural and economic discontinuities through which they have constantly been, either from within or without, de/re/constructing their identities. Following the break of communism they entered the process of European and global integrations in the context of which the quest for strengthening democracy and diversity through education often stood in opposition to the quest for nation-building rooted in the culture of majority.

With this in mind, this strand includes papers addressing the following issues: how is interculturalism and intercultural education understood in the countries of the region; are there region-specific approaches to intercultural education which reflect its complex national, ethnic, religious, linguistic and cultural set-up in time of transition and multifaceted integration; how well are the discourses on human rights and citizenship, diversity, equality and non-discrimination integrated into the theory, policy and practice of intercultural education; does intercultural education identify and explicitly addresses the issues of disempowerment and marginalisation from the perspective of critical pedagogy, especially equity, emancipatory and dialogic pedagogy; how much are the disempowered voices, including those of teachers and researchers, heard in developing the policy, theory and practice of intercultural education.
Language Minority Education – priority target group?

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Summary
In the Croatian education system, national minorities are declaratively recognized as a priority target group and have been offered some specific educational programs which guarantee them the right to education in the language and script of national minorities. Yet the author considers this minority education policy and analyses its realization level based on several domestic and international recent research, legal framework and related international reports and recommendations, and consequently suggests possible solutions for the realization of a more efficient educational process both in the language and script of national minorities as in education in general.

Keywords: minorities, minority policy, system of education, language minority education, educational programs.

Introduction
According to Croatian government, national minorities are declaratively recognized as a priority target group, though in everyday social life not many Croatians or Croatian neighbours are currently able to name all or at least the majority of minorities in the Republic of Croatia. This is clearly not so important topic. If it is talked about, it is talked about in exclusively political and negative tone or about the general perception based on romantic folkloristic notions. On the other hand one can witness of great swing of politics of intercultural education that happened and is still happening in Croatia. How is it possible then that in Croatia one does not refer more often to one of the rare characteristic of multiculturality in that small, uniform country consisting of not even 5 million inhabitants in which 90% of population declares Croatian and Catholic? That fact clearly shows that minorities deserve a more priority place and more publicity than the one they currently have. Due to that, the author broaches the subject of minority education in the context of intercultural education. Therefore is the minority policy in general foremost considered.

Minority Policy
The Constitution of the Republic of Croatia¹, the national minority members are entitled to enjoy all the human rights guaranteed by the legal system of the country they live in. Therefore the countries ought to create conditions that will enable the national minority members to develop their own culture by keeping their religion, tradition and customs. These individuals have to be able to use their own language in public and private sphere of life, and should be allowed to use it when communicating with the state government. One can talk about these natural conditions only once these minority members are enabled to take part in the decision making, especially when it comes down to the decisions relating to preservation of their own diversity, such as the education in their own language, as well as the usage of the language and writing in private and public life (Petričušić, 2005). Though after almost twenty years of democracy in Croatia, the exercise of the rights of Croatia’s national minorities should be

¹The Constitution of the Republic of Croatia, Official Gazette, 56/90
analyzed and discussed in order to get a broad picture of their practice but also all current issues and challenges. It can be said that since 2000, when the change of the party in power happened, “major steps in the protection of the rights of national minorities were made which led to the creation and the implementation of the minority policy” (Tatalović, 2006: 45). That was the real beginning of the integration of the national minorities into the Croatian society as well as the preservation of their national identities.

Today Croatia is a so-called multicultural society with as many as 22 registered minorities. It is quite interesting since at the same time France does not even acknowledge minorities, Italy acknowledges only language minorities, and Croatia acknowledges its minorities in the preamble of the Constitution. (Although in that same Constitution, Croatia calls itself a national country of Croatian people, and after that the country of minorities: Serb, Czech, Slovak, Italian, Hungarian, Jew, German, Austrian, Ukrainian, Ruthenian, Bosniak, Slovenian, Montenegrins, Macedonian, Russian, Bulgarian, Pole, Roma, Roman, Turk, Vlach, Albanian and others, which are its citizens.) According to the official census from 2011, there are 22 minority groups registered in Croatia. The biggest are the Serbs with 186 633 members, or 4.36% and Bosniaks with 31 479 members or 0.73% of the Croatian population, while all the others are under 0.5%. Relatively speaking, numerous are the Italians – 17 807 or 0.42%, followed by the Albanians – 17 513 or 0.41%, Roma 16 975 or 0.40%, Hungarians – 14 048 or 0.33%, the Slovenes with 10 517 or 0.25% and the Czechs 9 641 or 0.22%. Though, it must be mentioned that, despite 22 registered minorities, Croatian society is almost 90% ethnically homogenous (alongside small percentage of non-declared, the total percentage of minorities is only 9.6% of total population), and that the 95.6% of the population listed Croatian as their mother tongue.

The normative regulation and the enforcement of registered national minority members’ rights is one of the social democratization markers of the Republic of Croatia and an indicator of its readiness to join the European Union. Within the framework of Croatian legislature, this can be observed through four aspects: that of the cultural autonomy, the mother tongue speaking and writing education, proportional participation in state and local government, and across the border collaboration of the national minority groups (Tatalović, 2001: 97). This paper covers the aspect concerning the minority language speaking and writing education.

**Minority Education Policy**

By voting in The Law on Education in Languages and Letters of National Minorities in 2000 (NN 51/00), and The Constitutional Law on the Rights of the National Minorities in 2002 (NN 155/02), the national minority rights to education in their own language and letters was regulated. By ratifying the basic international documents concerning the national minorities, such as The Framework Convention on the Minority Protection and The European Charter for Regional or Minority Languages in 1997, the basis for their implementation was widened even further.

The UN Convention against Discrimination in Education, The UN Declaration on the Persons Belonging National or Ethnic, Religious and Linguistic Minorities, The Framework Convention on Protection of the National Minority Rights, The European Charter on Regional or Minority Languages as well as The Hague Recommendation regarding the Education Rights of National Minorities are only some of the international documents mentioned. This document selection is proof of right to education being a basic human right and freedom, and a practical expression of a society of equality (Horvat, 2009). Some of these documents, furthermore, envision the implementation control mechanisms, meaning the committee of experts going over periodic reports submitted by the parties. Based on these, they are

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2 Data from The Central Bureau of Statistics www.dzs.hr
to produce reports with suggestions for preparation of the recommendation for the Council of Europe Committee of Ministers, which are then to be directed back to the parties themselves (Tomić, 2000).

Since education in national minority language and letters is an integral part of the education system itself, the basic documents of the aforementioned legal framework are related to this segment of educational system as well. More precisely, the national minority members have the opportunity to be educated in their own mother tongue at all levels of educational system, from preschool to high education, under the terms and in the way described in The Law on Education in Language and Letters of National Minorities, as well as in the other regulations concerning education. According to The European Charter on Regional or Minority Languages, as well as to The Decision on Ratifying the European Charter on Regional or Minority Languages, the schooling languages can be divided in two groups: so-called regional or minority languages, and non-regional minority languages. Regional or minority schooling languages are: Italian, Serbian, Hungarian, Czech, Slovakian, Ruthenian, Ukrainian, while the non-regional minority languages in one of the regular or special forms of education are German, Macedonian, Montenegrin, Bosnian, Roma, Hebrew, and Albanian.4

The national minority members take advantage of their constitutional right to education in their own language and letters within three basic models and special education forms, ensured by the Ministry of Science, Education and Sports and in accordance with the above said Law, and in collaboration with the national minority representatives. There are three models of organization and education practice in the national minority languages:

a) Model A – entire education/teaching in the language and letters of national minorities, with compulsory learning of Croatian language over the same number of hours as the minority language study. This model of education is practiced either in separate school institutions with the entire education being in the minority language or in special departments within the institutions with the Croatian language education.

b) Model B – bilingual education, so that the natural sciences education is in Croatian, while the humanities classes are in the minority language. This model is practiced in special departments of the Croatian language school institutions.

c) Model C – the minority language and culture education, in which, along with the regular education in Croatian, the education of the national minority language and culture is practiced in the minority language in duration of two to five school hours a week, and encompasses studying the national minority language and literature, geography, history, music and art. Special forms of schooling (summer and winter schools, correspondence and consultative schooling, remote learning etc) are organized primarily for those minorities or students unable to partake in the regular schooling within the A, B or C model (for example because of being dispersed). There is also a possibility of learning the national minority language as a language of an environment.

The national minority members propose and choose the model and program in accordance with the existing laws, and according to the students’ interests and their own personnel capabilities for realizing the program. As was mentioned before, the curriculum and the regular education plan in model A, B and C are brought by the Ministry of Science, Education and Sports after consulting the minority NGOs in accordance to the article 6 of The Law of Education in Language and Letters of National Minorities.5

At the same time, the Ministry provides the financial means for the educational programs and national

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3 The European Charter for Regional or Minority Languages http://www.coe.int/t/dg4/education/minilang/textcharter/Charter/Charter_hr.pdf


minority language and letters schooling, such as: translation programs, language editing, correction and printing of textbooks, manuals and books, summer and winter school programs, correspondence and consultative schooling, remote learning, special programs for Roma, grants for high school and university students, scholarships, programs for seminars and teacher improvement, and preschool programs.

The latest data says that there was a total of 10 329 national minority language and letters pupils/students in the education system in school year 2011/2012. Out of these, 4 242 were model A elementary school pupils in 35 schools, with 313 class groups and 668 national minority teachers. In 13 high schools there were 1 480 students, with 148 class groups and 394 teachers. In the B model in both elementary and high school there were 67 students, in three elementary (the Czech, Hungarian and Serbian national minority) and one high school (the Czech minority), with 14 class groups and 10 teachers. In the C model there were 2 788 pupils in 102 elementary schools, with 100 teachers, and 8 high schools with 7 teacher (the Hungarian, Slovene, Russian, Serbian and Italian national minority). In 2012 there were also 5 990 Roma national minority members in the educational system (from preschool to higher education). Looking closer at the minority proportions, most students were then Serbian (2 728), Italian (1 464), Hungarian (940), Czech (736) and Slovakian (510). Less than a hundred students represented the rest. There is therefore a visible if slow growth of the number of students in languages and letters of national minorities within the education system (from preschool to higher education institutions).

Improvements and Issues
The significant investment in the educational programs in the languages and letters of national minorities was already mentioned, and a significant progress has been also made in coordination of pedagogical documentation, textbook translation and printing, passing national exams in minority languages, and, connected to that, the catalogues of exam questions. Furthermore, the work of expert Committees has been intensified in producing the educational programs for education in languages and letters of national minorities, and their coordination with the Croatian National Educational Standard. Minority language advisors have been employed, county and inter-county committees for teachers' professional advancement have been founded, there are regular study programs in original nations' countries, and the procedure has been started for introducing professional exams for teachers and educators in minority languages. Among other things, in a special category of the National Roma Program there is also a preschool co-financing for Roma children, grants for pupils and students, training of teaching assistants (in 2011 there were 27 teaching assistants employed), as well as the preparation courses for university. Since there are no specific educational or schooling forms within the framework of the regular school system for Roma national minority (specific educational plans and programs, subjects, textbooks, Roma language curriculum), it is necessary to start as well as to implement the process of its conceptualization, in a gradual, measured and precise way (Hrvatić, 2000).

What must be mentioned here is the challenging implementation of this model especially for Serbian minority in eastern part of Croatia called Slavonija which started in 2002, and still represents the stumbling block. By great effort, local societies, the schools themselves and the parents try to functionally conduct the classes in Serbian and Croatian languages in the same shifts and the same buildings and to socialize the students more in the form of joint sports teams, school projects, TV shows etc. In connection to that there is an interesting series of research on secondary schools in Vukovar, a town in the east of Croatia (Čorkalo Biruški, Ajduković, 2012). The results have shown that in those postwar circumstances (frequent students conflicts, separate cafes, etc.), the parents are of the opinion that what is more valuable is the quality coexistence of the students than the classes on the minority language. Despite that, politicians insist on model A exclusively.

It is of course undeniable that the highest level of bilingualism is shown by those students who participate in the mother-language classes the longest, and the lowest are shown by those students who learned their mother language solely as an individual subject (Skutnabb-Kangas, 2007). But considering
the fact that the highest number of minorities in Croatia today use model C, one can conclude that it is a case of a completely wrong perspective for all those who are less represented or spoken minority languages. The cause lies in discrepancy between larger, economically stronger minorities which receive larger aid from their kin-states and the other, smaller ones that because many reasons have to decide on model C. Thus the conditions have been set for inter-ethnic cooperation and dialogue, especially in areas once war zones, as well as for introduction of the term of intercultural education for all students. It is exactly with these steps, even when declarative, that one can talk about minority affirmation which entails not only the separate minority education, but interculturalism in general education for all students.

The second aspect that needs to be discussed is the so-called B model. Considering the numerous forms of bilingual education (only on example of Slovenians in Austrian region of Carinthia one can name several possibilities: Using both languages in the same class, one language one day, and the other one the next day, or one language one week and the other language the next week (Luciak, 2006; Wakounig, 2008)), what should be emphasized in “Croatian” model is that one can talk about the true bilingualism only if all subjects are taught in both languages (and not only the chosen ones), and if both languages are used in the same class, and the students are not separated during the process. The author thinks that this model could represent the best option for current conditions in Croatia. This model would enable tolerance on both sides towards other cultures and languages and what would happen is a live practice of intercultural habits, primarily for majority students that still show relatively high level of social distance towards the minorities which is based on insufficient knowledge, stereotypes and prejudices (Blažević Simić, 2011). That could, in this example (which is still probably an idealistic attitude), contribute to enrollment of majority students in minority schools, the trend that Western Europe already registers.

Also the model C has several disputed facts that have to be mentioned. This model of nurturing minority language and culture is conducted on minority language from two to five classes a week and encompasses classes of minority language, literature, geography, history, music and art. Albanians, Germans/Austrians, Macedonians, Serbs, Russians, Ruthenians, Slovaks, Slovenians, Czechs, Ukrainians and Hungarians are educated according to this model. This model can also lead to separation of students based on their ethnicity considering the fact that unfortunately still only minority students are interested in this model. Despite the recommendations of the Board of Ministers on the implementation of European Charter for Regional or Minority Languages, what is here talked about is not regulatory curriculum, but additional two to five classes a week which does not stimulate students, and, what is not less important, brings extra homework (For example, total number of classes for grammar schools is 32 to 34 classes, which means minimum of six classes a day and because of that this model is mainly implemented on Saturdays).

Furthermore has to be stressed out that one should definitely think about the concept of closed education cycle on mother tongue from kindergarten to faculty which is considered an important condition of minority protection (Marko, 2005), especially in the case of “stronger” minorities. Why wouldn’t students of those stronger minorities after elementary school be taught bilingually? Here is just one example like difficult enrollment at the Faculty of Medicine after grammar school in Czech language: Czech is further than some other neighbouring countries and that makes it less accessible for university education for a student who finished secondary school on model A. On the other hand a student after finishing school in minority language (mostly) does not have enough knowledge of Croatian language or even the quality of education to enroll and finish the same faculty in Croatia. Can one talk here about partial legal segregation which is itself the purpose, or the separate school institutions are really an important mean of preservation of minority languages? Is it a pure political question or a core mean of preservation? This is definitely a very important topic to think about for future implementation of language minority education.
Additionally has to be reviewed also the situation on Roma education. Previously one could have noticed that among the users of the above mentioned models, the Roma minority was not mentioned. Unfortunately, it falls “out of the game” at the condition on the interest and quality of equipment of teaching staff. Because of that, the national “Action plan Decade of Roma Inclusion 2005-2015” represents a special type of stimulation for encouraging education for Roma children. A certain progress is visible; however, the percentage of students who leave elementary education is still very high, considering the fact that only 25% of Roma students finish elementary school. That is the consequence of the fact that Roma children, after 15 years of age, according to Croatian law are no longer obligated to attend school so they leave school and work in the family business. In addition to that a child that is 15 years of age no longer gets the child support (which was until that age paid if parents regularly sent their child to school). The resistance of the parents of majority students contributes to the percentage which in the start disables the integration of Roma children in elementary schools.

However, as a consequence of the great “legal slap” by the European Court of Human Rights, which happened because of the case of Oršuš and others versus the Republic of Croatia, today, the activity of the country towards Roma is faster as the implementing measures for the execution of the sentence are. Some of the measures are: preschool program for all Roma children in the year before going to elementary school in duration of ten months, five classes a day, with secured two meals a day and the transportation; making standardized exams for testing the knowledge of Croatian language when enrolling the first grade of elementary school (non-existence of these is what partly brought the sentence), ten percent more points when enrolling secondary school, professional development of teachers etc.

All of the statistics and aspects mentioned above testify the continued effort for quality improvement of education in national minority languages and letters. Also the minorities are of the opinion that the majority of them is satisfied with the minority education system in Croatia. Their difficulties are, despite individual critical points within the education system, in fact of assimilation nature because of which in some villages the schooling is no longer held due to the lack of interest. Some representatives even talk publicly that the biggest fault of the assimilation is due to the lack of activity among minority members (quote by the president of the Czech national minority Leonora Janota). Even the European Commission shares the same opinion when they say that the financing and founding of educational institutions for national minorities is “well-solved and suits European legal and political standards”. However, the same report (regarding the attitude of the European Commission on entrance of Croatia in the European Union) from 2004 states that there should be difference between the satisfaction of those minorities who inherited their rights from Yugoslavia and those who got their rights after the independence of Croatia. Among the first, it’s about the existing school institutions, plans and programs, textbooks, while “new” minorities have yet to create their foundations, and what is especially emphasized is showing sensibility towards Roma and Serbian minority whose rights are especially sensitive in the education sector.

However, in spite of the achieved high level of normative rights, there is an obvious need for additional measures as well as need for removal of irregularities of incomplete implementation of the said rights in actual practice. Some of them have been pointed out by the Advising Committee for the Framework Convention on Minority Rights Protection of the Council of Europe, which, when evaluating the legislative framework for minority language education, concluded that “in Croatian legal system there is a certain level of legal uncertainty when talking about conditions and procedures ensuring implementation of educational model envisioned by the said legal framework, additionally worsened by disagreements of jurisdiction of state, county or township bodies in charge of such schools”. At the same time, a Committee on Supervision and Evaluation of implementation of the European Charter on Regional or Minority Languages is encouraging the Croatian government to improve the elementary
education in Slovakian, Ruthenian and Ukrainian language, and to introduce these languages to high school education.

The representatives of national minorities furthermore point out the current problems such as: unclear procedure and jurisdiction for founding and registering special school institutions with minority language and letters curriculum (Mikić, 2006), lack of regulations for teachers’ duties, inadequate coordination of the educational plans and programs with the Croatian National Educational Standard, slowness of producing the curriculum programs for high schools, inadequate presence of cultural minority content in educational plans (Močinić, 2006), lack of adequate textbooks especially for high school education (which are still, with the Ministry’s permission, being brought in from original countries), almost absurd vagueness about later introduction of an environmental language in comparison to foreign languages (in the Republic of Croatia only Italian minority studies its own language as environmental, starting from the second grade, while studying foreign language from the first), inadequate teachers’ level of education (teachers were themselves students of Czech programs), lack or dying out of chairs for minority languages (a fault in part of educational system), vagueness of double major professional advancement, dislocation of institutions, problem of schools not being registered as minority language and letters schools, as well as necessary need to widen the education model to Roma language as well.

**Conclusion**

If one again looks back at the Republic of Croatia’s Constitution, which says that ethnic and multicultural diversity contribute to development of the Republic, it is clear that in the said process the key area is exactly the area of education as one of the telling examples of diversity. In other words, realizing the right to education in one’s mother tongue is one of the most important factors in affirmation of languages, preservation of national minority members’ identity, as well as an overall contribution to development of the Republic of Croatia. Based on current measures, models, numerical data and reports, a report was given on the example of national minority members’ inclusion in the system of education, and the most pressing problems of educational policy were recognized, consulting the views and recommendations of international institutions. In Croatia these are above else the implementation of the model C and its inclusion in regular schooling plan and program, the insufficient efficacy of the correspondence model of teaching, still insufficient investments into provision of textbooks, the lack of assumption for introducing the study of Ruthenian, Ukrainian and Serbian language in universities and higher education institutions, the complication and slowness of recognizing the university diplomas from third countries (especially in Italy), as well as insufficient personnel capacity. The priority of future intentions of Croatian educational policy of the national minorities members should be in deeper articulation of schooling programs, at elementary and high school level, with the emphasis on technical and professional programs for all minorities. Positive moves are to be encouraged in regards to teachers’ professional advancement, as well as to the higher degree of understanding minority demands in terms of setting up classes for a small number of pupils. The policy of printing and translating small edition textbooks while offering wide selection of them and changing them with every curriculum and program is to be revised, most probably from the ground up.

A special accent should be put to inadequate presence of contents which talk about minority cultures in general school programs which demands a broad revision of the curriculum of all Croatian students. That brings us back to close connection between encouraging minority education on one side and intercultural education, tolerance and interethnic understanding on the other side. Satisfaction of primarily the country, and then the minorities, does not mean that Croatia cannot do more, and further develop and improve the existing models of minority education. At the very end, one can freely conclude

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6 The Hague recommendations on national minority right to education http://www.unesco.org/most/in2pol6.htm
that the legal framework is at a satisfying level and initial conditions for interethnic cooperation and intercultural education have been created. However, the good will and solid implemented standard cannot remain just the evidence of Croatian readiness for joining the west, but a clear attitude of supporting the idea of Croatia as a modern multicultural country, starting with the education. The author hopes that there are more concrete and better days in the field of implementation on local levels which will be the exam of maturity and readiness of Croatia for the protection of minority rights and by that also intercultural education in general.

Bibliography


Integration of intercultural principles in school context: evaluation of secondary school students

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Abstract
The perspectives and the „voices“ of children and young people have an important role in research in the field of intercultural education in general and therefore with regard to the question of promoting the principles of interculturalism in school context. The aim of empirical research was to determine whether and to what extent, in the opinion of secondary school students, some intercultural principles are present in the educational activities of the school they attend. The paper also highlights the necessity of developing a culture of continuous (self) evaluation, which represents the way to improve school curriculum as well as the quality of coexistence in general.

Introduction
Young people today live in a world which among other things, is characterised by cultural heterogeneity, inter-connectedness and a new social integration. According to Sen Gupta (2003), the encounter between cultures is an integral part of the so-called global village. In such a context, the isolation of individuals and social groups has become unsustainable, and there is a need for establishing and maintaining dialogue between members of different cultures. However, cross-cultural communication is not necessarily established as a result of their contact. People are more likely to interact with individuals who they can identify with, or rather members of their own culture, since they share a common cultural experience (values, norms, traditions, beliefs, language, etc.). Although they do not necessarily have a negative attitude toward others, individuals prefer the company of members of their own people (Marhajar and Connolly, 1994). Research results have indicated that, in contrast to their peers who belong to minority groups, adolescents belonging to the majority show a more noticeable attachment to their own ethnic group (Grant and Millar, 1992; Schofield, 1989, 1995a, 1995b). In addition, very often other cultures are understood from the perspective of one’s own culture, that is, from the ethnocentric perspective. This results in misunderstanding and distance among cultures. In order to overcome such a situation, the importance of interculturalism has been recognised in a number of educational documents and the recommendations of modern democratic and liberal societies. The implementation of the theory of interculturalism in practice still encounters obstacles and difficulties and attempts are being made to incorporate it in different areas of human activity. The educational system is here understood as a key factor of its affirmation, so that in children and young people foundations could be created for the development of the culture of dialogue, mutual respect and acceptance.

1Given that the education of children strives to bring about changes in the worldviews of humanity for the benefit of its future, intercultural goals and objectives are primarily realised through a thought-up pedagogical activity (Jagić, 2002).
The area of Croatia has a long tradition of multiculturalism, but the need for an intercultural approach only began to actualise in the 90s of the last century parallely with the changes through which Croatian transitional society passed. Although a relatively recent phenomenon, it is being more and more integrated and observed in the educational system. The intercultural dimension is present within the National Curriculum Framework for pre-school education, general compulsory and secondary education (2010)\(^2\) as the basic document for the introduction and implementation of changes in the Croatian educational system. Along with civic education and the learning outcomes of individual subjects, interculturalism in NCF has been introduced as a basic principle of the curriculum, that is a set of guidelines for the complete educational activity in kindergartens, primary and secondary schools. Starting from the principle of shared responsibility, in addition to teachers, interculturalism should be promoted by other, equally important, stakeholders of the educational process (headmasters, associates, students, their parents, social partners, etc.). In other words, the affirmation of interculturalism is an important educational task of the modern school, in the centre of which there is the school curriculum and its co-design.

A co-designing approach to the curriculum is based on the idea according to which the aim of intercultural education is not only acquiring knowledge, but primarily developing a relationship to it, which is a new level and construction of knowledge that enables the building and acting of an intercultural (school) community (Hrvatić, 2007). The process of the co-designing of the school curriculum is based on the concept of school not only being a place for transmitting and acquiring knowledge about other cultures, but also as a place for learning how to live together. It cannot be achieved only declaratively, using formal methods, but also by giving personal examples of the members of the school, that is, examples of the way in which the overall school life is organised. This implies changes in the practice of school. In order to contribute to the building of a school which supports intercultural learning, it is necessary to express and promote the principles of interculturalism on a daily basis, in a variety of relationships, situations and places. Nurturing the principles such as peace, mutual respect, esteem, solidarity, tolerance, etc. in practice undoubtedly has an impact on the formation of an adequate context for gaining experience which will prepare and enable students for living together in a multicultural society. School should be a place where intercultural principles are not only proclaimed but also lived.

Although multiculturalism is present at the level of principle within the curriculum as a document, the question may be asked as to what extent it is promoted at the level of school. This is very important since schools have been given considerable freedom in the way how to implement it, bearing in mind that within NFC only the basic curriculum components of education have been defined (values, common goals and principles, aims and content of educational areas, evaluation of student achievement and (self) evaluation of the national curriculum).

In order to affirm intercultural principles, the educational system has the task of improving pedagogical theory and, in particular, practice. This is especially important with regard to the existence of a gap between scientific knowledge and the possibilities of its application in education (Katunarić, 1991). The pedagogical perspective of promoting intercultural principles in practice implies constant research of their occurrence and intensity. Proceeding from the above mentioned, the intercultural school curriculum is not inalterable, but it rather represents a developmental concept since the conditions of its application are not constant but are constantly changing. Based on the results of (self) evaluation, the holders of educational activities can raise awareness of the benefits and difficulties and thus improve the intercultural dimension of the school curriculum understood as a document and the overall life of school. In this respect, the promotion of intercultural principles and its (self)evaluation make an indispensable determinant of the educational system which adapts to the demands and

\(^2\) For the purpose of economy, hereinafter the abbreviation NCF will be used instead of the full name of the document.
challenges of modern life in a multicultural society.

The above-mentioned shows the importance of examining attitudes which are related to the implementation of intercultural principles. When it comes to the issue of the affirmation of interculturalism, one should bear in mind that particularly important are the opinions and assessments of the adolescent population as the individuals who are in a delicate stage of their overall development and the building of their (inter)cultural identity. Furthermore, this is a population who on completing secondary school, come of age and continue education and/or enter the world of work and increasingly have direct or indirect contact with people who are to a lesser or greater extent different from them. Accordingly, the assessment of secondary school students about the extent to which intercultural principles are promoted in the schools they attend are in the centre of research interest.

**Method**

**Problem and tasks of the research**

The issue of this empirical research was to determine school contribution to the implementation of intercultural principles on the basis of the opinions and assessments of secondary male and female students. Since this is a relatively unexplored problem area in the Republic of Croatia, with a view to its better understanding and improvement, the following research tasks were set:

1. examine and analyse the extent to which, in the opinion of secondary school students, the selected intercultural principles are present in the educational activities of the school they attend,
2. examine whether there are statistically significant differences in the assessment of students with regard to:
   - the type of secondary school (schools in the Croatian language and script and schools in the language and script of national minorities)
   - the type of the secondary school programme (grammar schools and vocational schools) the class they attend.

**Participants and the procedure**

The sample comprised 1,709 secondary school students (973 girls and 736 boys) of first, second, third and fourth classes from 22 secondary schools (grammar and vocational schools, i.e. technical or related schools, trade and industrial schools) in the Republic of Croatia. The sample also included four secondary schools in the language and script of national minorities-Serbian, Italian, Hungarian and Czech.

The research was conducted using a questionnaire during the academic year 2011/2012 in different areas of the Republic of Croatia- Zagreb, Dugo Selo, Varaždin, Križevci, Daruvar, Osijek, Vukovar, Karlovac, Gospić, Pula, Rijeka, Zadar and Imotski. Based on the standardised instructions, the purpose of the research and the way of completing the questionnaire were given to the participants. Their participation was anonymous and voluntary.

**Instrument**

A questionnaire was used as the research instrument. The first part of the questionnaire collected data about the type of secondary school, the type of secondary school programme and the class attended by students. The other part of the questionnaire i.e. a ten-item scale was used to examine the extent to which, according to students’ assessment, some of the principles of interculturalism were promoted in everyday school life. Part of the items on the assessment scale were taken or developed from the used literature (Batarelo et.al., 2010), while part of it was based on personal considerations and determination of the issue of promoting interculturalism in the school context. For each of the offered items, students expressed their level of agreement on the assessment scale, where 1 meant not at all and 5 very much. The higher total score which students achieved on the scale indicates a greater contribution of the school to the promotion of intercultural principles.
Exploratory factor analysis (using principle factors) was conducted on all the constituent items of the scale. The analysis resulted in a one-factor structure whose characteristic root was greater than 1 (4.92). The factor defined as "the assessment factor for promoting the principles of interculturalism in the context of school" accounts for 49.24 % of the common variance result. The item saturation with the factor is greater than 0.50 and ranges between the values of 0.58 and 0.80. Furthermore, the scale reliability test was also done based on the method of internal consistency. The scale reliability proved to be high as the obtained Cronbach alpha coefficient exceeds the cut off value of 0.70 and amounts to 0.90.

Results

Student assessment of promoting intercultural principles in schools

In order to respond to the first task of the research, an analysis was carried out on the average assessment and representation of the responses to the items which make up the scale. Given the fact that curriculum changes which have only recently been introduced in the Croatian educational system imply an obligation to promote the principles of interculturalism, the assumption was made that they were to some extent promoted in secondary schools.

As can be seen in Table 1 all the average assessments of students are placed in the positive part of the scale, although in the centre of it, and range from 3.02 to 3.34. According to students, the most promoted principle is the settlement of disputes in a non-violent way, as well as the understanding and appreciation of other peoples and cultures. For the promotion and respect of other cultures, religions and worldly views as well as the rights of national minorities, a somewhat lower average school assessment was given by students. Even lower were the assessments regarding the preparation for life in a multicultural society, understanding of the position of national minorities and the reflection of the cultural diversity of the environment. On the other hand, secondary school students gave the lowest assessment to encouraging the defence of members of other cultures who experience injustice\(^3\), and especially raising awareness of one’s own relationship towards other nations. Looking at the frequency of students’ responses to some of the items, a not insignificant percentage of them assessed that certain principles were not promoted in their schools or were not promoted enough. On examining the results within three categories – the category not at all/little, fairly and a lot/very much, it can be noticed that there is, to a lesser or greater extent, dispersion of responses and thus, according to students’ assessments, inconsistency in the implementation of intercultural principles.

\(^3\) According to Sleeter and Grant (2003), intercultural education should encourage students to take an active role in changing the existing situation. It is not enough only to understand social problems but emphasise the role of social action in addressing them.
Table 1 Students' assessments of promoting intercultural principles in schools

<table>
<thead>
<tr>
<th>Statements</th>
<th>Not at all</th>
<th>Little</th>
<th>Fairly</th>
<th>A lot</th>
<th>Very much</th>
<th>M</th>
<th>σ</th>
</tr>
</thead>
<tbody>
<tr>
<td>respect for other religions</td>
<td>8.60</td>
<td>14.04</td>
<td>39.55</td>
<td>20.13</td>
<td>17.67</td>
<td>3.25</td>
<td>1.15</td>
</tr>
<tr>
<td>respect for other worldviews and cultures</td>
<td>5.68</td>
<td>16.03</td>
<td>39.85</td>
<td>23.52</td>
<td>14.92</td>
<td>3.27</td>
<td>1.07</td>
</tr>
<tr>
<td>respect for the rights of members of national minorities</td>
<td>6.79</td>
<td>15.97</td>
<td>36.34</td>
<td>24.81</td>
<td>16.09</td>
<td>3.28</td>
<td>1.12</td>
</tr>
<tr>
<td>understanding the position of national minorities in the society</td>
<td>7.72</td>
<td>17.91</td>
<td>40.20</td>
<td>21.77</td>
<td>12.40</td>
<td>3.13</td>
<td>1.09</td>
</tr>
<tr>
<td>understanding and appreciation of other nations and cultures</td>
<td>5.44</td>
<td>14.86</td>
<td>37.1</td>
<td>26.45</td>
<td>16.15</td>
<td>3.34</td>
<td>1.08</td>
</tr>
<tr>
<td>peaceful resolution of disputes</td>
<td>9.36</td>
<td>14.57</td>
<td>30.2</td>
<td>24.75</td>
<td>21.12</td>
<td>3.34</td>
<td>1.22</td>
</tr>
<tr>
<td>preparing for life in multicultural society</td>
<td>8.60</td>
<td>15.80</td>
<td>39.03</td>
<td>23.05</td>
<td>13.52</td>
<td>3.17</td>
<td>1.12</td>
</tr>
<tr>
<td>reflection of ethnic, religious and linguistic diversity of environment</td>
<td>10.12</td>
<td>15.97</td>
<td>39.49</td>
<td>20.36</td>
<td>14.04</td>
<td>3.12</td>
<td>1.15</td>
</tr>
<tr>
<td>reconsideration of one's relation to other nations</td>
<td>11.70</td>
<td>17.73</td>
<td>39.32</td>
<td>19.43</td>
<td>11.82</td>
<td>3.02</td>
<td>1.15</td>
</tr>
<tr>
<td>defence of members of different nationality, religion or race who experience injustice</td>
<td>15.21</td>
<td>14.63</td>
<td>33.7</td>
<td>20.48</td>
<td>15.97</td>
<td>3.07</td>
<td>1.26</td>
</tr>
</tbody>
</table>

Differences in students' assessment of the promotion of intercultural principles

Furthermore, in order to examine the existence of statistically significant differences in the students' assessments of school contribution to the promotion of interculturalism, a t-test and the analysis of variance ANOVA were carried out of the total mean result which the students scored. Participants were divided into groups depending on the type of secondary school—schools in the Croatian language and script and schools in the language and script of national minorities; the type of secondary school programme—grammar and vocational schools (three-year industrial and trade schools and four-year technical and related schools) and the class they attend.

Many authors point out that the implementation of intercultural education is still focused on culturally different students, and it is more intensively adopted in schools teaching in the language and script of national minorities. Given the aboved-mentioned, the research was based on the assumption that, according to students of both genders, the promotion of intercultural principles was more strongly present in the so-called minority schools.

Table 2 Students' assessments of promoting intercultural principles in schools according to the type of secondary school

<table>
<thead>
<tr>
<th>TYPE OF SECONDARY SCHOOL</th>
<th>f</th>
<th>%</th>
<th>M</th>
<th>σ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Schools in the Croatian language and script</td>
<td>1512</td>
<td>88.47</td>
<td>3.18</td>
<td>0.82</td>
</tr>
<tr>
<td>Schools in the language and script of national minorities</td>
<td>197</td>
<td>11.53</td>
<td>3.38</td>
<td>0.88</td>
</tr>
<tr>
<td>Σ</td>
<td>1709</td>
<td>100</td>
<td>3.20</td>
<td>0.83</td>
</tr>
</tbody>
</table>

t=3.23; df=1707; p=0.00
As can be seen in Table 2, according to the assessment of secondary school students, intercultural principles compared to schools in the Croatian language and script (M=3.18) to a somewhat greater extent are promoted in schools where the language and script are of national minorities (M=3.38). The t-test confirmed that this difference is statistically significant (t=-3.23, p<0.01).

Table 3 Students' assessments of promoting intercultural principles in schools according to the type of secondary school programme

<table>
<thead>
<tr>
<th>SECONDARY SCHOOL PROGRAMME</th>
<th>f</th>
<th>%</th>
<th>M</th>
<th>σ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grammar schools</td>
<td>587</td>
<td>34.35</td>
<td>3.27</td>
<td>0.84</td>
</tr>
<tr>
<td>Vocational schools</td>
<td>1121</td>
<td>65.59</td>
<td>3.16</td>
<td>0.82</td>
</tr>
<tr>
<td>No response</td>
<td>1</td>
<td>0.06</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Σ</td>
<td>1709</td>
<td>100</td>
<td>3.20</td>
<td>0.83</td>
</tr>
</tbody>
</table>

Along with the type of secondary school, the issue of promoting interculturalism was also examined irrespective of the type of the secondary school programme. In so doing, the assumption was that in grammar schools, according to the opinion of the students of these schools, to a greater extent, the principles of interculturalism were promoted when compared with students from vocational schools (four-year technical and related schools as well as three-year industrial and trade schools). As can be seen from Table 3, according to the assessment of grammar school students, intercultural principles are to a greater extent promoted in these schools (M=3.27) when compared with vocational schools (M=3.16). The t-test also confirmed that the difference is statistically significant (t=-2.57, p<0.01), which confirmed the established hypothesis.

Table 4 Students' assessments of promoting intercultural principles in schools according to class

<table>
<thead>
<tr>
<th>CLASS</th>
<th>f</th>
<th>%</th>
<th>M</th>
<th>σ</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>495</td>
<td>28.96</td>
<td>3.32</td>
<td>0.81</td>
</tr>
<tr>
<td>II.</td>
<td>437</td>
<td>25.57</td>
<td>3.12</td>
<td>0.89</td>
</tr>
<tr>
<td>III.</td>
<td>423</td>
<td>24.75</td>
<td>3.14</td>
<td>0.81</td>
</tr>
<tr>
<td>IV.</td>
<td>354</td>
<td>20.71</td>
<td>3.20</td>
<td>0.80</td>
</tr>
<tr>
<td>Σ</td>
<td>1709</td>
<td>100</td>
<td>3.20</td>
<td>0.83</td>
</tr>
</tbody>
</table>

The difference in student assessment of promoting intercultural principles with regard to the class they attended, was tested on the basis of variance analysis (ANOVA). As can be seen in Table 4, based on the analysis of arithmetic means, first class students to a greater extent assessed that intercultural principles were promoted in their schools, which can also be said for fourth class students, while students who attended second and third classes expressed nearly the same assessment. The results of ANOVA confirmed that the difference is statistically significant (F=5.49, p<0.01).
Table 5  Students’ assessments of promoting intercultural principles in schools according to class-Scheffe post hoc test

<table>
<thead>
<tr>
<th>CLASS</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I</td>
<td>-</td>
<td>0.00</td>
<td>0.01</td>
</tr>
<tr>
<td>2</td>
<td>II</td>
<td>-</td>
<td>0.99</td>
<td>0.56</td>
</tr>
<tr>
<td>3</td>
<td>III</td>
<td>-</td>
<td></td>
<td>0.76</td>
</tr>
<tr>
<td>4</td>
<td>IV</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Based on further checking using Scheffe post hoc test (Table 5), it can be concluded that there exists a statistically significant difference in the assessment of promoting intercultural principles between first class students (M=3.32) on the one hand and second class students (M=3.12) and third class students (M=3.14) on the other.

Discussion/Concluding remarks

The main motive of this research comes from the fact that as far as it is known, a similar study has never been conducted at the secondary school level in Croatia, that is, intercultural principles have not been systematically studied at the secondary school level. Leading on from this, our study has attempted to examine the extent to which secondary schools in the Republic of Croatia promote certain intercultural principles according to the student assessment. The fore-mentioned was considered in regard to the type of secondary school, and the type of secondary school programme as well as the class which the students attended.

Firstly, based on the arithmetic means, it was found that, according to the student assessment, intercultural principles were moderately promoted in secondary schools, which confirmed the established hypothesis. The obtained results also indicate the fact that a considerable percentage of students think the mentioned principles are not promoted or are not promoted enough. Generally observed, the results show that certain efforts have been made in secondary school education in terms of the introduction and implementation of interculturalism, but also in terms of the necessity of its intensification and systematic implementation. Such a situation can be partly understood if we take into consideration that these curriculum changes have only recently been introduced and that intercultural education has not still been systematically introduced into the educational system of the Republic of Croatia. In this sense there is a need for further efforts for its affirmation in accordance with modern paradigms in intercultural pedagogy. This is coupled with the issue of teachers’ readiness and training to implement the education for intercultural relationships since it is not still present in all the curricula of teacher training at higher education institutions.

Furthermore, considering the issue of promoting intercultural principles with regard to the type of secondary school which the students attended, the existence was confirmed of a statistically significant difference. According to student assessment it was found that intercultural principles were to a larger extent promoted by schools in the language and script of national minorities, when compared to regular schools. The obtained results can be explained by the understanding according to which, due to their specific status in society, members of other nations give more importance to the building of intercultural relationships and with this to the principles on which they rest, which undoubtedly influences the readiness for their implementation. Although promoting cultural pluralism is emphasised as the aim of intercultural education, these programmes are still primarily intended for students who belong to national minorities, and not for all (Spajić-Vrkaš, Kukoč and Bašić, 2001). According to Banks (1993), the understanding of multicultural and/or intercultural education as the one which focuses on marginalised groups represents one of the most damaging misconceptions which limited its development and put aside...
the educational reform directed towards its affirmation. All students regardless of their ethnic, cultural, religious, racial and language belonging should experience intercultural principles within schools. In other words, a national educational system should be imbued by the same educational content and values which are common to all students (Katunarić, 1996). Given that the relationships among cultures are bipolar, members of all cultures, not only minority cultures, should deal with intercultural issues. In this sense, the affirmation of interculturalism attempts to overcome the mono-cultural tradition which is very often present in the educational system. Starting from the obtained results, and in accordance with the regulations of NFC, the principle of interculturalism has to be promoted in all schools, independent of their ethnic structure, in this way overcoming the understanding according to which intercultural education is primarily focused on culturally different students. The analysis of student assessment of promoting interculturalism with regard to the type of secondary school programme, also confirmed a statistically significant difference. A more frequent promotion of intercultural principles in grammar schools is expected since these schools have general education programmes which to a larger extent contain the issues immanent to the principles of interculturalism, such as democracy, peace, human rights, tolerance, etc. Moreover, grammar school teachers, according to the educational profile, are mainly oriented towards the humanities, unlike teachers in vocational and trade schools. This all undoubtedly represents potential for dealing with intercultural content and activities. Although vocational schools are primarily oriented towards acquiring professional knowledge, there is a need for strengthening the intercultural dimension, since it is one of the indispensable competences for life in a modern multicultural society.

The obtained differences in the assessments of the principles of interculturalism in favour of students who attended the first class, can be explained by the fact that the educational dimension is more emphasised in the work with such students than with those attending senior classes. In addition, this is a generation who entered the system of secondary school education parallely with curriculum changes with special emphasis on its intercultural dimension. Given all this, students attending the first class, although being in the secondary school for a shorter time, have by large experienced the continuous promotion of intercultural principles, when compared to previous generations.

Generally, it can be considered that schools according to the assessments of secondary school students are places where intercultural principles are moderately promoted. In other words, school is not seen as a key factor in the preparation for life in a multicultural environment. The established differences with regard to the type of secondary school, type of secondary school programme and the class students attended point to the unevenness of the affirmation of interculturalism. That is to say, it largely depends on the initiative of individuals who are ready, by their own example, to express intercultural principles in every day relationships, which has an influential effect on the intercultural development of students. In order to overcome such a state, there is a need to build and strengthen the intercultural identity of school. This implies the need for a systematic and even introduction and implementation of intercultural education at the institutional level, i.e. intercultural dimension of the school curriculum, which is not understood only as a document, but primarily as the overall school life. It also actualises the question of training and professional improvement of teachers for its implementation, since it is not present yet in all programmes for acquiring teacher competences at higher education institutions.

Although the above-mentioned results have been analysed and presented summarily, each school is specific for itself. Building up the intercultural identity of school implies the awareness of the situation, on the basis of continuous (self) assessment of the features which contribute to the development of mutual acceptance and respect. In this sense there is a need for the building of a culture of continuous (self) evaluation so that difficulties and obstacles could be identified with the aim of affirming the intercultural identity of school. Starting from the results of (self)evaluation, teachers and other members of school, can raise awareness of the state of the implementation of the intercultural principles which, without doubt can serve as a starting point for the development and improvement of the intercultural curriculum and an adequate cultural context of the school as an assumption for promoting intercultural relationships.
References


Interculturalism, Human Rights and Citizenship in Compulsory Education in the South Eastern Europe

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Abstract
The aim of this paper is to examine how young people are prepared for life in culturally plural societies in the South Eastern Europe. In particular, the paper analyses the extent to which the dimension of intercultural education is incorporated into the citizenship curricula at the level of compulsory education in the countries of South Eastern Europe: Bosnia and Herzegovina, Serbia, Montenegro, Macedonia, Slovenia, and Croatia.

Education policy and practice in the South Eastern European countries, including Croatia, are still far from introducing intercultural education as a separate field of instruction and there are no specific guidelines for its implementation, despite the fact that these guidelines have been developed by UNESCO, Council of Europe and the European Union.

Introduction
In a modern democratic society it is necessary to develop intercultural curricula which define the objectives of learning and teaching, learning contents, methods and forms of instruction, evaluation procedures and, in particular, school culture. These dimensions together contribute to preparing the students for living in a culturally plural society. The idea of cultural pluralism is, nowadays, accepted in all democratic societies, and intercultural education is designed for all students regardless of their origin. The primary purposes of such programs are to raise awareness about cultural differences and to see them as the social wealth. Thus, the emphasis is on understanding of the fundamental principles and functioning of a culturally plural community, and on strengthening of responsibility for equality and non-discrimination.

Education not only reflects society but also influences its development. School has a role to play in the development of an intercultural society and has an important contribution to make in the development of the child’s intercultural skills, attitudes, values and knowledge. “The question of the relation between civil society and education becomes urgent because of the widespread conviction that the civil society of the past was more integrated, more unified, more coherent than the various forms in which civil society appears today” (Glazer, 2001, p. 169).

The European Union has designated eight key competences for lifelong learning (Commission of the European Communities, 2006) in order to successfully respond to the challenges of the knowledge society development and the world market. One of them is social and civic competence, which, among other, refers to the tolerant attitude towards others, interpersonal and intercultural cooperation, as well as to mutual assistance and acceptance of diversity. Therefore, comparison of objectives and contents, as well as dimensions of intercultural education and reflection about interculturalism, human rights and citizenship as parts of intercultural curricula, is extremely important issue for the development of educational policy and practice in the context of European and global integration.

Interculturalism, human rights and citizenship
In Europe, interculturalism emerged as a need of balancing the differences between the views of tolerance and fairness, and respect for the Other and Different because “the world is too wide for One,
just for Yourself” (Previšić, 2004, p. 23). Since the late nineties of the 20th century, interculturalism encourages dialogue between groups of different cultures in order to reduce bias caused by the contact of the minority with the majority culture (James, 2008).

Multiculturalism is the “ideal of harmonious coexistence of different cultural groups in the context of the idea of a plural society, which since the beginning of the seventies of the 20th century became the formative principle of social organization and the development of democratic countries” (Spajić-Vrkaš et al., 2001, p. 336). Multiculturalism is often identified with interculturalism, although there is a distinction in meaning. Although European societies become more and more multiethnic and multicultural every day, it does not mean that they are intercultural. Interculturalism involves dealing with problems that arise in relationships between carriers of different cultures. It implies acceptance and respect. Interculturalism was originally conceived as a process in which there is no unilateral giving or receiving, in which one person would not, in advance, be active or more important, while the other person would be passive, or less important. It is an equal relationship, irrespective of the differences (Previšić, 2004). The key concepts of interculturalism are, according to many authors, undogmatic thinking and tolerance, while acceptance of pluralism of ideas or argument attitudes are the highest level of democratic thinking (Gajić, 2011). Nowadays we can witness various sources of cultural pluralism and identity in contemporary societies. Some authors (Mesić, 2006, p. 41) explain that researchers systemize cultural pluralism and identity mainly in two, three or four primary sources or grouped formations that claim recognition, or legitimacy of their differences. Cultural diversity is conditioned, shaped and structured joint (not individual), historically inherited system of meaning and significance. The five approaches to race, class, and gender according to Sleeter & Grant (2009) are: (1) Teaching the exceptional and the culturally different (differentiated instruction); (2) Human relations (developing positive relationships among diverse groups and individuals to fight stereotyping and promote unity); (3) Single-group studies (the goal is to engage in an in-depth, comprehensive study that moves specific groups from the margins); (4) Self-reflexively dubbed multicultural education (multicultural education approach promotes a range of goals: the value of cultural diversity, human rights, respect for differences, alternative life choices, social justice, equal opportunity, and equitable distribution of power); (5) Education that is multicultural and social reconstructionist (describes a complete redesign of an educational program).

“Human rights are a set of principled positions on fundamental, indivisible and inalienable human rights which belong to the nature and individuals, regardless of race, color, gender, language, religion, political or other opinion, national or ethnic origin, social origin, or other status including political, legal or international status of the country or the area where the citizen lives” (Spajić-Vrkaš et al., 2001, p. 438). According to generations of human rights, it is a complex historical process, which indicates the development of international human rights standards, that can be found in the Universal Declaration of Human Rights (1948) and other international and regional documents. International protection of human rights refers to the system of protection established by the Universal Declaration of Human Rights (1948), which together with the International Covenant on Civil and Political Rights (1966) and the International Covenant on Economic, Social and Cultural Rights (1966) makes the International...

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1 Multiculturalism is explained as the existence of different cultures in a single (wider or narrower) area and interculturalism as a dynamic process of meeting people of different cultures. In other words, multiculturalism means the existence of multiple cultures in the same area, while interculturalism emphasizes the relationship between cultures and the necessity of interaction. The authors from the USA, UK, Canada, Australia and New Zealand in the same or similar meaning use the term multicultural or multiethnic education, and the term intercultural education is prevalent among European authors.


3 Available at: http://www.cirp.org/library/ethics/UN-covenant/ (20/10/2013)

4 Available at: http://www.un-documents.net/icescr.htm (20/10/2013)
Bill of Rights (Spajić-Vrkaš et al., 2001). Different conventions elaborate individual rights or the rights of certain groups that are referred to in these documents. These documents have the status of legally-binding international human rights instruments and together with the declarations, recommendations and other documents they represent complex international system of protection and promotion of human rights.

Citizenship, as a supranational European citizenship and the creation of multiple identities was a component of the 1992 Treaty of Maastricht where “citizenship of the Union” was emphasized. Many authors in the past years have dealt with concept of citizenship. Turner (1993) describes citizenship as a set of legal, political, economic, and cultural practices, and Delanty (2000) mentions cultural citizenship that has an impact on the cultural processes in society. Kymlicka (2003) and his multicultural citizenship refers to the active attitude of citizens towards their status and their rights, while some authors see citizenship through respecting the rights of persons that belong to minority groups (Dahl, 2000, Šimac, 2001, Crick, 2002).

Intercultural education

Intercultural education has an extensive history in Europe (Portera, 2008, pp. 482-484). In Croatia the establishment of an active relationship with interculturalism and intercultural education stemmed from the need for a more human democratic relationships and exercise of human rights. The reasons were also connected with security and with improving the rights of national minorities and ethnic groups, insurance and improving educational and cultural rights of Croatian migrants abroad and expatriates to transfer knowledge and skills to citizens of another origin required for participation in a pluralistic democratic society (Hrvatić, 2007, pp. 42-43).

An idea (a principle) of cultural pluralism and programs of intercultural/multicultural education intended for all students, regardless of their origin is today increasingly accepted in democratic societies. Their purpose is primarily to raise awareness about multiculturalism as a social wealth. According to Spajić-Vrkaš (1999, p. 625) these programs are directed in part to “strengthen the positive attitude towards other cultures, including the acquisition of knowledge and the development of tolerance towards different cultures and lifestyles, awareness of the role and nature of ethnic, racial and other stereotypes and prejudices in social discrimination and understanding the impact of culture on attitudes about their own and other cultures, “and partly to” adopt the basic principles and assumptions of common life in diversity, which leads to a variety of education programs which promote equal and the idea of human rights, peace, civil society and democracy”.

Intercultural education has two focal points: (1) It celebrates and recognizes the normality of diversity in all areas of human life and sensitizes the learner to the idea that humans have naturally developed a range of different ways of life, customs and worldviews, and that this breadth of human life enriches all of us; (2) It promotes equality and human rights and challenges unfair discriminations (Department of Education and Science, National Council for Curriculum and Assessment, 2006). Education, in an intercultural sense, is currently the most appropriate answer to globalization and interdependence. Intercultural education offers the opportunity to "show" real cultural differences, to compare and exchange them, in a word, to interact: action in the activity; a compulsory principle in every educational relationship. Banks (1995) describes five dimensions of multicultural education: content integration, knowledge construction process, equity pedagogy, prejudice reduction, empowering school culture and social structure.

In the Intercultural Education in the Primary School: Guidelines for schools (Department of Education and Science, National Council for Curricula and Assessment, 2006) seven characteristics of intercultural education are discussed: (1) intercultural education is for all children, (2) intercultural education...
education is embedded in knowledge and understanding, skills and capacities, attitudes and values, (3) intercultural education is integrated with all subjects and with the general life of the school, (4) intercultural education requires a real-world focus, (5) language is central to developing intercultural competences, (6) intercultural education takes time, (7) the school context is important in facilitating learning. In the Guidelines on Intercultural Education (UNESCO, 2006) three principles are emphasized. The first one is that intercultural education respects the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all. The second principle describes intercultural education as one that provides every learner with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society and the third one is that intercultural education provides all learners with cultural knowledge, attitudes and skills that enable them to contribute to respect, understanding and solidarity among individuals, ethnic, social, cultural and religious groups and nations. Consequently, intercultural education is an essential factor in the process of mutual understanding, understanding of different cultures and in the establishing the positive relations among peoples (Hrvatić, 2011).

**Intercultural curricula vs. Citizenship curricula**

In a modern democratic society it is necessary to develop intercultural curricula. It should overlook the introduction of the new pedagogical approaches, methods and practices at the school level and grades’ level, in order to help students develop the (critical) sense of their own cultural identity, and through this understanding of different cultural and ethnic identity, discover the common humanity that transcends all cultural and other differences (Hrvatić & Piršl, 2005, Sablić, 2011). Intercultural curricula define the objectives of learning and teaching, learning contents, methods and forms of instruction, evaluation procedures and, in particular, school culture and together contribute to preparing the students for living in a culturally plural society.

The concept of intercultural curricula is based on the scientific approach to pedagogical competences, and to avoid prejudice and stereotypes, ethnocentrism and hierarchy among different cultures, and should give special attention to the following values: knowledge, solidarity, identity, responsibility. If we know that intercultural curricula “should encourage the development of students sense of importance of the development of democratic institutions and processes in their own society and globally; develop a positive attitude and interest of students for constructive and effective participation in school life and the immediate community in which they live, developing their sense of gender equality, tolerance towards other peoples, cultures and religions, different opinions, training for a quiet/constructive conflict resolution, critical judgment of social events, the use and evaluation of various sources of information in decision-making and engagement” (Sablić, 2011, pp. 133), we can conclude that this is the part of the intercultural curricula where students can develop there social and civic competence.

According to Hrvatić & Sablić (2008) the fundamental transformation of the educational system, except for a series of plural democratic demands, much more attention should be paid to cultural sensitivity that could meet the needs of each individual, and as a formative effect in young people to develop respect, appreciation and a positive attitude towards other ethnicities, their characteristics and cultures.

Given the fact that intercultural education is education for all, it must be a challenge for the majority culture, or society as a whole. It is therefore important to develop intercultural competence, according to research conducted among students (Piršl, 2011), where it is concluded that students have the basic knowledge about the essential characteristics of intercultural education, a satisfactory level of intercultural sensitivity and positive attitudes towards desirable intercultural competences of teachers that work in a culturally pluralistic classrooms. There is a connection between intercultural and citizenship curricula. Some authors (Sablić, 2011) point out that students actively participate in setting objectives, content and teaching methods in the construction of intercultural curricula, as well as in the evaluation of their and teachers’ work. The principal purpose of students’ participation in creating intercultural curricula is their empowerment and participation in decision-making responsibility for the
execution of the agreed tasks and the principles of human dignity, equality, diversity and justice. So, students can be actively involved in the creation of the curriculum. The concept of interculturalism in teaching process includes dynamic and interactive construct in which diversity continuously establishes a dialectical relationship, resulting in respect and tolerance of diversity at several levels. Some researches\(^6\) show that teachers play the most important role in intercultural education and that their professional development directed towards development of sensitivity in order to detect dynamism of intercultural dialogue and the development of democracy is very important (Gajić, 2011, pp. 107-113).

Today it is not possible to imagine a democratic society without taking into account empowered citizens who have knowledge, skills and attitudes important for the preservation and improvement of democracy. A citizen who knows and accepts democratic values is much more able to actively participate in solving problems of his/her community, has necessary competences to communicate with other people, respects different cultures, is ready to live by and promote the idea of human rights and liberties, and is fully aware of his/her obligations and responsibilities. In accordance with that, it is crucial to prepare young people for democratic/active citizenship on all levels. They should be aware of their democratic rights, obligations and responsibilities, as well as the consequences of failing to comply with them. Furthermore, it is necessary to enable them to develop skills which help them acquire informed attitudes and actively promote overall well-being, mostly by taking part in decision making process. A goal of preparing young people for citizenship implies several things: ensuring their education, development of skills, formation of attitudes and behaviors that comply with the idea of a citizen society; which primarily means enabling them to participate in the process of democratic decision making with respect for the standards of human rights, equality, rule of law and cultural pluralism. Formation of active and responsible citizens is very important part of contemporary European changes in the educational system.

Therefore, the contemporary schools (in citizenship curriculum) need the new teaching methods. They should be all active, participatory, research oriented, teaching and learning methods which directly affect school life and provide opportunities for students to take responsibility for their actions. They should open new opportunities for students to acquire knowledge and skills to practice democracy. “If students have the opportunity to decide, if the cooperation with parents and the local community is stronger, the school becomes a democratic micro-community of students, teachers, school administrators, parents, local government and citizens” (Dürr et al., 2002, p. 27). Also, some authors (Sajan, 2010) focus on different strategies for human rights education as practices. As in the case of any other education, human rights education can also be grouped in to three categories – formal, non-formal and informal. Furthermore, according to Kerr (2004, p. 15) education should be seen as something that has “a key role in solving community problems”. Therefore, many countries have initiated major educational reforms. Preparation of active citizens (in the framework of intercultural dimension) in all these reforms has an important role.

The role of schools is increasingly expected to develop students’ civic literacy. Basic knowledge includes the rule of law, representative government, individual rights, sovereignty of the people, political participation, civil society, issues of freedom alignment with the social order, the laws of most minority rights, privacy rights with the public good. In addition to knowledge, the intellectual skills that identify, describe and explain ideas and phenomena that are an obstacle to democratic processes and civil liberties are important, as well as participatory skills that empower students to affect policy decisions.

\(^6\) The objectives of the research (Gajić, 2011) were: (1) to determine how teachers assess the achievement of goals and objectives in teaching civic education, (2) to determine how teachers rank goals and objectives of intercultural education in the teaching of civic education, (3) to determine the discriminant function and objectives task of civic education with regard to the characteristics of the teacher. The study included 241 high school teachers from 54 municipalities in the Republic of Serbia.
and monitor the performance of their representatives in government: negotiation skills, leadership and decision-reasoned decisions. Gundara (2003) argues that there is a positive future for interculturalism if concepts and analyses are developed which draw on the historical and contemporary aspects of diversity to build an inclusive educational system.

**Analyses of some documents on intercultural dimension in education**

Specific guidelines for introducing the intercultural/citizenship/human rights education in education policy and practice has been developed by UNESCO, Council of Europe and the European Union in form of declarations, resolutions, recommendations and key studies. The Universal Declaration of Human Rights (1948) is one of the fundamental and key international standard-setting instruments for managing relationships between people in societies. It assigns two basic functions to education that are also essential to the concept of intercultural education: it stipulates that education “shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms”, and that it “shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace”. The complex cultural responsibilities of education are addressed in the Convention on the Rights of the Child (1989), which states that: “the education of the child shall be directed to the development of respect for the child’s parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own”. Vienna Declaration and Program of Action (1993) indicates that “governments, with the assistance of intergovernmental organizations, national institutions and non-governmental organizations, should promote an increased awareness of human rights and mutual tolerance”.

The UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005) reinforces the idea already included in the UNESCO Universal Declaration on Cultural Diversity (2001) that cultural diversity must be considered as a “common heritage of humanity” and its “defense as an ethical imperative, inseparable from respect for human dignity”. It also states that “cultural diversity can be protected and promoted only if human rights and fundamental freedoms... are guaranteed” which is to be achieved through the encouragement and promotion of “understanding of the importance of the protection and promotion of the diversity of cultural expressions through educational (and others) programs”. Through various other documents UNESCO emphasizes the importance of promoting intercultural, particularly the human rights education (World Program for Human Rights Education, 2012) at all levels of education.

Council of Europe has adopted many documents on intercultural education. Recommendation 1093 (1989) on the education of migrants’ children, “pointing out that the aim of intercultural education is to

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8 Available at: http://www.unhchr.ch/huridoca/huridoca.nsf/(symbol)/a.conf.157.23.en (18/10/2013).
9 Available at: http://unesdoc.unesco.org/images/0014/001429/142919e.pdf (20/10/2013)
10 Available at: http://unesdoc.unesco.org/images/0012/001271/127160m.pdf (20/10/2013)
13 Available at: http://assembly.coe.int/Mainf.asp?link=/Documents/AdoptedText/ta89/EREC1093.htm (18/10/2013).
prepare all children, indigenous and migrant, to life in the pluricultural society” and “considering that the success of an intercultural policy depends to a large extent on a teacher training policy centred on the intercultural approach”. Ministers of Education in Declaration by the European Ministers of Education on intercultural education in the new European context (2003) agree “the need for further research to define intercultural education clearly”. Recommendation CM/Rec(2010)7 of the Committee of Ministers for the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education describes that “an essential element of the whole education for democratic citizenship and human rights education is the promotion of social cohesion and intercultural dialogue and the valuing of diversity and equality”.

European Union documents also emphasized the importance of intercultural dimension for a democratic society. The European Union Council of Education has given particular attention to active citizenship and social cohesion and in Education and Citizenship; report on the broader role of education and its cultural aspects (2004) “the development of society, in particular by fostering democracy, reducing the disparities and inequities among individuals and groups and promoting cultural diversity” is emphasized. European Commission White Paper - A new impetus for European Youth (2001) describes that it is very important to “incorporate a European, intercultural dimension into education and training for all young people, both in schools and in informal learning”, “to develop intercultural understanding, strengthening fundamental values such as human rights and to combat racism and xenophobia, by developing a sense of solidarity, encouraging a spirit of enterprise, initiative and creativity, etc.” and that “education should be provided, offering a wide range of methods and material for acquiring the essential skills and tools for life-long learning", especially in intercultural education. The general objectives of the Europe for citizens Program (2007-2013) are to contribute to: giving citizens the opportunity to interact and participate in constructing an ever closer Europe, which is democratic and world-oriented, united in and enriched through its cultural diversity, thus developing citizenship of the European Union; developing a sense of European identity, based on common values, history and culture; fostering a sense of ownership of the European Union among its citizens; enhancing tolerance and mutual understanding between European citizens respecting and promoting cultural and linguistic diversity, while contributing to intercultural dialogue. Some countries of the South Eastern Europe participate in this program.

**Method**

**Aim of research**

The aim of this paper is to examine how young people are prepared for life in culturally plural societies in South Eastern Europe. In particular, the paper analyses the extent to which the dimension of intercultural education is incorporated into the citizenship curricula at the level of compulsory education in some countries of South Eastern Europe.

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14 Council of Europe, Committee of Ministers of Education, (2003), Declaration by the European Ministers of Education on intercultural education in the new European context, Strasbourg: Council of Europe.

15 Available at: https://wcd.coe.int/ViewDoc.jsp?id=1621697 (18/10/2013).


The study sample and procedure
This study is based on a wider study on the content of curricula of compulsory education in Federation of Bosnia and Herzegovina, "Republika Srpska", Republic of Montenegro, Republic of Serbia, Republic of Macedonia, Republic of Slovenia and Croatia, as well as on the Eurydice analyses of recent trends in this field. The research was conducted on the basis of available data on websites of ministries, educational institutes, departments or agencies for education of the selected countries.

Results and discussion
At the beginning of this research it was observed that intercultural education in the educational policies of selected countries is not studied independently, so the keywords: interculturalism, human rights, citizenship were examined within the citizenship curricula. The concepts contained in the citizenship curricula with emphasis on ways of teaching were also analyzed. In the Federation of Bosnia and Herzegovina Education for human rights and democratic citizenship is integrated in the school culture and subjects' curricula. Human rights education and democratic citizenship education program is unified from the first to the fifth grade class and students from the 6th to the 9th grade have a possibility of attendance to one separate program (separate subject of this area) that includes human rights education, citizenship education and intercultural education, peace education and non-violent conflict resolution, education for sustainable development, education for prevention of prejudice and discrimination, and research humanitarian law, etc. It can be implemented: interdisciplinary, through all the items that include program topics that are related to the topics of human rights; as an optional subject; through extra-curricular activities in the form of the project; through extracurricular activities; systematically throughout the school curricula; in the classroom community. Key concepts in the framework of this program are: attitudes' representation with arguments participation in decision-making, development of values, skills, sense of justice and responsibility, peaceful problem solving in students' everyday life, multiculturalism, etc. Democracy and human rights is a compulsory subject in the 6th grade of nine-year elementary school in the "Republika Srpska", and is taught for one hour per week. The six themes of this subject are: Authority (exercise critical thinking, the use of power without authority); Privacy (the right to privacy, border policy); Accountability (responsibility in a free society); Justice (principles of justice, distributive justice); Citizen (rights, obligations and responsibilities of citizens, the right to participation in the government) and the government (the role of government, important documents); Project citizen (public policy).

In Montenegro Citizenship education is a compulsory subject in the 6th and 7th grades of the nine-year elementary school and optional subjects Exploring on humanitarian law; European Union in the 8th and 9th grades. Students are trained to actively participate in society, to develop a sense of belonging to the community and society, to develop a sense of national and cultural identity, to promote development of democratic attitudes and values, respect for human rights and acceptance of diversity. Obligatory themes in the 6th grade are: Family, School, Communities, Nation, State (and 10
optional themes), and in the 7th grade: The authority and role models, Cultural, generational and other differences - connectivity, Human - children's rights, freedom, responsibility, Democracy, civil society, citizen, Interdependence and society of the future (and 12 optional themes). Citizenship education and Ethics is a compulsory subject in Slovenia in the 7th and 8th grade of elementary school. Thematic areas in the 7th grade are: Individual, community, state; Community of citizens of the Republic of Slovenia; Slovenia is based on Human Rights; Creed, Religion and State and in the 8th grade are Democracy from close, Finance, Economic Affairs and Labour, Slovenia, European Union, World, Global community. The students are encouraged to awareness of national identity and cultural and civic values and development in the spirit of equality, tolerance, respect for diversity and human rights. Philosophy for children, Roma culture, Religion and Ethics are three-year optional subjects and Civic culture is optional subject in the 9th grade.

In Serbia Citizenship education is an optional subject with Religion education in the first and in the second cycle (from the 1st to the 8th grade), in a way that students choose one subject and learn it to the end of each cycle one hour per week. Aim of the subject Citizenship education is development of children and young people in a spirit of respect for human rights and fundamental freedoms, peace, tolerance, equality, understanding and friendship among all peoples, ethnic, national and religious groups. This aim should allow the free expression of opinions and views, improve communication skills, develop critical thinking, build attitudes with argumentation, promote responsible decision-making and participation, use of interactive and research methods. There are also integrated topics - from the 1st to the 4th grade within humanitarian activities and some subjects, such as World around us and Nature and Society. In Macedonia Citizenship education is a compulsory subject in the 8th and 9th grade of nine-year elementary school (one hour per week). The aim of this subject is development of personality, identity management, citizenship, responsibilities, human rights and freedoms, intercultural communication. Subject areas are: Human rights and responsibilities; Democracy and Citizenship (democratic values , the rule of law, citizen, civil rights); European Union (European identity, the European Parliament, the European Commission, joining the European Union); Government (understanding government and governance, the difference between the legislative, executive and judicial authorities, forms of citizen participation in public life, respect for the law); Conflict (acquisition value, peaceful resolution of conflicts caused by cultural, ethnic and religious differences, research on international humanitarian law, the similarities and differences between human rights and international law); Media (their importance in modern society).

All the countries of the South Eastern Europe have created the citizenship curricula in compulsory education and the contents and key words of intercultural dimension are implemented into citizenship curricula. So in compulsory education there is no intercultural education as a separate field of instruction - it is a part of the citizenship curricula.

Based on Eurydices’ study (European Commission, 2012) citizenship education is a part of the national curricula in all countries: as a separate subject, as a part of another subject or learning area, or as a cross-curricular dimension, and that combination of these approaches is often used. Citizenship

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education, as a separate subject, is taught: for 12 years in France, for 9 years in Portugal up to two years in Cyprus, the Netherlands, Slovenia and Croatia, and for one year in Bulgaria and Turkey. Nearly all countries recommend that at one educational level, students should acquire civic, social, communication and intercultural skills in order to become full and responsible citizens.

Citizenship education in the Croatian educational system

In Croatia citizenship education was for the first time officially mentioned in 1999 in the National Program of Human Rights Education (Government of the Republic of Croatia, National Committee for Human Rights Education, 1999), which was introduced as a response to the Decade for Human Rights Education adopted by the UN General Assembly, 1994. - 2004. In National Curriculum for Primary Education (Ministry of Science, Education and Sports, 2006), the current one, this area of citizenship education was included within integrated, but optional school subjects. National Framework Curriculum for Pre-school Education and General Compulsory and Secondary School Education (Ministry of Science, Education and Sports, 2010) introduced citizenship education as a cross-curricular content implemented through the whole period of obligatory education, but also as an optional school subject and integrated content within the area of humanities and social sciences themes. However, the implementation of citizenship education according to those documents has remained unclear.

The Curriculum on Citizenship Education27 (Ministry of Science, Education and Sports, Agency for Education, 2012) is currently28 experimentally implemented in the Croatian educational practice (in 12 elementary and high schools) and this document could answer many questions about making the intercultural curricula and about implementation of intercultural contents. This Curriculum is based on the National Framework Curriculum for Pre-school Education and General Compulsory and Secondary School Education (2010)29. The Curriculum on Citizenship Education is directed at holistic development of the civic competence, and it predicts interdisciplinary teaching of citizenship education, through projects, extracurricular, through a modular approach, as an obligatory and optional subject. It takes knowledge of concepts such as goals, outcomes, achievement, competence because this Curriculum is based on the achievements of students. This document is structured in a spiral-development and includes the development of structural dimensions: human-legal, political, social, cultural, economic and environmental. In implementation of this field it is useful to use different teaching methods, it is necessary to document the implementation and to create a classroom folder or student journal, provide the appropriate box in the book and write reviews, and section observations and records of activities according to the elements of evaluation. The implementation of the Curriculum will be monitored throughout the school year in order to detect the assets and obstacles.

Conclusion

The findings in this paper confirm that interculturalism, human rights and citizenship in most European countries (European Commission, 2012) and the South Eastern European countries are taught in the framework of a separate subject (compulsory or optional), but most often (in all the countries of our research) in the framework of the citizenship education. Education policy and practice in the South Eastern European countries, including Croatia, are still far from introducing intercultural education as a separate field of instruction and there are no specific guidelines for its implementation, despite the fact that these guidelines have been developed by UNESCO, Council of Europe and the European Union. By nature, the citizenship curriculum has a strong foothold in the skills, but acquisition of intercultural

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27 Available at: http://www.azoo.hr/images/Kurikulum_gradanskog_odgoja_i_obrazovanja.pdf (18/10/2013).
28 From school year 2014/2015 implementation of the Curriculum on citizenship education will be obligatory.
29 The basic characteristic of the National Curricula Framework is a transition to a system based on competence and student achievement (learning outcomes). Available at: http://public.mzos.hr/Default.aspx?sec=2497 (18/10/2013).
knowledge and understanding is missing. Therefore, the necessary task of the citizenship education is to concretize and operationalize the intercultural dimension. Nevertheless, the competence-based Croatian Curriculum on Citizenship Education, which contains intercultural dimension along with five other dimensions, sets some specific guidelines that may be used as a tool for comparing different approaches of intercultural education at the national level, including the level of South Eastern European countries.

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Intercultural Education in the Croatian Context: Roma Inclusion in the Adult Education System

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Abstract
Irregular attendance of classes, low rate of completion of elementary education and dropping out of school at the age of 15 and the completed fifth or sixth grade of elementary school is a trend present among Roma national minority in Croatia. Moreover, figures show that Roma women are less often involved in the education system than Roma men. This paper examines the results of the implementation of the national project “For a Literate Croatia: The Way to a Desirable Future - A Decade of Literacy in Croatia 2003-2012” focusing only on the County of Istra. This project enables literacy that is, the acquisition of elementary education for adults, and the professional qualification of citizens for the acquisition of their first professional qualification, in which the members of Roma national minority of both sexes had participated.

Introduction
Interculturalism and intercultural education within the European context reflects the concept that had been developed in the 1970s, and with the appearance of a new cultural diversity of immigrants (work migration, migration for family reunion, political asylum seekers, illegal migrants, foreign students or the phenomena of diaspora as a special type of ethnic group) and the criticism of assimilationism and cultural relativism. The Council of Europe in this context, defining the concept of common educational policy and the policy and the method of education of emigrants within European countries accepted the definition of interculturalism according to the idea of Micheline Rey-Von Allmen from the University of Geneva (the author of interculturalism and intercultural education) that is still used today: “…the prefix intercultural assumes interaction, exchange, desegregation, reciprocity, interdependence and solidarity. It also confers full meaning to the word culture: recognizing cultures, lifestyles, symbolic presentation that human beings as individuals or societies use as references in mutual relationships and their own understanding of the world; recognizing the interaction that exists in multiple expression of a single culture and among different cultures. Such interactions and exchanges involve time and space. In other words, the intercultural is based on dynamics and process. The term clearly affirms the reality of interaction and the interdependence. The intercultural option takes as starting point the necessity of positive interaction among all components and factors in society: it is at the same time a reference point, a method and perspective for action. When we use the term intercultural that means that we recognize a number of interactions that are within one culture, among cultures, as well as in the changes of time and space dimensions. Cultures are dynamic and creative. Each individual interprets it own culture. Everyone may interpret in its own way different elements of culture and then transform them through one’s own experience and relations towards others” (Rey, 1986 reprint 1992, 142).

Intercultural education (in some countries referred to also as multicultural or antiracist education) is a term that is not accepted in all education policies of European countries. According to the Integrating Immigrant Children into Schools in Europe (Eurydice, 2004) report, the majority of European countries do include some approaches towards intercultural education by accepting the difference of cultures or/and other diversities. Differences in the implementation of intercultural education among European countries come out of different social needs, different political projects, and also from different educational and pedagogic traditions. Allemann-Ghionda (2008, 4) indicates some examples:
• in Germany and in Italy intercultural education is directed towards social and educational integration of migrant students in ordinary schools with emphasis on special programs in minority languages;
• in France it is implemented through language and cultural assimilation programs for immigrant students, solidarity and equal opportunities for everyone;
• in the UK the focus is on national cohesion and civil education, religious equality of migrants and ethnic minorities in the education system;
• in Austria the stress is on education for democratic citizenship;
• in Belgium the educational policy is directed towards the removal of all forms of exclusion or discrimination on grounds of ethnic, religious or cultural origin;
• in Estonia interculturalism in education includes the integration of Russian national minority in ordinary school;
• in Spain intercultural education entails the entire curriculum directed towards integration of migrants.

Katunarić (2009) states that interculturalism and the connected intercultural education within the European context present in national curricula of countries through several approaches:
• liberal approach or natural approach in which the curriculum is oriented towards the recognition of minority identities as a part of wider human rights and liberal democratic principles;
• multicultural approach or the acceptance of tolerance and cultural diversity through the inclusion of special programs in minority languages;
• intercultural approach or minor emphasize of cultural differences directed towards learning, understanding and accepting values from different cultures;
• education for democratic citizenship that rely on human rights of individuals and groups.

Perotti (1995, 80) as one of the creators of the intercultural concept states that in order to successfully implement intercultural education and to create successful educational plans and programs the presence of several elements is important:
• knowing large differences among cultures in the country and outside;
• different histories of members of different cultures;
• presence and forming of stereotypes;
• existence of old and creation of new prejudices;
• cultural impact;
• ego-socio-ethnocentrism;
• individual and collective, and emergent or covert expression of heterophobia and racism;
• individual and collective balance of power that follows mutual relations and conflicts;
• self-knowledge and understanding others;

Čačić-Kumpes (2004b, 152) highlights that „the intercultural approach in regulating cultural and ethnic diversities starts from several assumptions:
• societies are multicultural
• each culture has its own characteristics deserving respect, a priori equally valuable and that do not threaten one another by any chance;
• multiculturalism is a possible source of wealth (with new values) of the overall society;
• in order for interculturalism to become reality it is necessary to reach (inter) connection of cultures and recognize to each one a specific identity and start the shift from multicultural relations into true intercultural relations “

Multi/intercultural Education in Croatia

According to some Croatian authors (Hrvatić, 2009; Hrvatić and Pirši, 2007, 2005; Katunarić, 2007; Čačić-Kumpes, 2004a; Mesić 2006) the terms multicultural or intercultural education are used as synonyms to define education in cultural and ethnic diversity. Spajić-Vrkaš (2004) points out different
phases in the development and acceptance of intercultural education as tool for social changes, and
defines three different perspectives:

- monocultural perspective with the acceptance of cultural diversities in education through the
  assimilation process and integration within the dominant culture;
- multicultural perspective indicates the presence of cultural diversities as social realities;
- intercultural perspective that sees cultural diversities as social wealth.

"Interculturalism is not a new culture that could, as a global one, replace old ethnic and national
cultures, and the least their languages with a new world language. It is not a new race, a new ethos, a new
class, a new elite, or a new Brahmanic caste. It is a model of enlarged understanding and communication
skills among irreducible diversities." points out Katunarić (1994, 147).

The introduction and the development of intercultural education in pedagogic theory and educational
practice of Croatian schools went through different stages. In the seventies and the eighties of the
twentieth century educational plans and programs for the elementary education in Croatian schools
were exclusively directed towards external migrations and education of children of economic migrants
in diaspora, and education in language and script of national minorities in Croatia. National minorities
education continues after the independence of the Republic of Croatia according to the Education in
Language and Script of National Minorities Act (2000) through three basic models and special types
of education:

1. model A – teaching in the language and script of national minorities
2. model B – bilingual teaching
3. model C – fostering language and culture
4. type of teaching where the language of the national minority is taught as language of the social
   environment
5. special types of teaching: summer school, winter school, consultant-correspondence course
6. special programs for the inclusion of Roma students in the education system

Hrvatić (2007, 242) points out the importance of changes in the Croatian educational context
by advocating "...more human and democratic human interrelations and the achievement of human
rights; for the safeguard and improvement of national minorities and ethnic groups rights in Croatia,
its multiculturalism and multiconfessionalism; for the safeguard and improvement of educational
and cultural rights of Croatian migrants in foreign countries and expatriates (as well as the right of
placed people and refugees in Croatia during and after the Homeland War); for the transfer of
knowledge and skills to citizens of different origins, necessary for the participation in the pluralist
democratic society". Hrvatić (1999), Hrvatić and Ivančić (2000), Hrvatić and Posavec (2005) point out
in particular that intercultural education means education in minority languages that is implemented
for the safeguard of integrity and sovereignty of national minorities, respect of cultural diversities as
wealth, and mutual familiarizing and understanding different cultures. Hrvatić (2000, 2004) sorts out
the presence of stereotypes, marginalization and social distance towards Roma persons as national
minority in Croatia. He advocates the possibility to integrate Roma persons in the Croatian society
through the implementation of education in the language and script of the Roma national minority. Mesić
(2008) considers that the purpose of intercultural education is to ensure that kind of knowledge,
attitudes and skills necessary for the youth to function within a society that is composed of cultures that
are different from their own, and to help them to develop competences and sensibility that will enable
them to feel accepted in the modern pluralist society. Previšić (2007, 1994) points out the development
from pedagogy for foreigners to the intercultural scientific discipline – intercultural pedagogy free
from prejudice and stereotypes, with dialogue as interaction of equally valuable partners and the
transcultural education. Čačić-Kumpes (1998) emphasizes the importance of tolerance and human
rights in the process of intercultural concept of education that gets and important role, and school is
socializes and is focused on "...culture and core values of diversity (historical and cultural), and the
recognition and true understanding of the Other” (Čačić-Kumpes, 2004b, 153).

Piršl (2007) promotes education without stereotypes and prejudice, and the development of intercultural competences (cognitive, emotional and behavioral) with each teacher that lives and works in culturally plural environments.

Spajić-Vrkaš (2003) promotes the abandonment of the outdated concept of education and school in favor of the introduction of a “strategic and developmental model of planning and managing educational changes”, that includes the “structurally-institutional and psychological barriers” present in the introduction of education for democratic citizenship (2001) by advocating intercultural education that has to be based on human rights and to link it with programs to the education for human rights and democratic citizenship (2000).

Roma Inclusion in the Education System

Figures available from the 2001 census show that 19.5% of Croatian residents aged 15 and older did not complete elementary education, of which 3% have never completed one school grade. Moreover, 74% of adult Roma community members do not ever complete elementary education, 21.5% manage to complete the eight grade, and only 4.5% complete the high school education. With the aim of changing the current situation, the Government of the republic of Croatia launched a project named “For a Literate Croatia: The Way to a Desirable Future” on ground of the United Nations Literacy Decade Resolution implemented worldwide from 2003 to 2012. The aim of the project was to enable people aged 15 and older to undergo and complete elementary school education and increase their literacy level, to guarantee the possibility of elementary occupations training for unskilled people, thus decreasing the unemployment rate, and Roma community members are included in these activities. Furthermore, according to the National Program for Roma, set up by the Government in 2003, and the Action Plan for the Decade of Roma Inclusion 2005-2015, the Croatian Employment Service conducted co-financing and financing measures for the education of Roma national minority. Despite these education possibilities, Roma are hardly involved in these programs. Within Roma national minority in Croatia there is a trend of irregular attendance of classes, low rate of completion of elementary education, dropping out of school at the age of 15 and the completed fifth or sixth grade of elementary school, and late enrollment in compulsory elementary education. Estimates show that upon reaching the eight grade of elementary school approximately the education system looses approximately 70% of Roma children. The literacy plan and elementary education activities for adults for the so-called first professional qualification are focused, among others, on the overall Roma population age group from 15 to 50 years of age, and are conducted through six educational periods, each eighteen weeks long. The first part includes the 1st and the 2nd educational period, it is dedicated to general education contents and literacy and refers to the completion of the first, second, third and fourth grade. The second part includes the 3rd, 4th, 5th and 6th educational period, implies the completion of the fifth, sixth, seventh, and eight grade through general education contents structured in subjects, and offers the qualification program for some elementary occupations.

This paper examines the results of the national project “For a Literate Croatia: The Way to a Desirable Future - A Decade of Literacy in Croatia” for the separated area of the County of Istria. According to figures of the Croatian Bureau of Statistics and the 2001 census, 9,463 Roma members live in Croatia, but it is assumed that the real number goes from 30,000 to 40,000. The most numerous Roma communities are in the region of Međimurje, where approximately 30% of the total Roma population lives, and 600 Roma members live in the County of Istria according to the 2001 census, representing 6.34% of the overall Roma population in Croatia. Due to the inexistence of figures about illiterate Roma in the County of Istria, data used in this paper derive from internal registers kept by the Roma association representatives, collected in their settlements. In the Government literacy program a total of 458 participants were involved, of which 159 Roma persons of both sexes (Table 1). Figures show that a higher number of Roma men participated with respect to Roma women. Namely, Roma women are less often included in the adult education system, caused also by the existing discrimination against women.
within the Roma patriarchal society. The program started in the school 2002/2003 year. However, only one Roma member is included in the literacy program of the 7th grade. Afterwards the number of Roma member participating to this education program had slightly increased. Only in the school 2005/2006 year the number of Roma members was higher, and in this year 21 Roma members enrolled the program. But in the same period occurred a higher number of Roma who dropped out of school before concluding the grade. Until the end of the program the number of Roma members of both sexes who accepted the education and the inclusion in the Government program did not increase. We can say however that a total of 135 Roma members concluded the grade they enrolled, of which 97 Roma men and 38 Roma women. In addition, we noted that 24 Roma dropped out from further education, of which 15 Roma men and 9 Roma women.

<table>
<thead>
<tr>
<th>School year (elementary education)</th>
<th>Enrolled students</th>
<th>Roma students based On enrollment class</th>
<th>Completion Of grade</th>
<th>Drop out of school</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total of all enrolled</td>
<td>Roma</td>
<td>I-II</td>
<td>III-IV</td>
</tr>
<tr>
<td>2002/2003</td>
<td>26</td>
<td>1</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>2003/2004</td>
<td>54</td>
<td>6</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>2004/2005</td>
<td>46</td>
<td>6</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td>2005/2006</td>
<td>68</td>
<td>20</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>2006/2007</td>
<td>24</td>
<td>2</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>2007/2008</td>
<td>29</td>
<td>9</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>2008/2009</td>
<td>50</td>
<td>15</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>2009/2010</td>
<td>18</td>
<td>10</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>2010/2011</td>
<td>31</td>
<td>11</td>
<td>7</td>
<td>-</td>
</tr>
<tr>
<td>2011/2012</td>
<td>48</td>
<td>17</td>
<td>14</td>
<td>-</td>
</tr>
<tr>
<td>2012/2013</td>
<td>64</td>
<td>15</td>
<td>15</td>
<td>10</td>
</tr>
<tr>
<td>total</td>
<td>458</td>
<td>112</td>
<td>47</td>
<td>159</td>
</tr>
</tbody>
</table>

**Table 1.** The results of the National Project “For a Literate Croatia: The Way to a Desirable Future: A decade of literacy in Croatia 2003-2012” (focusing on the outcomes of the County of Istria)

Research results show that: in the literacy program in the County of Istria (Chart 1) 159 adult Roma of both sexes were enrolled, of which only 37 concluded the eight grade of elementary school, representing 23.3% of the overall number of enrolled persons. Of that number 29 were Roma men, that is 25.9% of the overall number of Roma enrolled in the literacy program. As for Roma women, the situation is even more overwhelming. Namely, only 7 Roma women is concluding elementary education, that is 14.9% of the overall number of Roma women enrolled in the program.
According to the conducted Action Plan, Roma of both sexes have shown no interest for the conclusion of a vocational training program for their first professional qualification after the literacy program and the conclusion of the elementary education. Namely, those programs were conducted with the aim of achieving basic competences, that is a basic profession that will enable them to join the labor market. However, only 6 Roma enrolled and concluded the first professional qualification program. Only one participant had chosen the assistant cook profession, three participants concluded the assistant waiter program, while two participants have successfully concluded the program for the pizza maker profession (Table 2). Roma women did not enroll any of the offered vocational training program, although 7 of them concluded the eight grade. The reason might be their indifference towards the offered programs, and it is important in the future to include some additional professions that might be interesting for the Roma women.

<table>
<thead>
<tr>
<th>School year</th>
<th>Enrolled students</th>
<th>Vocational Training Program</th>
<th>Completion Training Program</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>total of all enrolled</td>
<td>Roma Male</td>
<td>Roma Female</td>
</tr>
<tr>
<td>2005/2006</td>
<td>2</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>2012/2013</td>
<td>12</td>
<td>5</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>14</td>
<td>6</td>
<td>-</td>
</tr>
</tbody>
</table>

Table 2. Vocational training programs for First professional qualification

Conclusion
The motivation of adult Roma in the implementation of the literacy project and program did not continuously grow, and during some educational periods the number of participants decreased. In addition, figures show that Roma women were less often included in the adult education system than Roma men. Although this project granted literacy, that is the acquisition of adult elementary education of Roma of both sexes, their training and the acquisition of first professional qualification with the aim of achieving the rights guaranteed to everyone by the Constitution and the Croatian legal system, and the removal of all forms of discrimination and segregation, the project did not reach the expected results. As a consequence the Government of the Republic of Croatia decided about the continuation of the program with the adoption of the National Strategy for Roma Inclusion 2013-2020 with the aim of concluding their elementary education and increasing the literacy level, stressing the position of
highly excluded and marginalized groups within the Roma community, such as: women, children, children with special needs, people with disabilities, elderly people and marginalized Roma communities. This project enables continuous improvement of Roma position in all aspects of life, especially in the field of education. Therefore it is primary goal to ensure that all members of Roma national minority who dropped out of school conclude compulsory elementary education and achieve their first professional qualification and equally involve in the society.

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Intercultural Competence for a Co-existence in a Multicultural Society

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Abstract
The world of the New Era marked by globalization processes is confronted with an accelerated flow of information, capital, services, products and people. Intercultural interaction due to an increasing interdependence of cultures in the global multicultural society has become daily reality for most people, and cultural encounters imply the necessity of a quality interrelationship based on the idea of interculturalism. The results of empiric research performed on the example of 1,320 pedagogy students in universities in Croatia, Bosnia and Herzegovina, Serbia, the Czech Republic and Slovakia have indicated the significant impact of socio-cultural factors at the level of intercultural sensitivity and perception of desired intercultural competences necessary for working in cultural and pluralistic environments.

Theoretic position
The world of the new era marked by processes of globalization is confronted with an accelerated flow of information, capital, services, products, people... and new social, political, economic and cultural relationships. The accelerated development of technology has influenced global connection and the establishment of virtual communication. The free flow of information at global level enables the current accessibility of information, virtual presence and direct participation at different events regardless of where in the world they may be happening. Observed at global level, migrations influence the changes of the demographic picture of the world which results in strengthening awareness on the need for an intercultural approach in finding a solution between the paradigm of individualism and globalism, as well as the strengthening of xenophobia (Bedeković, 2013). The concept of national identity thus expands by giving space to new intercultural identities, and the development of relationships among people of different cultural background gives a new connotation to the migration phenomenon in globalization conditions. (Portera, 2008).

Considered that due to an increasing interdependence of people and cultures in our global society, the intercultural interaction has become the reality of daily life for most cultural encounters imply the necessity of a mutual quality co-relationship based on the idea of interculturalism as the possible solution for a quality co-existence in multicultural societies. In such circumstances education becomes an inevitable factor for intercultural relationships in the process of getting to know each other and mutual understanding, tolerance, acceptance and global solidarity. The consideration of interculturalism in such a context implies openness towards other cultures, understanding and acceptance of other views of life and life styles, promotion of intercultural sensitiveness as the basic assumptions in acquiring intercultural competence for a co-existence in a contemporary multicultural society.

Intercultural sensitiveness as a significant assumption in acquiring intercultural competitiveness implies the development of the capacity for “perceivable” and competent interaction which renders possible the sensitiveness of an individual towards people of different cultural origin and the perception...
of cultural difference as well as the creation of one’s own cultural point of view of the world alleviating the observation, analysis and acceptance of cultural differences. This process assumes the complexity of cultural difference perception whereby a greater intercultural sensitivity is considered as an indicator of an increasingly complex perception of cultural differences (Bennett, 2009; 2001), while the approach of the view on cultural differences reflects on an ethnocentric, respectively ethno relative, orientation of the individual. An ethnocentric approach to cultural differences implies a specific view on culture whose criteria of the good and positive derive from the value of one’s own group and are based on a mono-cultural perspective and avoiding admitting the existence of cultural differences and minimizing or denying them completely. The behaviour of the characteristic ethnocentric approach ranges in a continuum of distrust, intolerance and hatred to discrimination segregation and aggression (Spajić-Vrkaš et al., 2001). Unlike the ethnocentric approach where one’s own culture represents the evaluation standard for other cultures, the ethno-relative approach to cultural differences is characterized by the comparison of one’s own culture with other cultures, while the behaviour characteristic for the ethno-relative approach reflects on the emphasis of the importance of existence and understanding of cultural differences, harmonizing of one’s own perception with the perceptions of others and integrating elements of difference in one’s personal identity (Piršl, 2007). The basic aim of the ethno relative approach is directed towards an increase in the personal awareness of each individual making him become interculturally more sensitive in his contact with culturally different people, which means that a higher level of ethno relative approach to cultural diversity contributes to a higher level of intercultural sensitiveness as a significant assumption in acquiring intercultural competence.

The acquisition of intercultural competence is understood as the ability of intercultural effective and proper manners of thinking and acting (Piršl et al., 2009), in other words, the capability of effective and proper interaction in intercultural situations is based on specific attitudes, knowledge and skills (Hiller and Wozniak, 2009). Such understanding of intercultural competence suggests the basic indicators of intercultural competence among which intercultural attitudes, intercultural knowledge, interpretation skills, discovery skills and interaction, and critical cultural consciousness and political culture stand out, whereby the key dimensions of intercultural competence are considered to be the cognitive (knowledge) affective (attitudes) and behavioural (skills) dimensions (Hrvatić, 2005; Hrvatić and Piršl 2005; Piršl, 2013). Thus one can consider that an interculturally competent person is the one that possesses the capability of intercultural communication, mediation, interpretation and critical and analytical understanding of one’s culture, and the culture of others respectively, while the features of an interculturally competent person are reflected in his positive behavioural characteristics such as patience, respect, flexibility, empathy, mental awareness, curiosity and tolerance towards various thinking styles and cultural diversity.

A research done within the framework of the scientific project “Intercultural curriculum and education in minority languages” dealt, among other things, with the issue of basic questions on intercultural sensitiveness and intercultural competence. Considered that the research is part of a bigger scientific research project, further on will be shown part of the results dealing with the issue of the influence of social and cultural factors on the level of intercultural sensitivity of the examinees and the perception of the desired intercultural competence necessary to work in pluricultural environments.

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1 The scientific project "Intercultural curriculum and education in minority languages" was performed in the period from 2007 to 2013 at the University of Zagreb Faculty of Philosophy Department of Pedagogy. The aim and tasks of the project were directed to establish the methodology and structure of drawing up an intercultural curriculum, define the guidelines of intercultural curriculum co-construction, examine intercultural sensitiveness and intercultural competence, and establish the degree of declarative acceptance of European values and measures where social distance and bipolarity in stereotype labelling of single neighbouring European and non-European nations in the context of the European orientation of Croatia is alleviated (project leader: professor Neven Hrvatić).
Empiric research: methodology

Empiric research was performed on the example of 1,320 pre-graduate students, graduate and post graduate/doctor’s study in Pedagogy at universities in Croatia, Bosnia and Herzegovina, Serbia, the Czech Republic and Slovakia, of which 47.5% students from universities in Croatia, 23.2% students from universities in Serbia, 19.5% students from universities in Bosnia and Herzegovina, 6.4% students from universities in Slovakia, and 3.3% students from universities in the Czech Republic. The aim of the research was to examine the impact of social and cultural factors on the level of intercultural sensitivity of the examinees and the perception of desired intercultural competences necessary to work in pluricultural environments, whereby the starting point hypothesis was that a statistically significant connection existed among the social and cultural factors (gender, age and country of study), levels of intercultural sensitivity and perception of desired intercultural competence necessary for working in pluricultural environments. A questionnaire divided into several parts in content was used in the research. Intercultural sensitivity was examined with the help of ethnocentric and ethno relative Lickert type scale with five degrees of intensity, whereby both scales covered 10 particles measuring ethnocentric, ethno relative respectively, examinee orientations. The intercultural competence perception was examined with the help of a Lickert type scale of desired intercultural competences with five degrees of intensity consisting of 11 particles that measure the evaluation of desired knowledge, attitudes, and skills indispensable for working in pluricultural environments. In order to determine some descriptive features, the data processing used procedures of descriptive statistics, comparison of examinees was performed with t-test and variance analysis, and the post hoc test (Scheffe’s test) was performed to determine the significance of differences.

Research results

Levels of intercultural sensitiveness

The creation of an individual cultural view of the world which alleviates insight, analysis and acceptance of cultural differences implies the complexity of cultural diversity perception whereby a higher level of intercultural sensitivity is considered to be the indicator of an increasingly complex perception of cultural differences. The level of expressed ethnocentricism, ethnorelativism respectively, in an individual and cultural group depends on various factors among which the factors of area, environment and social culture hold a significant place. We were, therefore, interested in researching to what extent the social and demographic characteristics of the examinee had an influence on the degree of expressed ethnocentricism and ethnorelativism, the level of intercultural sensitivity respectively, whereby it was assumed that there was a statistically significant connection between the expressed level of intercultural sensitivity among the examinees and their gender, age and country in which they were studying.

Table 1: Level of intercultural sensitivity and examinee gender

<table>
<thead>
<tr>
<th>Examinee gender and level of ethnocentrism and ethnorelativism</th>
<th>M</th>
<th>F</th>
<th>T</th>
</tr>
</thead>
<tbody>
<tr>
<td>ETHNOCENTRICISM</td>
<td>22.31</td>
<td>19.97</td>
<td>4.662</td>
</tr>
<tr>
<td>ETHNORELATIVISM</td>
<td>26.84</td>
<td>26.90</td>
<td>4.540</td>
</tr>
</tbody>
</table>

** p<0.01 * p<0.05

The results in Table 1 show that a higher level of ethnocentricism is shown by male examinees where there is a higher probability of prevailing ethnocentric orientation, while with female examinees there is a greater probability of prevailing ethnorelative orientation.
Table 2: Level of intercultural sensitivity and examinee age

<table>
<thead>
<tr>
<th>Examinee age and level of ethnocentricism and ethnorelativism</th>
<th>18-20</th>
<th>21-22</th>
<th>23-30</th>
<th>31-51</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>SD</td>
<td>M</td>
<td>SD</td>
</tr>
<tr>
<td>ETHNORELATIVISM</td>
<td>26.27</td>
<td>4.796</td>
<td>26.94</td>
<td>4.250</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>F</strong></td>
<td>9.17**</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>p</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The results in Table 2 showed statistically significant differences in the expressed level of ethnocentricism between younger and older students, whereby the younger students of 18 to 20 years of age showed a greater probability of showing a higher level of ethnocentricism from those students of 23 to 30 years of age as well as students from 31 to 51 years of age. When dealing with the degree of expressed ethnorelativism, the results indicated statistically significant differences between the youngest students from 18 to 20 years of age and students of 21 and 22 years of age whereby the youngest students showed a greater probability of lower ethnorelative orientation level from students of 21 and 22 years of age. Such indicators suggested the conclusion that there was a statistically significant connection between the examinee age and the expressed level of ethnocentricism and ethnorelativism, expressed level of intercultural sensitivity respectively, whereby the younger examinees showed a lower level of intercultural sensitivity, while the older examinees were more interculturally sensitive.

Considered that intercultural sensitiveness does not belong to the innate human characteristics and is acquired during life and its acquisition implies the process in which a significant role is played by life experience, the results may be considered as expected ones, whereby the younger examinees, particularly those from 18 of 23 years of age, needed to be influenced through formal, informal and non-formal aspects to increase their intercultural sensitivity.

Table 3: Level of intercultural sensitivitys and the country of study

<table>
<thead>
<tr>
<th>Country of study and level of ethnocentricism and ethnorelativism</th>
<th>Croatia</th>
<th>Bosnia and Herzegovina</th>
<th>Serbia</th>
<th>Czech Republic</th>
<th>Slovakia</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>SD</td>
<td>M</td>
<td>SD</td>
<td>M</td>
</tr>
<tr>
<td>ETHNOCENTRICISM</td>
<td>19.43</td>
<td>4.623</td>
<td>20.18</td>
<td>4.505</td>
<td>19.33</td>
</tr>
<tr>
<td>ETHNORELATIVISM</td>
<td>27.84</td>
<td>4.937</td>
<td>26.68</td>
<td>4.159</td>
<td>26.69</td>
</tr>
<tr>
<td></td>
<td>26.68</td>
<td>2.963</td>
<td>26.41</td>
<td>4.749</td>
<td>3.480**</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1-2**</td>
</tr>
</tbody>
</table>

The results in Table 3 indicated that the highest level of ethnocentricism influencing a lower level of intercultural sensitivity was shown by the Slovakian students, then the Czech students followed, and then students studying in Bosnia and Herzegovina and Croatian students and students studying in Serbia. The highest level of ethnorelativism, which had an impact on the higher level of intercultural sensitivity, was shown by Croatian students, then students studying in Serbia, the Czech Republic and Bosnia and Herzegovina, while the lowest level of ethnorelative orientation, the lowest intercultural sensitivity respectively, was shown by students studying in Slovakia. A greater probability in showing a higher level of ethnocentric orientation was shown by Slovak students with regards to Croatian students, students studying in Bosnia and Herzegovina, students studying in Serbia and Czech students, while
a greater probability in the expressed level of ethnorelativism was observed only between Croatian students and students studying in Bosnia and Herzegovina. Such indicators can represent a basis for the development of social promotion within one's own national groups, but they can equally create the basis for the development of various forms of national exclusiveness. If we start from the fact that young people, particularly students, make up that part of the population that in the future should take over the main role in building tolerant relationships in a global and pluricultural society, the real assumption for acquiring basic knowledge in the field of interculturalism and the promotion of intercultural relationships is made by teaching intercultural related content within the framework of a course of study they are studying.

The perception of desired intercultural competence necessary for working in pluricultural environments

Nowadays, it is necessary to deliberate the aim, tasks, results and range of upbringing and education in the context of life reality, which, under the conditions of growing globalization is characterized by encounters, contacts, and imbuing of different cultures. A particular role in the education of interculturally competent people belongs to the school as a place of daily contact with members of various ethnic groups, cultures, religions, language and view of life, whereby the basic role of the school is directed towards shaping the pluricultural perspective, preventing the formation of stereotypes, unilateral stances and prejudices and creating a new relationship towards real intercultural knowledge, and training pupils for successful intercultural communication. In this research we were thus interested in finding out the attitudes of the examinees towards desired intercultural competences necessary for working in pluricultural environments. The acquired results showed that the attitudes of the examinees were positively directed towards the desired intercultural competences, which was confirmed by the descriptive parameters of particles on the scale of desired intercultural competences (M from 4.21 to 4.61). The highest degree of average harmony was shown by students towards openness for various cultures (M=4.61; SD=0.666), communication skills (M=4.60; SD=0.695), non-aggressive conflict solution skills (M=4.57; SD=0.743) and capacity of observing the issue from the pupil's perspective (M=4.51; SD=0.770). Motivation for continual information and education followed (M=4.47; SD=0.743), team work skills (M=4.45; SD=0.745), capacity of understanding key concepts (M=4.45; SD=0.774), sensitivity towards discrimination (M=4.41; SD=0.796), capacity of processing socially sensitive topics (M=4.31; SD=0.782) skill in applying active teaching methods and strategies (M=4.29; SD=0.814) and critical approach to events in society (M=4,21; SD=0,840).

In our research we were further interested to what extent the social and demographic characteristics of examinees influenced the preference of desired intercultural competences necessary for working in pluricultural environments whereby it was supposed that a connection existed between the perception of desired intercultural competences and their gender, age and country of study. The results in Table 4 indicated that female examinees showed a higher level of average concurrence in all desired intercultural competences, whereby statistical significance with reference to examinees was shown in understanding key concepts, non-aggressive conflict solution skills, communication skills,

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*Similar results were shown by a research made in Bosnia and Herzegovina which dealt with the issue of examining ethnical distance and it was performed among students of Bosnian, Croatian and Serbian nationality studying at Teacher Training faculties of universities in Bihać and Banja Luka and the University in Mostar (Suzić et al., 2013) where ethnical distance and cultural support were measured among the constitutional nationalities in Bosnia and Herzegovina. The research results showed that students evaluated their own nationality generally positive with regards to the other two nationalities in Bosnia and Herzegovina, whereby students of Croatian nationality showed a higher level of tolerance with regards to students of Bosnian and Serbian nationality. The results also showed that all students on average gave their own nationality and other nationalities a more positive than negative evaluation, which, in any case, represents an optimistic assumption for a co-existence based on cooperation and understanding, opposite to stereotypes and ethnical distances. However, the results also showed that 26% of students showed a high level of ethnical distance whereby their number varied within each of the three nationalities, while the highest number was among Bosnian students.
team work skills, capacity of observing the issue from the pupil’s perspective, motivation for continual information and education, openness towards various cultures and the skill in applying active teaching methods and strategies.

Table 4: Desired intercultural competence for working in pluricultural environments and examinee gender

<table>
<thead>
<tr>
<th>Particle content</th>
<th>M</th>
<th>SD</th>
<th>M</th>
<th>SD</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Understanding key concepts in the area of interculturalism</td>
<td>4.21</td>
<td>.990</td>
<td>4.48</td>
<td>.742</td>
<td>-3.029**</td>
</tr>
<tr>
<td>2. Sensitivity towards discrimination</td>
<td>4.29</td>
<td>.896</td>
<td>4.42</td>
<td>.784</td>
<td>-1.576</td>
</tr>
<tr>
<td>5. Team work skills</td>
<td>4.16</td>
<td>.788</td>
<td>4.48</td>
<td>.734</td>
<td>-4.583**</td>
</tr>
<tr>
<td>6. Critical approach to events in society</td>
<td>4.11</td>
<td>.850</td>
<td>4.22</td>
<td>.838</td>
<td>-1.475</td>
</tr>
<tr>
<td>7. Capacity of processing socially sensitive topics</td>
<td>4.19</td>
<td>.768</td>
<td>4.32</td>
<td>.783</td>
<td>-1.918</td>
</tr>
<tr>
<td>8. Skills in applying active teaching methods and strategies</td>
<td>4.15</td>
<td>.849</td>
<td>4.31</td>
<td>.809</td>
<td>-2.147*</td>
</tr>
<tr>
<td>9. Capacity of observing the issue from the pupil’s perspective</td>
<td>4.26</td>
<td>.906</td>
<td>4.54</td>
<td>.749</td>
<td>-3.322**</td>
</tr>
<tr>
<td>10. Motivation for continual information and education</td>
<td>4.17</td>
<td>.902</td>
<td>4.50</td>
<td>.717</td>
<td>-4.037**</td>
</tr>
<tr>
<td>11. Openness towards different cultures (intercultural sensitivity)</td>
<td>4.33</td>
<td>.842</td>
<td>4.64</td>
<td>.637</td>
<td>-3.969**</td>
</tr>
</tbody>
</table>

** p<0.01 * p<0.05

The results in Table 5 show that the oldest examinees from 31 to 51 years of age showed the highest degree of average concurrence in the highest number of desired intercultural competences (sensitivity towards discrimination, non-aggressive conflict solution skills, communication skills, team work skills, capacity of observing the issue from a pupil’s perspective, motivation for continual information and education, and openness towards various cultures). The examinees between 23 and 30 years of age showed the highest degree of average concurrence in key concepts in the area of interculturalism, critical approach to events in society, capacity of processing socially sensitive topics and the skill in applying active teaching methods and strategies. The youngest examinees from 18 to 20 years of age, 21 and 22 years of age respectively, did not show the highest degree of competence with regards to the others in any of the intercultural competences.
Table 5: Desired intercultural competence for working in pluricultural environments and examinee age

<table>
<thead>
<tr>
<th>Particle content</th>
<th>18-20 M</th>
<th>SD</th>
<th>21-22 M</th>
<th>Age</th>
<th>23-30 M</th>
<th>SD</th>
<th>31-51 M</th>
<th>SD</th>
<th>F</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Understanding key concepts in the area of interculturalism</td>
<td>4.34</td>
<td>.851</td>
<td>4.44</td>
<td>.743</td>
<td>4.64</td>
<td>.662</td>
<td>4.60</td>
<td>.654</td>
<td>9.738**</td>
<td>1-3**; 2-3**</td>
</tr>
<tr>
<td>2. Sensitivity towards discrimination</td>
<td>4.27</td>
<td>.859</td>
<td>4.38</td>
<td>.813</td>
<td>4.64</td>
<td>.613</td>
<td>4.80</td>
<td>.405</td>
<td>17.397**</td>
<td>1-3**; 1-4**; 2-3**; 2-4**</td>
</tr>
<tr>
<td>3. Non-aggressive conflict solution skills</td>
<td>4.55</td>
<td>.771</td>
<td>4.50</td>
<td>.800</td>
<td>4.68</td>
<td>.603</td>
<td>4.73</td>
<td>.447</td>
<td>4.223**</td>
<td>2-3*</td>
</tr>
<tr>
<td>4. Communication skills</td>
<td>4.59</td>
<td>.668</td>
<td>4.51</td>
<td>.797</td>
<td>4.72</td>
<td>.547</td>
<td>4.73</td>
<td>.495</td>
<td>6.161**</td>
<td>2-3**</td>
</tr>
<tr>
<td>5. Team work skills</td>
<td>4.46</td>
<td>.775</td>
<td>4.37</td>
<td>.776</td>
<td>4.53</td>
<td>.656</td>
<td>4.58</td>
<td>.499</td>
<td>3.502*</td>
<td>2-3*</td>
</tr>
<tr>
<td>7. Capacity of processing socially sensitive topics</td>
<td>4.26</td>
<td>.799</td>
<td>4.27</td>
<td>.820</td>
<td>4.46</td>
<td>.671</td>
<td>4.36</td>
<td>.743</td>
<td>4.632**</td>
<td>1-3**; 2-3*</td>
</tr>
<tr>
<td>9. Capacity of observing the issue from a pupil’s perspective</td>
<td>4.48</td>
<td>.804</td>
<td>4.47</td>
<td>.812</td>
<td>4.60</td>
<td>.626</td>
<td>4.62</td>
<td>.716</td>
<td>2.291</td>
<td></td>
</tr>
<tr>
<td>10. Motivation for continual information and education</td>
<td>4.44</td>
<td>.738</td>
<td>4.40</td>
<td>.821</td>
<td>4.61</td>
<td>.597</td>
<td>4.64</td>
<td>.609</td>
<td>6.142**</td>
<td>1-3*; 2-3**</td>
</tr>
<tr>
<td>11. Openness towards different cultures (intercultural sensitivity)</td>
<td>4.53</td>
<td>.706</td>
<td>4.58</td>
<td>.710</td>
<td>4.75</td>
<td>.501</td>
<td>4.78</td>
<td>.471</td>
<td>7.692**</td>
<td>1-3**; 2-3**</td>
</tr>
</tbody>
</table>

** p<0.01 * p<0.05

Statistical significance analysis among single age groups in average concurrence with desired intercultural competences necessary for working in pluricultural environments (Table 5) referred to the conclusion that the age of the examinees influenced their attitudes towards intercultural competences, whereby a higher probability of a high degree of average concurrence of older examinees in all the offered intercultural competences indicated their multi-dimensional intercultural competence awareness and consciousness of the importance for the need to concurrently develop a cognitive, behavioural and emotional dimension of intercultural competence. The older examinees preferred the capacity of considering the issue from the pupil’s perspective as a significant intercultural competence necessary for working in pluricultural environments. The importance of possessing this competence reflects on, among other things, the capacity of approaching culturally different pupils upon establishing intercultural contact. Interesting results connected to this segment of intercultural communication were given by the Jund (2010) research which dealt with the issue of teaching the English language as obligatory for the enrolment of students coming from foreign countries to study in the USA. The research started from the assumption that, besides teaching the language, it was necessary to teach the entire culture, whereby teaching had to be based on intercultural discourse. During discussions on various cultural features the examinees were given the possibility of getting to know different cultures as well as the possibility of adapting to one’s own culture in order to create the assumption for studying new cultures.
The research results with most examinees indicated the issue of unconscious creation of borders between single cultures and unconscious creation of stereotypes referring to the necessity of paying attention to individual approach based on experienced study and consideration of the issue from the pupil's perspective. Such an approach would enable the shaping of a mechanism of adjustment without fear of one's own cultural identity loss and closing into stereotypes.

Similar results were also given by the Magos and Simopoulos (2009) research that dealt with the issue of intercultural competence in teaching languages, which was performed among migrant pupils and teachers teaching Greek as a foreign language in secondary schools. The research results showed that teachers rarely used the advantages of intercultural experiences and cultural background of their pupils as an opportunity for establishing intercultural communication in the teaching process, and rarely showed readiness in confronting issues from the pupil's perspective. Most of the teachers also used pupils' experiences and cultural references only in the introductory part of the teaching topics, whereby some of the teachers experienced pupils' comments as drawing away attention from the given topic and unnecessary loss of time which indicated the insufficient development of those teaching competences regarding the recognition and exploitation of pupils' experiences as opportunities for establishing intercultural communication as well as competences that covered the capability of observing the issue from the perspective of culturally different pupils. The results of this research also indicated a certain level of teachers' distrust towards migrant students based on stereotypes and prejudices and experiencing and expressing one's own culture as being superior, which reflected on the emphasized ethnocentric orientation of the teachers establishing that a lack of specific knowledge of pupils' cultures had a significant influence on the ethnocentricism of the teachers which lead to negligence of their educational needs and resulted in lack of school success.

The results of our research showed that among desired intercultural competences, examinees from 31 to 51 years of age pointed out the skill of applying active teaching methods and strategies. It is unquestionable that the methodical approach to the process of intercultural contents influences significantly the effectiveness of the teaching process, particularly when it concerns the application of interactive teaching methods and strategies as, for example, simulating real events, playing roles or social dramas. Kasikova and Valenta (2011) have an interesting approach to this issue for they deliberate teaching strategies in intercultural upbringing and education in the context of conflict as the origin of teaching strategies within the concept they call “education with a positive attitude towards conflict” whereby teaching strategies are analyzed in the light of creating ways of solving issues and increasing the capacity of taking a positive stand towards cultural diversities by applying different dramatisation techniques.

It is unquestionable that various environmental factors can influence to a considerable measure the behaviour of an individual in contact with members of other and different cultures. Considered that competence in intercultural contact generally implies appropriate and effective adjustment to interculturally competent people in variable cultural environments, in this research we were interested to what extent the country of study as a social and cultural factor influenced the perception of desired intercultural competences necessary for working in pluricultural environments.

The results in Table 6 showed that Croatian students showed the highest level of concurrence with competences regarding understanding key concepts in the area of non-aggressive conflict solution, communication skills, critical approach to events in society, capacity of processing socially sensitive topics, capacity of observing the issue from the pupil's perspective and motivation for continual information and education. Czech students showed the highest level of concurrence with competences referring to understanding key concepts in the area of interculturalism, sensitivity towards discrimination and openness towards different cultures, intercultural sensitivity respectively, while students studying in Serbia showed the highest level of concurrence in team work skills and the skill in applying active teaching methods and strategies. Students studying in Bosnia and Herzegovina did not show a higher level of concurrence in any of the offered intercultural competences with regards to Croatian, Czech and students studying in Serbia.
Table 6: Desired intercultural competence for working in pluricultural environments and country

TO WHAT EXTENT ARE THE MENTIONED CULTURAL COMPETENCES DESIRED FOR WORKING IN PLURICULTURAL ENVIRONMENTS

<table>
<thead>
<tr>
<th>Particle content</th>
<th>Croatia</th>
<th>Bosnia and Herzegovina</th>
<th>Serbia</th>
<th>Czech Republic</th>
<th>Slovakia</th>
<th>F</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>SD</td>
<td>M</td>
<td>SD</td>
<td>M</td>
<td>SD</td>
<td>M</td>
<td>SD</td>
</tr>
<tr>
<td>1. Understanding key concepts in the area of interculturalism</td>
<td>4.55</td>
<td>.675</td>
<td>4.31</td>
<td>.929</td>
<td>4.49</td>
<td>.738</td>
<td>4.55</td>
</tr>
<tr>
<td>3. Non-aggressive conflict solution skills</td>
<td>4.72</td>
<td>.576</td>
<td>4.44</td>
<td>.856</td>
<td>4.66</td>
<td>.644</td>
<td>4.70</td>
</tr>
<tr>
<td>4. Communication skills</td>
<td>4.74</td>
<td>.515</td>
<td>4.48</td>
<td>.761</td>
<td>4.69</td>
<td>.569</td>
<td>4.68</td>
</tr>
<tr>
<td>5. Team work skills</td>
<td>4.52</td>
<td>.679</td>
<td>4.44</td>
<td>.794</td>
<td>4.54</td>
<td>.637</td>
<td>4.27</td>
</tr>
<tr>
<td>9. Capacity of observing the issue from the pupil’s perspective</td>
<td>4.64</td>
<td>.635</td>
<td>4.42</td>
<td>.903</td>
<td>4.56</td>
<td>.615</td>
<td>4.55</td>
</tr>
<tr>
<td>10. Motivation for continual information and education</td>
<td>4.61</td>
<td>.611</td>
<td>4.44</td>
<td>.763</td>
<td>4.45</td>
<td>.714</td>
<td>4.43</td>
</tr>
<tr>
<td>11. Openness towards different cultures (intercultural sensitivity)</td>
<td>4.75</td>
<td>.493</td>
<td>4.48</td>
<td>.766</td>
<td>4.59</td>
<td>.632</td>
<td>4.77</td>
</tr>
</tbody>
</table>

** p<0.01 * p<0.05

If statistical significance indicators among the examinees in different countries in average concurrence with the desired intercultural competences (Table 6) are compared with the results referring to the expressed level of examinee intercultural sensitivity in single countries (Table 3) it can be observed that students studying in Croatia, the Czech Republic and Serbia show a higher probability of indicating positive attitudes towards desired intercultural competences. The research results equally show an expressed higher level of intercultural sensitivity with students studying in Croatia, the Czech Republic and Serbia in regards to other students. Such indicators lead to a connection between the positive attitude towards desired intercultural competences and the level of intercultural sensitivity which is not surprising due to the fact that increased intercultural sensitivity leads towards an all the more complex perception of cultural differences and thus to an increase in intercultural competence.
Towards a conclusion

Research results have confirmed the significant performance of social and cultural factors on the level of intercultural sensitivity and perception of desired intercultural competences necessary for working in pluricultural environments. The research confirmed the starting hypothesis with which it was assumed that a statistically significant connection existed between social and cultural factors (gender, age and country of study), level of examinee intercultural sensitivity and perception of desired intercultural competences necessary for working in a pluricultural environment.

Considered the indicated lower level of intercultural sensitivity and the less pronounced positive orientation of attitudes towards desired intercultural competences necessary for working in pluricultural environments with the younger examinees, it is necessary to point out the necessity of systematic motivation of the young in contact with intercultural topics, firstly for the fact that youth represents a sensitive age where a person creating his own attitudes, values and value orientation is susceptible to various influences and manipulations. In the process, it is necessary to think of the effectiveness of teaching methods and strategies besides the intensity and extensity of intercultural contents in order to achieve motivation for participation in activities that enable contact with intercultural field topics in specific examples that are relevant to real intercultural situations in life.

It is thus necessary to observe interculturalism in a broad context where all differences in the most diverse forms that vary in the specificity of the social environment are defined and respected. While doing so, one must keep in mind that there is no “unique recipe” valid equally for everyone and for each environment. The interculturalism project is open and subject to continual questioning and adjustment, and the realization of a quality co-existence in the current multicultural society requires deliberation in the context of shaping the social atmosphere where enhancing intercultural dialogue will cherish and evaluate cultural, ethnic, religious, language and all other differences.

References


A young study on Globalizing and Integrating Elements towards the embodiment and evolution of the Roma culture in the Balkans, Greece and the European Union.

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Abstract
It can be clearly understood that in a constantly changing and evolving environment, some people or better some social units seem to resist towards their total inclusion in our so called "civilized" community. The past two and a half years, there have been launched by both European and Greek authorities a number of important activities, through the effective cooperation of the University of Athens with the European Union, the Ministry of Education & Religious Affairs and the local schools & municipalities, directly affecting the promotion and social inclusion of the Roma children and the Roma community in a wider perspective. There may were in the past multi-sector parameters that could have hindered such wide actions towards an inter-culturally diverse minority. Though, it is our business to overcome these obstacles of the past and establish new routes of communication and evolution of both the state - Romani community relationships and individual people as well.

Introduction
Greece is a country that belongs to the Southern Europe region. By wider perspectives, being more of a European representative rather than a Balkan Communist Associate, Greece managed to avoid all the "brutal" and negative symptoms that are recorded for the rest so called totalitarian or communist regimes against the Romani people. Hence, Greece had the opportunity to let the characteristics of the Greek race blossom for one more time and evolve through democracy, accepting as well -within the limits of the country's culture- the differentiations of the Romani people in more depth than the rest of the Balkans, who just "expelled" and hunted them down.

In the more recent years the Romani people have shown a great deal of integration within the local community. Almost all Romani people in Greece obviously get the Greek citizenship and their children do get it as well, as long as they are born in Greece or live in the specific country for quite long; otherwise there are some requirements they need to meet at first (in case they are migrating from another country etc). The Romani people of Greece can take their children to school and may speak both languages (Greek and Romani). There are many cases though, where people don't even speak the Romani language at all or at a very poor level, but their spoken Greek is very good if not excellent for everyday needs. Due to lack of education though, as most of them were migrating for various reasons within Greece from one place to another depending the time of the year, they lack "parts" of basic education, as their attendance was "patchy". From our research it has been discovered that most of the
Romani parents can speak Greek but not write that good, if not at all, because either their attendance at school was "fragmented" or they didn't attend school at all.

This is where our role gets active, speaking of contacting Romani parents and state authorities in order all of these parties to come closer together. We need to convince the Romani parents about the quality of education and this is what we do in direct appointments with them. We fight social exclusion by taking direct action towards creating events for them and the Greek local community to meet each other, come together and get to know each other better. We somehow "force" them to learn their legal rights as we also need to convince them that these are their rights and not some kind of trick in order to manipulate them later. It is obvious that our efforts are hindered by some of their strong racial traditions, like to engage the daughters at the age of twelve (fact which in the end self-excludes them from school) or face the non-Romani as responsible for their potential alienation.

Through the new movements and actions taken, the sense of interculturalism and demand of cohesion and harmony between locals and Romani community has been taken to another level. The research team as an independent observer scientifically approaches all issues and the research results become the greatest ambassador and proof of that. The new material distributed throughout schools with Romani pupils, besides being plain books, includes images, ideas and ideals which in the end promote the integration of Romani Greeks with Greeks as well as the evolvement and active involvement of the later to the common issues directly or indirectly that affect them. The differentiated approaches towards the pupils and the parents, a wider pedagogic approach, the establishment of a new value, being the School - Romani Family relationship, are few examples of the hundreds of hints we follow in order to challenge their interest, give value not only by words and provide them with strong motive, as they seem to lack self motivation for issues outside their racial "border".

Romani and the Balkans

It can be clearly understood that despite any occurring "framework related" cultural developmental differences regarding the evolution of the Romani people within our distinct communities, there are many things in common as well directly related to their way of living, puncture tradition (Hancock, 2001) and fragmented - if not at all - education. Historically speaking, it was identified very early that the Western Civilization would come to "dominate" and change the nomadic way of living into centralized communities. This led though to some unfortunate events which derived from a prevailing ethnocratic behavior which in the end labeled children as "culturally deprived" or "underprivileged" (Csapo, 1982). This deprivation was distinguished into three types, identified as physical, psychosocial and sociocultural (Caplan, 1964). More recent discussions have brought up to the surface the most recent difficulties that a teacher may explore while being in a classroom with Romani students. According to Closs (1996), there are numerous approaches towards these very specific children and she provides in her journal research an example of how a teacher in Prague (Czech Republic) learned her craft from her pupils and their community, resulting in a successful teaching style. Despite any "irregularities" against the educational norms, the example presented by Closs was successful and became a catalyst for the upcoming changes, which lead to the implementation of multiculturally oriented education projects of the present.

The strategic approach towards any issue directly relating people and education is of vital importance for every community. For this reason, it can be unimaginable the fact that someone may not receive at least the elementary education no matter his or her origin. The deriving reasons for the constantly fragmented education regarding the Romani was that they were either moving within the country or moving out of the country. Taking into consideration the option B, speaking of the Romani migration to a different country, things get much harder not only to "track them down", but for the children as well, as they fail to follow a descent educational route. In this case the problem faced is not only the cultural one but the communicational one, given the fact that Romani people are not famous for their fluency in foreign languages. The lack of self motivation to improve within our community standards excludes them from many activities. This deprivation is what must be fought by all sides (Caplan, 1961).
towards the shaping of a well placed Romani community within our societies (Thelen, 2005). During World War II, Romani people faced fierce hunt-downs and extermination (Hancock, 2005). In order to save their lives and children, they migrated to many different countries, both in the European North and South. The political climate within Eastern Europe remained negative for them even after World War II, being driven by communist beliefs, that urged the governments - parties to take measures regarding assimilation schemes and restrictions on cultural freedom of the Romanies. Europe has failed the Roma for centuries. All those struggles fought in the name of civil society and civic rights fundamentally excluded the Roma. This will have its own backlash effect. Enlargement must be a wake-up call - we need to think of the Roma as part of our future ‘We’ (Sassen, S., 2004:58). Through many difficulties, the Romanies managed to establish basic accommodations and become parts of largest cities. That was the point where new challenges appeared for the wider society, as a culturally diverse and ethnic group, was making its presence very active again within the "civilized environment". According to David Cudworth (2010) ‘Gypsy communities have remained in conflict with the structures of power for centuries; the successful establishment of states favoured a sedentarised population whereby cultural identity linked people to a particular set of values and geographical space’. Similar studies and discussions (McVeigh, 1997; Okley, 1983; Liegeois, 1998;2007) plant the question whether Romani minorities express a social problem or a socially suspending group (Thelen, 2005).

This last one is enhanced by many different research projects undertaken on the basis of IQ measurement for Romanies in their childhood, adolescence and adult years. In the Czech Republic, Romani people constitute less than 3% of the population. Though, according to data and information published by Amnesty International (2010), Romani pupils cover 35% of places in practical schools and classes for people with mild mental disabilities. Numerous other similar research activities have shown results of very low IQ scoring within the Roma population. Another important research by Rushton et.al (2007) shows particular scientific perseverance on Serbia Romanies. Their study found an IQ of 70 using a sample of three different groups of Serbia Romanies. The western standards have IQ score 70 set as the threshold for mental retardation. It can be easily understood that this can be a strong problem, as when the parents score on average 70, then half their children will score below 70 on the IQ scale.

The whole process reaches the point of measures demanded to avoid deprivation and promote social inclusion of the minority and the establishment of strong relationships with the local community. It is widely accepted that none can learn by the "beating stick" method and that totalitarian regimes and their approaches of the past are not to be followed as "best practice". Research projects and studies provide valuable information regarding the shaping of new strategies on Romani education and psychosocial support. What has been identified as greatest threat of the past and huge enemy of the future is the blinkers that people often wear fact which leads them to myopic approaches. What humanity and Romani communities need is open-mindedness, freedom and bonding of the Romani with the local and extensively the global element.

**Romani and Greece**

Despite its heavy casualties after two World Wars and a couple of civil ones as well, Greece managed to avoid any totalitarian regime that would treat people unequally and promote brutality against the Romanies. Even throughout the Greek Junta(1967-1974), there is no evidence of either sides or any disputes regarding something negative as a hunt-down, pogrom, or genocide against the Romanies. Greece was always a friendly country to the people who needed shelter and always provided a quality of life both in relation to the environment and its people. Moreover, Greece, a country whose history is full of spirit, laurel-crowned literature, arts and glory that brought to the world the light of knowledge, became a good hostess for Romanies as Greeks accepted them quite fast as part of the wider community.

Romanies in Greece have adopted the Greek nationality and are called Greek Romanies. They used to live a nomadic life in Greece as well, until they started gathering in quite big areas, where they would create their own communities. Inter-country-migration is still observed, but the phenomenon is not strong as in the past. Important issues regarding the adaptation within the Greek environment
are directly related with the sense of freedom and democracy which may lead to an easier unification or embodiment of a minority to the greater picture of a wider community. It is very important when you see an empty bottle to want to fill it in with clear water and not shallow water. So if we make a picture where the young Romani children may grow up in a very strange environment (shallow water), we can fill their hearts and minds with clean water, speaking of ideals and values. Not everything will be planted well, but there are seeds that will let the children blossom and the minority to be accepted from the wider society in a more "holistic" manner.

There are a few issues though which create problems in the end regarding the children's punctual or fragmented attendance at school. Especially for girls, their engagement at the age of twelve is a must and most of them have a couple of children around sixteen or seventeen. This means that in order to keep girls at school after the age of twelve, the situation demands that scientists and researchers fight that exact tradition. We cannot request globalization strategies for a minority that hasn't even passed the border of the local adjustment. How can you drink beer if you haven't learned to drink water first? This required from the side of the Greek part of the project and the University research, the establishment of the School - Family relationship and the introduction of the "Mediator". The projects implemented in Greece indeed created a wider perspective as to how education hinders future or potential criminal activity. Moreover, the application of strategies directly linked to the Romani family, enhanced the daily participation of the child to the educational activities. Another strong issue we need to fight for is their fear against us, pointing us as the danger or threat regarding their alienation and pigeonholing their traditions. It is very important to note at this point that Greek Romanies distinguish themselves from rest Romanies. From our findings, they declare at 68% that they don't have common problems or interests with foreign Romanie people (Appendix I, Table 1) and that with native Greeks they believe more or less the same plus experience similar problems at 56.2% (Appendix I, Table 2).

It is very important to understand that in the appropriate environment and conditions there can be great results regarding the unification and embodiment of the minority to the majority. When the same time a great number of Romani parents in European countries face little or no education, Greek Romani parents have received compulsory education above 65% (Appendix I, Table 3) according to our research. This provides greater value to the fact of a home supporting education for the child. When the parent is educated, the child will be educated as well, because we have established a new value in the family, the value of education. The very same time, 4% (Appendix I, Table 4) of the research - target - group has completed university education fact which enhances the spread of the benefits of knowledge among the specific group.

What can be identified from the above is that Greece had the framework and openness to accept Romanies. Despite the lack of any IQ tests for Greek Romanies, it can be identified that as a whole they grabbed the chance of evolution when they had it and can't be certainly characterized as mentally retarded. Finally it all comes to the background not only of the family but of the host country as well, depending the ability to accept differentiations within its limits. Though there have been in Greece some bad incidents too, but these occurred under an exploding menace of the Romanies, which in the end was not tolerated at all by the Greek society.

Given the fertile ground, Romanies in Greece evolved and took within their communities many characteristics of the native Greek culture as well. They follow in many traditions and are religiously mostly Christian Orthodox, participating both in church-related and national celebrations. Globalization speaks of the Local and Global element, its interrelation with "both" environments and the final shaping of "Glocal", which includes Global and Local together. In order for someone to be able to give and take to the global culture setting, one must first accept his / her position within the host community. For minorities, this is slightly different and much harder when speaking pf the Romani. It's very bad to identify them as "one step backwards", but unfortunately they have to make a double effort to reach global because the strongest requirement is to understand the local first. But local what? Their local or the Greek Local? That's why, they combine the Roma-Local with the Gre-Local towards shaping the Glocal approach which will heal in the end any traumas caused through all the steps of their globalizing endeavors.
Romani and Globalization - Conclusion & Recommendations for Further Research

The understanding of the process towards globalization can be concealed in a recipe which is a best practice, being labor and economy. Though, for people with a more interactive and inter-racial perspective, there are several obstacles that need to be overwhelmed, as the elevation of a person from a minority's culture to the "widely accepted culture" may include dangers. The next step, which is the true form of the "alienation danger", is globalization. It is very important to keep the light of tradition clear and pure, not infected by any other international touch. Local traditions shape internationality and internationalization. Internationalization does not shape local characteristics, because there we have alienation. That is what Romanies are afraid the most. So the transition from the "single cultured" to the "double-cultured" and the "multi-cultured" - globalized has to be undertaken in a very well guided manner, without provoking anyone's individual interests and beliefs.

The new education material distributed throughout schools with Romani pupils, mass media support, technology development, the wider use of the internet among the population and specific TV broadcasts can be catalysts for the elevation of the Romani community to higher grounds. Education is of course the cornerstone of improvement. What is left for the research community is to find ways to provoke the Romani motive and interests so that they will evolve as a whole. From our research, 90.9% of our Romani sample own a Television (Appendix I, Table 5), while the same time 76.2% don't own a personal computer and/or any internet connection (Appendix I, Table 6). In order for the globalization effects to affect them in a higher level, it is important to promote the use of the personal computer and the internet among the Romani communities and establish specific television programs of their interest too.

Finally, it should be explored whether Romani people see themselves playing an active role in the society of the future, what traditions they have created as mixed-joint ones and what is the gift they can provide towards the society and the globalized community of the 21st and 22nd century.

Appendix

Table 1

<table>
<thead>
<tr>
<th>Do you have common interests with non-Greek Romani people?</th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not at all</td>
<td>170</td>
<td>21,3</td>
<td>21,6</td>
<td>21,6</td>
</tr>
<tr>
<td>A little</td>
<td>247</td>
<td>30,9</td>
<td>31,4</td>
<td>53,1</td>
</tr>
<tr>
<td>Much</td>
<td>234</td>
<td>29,3</td>
<td>29,8</td>
<td>82,8</td>
</tr>
<tr>
<td>Very much</td>
<td>135</td>
<td>16,9</td>
<td>17,2</td>
<td>100,0</td>
</tr>
<tr>
<td>Total</td>
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<td>100,0</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>System</td>
<td>14</td>
<td>1,8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>800</td>
<td>100,0</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 2

Do you believe the same with Greeks but non-Romani?

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not at all</td>
<td>167</td>
<td>20,9</td>
<td>21,1</td>
<td>21,1</td>
</tr>
<tr>
<td>A little</td>
<td>177</td>
<td>22,1</td>
<td>22,3</td>
<td>43,4</td>
</tr>
<tr>
<td>Much</td>
<td>263</td>
<td>32,9</td>
<td>33,2</td>
<td>76,5</td>
</tr>
<tr>
<td>Very much</td>
<td>186</td>
<td>23,3</td>
<td>23,5</td>
<td>100,0</td>
</tr>
<tr>
<td>Total</td>
<td>793</td>
<td>99,1</td>
<td>100,0</td>
<td></td>
</tr>
<tr>
<td>Missing</td>
<td>System</td>
<td>7</td>
<td>.9</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>800</td>
<td>100,0</td>
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<td></td>
</tr>
</tbody>
</table>

Table 3

Have you attended school?

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>266</td>
<td>33,3</td>
<td>33,5</td>
<td>33,5</td>
</tr>
<tr>
<td>Yes</td>
<td>528</td>
<td>66,0</td>
<td>66,5</td>
<td>100,0</td>
</tr>
<tr>
<td>Total</td>
<td>794</td>
<td>99,3</td>
<td>100,0</td>
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</tr>
<tr>
<td>Missing</td>
<td>System</td>
<td>6</td>
<td>.8</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>800</td>
<td>100,0</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 4

Have you attended university education?

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<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>University</td>
<td>22</td>
<td>2,8</td>
<td>73,3</td>
<td>73,3</td>
</tr>
<tr>
<td>Technical</td>
<td>8</td>
<td>1,0</td>
<td>26,7</td>
<td>100,0</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
<td>3,8</td>
<td>100,0</td>
<td></td>
</tr>
<tr>
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<td>System</td>
<td>770</td>
<td>96,3</td>
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</tr>
<tr>
<td>Total</td>
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<td></td>
</tr>
</tbody>
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Table 5

Do you own a TV?

<table>
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<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
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<td>71</td>
<td>8.9</td>
<td>9.1</td>
</tr>
<tr>
<td></td>
<td>Yes</td>
<td>712</td>
<td>89.0</td>
<td>90.9</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>783</td>
<td>97.9</td>
<td>100.0</td>
</tr>
<tr>
<td>Missing</td>
<td>System</td>
<td>17</td>
<td>2.1</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>800</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Table 6

Do you have a personal computer?

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
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<td>589</td>
<td>73.6</td>
<td>76.2</td>
</tr>
<tr>
<td></td>
<td>Yes</td>
<td>184</td>
<td>23.0</td>
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<tr>
<td>Total</td>
<td></td>
<td>773</td>
<td>96.6</td>
<td>100.0</td>
</tr>
<tr>
<td>Missing</td>
<td>System</td>
<td>27</td>
<td>3.4</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>800</td>
<td>100.0</td>
<td></td>
</tr>
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</table>

References


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The textbooks of elementary intolerance - stereotypes and omitting of the other as part of educational strategy

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Abstract
Insight in the comprehensive school textbooks of literary works which are used in Croatian system of education suggests possible correlation between dominant stereotypes in society and the one that are dominant in presented canonical literature. This paper sets his focus on cultural hegemony as by-product of institutionally controlled development of reading habits, pointed towards Roma people as minority community in Croatian society. Literary texts pervaded by stereotyped caricatured portraits on the one and completely excepting of authentic Romani literature on the other side is contemporary version of literal praxis submitted to colonial policy of nineteenth century. Stereotypes about Roma people are reduced to negatively simplified projections or romantic phantasies without. That is the way of shaping and controlling their cultural presentations. From that point of view, comprehensive school textbooks are something else besides representative example of artistic texts, they can be understood as textbooks of elementary intolerance.

Introduction or about incomprehensible complicity of the reading process
What happens in human mind during man's encounter with text as creative formation which opens the whole new world? That is the question which can offer fascinated answers. Slovenian theorist Meta Grosman (2010:21) claims that reading process is one of the most complicated forms of human behavior. In that labyrinth of endless variables, we must focus on one segment of the process: stereotypes about national minorities, or more specifically, Roma minority. Already complex situation gets more complicated when we consider only canonic texts, as literary works which are approved or imposed by the institutions through practice of power. That is why the relation of power and knowledge/education must be brought up in this paper. It will lead us to understand hidden mechanisms and their goals.

Aesthetic experience is usual, but not the only one, purpose of reading. We can use literature as part of our own search for identity, hoping that it will help us find the answer who we actually are (ibid:72). Grosman (ibid:39) gives us very useful definition of reading as ‘the completed process of reading comprehensions and expectations, their fixing and changing or omitting, until the final understanding which is relying on previous combining textual informations’. Accordingly, literature is very important in the process of forming our identity. And that fact makes literature convenient for ideological manipulations through setting the criteria which literary works will be part of the canon and educational program. In those works, Roma people are represented in stereotyped way. Instances of power are controlling the way they are represented using canon and that could be related to their position in the society. Representations appointed as stereotypes are inherited during the reading process in educational system and they can be starting point for discriminatory action. The research is based on the problem of Roma representation in the secondary school textbooks which contain passages and overviews Croatian and world literature from ancient times to postmodernism. It is about relations between identity, reading, canon, centers of power, stereotypes and, at the end, discriminatory actions. Although there are many scientific works about ideological dimension of canon in the context of gender or different ethnic problems, it is hard to find those ones who deal with Roma problems.
Rocking the canon - goals and given models

Scientific papers about ideological use of the canon are spreading thanks to contemporary theory of literature and culture. From their constructivist point of view, it is easy to question the canon. Literary works which we considered aesthetic model with set of unquestionable values are now shown as field of struggle for privileged position. And, most importantly, this variable relation of power is transcribed on social and political field. The one who started with questioning the canon are theorists from feminist criticism. They studied the way that gender politics are presented in literary works. For example, Jelena Stefanović and Saša Glamočak (2008) started also with textbooks as didactic tool with great impact on pupils thinking and understanding. And they discovered that those textbooks are full of gender stereotypes which are offered as part of educational content. In this case, stereotypes are carried through generations as the base for discriminatory praxis. They claim that textbooks contribute to the maintenance of unequal relations between women and men. Juliette Janušić (2008) agrees that textbooks for Croatian language and literature contain great number of gender stereotypes. Those harmful images are fitting in, how feminist critics call it, phallocentric projection of society and literary canon.

Beside stereotypes, there is also lack of female authors represented in the textbooks which forces us to reconsider three levels of the problem: criteria for selecting textbook content, their evaluation and, finally, canonization. It is necessarily to observe each fact in the interdependence of stereotypes, canon and power if we want to understand complicity of situation. General perception about literature as neutral sphere is the obstacle to further productivity of the research. We have two models of research to lead us through this complicate route. One of them, related to gender issue, is already mentioned. The second one deals with images of the Turks or Ottomans in Croatian literature. That is the object of Davor Dukić's research from imagology perspective. He concludes his thesis with simple statement: one of the most valuable texts in Croatian literature considering aesthetic values, Death of Smail-aga Čengić by Ivan Mažuranić, is at the same time the highlight of anti-muslim hate. Reviewing Croatian literature from 15th to 19th century, Dukić comprehends that the Ottomans are presented as cruel invaders from the East who bring nothing but violence. It faces him with delicate question which we can apply on Roma issue as well - will that kind of negative images cause different experience of the Muslims in general (Dukić, 2013)?

Those two examples, gender and Ottomans stereotypes, suggest the methodology that could be applied in studying the Roma representations in croatian secondary school textbooks. They suggest combination of two approaches: content analysis and semantic analysis. That means that we must establish how often and in which texts does notion Roma appear; then what kind of meanings are inscribed in that notion and how we can interpret them considering textual and contextual surroundings. That strategy of research is reflected in Janušić's example: she analyzed number of female authors in the textbooks and interpreted how female characters are presented in the same texts (Janušić, 2008). For establishing research goals, we can rely on the example of Ottomans stereotype. Dukić (2013) wanders about the genesis of anti-Turk narrative in Croatian culture and factors that have an effect on it. It is obvious that certain centers of the power are involved because we can find, claims Dukić, many texts that speak positively about the Ottomans, but for some reason they are not included in literary canon. That means that those centers have selected which representations are allowed. Can we discuss about representation of Roma people in the same way?

There are few very important facts that works of mentioned theorists implied. One of them is the caution because of double perspective of the stereotypes in textbooks. It could seem to us that members of certain minority group are significantly represented in texts, but they are still presented in
the context of unequal relations where superior groups with superior characteristics still exist (Janušić, 2008). Also, we can establish firm connection between social-political context and literary works, just like stereotypes of the Ottomans in Croatian literature reflect historical events (war conflicts, political domination, danger from foreign cultural elements etc.) (Dukić, 2013). And at the end, a researcher has to except that all arguments, no matter how clear they are, will never be able to destabilize power which established literary canon. Janušić (2004) claims that we have never seen complement of our canon despite the appearance of many papers about gender stereotypes. Changes in the theoretical and methodical approach to Croatian literature and language course are almost minor.

The analysis of the secondary school textbooks: roma people between stereotypes and omitting

According to described model and levels of the research, secondary school textbooks from Profil International (one of three biggest publishing houses in Croatia) are analyzed. Four editions titled Književni vremeplov cover four grades of secondary school, containing biographies of the authors, fragments of literary works, instructions for interpretation and questions for assessment. In this chapter, it will be described in which fragments and extent Roma people are presented and how can those presentations be interpreted.

In the textbook Književni vremeplov 2, word Cigani appears as the title of Aleksandar Sergejevič Puškin’s work from literary period romantism. The title is only mentioned, without any further information in that minimal extent, only with remark that it is exotic poem (Dujmović Markusi and Rossetti Bazdan, 2009a:319). Even that minimal extent suggests in which context notion Roma will appear: in insulting form Gypsy related to stereotypes about exotic wandering. Croatian writer from literary period humanism, Antun Vrančić, in the fragment of his travel genre text Putovanje iz Budimira u Drinopolje describes historical situation with this words: (...) isla petorica Egipćana koje sada nazivamo Ciganima (...), lancima vezani oko vrata (...), jadikovali i tužili se na svoje siromaštvo (ibid:88). It is the only historically objective fact about Roma people in these textbooks. The author refers on Roma peasants during Ottoman empire in 16th century when the Ottomans collected taxes in conquered territories and took boys and young men as slaves to those ones who didn’t have resources to cover that taxes.

The motive of Gypsy woman appears as the main motive in Janko Polić Kamov’s poem titled like biblical poem Pjesma nad pjesmama. Famous Croatian poet in the spirit of modernism confronts traditional values in his poem collection Psovka. So, Kamov transforms traditional poem from religious context into sensual poem full of erotic experience, calling for free passion, sin, chaos and even unlawful child. That is the context of Gypsy woman motive in Kamov’s case. She is the address of poetic voice who calls her desperately Podimo, Ciganko moja (...), sva si divlja, o crna ljubavi moja (...), velika si u slobodi (...), naša će ljubav biti kaos (Dujmović Markusi and Rossetti Bazdan, 2009b:338-339).

2 Data from newspaper article in 2012. shows that publishing house Profil International has 37% of secondary school textbooks market in Croatia. That means that significant part of young population is exposed to stereotypes inscribed in these textbooks (http://www.poslovni.hr/tips-and-tricks/zbog-razmjene-knjiga-nakladnicima-pada-zarada-213665).

3 Literary timetravel.

4 The Gypsies.

5 The travel from Budimir to Drinopolje.

6 (...) goes five of Egyptians which we call now Gypsies (...), tied with chains around their neck (...), moaning and complaining about their poverty (...).

7 Song of songs.

8 The curse.

9 Come, my Gypsy woman (...), you are all wild, oh my black love (...), great in your freedom (...), our love will be chaos.
Here is manifested typical stereotype which is always used in description of Gypsy women in literature. Although we are discussing about highly aestheticized text, the Gypsy woman is the victim of common stereotype of erotic symbol with additional meanings of sin, freedom, chaos, exotic, nature, but mostly on physical level.

The results are sorted from the smallest extent in the textbooks to the biggest. Next one is The Romancero Gitano, poem collection by famous Spanish poet Frederico Garcia Lorca. In chronological tables, the work is only mentioned (Dujmović Markusi et al., 2011:13), but few pages later there is complete analysis. One of Lorca's poem with Roma notion is also added, titled 'The cave', and the verse says Ciganin prisniva/zemlje daleke10 (again, we are dealing with stereotype about Roma as symbols of wandering and freedom) (ibid:39). In detail analysis of poem collection, it is concluded that main motives are: passion, death, fatalism and urge. Collection gathers eighteen romances that thematise Andalusia, using folk songs as model. Although there is no Roma word in all text, further interpretation is suggested at the end of the unit: 'Concrete and abstract world is made in the Gypsy way: nature, objects, saints, Christ, Virgin Mary. The passion is main initiator and everything is raised to the level of ecstasy in the atmosphere of somnambulism, enchantment and lostness in time and space' (ibid:39). There is no need to get into the discussion about awkward notion 'the Gypsy way'. We will stop at the conclusion that we are still in the circle of common Roma stereotypes which refer on wanderers who live close to nature, free and careless, fond of fortunetelling and believing in destiny, trying to control it by magic.

In the textbook that covers the period of Croatian humanism and renaissance, important literary work Jedupka11 is mentioned (Dujmović Markusi and Rossetti Bazdan, 2009a:77) and then extensively analyzed. It is the most significant extent dedicated to the name Roma in all for of textbooks. The reason is importance of the author, Mikša Pelegrinović, in the context of Croatian and European renaissance. Jedupka is the carnival song or masquerade which was very common literary form in Italian renaissance, especially in Florence.12 Gypsy woman introduces herself in the introduction and then in six parts of the masquerade speaks to Dubronik’s nobel ladies. She combines stories about her cruel destiny (poverty and lost children) with getting ladies attraction by guessing their problems, suggesting them solutions because she can see their future. In her descriptions of ladies’ life and occupations reflects renaissance spirit. We have details from moral situation of their society, marriage and other relations in aristocratic and bourgeois class (ibid:116-120).

For the purpose of realization of renaissance poetic (secular themes related to everyday life, critical attitude to society and human nature), the author uses stereotypes of Roma woman because she brings defined symbolic capital needed for that kind of text. Jedupka is, after all, just a typical Gypsy fortuneteller trying to sell her story for material goods. She is the part of traveling circus which performed the show in front of them. Like every performer, her intention is to deceive the audience that her show is a true world just to get material benefit. That kind of interpretation, which directs our understanding the character of Jedupka as cheater and stealer, is imposed by comments at the end of the unit: ‘Look

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10 The Gypsy dreams/faraway lands.
11 'Jedupka' comes from Jedupat, which is the old name for Egypt. So, Jedupka means ‘woman from Egypt’, but what the author ment in the Gypsy woman. In those times, people believe that Roma people come from Egypt (ibid:116). That is the note at the end of unit about Jedupka, still using politically incorrect name Gypsy, instead Romani (that fact we can also read as act of humiliation or misunderstanding of that culture).
12 One of the notes in Jedupka's unit explains that we are dealing with special subgroup of masquerade named ‘ciganreska’. In the most European languages, we have similar root of that politically incorrect name for Roma people: Tsingani in Greek, Cigani in Croatian and Serbian, Zingari in Italian, Zigeuner in German etc. That root is inscribed in the notion 'ciganreska'. It is the name for play in which one of the actors wear mask of the Gypsy woman. Usually, she talks to the audience directly. She also has characteristics like our Jedupka and they are all fitting into the stereotype of Gypsies: exotic fortuneteller with special insight in human lives and destinies. We can conclude that stereotype of Roma people with his politically incorrect name has become the part of literary terminology.
closely what kind of poetic images uses the poet to develop the theme and bring to us the portrait of tricky woman who wants to provoke empathy in other people’ (ibid:117). The textbook editors want to avoid misunderstanding instructing us how to read Jedupka properly: it is the story about the Gypsy tricky liar whom we should be scared of. That is how ends the biggest unit about Roma people in Croatian secondary school textbooks.

These examples are only the part of world’s literary works which have Roma characters (the ones which are included in the textbooks). Few internet sources offer more detailed lists of well-known authors with these characters, from antic to modern, from canonic to trivial literature. In the context of this research, I point out the authors included in our textbooks, but fragments of their works with Roma characters are not:

- William Shakespeare’s plays *A midsummer night’s dream* and *Othello*
- Miguel de Cervantes’ story ‘La Gitanilla’
- William Wordsworth’s poems
- Guy de Maupassant’s short stories
- Charles Dickens’ novel *Old curiosity shop*
- Herman Hesse’s novel *Narcissus and Goldmund*
- Ernest Hemingway’s novel *From whom the bell tolls*\(^{13}\)

We have to consider two more authors who are not included in the textbooks according editors’ arbitral criteria, but their literary works belong to common culture because of their popularity. Victor Hugo is famous author in romanticism and most of the pupils know his novel *The hunchback of Notre-Dame* and its character Esmeralda, Gypsy woman with very important role in the plot. Another example is the one which got Nobel prize, Ivo Andrić, and his popular short story ‘Ćorkan and Švabica’. Esmeralda is poor, but sensual and beautiful young woman. She is stereotyped character symbolizing exotic primeval authentic nature. Ćorkan is a local fool who is the object of mocking of all village. Central event in the plot is his falling in love with pretty, but inaccessible circus dancer Švabica (pejorative name for German lady). In that comedy of wasted attempts, he becomes more foolish and the text turns into tragedy. It is obvious that including these two examples wouldn’t change dominant image of Roma people in the textbooks. Woman characters are the symbol of natural, exotic, naive, sensual, poor, but also cheating and fortunetelling. Male characters are the symbol of wild freedom, wandering, but also isolating from the society to the limit of comedy or tragedy.

The other level of the research, beside Roma characters, is to analyze frequency of Roma authors in the textbooks. Only one criteria to define Roma authors in possible and that is ethnic criteria. Linguistic criteria can’t be applied because they write in the language of culture in which they moved.\(^{14}\) The fact is that Roma literature or Roma authors are not even mentioned in selected texts. Also, for some famous world writers and poets which Roma researchers introduce as Roma authors, or authors with partly Roma origins, that part of their biography isn’t noted. Kažazi and Đurić (2011:50-54) in their overview of Roma literature included Miguel de Cerventes and writer from Croatia Milan Begović as authors with Roma origins.\(^{15}\) Although in most cases of selected authors there is no ethnic or national classification, editors of the textbooks made few exceptions. For example, they described Lorca as famous Spanish poet (Dujmović Markusi, 2011:40). An open question will remain, what kind of result will be accomplished if...


\(^{14}\) [Roma theorists suggest ethnic argument in their collections and presentations (www.romafacts.uni-graz.at) (20.6.2013.)](https://www.romafacts.uni-graz.at)

\(^{15}\) [There are Roma intellectuals who would add Frederico G. Lorca claiming that he has Roma origins to. In the textbook we can find only information that he was born in Andalusia, the province under great Gypsy’s and Maur’s influence. The paradox is that his poetry also brings stereotypes about Roma culture with motives such as wandering, mystics, nature and urge (Dujmović Markusi, 2011:37).](https://www.romafacts.uni-graz.at)
they mentioned Begović as great Croatian writer with Roma origins. There already explained negative effects of Roma stereotypes. We can only guess about possible positive effects of noting Roma origins of these authors in school textbooks.

**Thin line between canon and power**

Michel Foucault’s theory about decentralized power which works through discourse became common place in cultural and literary theory. In complicated cultural field without permanent hierarchy, there is always pressure of the centers of power to control circulation of meanings in a discourse and also pressure of those ones who try to mine their superior position. For our subject, it is significant that Michel Foucault (1994:116-131) considers knowledge and education major tool to maintain these hierarchies. Concretely, dominant culture perseveres to control what we know about marginalized cultures which it finds threatening and to whom we will transfer that knowledge. In that context Roma stereotypes should be considered. Studying the process of forming canon in Croatian literature, Protrka Štinec (2008:29) concludes that privileged groups use different mechanisms which breach into a literature with concrete ideological purpose. Those mechanisms are educational institutions, scientific academies, research centers and even doctoral dissertations. They control and transmit acquired capital aiming to keep current balance of power. That leads us to conclusion that exclusion of certain groups from a canon is not happening accidently, it is the action of the system which systematically complicates or completely prevents someone’s presentation and visibility.

One of the theories which confront the approach to canon as natural category from which are excluded those literary works that do not meet permanent aesthetic criteria is Pierre Bourdieu's sociology of culture. He claims that we should talk about simple artificial categories. The function of canon is naturalization of values: presenting the one that is chosen or produced as given or natural, and therefore, invariable. He sees canon exclusively as a tool for maintaining hierarchy (Bourdieu, 1998:67-68). Dominant group tries to construct an illusion of natural differences making arbitral values that suit them like obligatory ones. The authors that reflect those values in their literary works are chosen, separated and institutionalized in the canon. That is how arbitral values become values of elite of high art (ibid:265). Leading this line of arguments gets us in the field where interact concepts of literature and ideology, aesthetic and politics, values and manipulations. In the history of world literature, it is possible to find numerous examples that we read nowadays as aesthetic objects, disregarding that they had concrete political and social purpose in their times. Friedrich Schiller’s tragedies are polemics with feudal concept of marriage, in the texts of Lav Nikolajevič Tolstoj we can find traces of officer’s state ideology with elements of Marxism (Pederin, 1996). This kind of interpretation opens new possibilities of studying Roma stereotypes in secondary school textbooks. We must consider political and social implications of that praxis which is, we should not forget, institutionally confirmed.

The analysis is set to suggest interpretation of the results in cultural context towards politics of representation. Stereotypes in the textbooks that we are discussing about could be read as the result of politics of representation. Definition of representation (Edgar and Sedgwick, 2008:294) describes it as construction of meaning or identity in a discourse using mechanisms of power, whereby language does not just reflect ‘the reality’, it constructs it at the same time. It means that Roma stereotypes also create that kind of Roma people because those stereotypes become the only way that surrounding

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16 Dualism of that notion is even built in definition and explanation of that concept in the dictionary of cultural theory. Education is the source of social integration, but on the other side it can legitimize inequalities of class society (Edgar and Sedgwick, 2008:105).

17 Aesthetic isolated literature into an autonomous sphere only in those sciences where formalism disseminated (former SSSR and Germany). That has not happened in France because it is the society with tradition of democracy where literature has had polemical relation to politics. Absolutistic monarchies didn’t understand politics as profession, so they couldn’t comprehend connection between literature and politics (Pederin, 1996).
will understand them. For them, Roma people will only exist as wanderers, baggers, deceivers and fortunetellers.

In further discussion, we are leaving narrow frame of the canon and observe it in relation to social facts. As transitional thesis, we can use John Guillory’s (1993:6-7) radical conclusion: the canon is set on exclusiveness. Conception of the canon if formed in purpose to enclose area for privileged groups, so the representation of minor groups is always prevented. That reflects directly on our case of Roma minority whose representation in Croatian literary canon is denied (in the content and in the selection of the authors that are included). The question is could that low level of representation in canon be an indicator of representation in social filed. Guillory (ibid:10-13) thinks that we can set stabile relations between those two levels and gives us arguments for it. Using Guillory’s theory, we can conclude that impossibility of representation in Croatian canon means for Roma people the same situation in Croatian society. Therefore, the problem of Roma representation in school textbooks is not just a question of curriculum, but signal for a lot more complicated social problem.

Marina Protrka Štimec (2008:233) finds the correlation of canon with other spheres of society in Croatian literature. She sees literary canon, national identity, historical conditions and education system as a set of related forces. The values inscribed in canoncic literary works take part in a construction of national identity. Education is one of the mechanisms used to transfer those values to next generations and historical conditions determine the specificity of those processes. A synergy of all those components should result in an ideal which is the purpose of every society: enlightened individual who is aware of his identity and its values. Now is clear why a society will never leave it to chance which values will be built in literary canon and which groups will be represented in it. But, let’s also not forget that a canon is, as contemporary theorists claim, imaginary (Guillory, 1993:30). Even it tries to present itself as natural state of unchangeable hierarchy, there is enough arguments to understand it as artificially constructed form. That means that it is subject to change but that kind of attempts will obstruct the whole system of relations between canon and national identity. In next chapter, those relations are going to be considered.

IDENTITY BASED (ALSO) ON STEREOTYPES ABOUT MARGINALS

The discussion about literary canon and national identity is the discussion about stereotypes which dominant culture uses to stigmatize minority cultures. Our research is located in the center of distribution of stereotypes, in schools. Even definitions of stereotypes (Edgar and Sedgwick, 2008:336) note that they are mostly used, besides mass media, in education. Researches confirm that curriculum generally is full of stereotypes about Afro Americans, Asians and Spaniards (Isak Pirofski, 2013). The group that is exposed is at the same time the most vulnerable group – children and young pupils. It is meaningless to talk about negative effects because these processes we are analyzing are modus operandi of insecure cultures and result of their tendency to close. Stereotypes are one-way communication for the purpose of maximal effect from minimal information (Pegaux, 2009) and that makes them perfect tool for constructing and sustention of collective identity of insecure cultures. Therefore, when we talk about minority stereotypes, much more is said about domicile culture than that minority group.

At this point, it is helpful to include results of theoretical perspective which deals only with stereotypes and that is imagology. Theorists of imagology tell as that unusual images of other groups belong to the oldest literary facts. Although those facts are part of imaginary world, they can affect ‘reality’ through readers. Fictional texts act in cultural systems that partly determine our way of thinking (Ulrich Syndram, 2009). So, we have arguments for thesis that Roma people are victim of mechanisms for defending hierarchies and values that take part in construction of national identity in those cultures that covers the lack of self-consciousness by constructing negative Other from whom it can distinguish. That may be the reason why realistic and objective images of other cultures so rare in canoncic literature. Isak Pirofski (2013) uses the example of child literature in American culture to conclude that there are no culturally authentic characters. American literary canon is ‘all white’ because we can’t talk about quality
Roma culture has its specificities that estrange it from European domicile cultures which use those specificities as starting point for intolerance and segregation. It is very important to note that we are talking here about eastern culture which, despite centuries of absence from The East, has kept certain eastern values (one of them if, for example, not caring for material goods and possessions). Roma people do not own vertical perspective of their culture and do not have tradition of domination on specific area. It may be connected to the fact that they do not keep their memories and live without representative institutions (Mina and Mruz, 1997). Because of those specificities, it is hard to expect their status of equal political and social subject. Instead, Roma people have a status of a tool in self-defining of majority cultures. That universal process is defined in Daniel-Henri Pegaux’s (2009) theory: an image of The Other is mostly negation of The Other or an extension of one’s own space. Speaking about The Other is defeating of him to one’s own advantage because, as we say, identity construct itself through distancing from The Other. The purpose of emphasis of difference from other is degradation of The Other.

The frame of Croatian literary canon is the form of national identity based on ethnic concept of ‘blood and soil’ where identity is, as invariable category, inherited or forcibly imposed. Ethnicity itself is form of identity in which certain group set their values through practice of power as universal on certain territory (Edgar and Sedgwick, 2008:114-115). It seems that question of power and compulsion is inseparable from concept of identity. Oraić Tolić describes the process of modern identity construction in seven phases which abstract many theories about complicity of that process. Constructing of identity starts with imagination of an idea of community, totalization and naturalization particular values, proceeds with generalization over similar individuals and others, and at the end cultural industry producing symbols and their meanings so total domination could be established (Oraić Tolić, 2006). It clearly sets domination as final goal of identity construction. Minority groups are inevitable victim in that process.

There is a big issue with nation states which are founded on the idea of ethnicity. If it involves multicultural society, they will have difficulties with treatment of different groups and minorities as equal (Eagleton, 2002:76-77). That kind of community develops at the expense of minorities like Roma community, using stereotypes as the most common tool. The sphere where those stereotypes will be frequently used is literary canon in the system of education. Edward W. Said (1994:79-92) also thinks that we can define significant connection between society and literature because structuring of narrative subject is social act. With that conclusion, the circle is closed: from reading, literature, canon, over stereotypes, to discrimination and conceiving national identity, again towards literature.

The textbooks of intolerance for insecure cultures (closure)

This paper started by referring to Meta Grosman’s book U obranu čitanja so it should conclude with it. Grosman (2010:139) points out interesting fact from psychology: those ones who read often are good storytellers. Those ones who are good storytellers have less mental disturbance and are psychologically more stable. It gives us something to think about: what about groups who are prevented from representing by denial of education and approach to literary canon? This paper shows that reading as process abounds in ideological practices which aim to domination, instead enlightenment. Culture should be, as Terry Eagleton (2002:28-35) says, the place of negation of any distinctness and place where we can act without restrictions. But, contemporary understanding of culture is based on nationalism and colonialism. Obviously, every culture implements that praxis in its way and case of...

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18 The author suggests a solution usable for our case of Roma treatment in dominate culture: minority representatives should be included in publishing politics and a state should stimulate publishers for cooperation with minority authors (Isak Pirofski, 2013).

19 In defence of reading.
Roma people is the link between those cultures. They are, more or less, discriminated in every one of them. It is hard to accept that our Croatian culture is one of those insecure cultures which construct their identities through difference to others, not similarities or understanding. Also, it is hard to accept that literature is one of the tools in these processes turning school textbooks into the textbooks of elementary intolerance. It is, at the end, hard to keep your optimism when our cultures, like Said (1994:15) conclude, are in doubt whom and what it should include, but definitely not in doubt whom and what it should exclude.

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Program “Education of Roma Children” 2010 – 2013: Intervention Actions for the Educational Integration of Roma Children

Christos Parthenis
Eirini Tseliou

The following targets of the program were chosen since it was felt that they substantially contributed to its major goals. These were: a) the increase in the number of Roma students enrolling in school (mainly in pre-primary and primary school levels), b) the increase of the expected school attendance time (reduction of school dropout primarily during the first years of schooling; i.e. in primary school), c) the increase in the number of Roma origin students completing basic education, d) the increase in the number of Roma students moving on from Primary Education to Secondary Education, e) information and awareness of Roma parents convinced of the necessity to facilitate and support enrolment and continuation of school attendance of their children and f) the increase in acceptance level of Roma origin children by the educational administration, local government and local communities.

The above aims remain basically the same during the Program’s implementation. Therefore, attainment of Project targets and expected results should be envisaged through the elaboration of integrated and systematic intervention and actions’ plan. With regard to intervention at school units, planning involves actions related to improvement of enrollment among Roma children and their continuation. This is a pursuit we tried to implement by encouraging children of Roma origin and their families to be enrolled in school and continue attendance, advocating school enrollment and regular attendance in order to avoid drop-out rate, ensuring acceptance of children by the members of the educational community and elimination of their social exclusion.

We should not overlook though that the education of the specific social group is very much determined by strong predicaments in other basic sectors: housing, health, hygiene and linguistic diversity. Considering these factors and referring to the analysis of actions, it remains undeniable that there is a need to support this specific population group of Greek society, which successfully meets the Program.

Tables 1 and 2 below reflect the total number of school intervention and Roma students involved in the program, for the school years 2010-2013. The total, also, quantitative data of all intrusive measures are incorporated into the tables, parallel to the description of each program action. Their totals concern the accumulated amount from the three years of the program.
Program Implementation Data

Table 1 - School Units Involved In The Program

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<td>21182</td>
<td>1884</td>
<td>25185</td>
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</table>
The program’s nine actions are outlined below:

**ACTION 1: STRENGTHENING ACCESS AND ATTENDANCE TO PRESCHOOL EDUCATION**

This action concerns encouraging the access of Roma children and attendance to preschool education, the planning of related actions encouraging Roma parents as to the participation of their children in pre-primary school (nursery school), enrollment of toddlers and management of related issues, such as vaccination of young Roma students.

According to our records there has been an increase of Roma children, who were assessed both in the language and math skills. There was also cooperation between Roma children and other students through teamwork activities, intercultural orientation, organizing Departments of Early Education and compliance portfolio. Finally, the program partners made sure that Roma children received the necessary vaccination through the: “Health Promotion” program.

**TABLE 1.1.** - Departments and number of teachers of preschool education intervention

<table>
<thead>
<tr>
<th>REGION CODE</th>
<th>REGION</th>
<th>DEPARTMENTS OF INTERVENTION</th>
<th>TEACHERS</th>
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<td>ATTICA</td>
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<td>PELOPONNESE</td>
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<td>4</td>
<td>CRETE</td>
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<td>5</td>
<td>NORTHERN AEGEAN</td>
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<td>2</td>
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<td>IONIAN ISLANDS</td>
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<td>0</td>
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<tr>
<td>7</td>
<td>THESSALY</td>
<td>20</td>
<td>13</td>
</tr>
<tr>
<td>8</td>
<td>EPIRUS</td>
<td>0</td>
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<td>9</td>
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<td><strong>TOTALS</strong></td>
<td></td>
<td><strong>166</strong></td>
<td><strong>79</strong></td>
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</tbody>
</table>

**ACTION 2: INTRA-SCHOOL ACTIONS ON SCHOOL INTEGRATION AND SUPPORT OF REGULAR SCHOOLING**

This action focuses on immediate and easy access to school through motivation and sensitization programs with parallel linguistic and learning support practices for Roma students within and beyond the school curriculum; implementing collaborative teaching program with reference to some schools, organizing summer schools for the smooth transition of children from elementary to high school, facilitating the transportation of children to schools and to other activities in the Roma camps.

This Action involves special support measures in order to cater to the needs of Roma students and to assist teachers to apply new teaching methods in mixed classes, thus establishing, the conditions for intercultural education and a positive learning environment at schools.

Individual sub-actions are implemented including the following:
**SUB-ACTION 1:** School Integration, associated with the facilitation of the access and the integration of the Roma camp children into the school community, through the utilization of moderators and Roma coordinators (mediators) and the support of school units with strategies and intervention measures that would encourage cross-cultural understanding, communication and cooperation. The program, after separating its action area into smaller regions, where population is Roma, developed a network of mediators and Roma mediators.

This Sub-Action is addressed to all stakeholders in the educational process and the cadre of education (students, parents, teachers, headmasters and advisors, administration staff, members of academic community) and the local community, ensuring acceptance of Roma children by the members of the educational community and elimination of their social exclusion.

Planning involves activities related to improvement of Roma children school enrollment and continuation. This is a pursuit we tried to implement by encouraging children of Roma origin and their families to be enrolled in school and continue attendance, advocating school enrollment and regular attendance in order to decrease the drop-out rate.

**SUB-ACTION 2:** Children support through educational intervention, concerning the operation of two very important support structures, Intra-School Host Classes and After-School Tutorial Classes, where students are offered customized teaching support services to cover their cognitive and cultural gaps as well as materials, teaching guidance and training of teachers. To achieve the best results with regard to the intervention at school units, planning involves the above practices related to the improvement of Roma children school enrollment and continuation: a) parallel support, b) implementation of cooperative teaching programs, c) very small groups - individualized teaching, d) portfolio per student, e) language tests, etc.

At the same time, specialized textbooks were sent to schools and school bags, pencil cases and other relative supplies distributed. Furthermore, transportation has been provided to serve the children of the Roma camps, so as to facilitate their transfer to school.

Also important for the continued support of Roma pupils was the institution of summer courses. More specifically, summer schools have had great success in terms of motivation and participation of students. The completion of summer courses in the summer of 2011 and 2012 had as its main purpose, to support the transition to Primary School, Junior High School and Senior High School. At the end of school year, the results of Sub-Action 2 revealed that certain endeavors had been attained.
### Table 2.1. - Tutorial classes - host classes of primary and secondary education

<table>
<thead>
<tr>
<th>REGION CODE</th>
<th>REGION</th>
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<th>HOST CLASSES</th>
<th>TOTALS</th>
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### Table 2.2. - Number of teachers in primary and secondary education

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<th>TEACHERS IN SECONDARY EDUCATION</th>
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### SUB-ACTION 3: Expansion of school activities inside and outside school, through the operation of Creative Employment Workshops (EDAM in Greek). These workshops emphasize the design, organization and implementation of creative animation activities and other artistic intervention in order to enhance the interest of students in school, focusing on language data integration and cultural practices of Roma children in the educational process.

During the previous school years Creative Employment Workshops have operated across the country. At the end of each school year, events were organized within the school community, where the children presented their work, or showed that they had actively participated in educational and artistic school activities.

### TABLE 2.4 - Creative employment workshops

<table>
<thead>
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<td>EPIRUS</td>
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<td>9</td>
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<tr>
<td><strong>TOTALS</strong></td>
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<td><strong>85</strong></td>
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</table>
SUB-ACTION 4: Organization and enrichment of the school libraries, so that schools can get those books which cover the interests and experiences of Roma students. On the other hand, educational staff needs new learning materials in order to enhance the support of schools teaching in Preschool, Primary and Secondary Education.

ACTION 3. REINFORCING ACCESS TO ADULT EDUCATION CENTRES AND SECOND CHANCE SCHOOLS
This action refers to the contribution of social workers and mediators who are called upon to investigate and identify the educational needs of Roma students, their family members and encourage their participation and attendance in Literacy Programs. Amongst the measures taken by the Program, the efforts of finding a job for Roma families were included. These efforts concern the following: reinforcement of adult access and schooling. A measure is to boost adult participation in literacy programs of Adult Education Centres, enrollment and attendance in Second Chance Schools and easy access thereafter. Moreover, the creation of Parent School classes is foreseen aimed at sensitizing and familiarizing parents with the school value and environment and at reading and writing skills learning by parents themselves.

Through this Action the educational needs of families of Roma pupils were identified, in order to achieve, finally, their participation in literacy programs of Adult Education Centres and receiving a public school certificate after exams and attendance at the Second Chance Schools. Finally, the parents of this type of schools (Parents Schools) held the required information and sensitization of parents in Roma issues in school, education, rights of girls and current educational legislation.

Table 3.1. – Adult education centres

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Number of Adults Roma participating in Adult Education Centres: 275 people
### TABLE 3.2. - Second chance schools

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Number of Adults Roma participating in Second Chance Schools: 106 people

### TABLE 3.3. - Parents schools

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<td>CRETE</td>
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<td><strong>TOTALS</strong></td>
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</table>

Number of Adults Roma participating in Parents Schools: 950 people
**ACTION 4. IN-SERVICE TRAINING FOR TEACHERS**

This action aims at supporting and providing in service systematic training for teachers and contributes to direct support to the entire educational community, in various pedagogical issues including interculturalism. There was subsequent training of education managers, directors, teachers and teaching staff associated with the program school units so that all stake holders (the cadre of education) attempt collectively to remove the negative stereotypes and the refusal of some managers to register Roma children as well as some teachers to accept Roma children in their classroom. The individual sub-actions concern:

**SUB-ACTION 1:** Intra-school teacher training practices which are distinguished in introductory and regular training practices.

**SUB-ACTION 2:** General training practices for Education Staff (Education Managers and Directors, School Masters and School Advisors, etc.) who have been involved with the Program’s actions which are also shown in introductory and general ones.

As far as the two aforementioned sub-actions are concerned, the Program has basically focused on the support of schools by providing models of effective and diverse teaching and learning practices, using specialized teaching media, offering training and professional development opportunities to teachers and creating new teaching and learning materials.

**TABLE 4.1. - Trainings 2010-2012**

<table>
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<th>REGION</th>
<th>INTRODUCTORY TRAININGS</th>
<th>GENERAL TRAININGS</th>
<th>REGULAR TRAININGS</th>
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<td>4,5</td>
<td>19,5</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td></td>
<td><strong>133</strong></td>
<td><strong>87</strong></td>
<td><strong>111</strong></td>
<td><strong>331</strong></td>
</tr>
</tbody>
</table>
### TABLE 4.2 - Number of trainees 2010-2012

<table>
<thead>
<tr>
<th>REGION CODE</th>
<th>REGION</th>
<th>INTRODUCTORY TRAININGS</th>
<th>GENERAL TRAININGS</th>
<th>REGULAR TRAININGS</th>
<th>TOTALS</th>
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<tbody>
<tr>
<td>0</td>
<td>ATTICA</td>
<td>1134</td>
<td>605</td>
<td>2952</td>
<td>4691</td>
</tr>
<tr>
<td>1</td>
<td>CENTRAL GREECE</td>
<td>304</td>
<td>0</td>
<td>1188</td>
<td>1492</td>
</tr>
<tr>
<td>2</td>
<td>SOUTHERN AEGEAN</td>
<td>21</td>
<td>120</td>
<td>252</td>
<td>393</td>
</tr>
<tr>
<td>3</td>
<td>PELOPONNESE</td>
<td>28</td>
<td>0</td>
<td>13</td>
<td>41</td>
</tr>
<tr>
<td>4</td>
<td>CRETE</td>
<td>211</td>
<td>144</td>
<td>847</td>
<td>1202</td>
</tr>
<tr>
<td>5</td>
<td>NORTHERN AEGEAN</td>
<td>0</td>
<td>0</td>
<td>38</td>
<td>38</td>
</tr>
<tr>
<td>6</td>
<td>IONIAN ISLANDS</td>
<td>62</td>
<td>0</td>
<td>37</td>
<td>99</td>
</tr>
<tr>
<td>7</td>
<td>THESSALY</td>
<td>174</td>
<td>127</td>
<td>620</td>
<td>921</td>
</tr>
<tr>
<td>8</td>
<td>EPIRUS</td>
<td>81</td>
<td>0</td>
<td>92</td>
<td>173</td>
</tr>
<tr>
<td>9</td>
<td>WESTERN GREECE</td>
<td>69</td>
<td>91</td>
<td>123</td>
<td>283</td>
</tr>
<tr>
<td></td>
<td><strong>TOTALS</strong></td>
<td><strong>2084</strong></td>
<td><strong>1087</strong></td>
<td><strong>6162</strong></td>
<td><strong>9333</strong></td>
</tr>
</tbody>
</table>

The trainings for the school year 2012-2013 are still ongoing. However at present, about 300 trainings have been done, with about 5000 trainees.

**SUB-ACTION 3:** Distance learning, supported both technically and operationally, which relates to the electronic distribution of materials and the organization of e-classes.
ACTION 5: PSYCHOSOCIAL SUPPORT

This action is provided by psychologists, social workers and school community members who offer learning and psychosocial support to students and Roma parents and support school teachers' training aimed at improving functionality of communication and cross-cultural understanding.

The psychologists who are involved in the program had an important role in the training of teachers, raising the sensibility of Roma parents, recording the needs of teachers and students of schools, contacting the school managers and consultants. Furthermore, they gathered data from the learning and psychosocial profile of students, exerted individual and group counseling and supervised and coordinated programs of primary and secondary prevention.

TABLE 5.1. - Psychosocial support for schools

<table>
<thead>
<tr>
<th>PSYCHOSOCIAL SUPPORT (NUMBER OF SCHOOLS)</th>
</tr>
</thead>
<tbody>
<tr>
<td>REGION CODE</td>
</tr>
<tr>
<td>0</td>
</tr>
<tr>
<td>1</td>
</tr>
<tr>
<td>2</td>
</tr>
<tr>
<td>3</td>
</tr>
<tr>
<td>4</td>
</tr>
<tr>
<td>5</td>
</tr>
<tr>
<td>6</td>
</tr>
<tr>
<td>7</td>
</tr>
<tr>
<td>8</td>
</tr>
<tr>
<td>9</td>
</tr>
<tr>
<td>TOTALS</td>
</tr>
</tbody>
</table>

ACTION 6. CONNECTION AMONG SCHOOL, FAMILY AND LOCAL COMMUNITY

This action refers to the efforts of ensuring communication and cooperation between school units, where Roma students attend, their families and their local community. The distinct Program sub-actions accomplished the following: a) greater participation and active presence of the parents of Roma group target at school, b) encouraging intervention school teachers, c) the organization of intervention in settlements and d) the transportation of Roma students.

In Action 6, moderators and Roma mediators of the program conducted the inventory of school-age students who do not go to school and recorded the Roma population of the settlements and Roma camps. There was also cooperation between Roma parents and children in school activities and events at the school that contributed to the gradual increase of cooperation between Roma parents and the educational system.
### TABLE 6.1. - Settlements - Roma camps

<table>
<thead>
<tr>
<th>REGION CODE</th>
<th>REGION</th>
<th>SETTLEMENTS</th>
<th>ROMA CAMPS</th>
<th>TOTALS</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>ATTICA</td>
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<td>36</td>
<td>75</td>
</tr>
<tr>
<td>1</td>
<td>CENTRAL GREECE</td>
<td>45</td>
<td>20</td>
<td>65</td>
</tr>
<tr>
<td>2</td>
<td>SOUTHERN AEGEAN</td>
<td>14</td>
<td>12</td>
<td>26</td>
</tr>
<tr>
<td>3</td>
<td>PELOPONNESE</td>
<td>50</td>
<td>37</td>
<td>87</td>
</tr>
<tr>
<td>4</td>
<td>CRETE</td>
<td>12</td>
<td>4</td>
<td>16</td>
</tr>
<tr>
<td>5</td>
<td>NORTHERN AEGEAN</td>
<td>2</td>
<td>8</td>
<td>10</td>
</tr>
<tr>
<td>6</td>
<td>IONIAN ISLANDS</td>
<td>8</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>7</td>
<td>THESSALY</td>
<td>12</td>
<td>16</td>
<td>28</td>
</tr>
<tr>
<td>8</td>
<td>EPIRUS</td>
<td>4</td>
<td>8</td>
<td>12</td>
</tr>
<tr>
<td>9</td>
<td>WESTERN GREECE</td>
<td>79</td>
<td>44</td>
<td>123</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td></td>
<td><strong>265</strong></td>
<td><strong>187</strong></td>
<td><strong>452</strong></td>
</tr>
</tbody>
</table>

### TABLE 6.2. - Moderators - Roma mediators

<table>
<thead>
<tr>
<th>REGION CODE</th>
<th>REGION</th>
<th>MODERATORS</th>
<th>MEDIATORS</th>
<th>TOTALS</th>
</tr>
</thead>
<tbody>
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<td>0</td>
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<td>18</td>
<td>51</td>
<td>69</td>
</tr>
<tr>
<td>1</td>
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<td>10</td>
<td>6</td>
<td>16</td>
</tr>
<tr>
<td>2</td>
<td>SOUTHERN AEGEAN</td>
<td>6</td>
<td>6</td>
<td>12</td>
</tr>
<tr>
<td>3</td>
<td>PELOPONNESE</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>4</td>
<td>CRETE</td>
<td>4</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>5</td>
<td>NORTHERN AEGEAN</td>
<td>4</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>6</td>
<td>IONIAN ISLANDS</td>
<td>4</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>7</td>
<td>THESSALY</td>
<td>8</td>
<td>18</td>
<td>26</td>
</tr>
<tr>
<td>8</td>
<td>EPIRUS</td>
<td>6</td>
<td>0</td>
<td>6</td>
</tr>
<tr>
<td>9</td>
<td>WESTERN GREECE</td>
<td>6</td>
<td>5</td>
<td>11</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td></td>
<td><strong>68</strong></td>
<td><strong>94</strong></td>
<td><strong>162</strong></td>
</tr>
</tbody>
</table>

**ACTION 7. NETWORKING OF SCHOOLS**

Networking of schools is about using Information and Communication Technologies in Education for the planning and elaboration of a website to present the Program’s application data, create an interactive map to present Roma settlements-encampments under the project intervention, to plan and set the parameters of social networking (Facebook site, YouTube channel, Twitter). This service assists to empower communication and cooperation, to upload digital educational material and give
information on actions and events regarding the project and download data on: notices, announcements, user groups, school networking units, network of associates, areas of discussion, positive practices and other related matters.

Social networking tools are now in use by the Program's collaborators and user groups which can at present be used as a useful tool for information, solutions, efficient and positive practices.
ACTION 8: PROJECT PUBLICITY

Action 8 concerns Project Publicity which aims at disseminating “project” action results in the broader society with the aim of informing and sensitizing society and public opinion as thoroughly as possible. Additionally, this dissemination addresses both at central and regional levels, concerning the purposes, guidelines, priorities and actions of the Program, through a selected range of communication and promotion actions. A uniform and integrated system of planned operations and actions has been therefore established; all recommended means and methods are utilized in order to ensure consensus by public opinion and citizens on an issue of utmost significance, such as the Roma people.

The record to date, includes a series of activities such as organizing workshops, artistic and sporting events in schools and camps, creation and publication of informational text on the social media program, press releases and announcements in newspapers and websites, issuing a ten-day form of actions of all regions, interviews with scientific officers and other executives of the program at stations and print media in all regions.

ACTION 9: EVALUATION OF THE PROGRAM’S OPERATION

This action has been designed to collect data from internal evaluation which has been conducted as detailed and clearly as possible in order to fully access current and future educational needs for students and teachers. Concurrently, via internal evaluation proper intervention methods for Roma families are identified in order to attract as many Roma children as possible to attend school in all grades of education. A central purpose of this action is to implement evaluation schemes through interim and final stages in order that the Ministry of Education provide all structural measures deemed necessary which will bring about improvements and changes.

Through the mid-term evaluation carried out to date and the final evaluations that will follow it is aimed to provide the necessary structural measures to be taken by the Ministry of Education in the future education of Roma children in Greece.

For further information, please contact the following addresses:

http://www.keda.uoa.gr/roma
Facebook: keda-roma
Twitter: http://twitter.com/#!/kedaroma
Youtube: http://www.youtube.com/kedaroma
Goals of intercultural education from teachers’ perspective

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Abstract
The aim of this research was to determine what teachers think about the goals that intercultural education should achieve. The sample consisted of 120 teachers from primary (68%) and secondary schools (32%) in Serbia. Data was collected with a questionnaire. The results show that teachers' opinions about the goals of intercultural education are very positive, that is, teachers consider the goals of intercultural education highly significant. Some of the teachers' characteristics, such as growing up in multicultural communities, working in multicultural schools and having friends from other cultures determine how important teachers consider particular goals of intercultural education to be.

Key words: teachers, opinion, intercultural education, goals

1. Introduction
The processes of globalization and migration in contemporary Europe are conditioned coexistence of different cultural groups in the same area and their encounters, interactions and dialogues. Under such circumstances, the education system must take into account multicultural characteristics of society and strive to actively contribute to the peaceful coexistence and positive interaction between different cultural groups. Taking into account the changes in social trends educational discourse introduced "diversity" as a key concept. Accordingly, the recognition of and respect for diversity became the overall goals of education and are considered as basic requirements for democracy and equality in modern societies.

Intercultural education has a particular role in promoting these values and it is “education which respects, celebrates and recognises the normality of diversity in all areas of human life. It sensitises the learner to the idea that humans have naturally developed a range of different ways of life, customs and worldviews, and that this breadth of human life enriches us all. It is education that promotes equality and human rights, challenges unfair discrimination, and promotes the values upon which equality is built” (NCCA, 2005: 3).

UNESCO guidelines for intercultural education identify three principles as the basis for international action in the field of intercultural education: (1) Intercultural Education respects the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all; (2) Intercultural Education provides each learner with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society; (3) Intercultural Education provides all learners with cultural knowledge, attitudes and skills that enable them to contribute to respect, understanding and solidarity among individuals, ethnic, social, cultural and religious groups and nations. However, one of the main challenges for Intercultural education in Europe is to establish and maintain the balance between these general guiding principles and the requirements of specific cultural contexts.

The European Training Foundation identified teachers' attitudes towards social and educational

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1This work was financed by the Ministry of Science, Serbia, Project No 179018
inclusion as a major issue for the entire Western Balkan region, but as an especially strong challenge for Serbia (Pantić, Closs, & Ivošević, 2010). This challenge reflects the fact that Serbia has undergone various transitions: from a socialist country (with a strong emphasis on “homogeneity” and “uniformity”) to an era of war (with its strong focus on ethnicity) and later on to the post-war constellation (with a stronger focus on the recognition of plurality). The educational system is prompted, nowadays, to deal with new legislative frameworks and to prepare future generations for a just, democratic and pluralistic society.

As central actors in education, teachers play a key role in this task. Teachers’ attitudes and expectations significantly influence classroom climate, what material is taught and in what manner, and ultimately it may impact students’ achievements. For example, 50% of Roma primary school students did not master elementary mathematical knowledge and 56% of them did not master even basic knowledge of Serbian language grammar after third grade, as a result of lowered expectations and lower quality of instructions by teachers (Baucal, 2006). Teachers’ concepts and beliefs about integration, diversity, multiculturalism and plurality as well as about the specific educational needs of marginalized and culturally diverse groups regulate to a large extent how respective policy reforms are implemented and to what extent they reach daily teaching. Their attitude and beliefs about “intercultural education” are strongly anchored in individuals’ subjective theories and may interfere with the normative claims inherent to the officially taught concepts and curricula (Leutwyler, Petrović & Mantel, 2012). However, only very sparse knowledge about these attitudes and beliefs is available.

2. Problem and objectives of the study

Having in mind that teachers play important roles in providing students with culturally appropriate education, as well as in developing student knowledge, attitudes and skills necessary for life in a multicultural society, we tried to determine what teachers think about the goals that intercultural education should achieve. More precisely, we investigated how important teachers consider specific goals of the intercultural education to be. The perceptions of the importance of the following goals of intercultural education were investigated: (1) acquisition of knowledge about the cultures of other nations; (2) understanding the culture of one’s own nation; (3) encouragement of the development of national identity; (4) development of tolerance towards different characteristics of other cultures and nations; (5) reducing prejudice about the culture and history of other nations; (6) development of the critical thinking about social processes; (7) preparation for life and work in a multicultural society; (8) provision of equal opportunities for all; (9) standing up against injustice and discrimination; and (10) maintenance of harmony and peace among nations. Results of this survey were compared with results of a similar study that was conducted ten years ago in Serbia (Petrović & Janjetov, 2002). In addition, the relationship between individual characteristics of teachers, such as gender, years of service, types of schools in which they teach (elementary or secondary school), growing up in multicultural communities, working in a multicultural school and having friends from other cultures and teachers' opinions about the importance of the goals of intercultural education were investigated.

3. Instrument

Data was collected with a questionnaire designed specifically for this research. The first part of the questionnaire collected data on the characteristics of participants. In addition to data on the demographic variables, this questionnaire also collected data on ethnicity of the participants. The second part of the questionnaire examined how teachers value the goals of intercultural education.

4. Sample

The sample consisted of 120 teachers from primary (68%) and secondary schools (32%) in Serbia. More women (68.9%) than men (31.1%) were represented in the sample. Regarding years of service, 48% of teachers have less than 10 years of service, while 22% of teachers have between 10 and 20 years of service and 30% of teachers have over 20 years of service. The majority of teachers (78.8%) grew up in a mono-ethnic, and 21.2% of teachers in a multi-ethnic environment. In addition, 42% of
teachers work in schools that are monocultural while 48% work in schools that are multicultural; 66.7% of teachers have friends from other cultures, while 33.3% of teachers have no friends from other cultures. Nearly all the participants were of Serbian ethnicity (96.6%).

5. Results
The aim of this research was to find out what teachers think about the goals that intercultural education should achieve. The results show that teachers’ opinions about the goals of intercultural education are very positive, that is, teachers consider the goals of intercultural education highly significant (see Table 1).

Table 1: The importance of the goals of intercultural education

<table>
<thead>
<tr>
<th>N</th>
<th>Min</th>
<th>Max</th>
<th>M</th>
<th>SD</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>Standing up against injustice and discrimination</td>
<td>119</td>
<td>1</td>
<td>5</td>
<td>4.79</td>
<td>0.55</td>
</tr>
<tr>
<td>Maintenance of harmony and peace among nations</td>
<td>119</td>
<td>2</td>
<td>5</td>
<td>4.78</td>
<td>0.523</td>
</tr>
<tr>
<td>Development of tolerance towards different characteristics of other cultures and nations</td>
<td>118</td>
<td>3</td>
<td>5</td>
<td>4.73</td>
<td>0.465</td>
</tr>
<tr>
<td>Understanding the culture of one’s own nation</td>
<td>118</td>
<td>2</td>
<td>5</td>
<td>4.71</td>
<td>0.508</td>
</tr>
<tr>
<td>Provision of equal opportunities for all</td>
<td>119</td>
<td>1</td>
<td>5</td>
<td>4.66</td>
<td>0.617</td>
</tr>
<tr>
<td>Reducing prejudice about the culture and history of other nations</td>
<td>119</td>
<td>2</td>
<td>5</td>
<td>4.57</td>
<td>0.671</td>
</tr>
<tr>
<td>Acquisition of knowledge about the cultures of other nations</td>
<td>119</td>
<td>1</td>
<td>5</td>
<td>4.37</td>
<td>0.662</td>
</tr>
<tr>
<td>Preparation for the life and work in a multicultural society</td>
<td>119</td>
<td>2</td>
<td>5</td>
<td>4.37</td>
<td>0.687</td>
</tr>
<tr>
<td>Development of the critical thinking about social processes</td>
<td>119</td>
<td>2</td>
<td>5</td>
<td>4.29</td>
<td>0.761</td>
</tr>
<tr>
<td>Encouragement of the development of national identity</td>
<td>118</td>
<td>2</td>
<td>5</td>
<td>4.25</td>
<td>0.849</td>
</tr>
</tbody>
</table>

The range of estimates, on a five-point scale for six goals is from $M = 4.79$ to $M = 4.57$, while the range of estimates for the four remaining goals is from $M=4.37$ to $M=4.25$ (for more detail see Table 1). The first two ranks in terms of significance take following goals of intercultural education: standing up against injustice and discrimination ($M = 4.79$) and the maintenance of harmony and peace among the nations ($M = 4.78$). The next two ranking got goals development of tolerance to different features of other cultures and nations ($M = 4.73$) and understanding the culture of one’s own people ($M = 4.72$). Least importance teachers attribute to the following goals: development of the critical thinking about social processes ($M = 4.29$) and encouragement of the development of national identity ($M = 4.25$).

Insight into the changes that are present in the opinion of Serbian teachers regarding the importance of the goals of intercultural education can be obtained when we compare the results of this survey with the results of the survey that was conducted a decade ago by Petrović and Janjetov (2002).
Table 2: Comparison the results of two surveys

<table>
<thead>
<tr>
<th></th>
<th>Serbia 2012</th>
<th>Serbia 2002</th>
</tr>
</thead>
<tbody>
<tr>
<td>Standing up against injustice and discrimination</td>
<td>1*</td>
<td></td>
</tr>
<tr>
<td>Maintenance of harmony and peace among nations</td>
<td>2*</td>
<td></td>
</tr>
<tr>
<td>Development of tolerance towards different characteristics of other cultures and nations</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Understanding the culture of one's own nation</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>Provision of equal opportunities for all</td>
<td>5*</td>
<td></td>
</tr>
<tr>
<td>Reducing prejudice about the culture and history of other nations</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Acquisition of knowledge about the cultures of other nations</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>Preparation for the life and work in a multicultural society</td>
<td>8*</td>
<td></td>
</tr>
<tr>
<td>Development of the critical thinking about social processes</td>
<td>9</td>
<td>5</td>
</tr>
<tr>
<td>Encouragement of the development of national identity</td>
<td>10</td>
<td>2</td>
</tr>
</tbody>
</table>

Note: * These goals are not investigating in the 2002 survey.

The results of the survey conducted in 2002 show teachers consider the following to be the primary goals of intercultural education in Serbia: understanding the culture of one's own nation and encouragement of the development of national identity (see Table 2). In our survey these goals of intercultural education were not given high priority, especially not the second one. These changes point out the reduction of differences in opinion between Serbian teachers and teachers from other European countries. However, teachers from other European countries consider that reducing prejudice about the culture and history of other nations is the most important goal of intercultural education (Sercu, 2002).

In this survey, the relationship between individual characteristics of teachers and teachers' opinions about the importance of the goals of intercultural education were investigated. It was found that teachers who grew up in multi-ethnic communities, work in multicultural schools and have friends from other cultures, attribute more importance to the particular goals of intercultural education. Regarding other teacher characteristics, it was found that teachers do not differ when assessing the significance of educational goals in relation to their gender, years of service and type of school in which they teach (elementary or secondary school).

When compared to teachers who grew up in a mono-ethnic environment, teachers who grew up in a multi-ethnic environment are more prone to believe that reducing prejudices about the cultures and histories of other nations, preparation for life and work in a multicultural society and provision of equal opportunities for all are important goals of intercultural education (see Table 3).

Teachers who grew up in a multicultural environment had more opportunities to develop their intercultural sensitivity through contact and interaction with members of other cultures (see Bennett, 1986, 2004). Therefore, they not only better acquainted with the living conditions of the people from other cultures, but they also have better insight and understanding of the problems members of others, especially minority, cultural groups face. It is possible that because of the more developed intercultural sensitivity and empathy, teachers who grew up in multicultural environments increasingly believe that intercultural education should strive towards reducing prejudice about the culture and history of other nations and provision of equal opportunities.
Table 3: Growing up in monoethnic versus multiethnic community

<table>
<thead>
<tr>
<th></th>
<th>N</th>
<th>Mean</th>
<th>Std. Dev.</th>
<th>t</th>
<th>df</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acquisition of knowledge about the cultures of other nations</td>
<td>mono</td>
<td>88</td>
<td>4.30</td>
<td>.697</td>
<td>-1.614</td>
<td>110</td>
</tr>
<tr>
<td></td>
<td>multi</td>
<td>24</td>
<td>4.54</td>
<td>.509</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Understanding the culture of one’s own nation</td>
<td>mono</td>
<td>87</td>
<td>4.69</td>
<td>.535</td>
<td>-1.156</td>
<td>109</td>
</tr>
<tr>
<td></td>
<td>multi</td>
<td>24</td>
<td>4.71</td>
<td>.464</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Encouragement of the development of national identity</td>
<td>mono</td>
<td>87</td>
<td>4.22</td>
<td>.841</td>
<td>-1.159</td>
<td>109</td>
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<td>4.25</td>
<td>.944</td>
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For teachers working in multicultural schools the goal of reducing prejudices about the cultures and histories of other nations has more importance than for teachers who work in monocultural schools. It can be assumed that this attitude of teachers is based on their own experience and observations that in multicultural schools different kinds of prejudice are present against members of certain cultural groups and that is why it is expected from intercultural education to offer solutions for overcoming these problems.
Table 4: Working in monocultural schools versus multicultural school

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</table>

Survey results show that teachers who have friends from other cultures attribute greater significance to preparation for life and work in a multicultural society as a goal of intercultural education, than teachers who do not have friends from other cultures (see Table 4).
### Table 5: Having friend from other culture

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It is possible that teachers who have friends from other cultures realize, based on personal experiences, that in order to establish relationships with members of other cultures, one needs appropriate knowledge and skills, and therefore believe that intercultural education should provide such knowledge and skills, that is to say, give greater importance to preparation for life and work in a multicultural society, as a goal of intercultural education.

Regarding other teacher characteristics, it was found that teachers do not differ when assessing the significance of educational goals in relation to their gender, years of service and type of school in which they teach (elementary or secondary school).

### 6. Conclusion

Results obtained in this survey are promising because majority of teachers consider the goals of intercultural education highly significant. The range of estimates, on a five-point scale for ten goals is from $M = 4.79$ to $M = 4.25$.

When comparing the results obtained in this study with the results obtained in the survey conducted by Petrovic and Janjetov (2002) we can observe a significant shift in the attitudes of teachers. The teachers that participated in this research do not think that the key objectives of intercultural education are: understanding the culture of one's own nation and national identity encouragement. As we have already mentioned, these changes point out the reduction of differences in opinion between Serbian
teachers and teachers from other European countries.
However, unlike teachers from European countries who allocated reducing prejudice about the culture and history of other nations as the most important goal of intercultural education (Sercu, 2002), teachers in Serbia believe that the main objectives of intercultural education are: standing up against injustice and discrimination ($M = 4.79$) and the maintenance of harmony and peace among the nations ($M = 4.78$). This view of the objectives of intercultural education reflects the specific social situations in Serbia, where the transition from a socialist to a capitalist country is not yet complete (hence the emphasis on the need to promote intercultural education advocates social justice and equality) and in which the memory of the events of the war are still fresh (as manifested in the attitude of teachers that the most significant goal of intercultural education is: maintenance of harmony and peace among the nations).

Some of the teachers' characteristics, such as growing up in multicultural communities, working in multicultural schools and having friends from other cultures determine how important teachers consider particular goals of intercultural education. Serbian teachers who grew up in a multicultural community and work in multicultural schools are, in terms of their views, most similar to teachers from other European countries because they recognize and emphasize the importance of intercultural education for the reduction of prejudice about the culture and history of other nations, to a greater extent than other teachers in Serbia.

References


Intercultural Approach to education of Roma children in Croatia

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Abstract
Preschool and elementary school education of Roma children plays an important role in their integration in Croatia. Enrolment of Roma children in preschool activities from an early age is necessary to minimize language barriers in primary classes, thus reducing discrimination of Roma children in education and, later, in employment. We studied the readiness of Roma children for school with respect to parents’ education, attendance of preschool programmes and number of children in the family. We furthermore explored the link between readiness for school and parents’ education, and residence location.

Introduction
Values, standards, attitudes, beliefs and ideas under which we considered as a culture make the identity of the certain group (national, ethnical, racial, gender, linguistically) (Bartulović, 2011, 172). Traditionally, Roma in Croatia have been confined to enclaves, with few opportunities for integration. The language and education barrier played a great role in this. Roma children can be successful, provided that they have support from both their parents and educational system. Special attention should be dedicated to children’s preparation for schooling, which starts in preschool age (Lepeš, Ivanović, 2011). This support has to start as early as possible and last for as long as needed. One of school’s tasks is promoting of intercultural education (Sablić, 2011).

Preschool and elementary school education of Roma children plays an important role in their integration in Croatian society. Institutional education, held in kindergartens, primary schools na other educational courses, have a social, as well as an educational function, building relationships between students from the Roma community and majority population (J.P.Liegeois, 2009, 201). Romas are, due to their generally low education and social position in a hard position; remedying the difference in education to the majority population will present a major step towards integration into Croatian society. (Benčić, 2011:118).

Remedial action has been shown to be most efficient starting at an early age. Intercultural education has become a very important feature in the process of introducing and understanding of different cultures (Bedeković, 2011). Schools have a large role in the promotion of intercultural education, which enhances interaction and cultural integration. Educating the educators was a necessary step in this direction, and working with children of various cultural origin is one of the competences necessary for working with children in classrooms (Pirši, 2011). The concept of intercultural education will considerably depend on adopted teaching concepts, models and strategies of intercultural curriculum towards cultural integration, implementation in educational practice and in intercultural community (Hrvatić, 2011:10).

It is necessary to plan and prepare for the enrollment of Roma children – e.g. some of the preschool activities can be structured differently in order to minimize the impact of the language barrier. In turn this will allow them to more easily acquire language skills, adapt better in primary school classes and, thus, reduce discrimination of Roma children in education and, later, in employment. An important role in communication with majority has a positive relationship of minority with majority’s culture and vice versa (Benčić, 2011:122).

It is necessary to adjust teaching curriculum, provide extended day programs, offer instruction in
Roma language, ensure material provisions for them for attending elementary school, and additional assistance in mastering the school subjects. In order to gain better achievements in Roma children’s education it is necessary to acknowledge (Hrvatić, 2000, 2005): distinctive features of Roma’s national and cultural identity (language, tribal and economy hierarchy, culture and art, religious declaring, lifestyle), the theoretical frame of certain aspects of approach towards Romas’ education in the world and in Croatia, the real number of spreading of Roma’s settlers in Croatia, guidelines and models of European associations, the experience of other minorities, scientific elaboration of world and national (Croatian) experience in intercultural approach to education, the results of conducted experimental programmes (projects) of specific school and teaching methodology for Romas and realistic possibilities in existing school system and structural parts of education in minority languages.

The language barrier is one of the major obstacles in education of Roma people. Romani children start preschool and elementary school education with limited knowledge of Croatian language, which causes them to lag behind other children of their age. One of the reasons is that the majority of Romani children do not use Croatian language with their families and the other is that their parents in general have low level of education, and lack the motivation to each Croatian to their children.

We present data about Roma population in Međimurje County from 2004. to 2011 (Table 1). In this period the Roma population has increased, as well as the number of Roma children included in preschool programmes. However, there is no significant change in the enrollment of Roma children in the 1st grade of elementary school. Illiteracy among the Roma population leads to unawareness of the importance of education. Little education is available in their mother language, and few Roma are fluent in the Croatian language. This further negatively affects their attitude to education. A large number of Roma children come in the first year of primary school and aren’t able to master the Croatian language, leading to a large number of students having to repeat the class. A large number of repeaters in the fifth grade as a result of the increase in curriculum difficulty at that time. Other reasons for leaving school are a large number of absences, early marriage, lack of parental motivation for education, bad financial situation, long way from home to school, bad marks in school and conformism with non-schoolgoers. To counteract these tendencies, free schoolbooks, meals and transportation, as well as raising living standards would reduce the Roma children dropping out of school. Involving parents in school workshops and making them realize the importance of education is also important. Preventive programs for reducing leaving primary school (individual interviews, expert assistance and material support) by teachers at a local and national level, supported by NGOs and Roma communities are also effective. A larger number of Roma children in schools creates favorable social atmosphere and reduces conflicts between Roma and non-Roma children. It creates a multicultural environment and cooperation at all levels which is still important for intercultural teaching in schools.

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<th>2009</th>
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<td>150</td>
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<td>178</td>
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<td>In 1st grade elementary school</td>
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<td>314</td>
<td>282</td>
<td>269</td>
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</table>

*Approximate number. Total registered Roma population in Croatia increased from 1257. (0.03) in 1971. to 16 975. in 2011. (0.4)

Enrolment of Roma children in elementary and secondary schools, as well as the estimated total Roma population in Međimurje county is shown in chart 1. The number of Roma children is decreasing in the period from 1st grade of elementary school to the 4th grade of secondary school. It was shown that higher student achievement and better educational level of their parents contribute towards lower dropout rates. Better educated parents are considered to be those who have at least completed primary
school education. Low-educated parents are those parents who didn't graduate from the elementary school. Children coming from such families have the lowest results of the school readiness test we used. School day care and additional, remedial teaching is available to children achieving poor results in school. School workshops for parents are rarely visited by Roma parents, further complicating the cycle of low education. The most important task for preschool education programs is teaching Roma children the Croatian language, in order to allow a better chance of integration into the education system. Pre-primary education also brings Roma in contact with moral values and principles of educational upbringing.

Chart 1. Roma children in Medimurje schools

Aims of the research

We studied the readiness of Roma children for school with respect to parents’ education, attendance of preschool programmes and number of children in the family. It was expected that children who were involved in some kind of preschool programmes would be better prepared for school than their peers who were not involved in such programmes. Furthermore, we also explored the link between the readiness for school and parents’ education, number of household’s members and residence location.

The research was conducted in Medimurje County elementary schools. A total of 198 Roma children enrolled in the first grade elementary school were interviewed, which comprised 91.66% of all Roma first graders in our county. We applied the primary school entrance assessment questionnaire, which measures the child’s self-knowledge, communication and time orientation, object recognition and visualization, generalization and logical conclusion, language competence, previous knowledge in math, color recognition, handwriting and spatial orientation. It also encompasses structured interview with parents about their own education. Statistical analysis was conducted with SPSS 15.0. For statistical significance, Kruskal - Wallis test with a cutoff of \( p<0.05 \) was used.
Results of the research
The data confirm that children involved in preschool programmes score significantly better at the primary school readiness assessment. Longer involvements yields higher score (chart 2; p=0.002).
Most Roma children are included in preschool education system. The aim of pre-school education is the adoption of work and hygiene practices, learning Croatian language, preparing for communication and knowledge in elementary school, socialization and integration in the wider society. Some of the Roma have been involved in a preschool program, and some in the nursery.

Chart 2. Average score on the primary school readiness assessment by time spent in preschool programs.

Parents’ education correlated strongly with the readiness score, with more educated parents having higher-scoring children (chart 3; p<0.001). The first column shows parents who have not completed any grade of elementary school or have completed several grades. The second column shows one parent who finished seventh class, primary school and the course. The third column shows the secondary school, college or university education. The most common reasons for low education rates are: poor material conditions, lack of conditions for learning, lack of parental motivation, early marriage, earning for a living. The workshops or elective course teaching the Roma culture and programs for better integration of Roma and non-Roma children should be organized.
The period spent in kindergarten/preschool contributes to such difference even when parents’ education is considered (chart 4; p=0.03).

**Chart 3.** Average score on the primary school readiness assessment by parent education

**Chart 4.** Average score on the primary school readiness assessment by time spent in preschool programs and parent education.
There was no difference in test scores according to place of living, proving an uniform approach in all the preschool institutions in our county (chart 5; p=0.08). Parents' material conditions also do not seem to vary significantly. The support of the educational environment is equally present in all Roma enclaves.

**Chart 5.** Average score on the primary school readiness assessment by location, displaying uniform scores in all Roma enclaves.

### Conclusion

Roma children clearly benefited from a longer time spent in preschool program, ideally this would be longer than one year. An earlier involvement in preschool education programs would also be beneficial. Once these enter elementary school, they should continue to be monitored to avoid early dropout due to controllable circumstances.

Parents should be involved in educational policy, both improving their own educational and motivating them to further the education of their children. Measures to this end include courses on Croatian language, education to the negative impact of early marriage, and other possible barriers to education.

Preschool programs all have a role in improving living standards, developing children's skills, hygiene and working habits, socialization and integration. Adapting the curriculum includes measures to provide extra tutoring, and opportunities for education in the Roma language, improving schools' material conditions, organized remedial classes with special assistance in mastering a particular subject, summer and winter schools.

There is a clear positive relationship between attendance of preschool programmes and school readiness of Roma children. Early involvement of Roma children in preschool programmes has a proven effect on school readiness. Any involvement at all in such programmes significantly increases their readiness for school, and by extension, integration into the society. The education of Roma children is expected to increase with the increase of their parents' education. Preschool programmes are expected to directly contribute to raising the percentage of Roma children with primary and secondary education.
The children of today are the parents of tomorrow - educated parents want their children to be educated as well.

References


The development of interculturalism in the South-Eastern European transitional countries

VINKO ZIDARIĆ
INTERCULTURE, ZAGREB, CROATIA

The political changes in the South-Eastern European postcommunist countries presupposed the radical transformation of the social system, previous ideological doctrines and development of the new democratic values. One of the relevant tasks for these changes was to understand and to integrate political, ideological, cultural and educational concept of interculturalism/multiculturalism, this concept which was deriving from unanimously defined and adopted in documents of UN, UNESCO, Council of Europe and European Union and implemented in the developed democratic countries. That was a great and challenging set of tasks, the real paradigm shift, consisting of emerging new cultural interrelationships, lifestyles, equitable power sharing, breaking up with the myopic thinking, providing of human resources and additional financial support – building up „the new intercultural configuration“ (Christian Giordano). Transition and transformation encompassed intercultural measures within national, regional and global cultural contexts. The first step of the transition was the declaration of political will and readiness of governing national structures and stakeholders, cultural, educational and other institutions and non-governmental organisations for the swift reaction for such changes. The national task was creation of the proper legislation and legal institutional frameworks aiming at developing and sharing renewed social, cultural and educational mix and relationships within the newly formed multicultural communities.

Due to a rather long time delay and democratic deficit in understanding, accepting and implementing the fundaments of interculturalism/multiculturalism in this region during earlier period of communism, the expected transfer was a very difficult and complex objective for countries in transition. Intercultural/multicultural ideas and contents were viewed primarily as a complex political question, set of controversies, conflicts, obstacles and confrontations, which opened so called „intercultural battlefield“. This political and ideologocal aspect of transferring intercultural ideas has been different than understanding and discussing on interculturalism/multiculturalism in the democratic countries, where the development of interculturalism and intercultural education was connected predominantly to the migration of foreign labour forces and education of migrant children (for instance, in the documents of the Council of Europe), very often just a sophisticated issue, which today is becoming the question of promoting intercultural communication and managing diversity.

One of the first objectives in creating modern multicultural and consequently intercultural relations as the fundament of the democratic transition was to be fully and correctly informed on the genesis of intercultural philosophy in creating the new system of values (starting with its semantic explanation) and on models of the active implementation of intercultural principles in the treatment of all forms of „others and otherness“ instead of the earlier dominant political slogan of „proletarian brotherhood and unity“. Interculturalism (its „transformative power“) caused the new interpretation of differences of culture, religion, language, sexual orientation, colour of skins and all other determinants. The overall task was to define new indicators of plurality, models of their interaction and elimination of inequality and discrimination. In that respect the qualitatively new international (bilateral and multilateral) cooperation and dialogue was also initiating with the crucial objectives to transfer intercultural models from abroad. This international cooperation has given to the postcommunist countries of this region a rather delicate role to be the recipient of intercultural educational, cultural and other models (to import them), with
the important task at the same time to avoid the uncritical and just mechanical transfer and, on the other side, to be protected of the paternalistic approach demonstrated by the international community toward postcommunist countries fist of all by their evaluation and selective transfer according to the national specific demands and priorities in the process of democratic transition.

The main tool in promoting interculturalism in the transitional period in this region has been the reform of school system – formal, non-formal and informal education, training and learning, which task was to start „postcommunist education“ (Rumen Valchev). The adopted political decisions and complete radical changes gave the priority to the educational policy to integrate the intercultural doctrine as a fundamental innovation in curriculum, pre- and in-service teacher training, designing the adequate new textbooks and teaching materials, creating democratic, proactive and dynamic educational atmosphere based on the definite, even dramatic, cut with the previous ideological values, paradigms and political attitudes. This comprehensive approach is still actual in the region, especially in the ethnic relations between majority and minority, reinterpretation and new understanding of cultural diversity (managing diversity). This objective has to be realized in the convergence and interaction with the complete democratic processes in order to become the integral part of political strategy, democratization and sustainable development of each country.

The application and active implementation of interculturalism and intercultural education in the transitional South-Eastern European countries - from their scientific and theoretical elaboration to the very pragmatical (daily) interpretation – is different. There is very often a simplified interpretation of this region (for instance, dilemma Balkanization vs. Europeization) without respecting the regional variety in tradition, history, culture, religion, language and complex and unpredictable relations. Intercultural doctrine is tangible for the entire society of these transitional countries, so in this region it is also a question of the freedom and justice, fundamental human rights, tolerance and dignity. From the very beginning it was clear that application of interculturalism will have the dominant political dimension depending and correlating to the current political, educational and cultural situation, under strong influence of the local tradition, forms and levels of their international cooperation, ethnic composition of the population and development of the civil society. In these great structural changes one of the important factors was multicultural/intercultural desirability, the positive common interest and demands by all levels of a certain society and key policy makers and trajectories to establish and to promote the relevant political intercultural perspectives in shaping their own futures, which will be also the presumption for revalorization of the regional cooperation and its updating based on the intercultural principles.

There is no unique road map in legitimating this new multicultural reality and procedures for implementing the real and symbolic power of interculturalism, especially because in this region at the same time there were many other priorities in reestablishing the national traditions, reaffirmation the role of the religion and definition of new cultural models, not to mention that in the region there were tragic interethnic conflicts and provocative events. (There is a saying that the countries of this region are close, but still „closed“!). That is one of the reasons that the creation of the new ethical standards and norms, first of all the intercultural ones, has become a longer process than it was hoped, particularly as during communism period intercultural/multicultural ideas were marginalized and treated like the destructive ideological alternatives.

During the last decade, generally speaking and with the full respect of the specific constellations in each South-Eastern European transitional country, it has been noted the positive achievements in the development and promotion of interculturalism, multiculturalism, intercultural education, cooperation and dialogue, paralally with the development of the civil society, human rights, tolerance, ecumenism and international cooperation and networking. Introducing and understanding of intercultural principles
is becoming the important national topic through political programmes, legislation, theoretical, scientific
and empirical research, reform of the school system, youth work, free media and especially by the
recognition of the role and activities of the NGO sector and newly founded intercultural/multicultural
national and regional institutions.

Intercultural platform has been contributing in promoting democratic standards and norms, and
vice versa - the development of democratic transition and civil society has been stimulative for the
implementation of interculturalism. In spite of the evident differences and various attitudes in the
countries of this region (even within them), interculturalism, being a democratic and open philosophy,
has become one of the key factors of the recomposition of these countries and reconciliation activities,
a very relevant indicator of the achieved level of their democratization and equal inclusion and
 participation in the European integrative processes.

It must be stressed that, unfortunately, there are still opponents, obstacles and misunderstandings
concerning interculturalism in the region, which is rich with cultural diversity, but full of contradictions
and characterized with permanent tensions and even the wars and ethnic cleansing. That just confirms
that in this region the process of introducing interculturalism, intercultural sensitivity, new guiding
approaches and willings and market oriented economy has not been finished, so the objective is to
protect the achieved values and abilities, particularly in intercultural education and communication.
It has to be a continuing, enhancing and enriching process, open to innovations for promoting
intercultural dialogue, cooperation and mutual recognition and in correlation with the developments
in the other European countries.

In the current situation it is worth to be noted with optimism that intercultural ideas are becoming
more and more accepted by the young generation in this region as „a synergetic basis and platform”
for their perspective and future of their countries and in fostering interculturality in South-Eastern
European region.
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