FACULTY OF EDUCATION
JOSIP JURAJ STROSSMAYER UNIVERSITY OF OSIJEK

CROATIAN ACADEMY OF SCIENCES AND ARTS
THE CENTER FOR SCIENTIFIC WORK IN VINKOVCI

EDITORS
VESNICA MLINAREVIĆ, MAJA BRUST NEMET, JASMINA HUSANOVIĆ PEHAR

INTERCULTURAL EDUCATION
OBRAZOVANJE ZA INTERKULTURALIZAM

CONFERENCE PROCEEDINGS

4th International Scientific and Professional Conference
INTERCULTURAL EDUCATION
Osijek, September 17th – 18th 2020

OSIJEK, 2021

Reviewers of papers

Josip Ivanović, PhD, Professor (Republic of Serbia), Ljiljana Kolenić, PhD, Professor (Republic of Croatia), Mehmet Yavuz Erler, PhD, Professor (Republic of Turkey), Smiljana Zrilić, PhD, Professor (Republic of Croatia), Emina Berbić Kolar, PhD, Associate Professor (Republic of Croatia), Valentina Majdenić, PhD, Associate Professor (Republic of Croatia), Jasna Šulentić Begić, PhD, Associate Professor (Republic of Croatia), Antoaneta Radočaj Jerković, PhD, Associate Professor (Republic of Croatia), Tena Velki, PhD, Associate Professor (Republic of Croatia), Elizabeta Tomevska-Ilievska, PhD, Associate Professor (Republic of North Macedonia), Jadranka Mlikota, PhD, Associate Professor (Republic of Croatia), Marina Đuranović, PhD, Associate Professor (Republic of Croatia), Aleksandra Ilić Rajković (Republic of Serbia), Emerik Munjiza, PhD, Associate Professor (Republic of Croatia), Renata Jukić, PhD, Associate Professor (Republic of Croatia), Snježana Dubovicki, PhD, Assistant Professor (Republic of Croatia), Tijana Borovac, PhD, Assistant Professor (Republic of Croatia), Emina Dedić Bukvić, PhD, Assistant Professor (Bosnia and Herzegovina), Marina Diković, PhD, Assistant Professor (Republic of Croatia), Tihana Škojo, PhD, Assistant Professor (Republic of Croatia), Zvjezdana Penava Brekalo, PhD, Assistant Professor (Republic of Croatia), Tomislav Topolovčan, PhD, Assistant Professor (Republic of Croatia), Amir Begić, PhD, Assistant Professor (Republic of Croatia), Maja Glušac, PhD, Assistant Professor (Republic of Croatia), Antonija Huljev, PhD (Republic of Croatia), Ružica Tokić Zec, PhD (Republic of Croatia), Ida Somolanji Tokić, PhD (Republic of Croatia), Dominika Zakrzewska-Olędzka (Republic of Poland), Marija Krešić (Bosnia and Herzegovina), Anida Manko (Bosnia and Herzegovina)

Co-organisers

Croatian Academy of Sciences and Arts, Republic of Croatia

Academy of Arts and Culture, Josip Juraj Strossmayer University of Osijek, Republic of Croatia

Mehmet Akif Ersoy Üniversitesi, Burdur, Republic of Turkey

Faculty of Humanities and Social Sciences, University of Tuzla, Bosnia and Herzegovina

Programme committee

Professor Vesnica Mlinarević, PhD, Faculty of Education, Josip Juraj Strossmayer University of Osijek, Republic of Croatia, Chair of the Committee

Professor Damir Matanović, PhD, Dean, Faculty of Education, Josip Juraj Strossmayer University of Osijek, Republic of Croatia

Professor Anica Bilić, PhD, Croatian Academy of Sciences and Arts, Head of HAZU Vinkovci Republic of Croatia

Professor Helena Sablić Tomić, PhD, Dean, The Academy of Arts and Culture, Josip Juraj Strossmayer University of Osijek, Republic of Croatia

Professor Lidija Vujičić, PhD, Faculty of Teacher Education, University of Rijeka, Rijeka, Republic of Croatia

Associate Professor Abidin Temizer, PhD, Mehmet Akif Ersoy University, Burdur, Republic of Turkey

Associate Professor Nihada Delibegović Džanić, PhD, Dean, Faculty of Humanities and Social Sciences, University of Tuzla, Bosnia and Herzegovina

Professor Milena Ivanuš Grmek, PhD, Dean, Faculty of Education, University of Maribor, Slovenia

Organisation committee

Assistant Professor Maja Brust Nemet, PhD, Faculty of Education, Josip Juraj Strossmayer University of Osijek, Republic of Croatia, Chair of the Committee

Associate Professor Emina Berbić Kolar, PhD, Vice Dean, Faculty of Education, Josip Juraj Strossmayer University of Osijek, Republic of Croatia

Professor Vesnica Mlinarević, PhD, Faculty of Education, Josip Juraj Strossmayer University of Osijek, Republic of Croatia

Associate Professor Tena Velki, PhD, Vice Dean, Faculty of Education, Josip Juraj Strossmayer University of Osijek, Republic of Croatia

Professor Irella Bogut, PhD, Faculty of Education, Josip Juraj Strossmayer University of Osijek, Republic of Croatia

Assistant Professor Tihana Škojo, PhD, The Academy of Arts and Culture, Josip Juraj Strossmayer University of Osijek, Republic of Croatia

Assistant Professor of Art Antoaneta Radočaj Jerković, PhD, The Academy of Arts and Culture, Josip Juraj Strossmayer University of Osijek, Republic of Croatia

Assistant Professor Ivica Kelam, PhD, Faculty of Education, Josip Juraj Strossmayer University of Osijek, Republic of Croatia

Postdoctoral Researcher Antonija Huljev, PhD, Faculty of Education, Josip Juraj Strossmayer University of Osijek, Republic of Croatia, Conference Secretary

Ružica Tokić Zec, Teaching Assistant, Faculty of Education, Josip Juraj Strossmayer University of Osijek, Republic of Croatia

Professor Amira Turbić Hadžagić, PhD, Faculty of Humanities and Social Sciences, University of Tuzla, Bosnia and Herzegovina

Professor Elizabeta Tomevska Ilievska, PhD, Faculty of Philosophy, University "Ss. Cyril and Methodius" in Skopje, North Macedonia

Professor Dragana Francisković, PhD, Faculty of Teacher Education in Subotica, Serbia

Professor Zafer Gölen, PhD, Mehmet Akif Ersoy University, Burdur, Republic of Turkey

Mirjana Šibalin, Lecturer, Eötvös József Főiskola, Baja, Hungary

Honorary Committee

Professor Vlado Guberac, PhD, Rector, Josip Juraj Strossmayer University of Osijek, Republic of Croatia

Professor Blaženka Divjak, PhD, Minister of Science and Education, Republic of Croatia

Associate Professor Vesna Bedeković, PhD, Minister of Demographics, Family, Youth and Social Policy, Republic of Croatia

Professor Nermina Hadžigrahić, PhD, Rector, University of Tuzla, Bosnia and Herzegovina

Professor Adem Korkmaz, PhD, Rector, Mehmet Akif Ersoy University, Burdur, Republic of Turkey

FOREWORD

Diversity and the global exchange of goods continue to be one of the challenges we face in the 21st century, and educational policies continue to face the challenge of the local and the national with the global. The new intercultural philosophy of education encompasses complementary approaches to globalization, internalization, Europeanization, informatization, standardization, lifelong learning and the knowledge of society, and recently the preservation of the environment and the society of safety and health.

Inclusive culture in educational communities at all levels of the education system in the Republic of Croatia is given special importance, and the possession of a certain level of education as s resource can be observed at the individual, social, economic and other levels. From the individual point of view, these are competences that an individual acquires during upbringing and education, as well as socialization as part of the education system and other real and virtual socialization environments. Acquired knowledge, skills and values become the capital with which an individual interacts with other individuals, and education is used to enter higher levels of education, the labour market and life in general.

4th International Scientific and Professional Conference *Intercultural Education* and especially this proceedings of scientific and professional papers authored by scientists and practitioners contributes to greater sensitivity to diversity and the creation of an inclusive culture of life in educational institutions and in a multicultural community.

The Proceedings with 27 scientific and professional papers and 48 authors from the country and abroad was published in English, studying relevant topics in the field of intercultural pedagogy from different disciplinary and interdisciplinary perspectives based on research and scientific, academic and professional insights of authors, after the review process of individual papers, as well as the entire proceedings, involving domestic and international independent reviewers.

The proceedings from the 4th International Scientific and Professional Conference Intercultural Education emphasizes and sheds light on certain problems faced by children, students, parents, educators, teachers and the society during the last decades of great change. Multicultural societies, intercultural relations, different cultures in coexistence, bilingualism, children of refugees and displaced persons, differences in society, culture, art and educational practice are elements that need to be improved on a daily basis in order to improve life for coexistence, as evidenced by the topics of scientific and professional papers of this collection.

A significant number of papers are focused on the study of diversity in the context of modern curricula that enrich educational practice. Children and students have different needs, come from different cultural communities, different families, and manifest their differences by behaving in different socialization environments in relation to parents, peers, and teachers. Some scientific papers stress the specificity of educational care for students who show peculiarities of different forms and

specifics in education while researching ADHD, literacy of deaf children, bilingualism, etc. with different models of support for the different. Interculturalism is also emphasized in art, and several papers elaborate on the importance of the application of traditional music, especially the native folklore expression in teaching and extra-curricular activities.

The first two Proceedings of the Scientific and Professional Conference *Intercultural Education* were prepared by the Faculty of Education in cooperation with the Nansen Dialogue Centre Osijek, and the third Proceedings were part of the project activities of the European IPA project Integration of disadvantaged groups in the regular education system RO-ufos-luna-MI. The Proceedings are prepared and published every five years after the scientific and professional conference *Intercultural Education* and the three previous Proceedings have been published in English and Croatian and are included in the ERIC+ database.

This fourth published proceedings in the English language contributes to the acquisition of new competences and the exchange of experiences via scientific and professional papers that, through extensive theoretical considerations and analyses, research results as well as examples of good practice, encourage and continue the initiated cooperation and partnerships between universities, faculties, educational institutions, teachers, practitioners and students, with the aim of introduction and getting closer of different cultures and of fostering an intercultural atmosphere. The collection summarizes complex interdisciplinary topics, from globalization to interculture, from the perspective of education in multicultural environments to diversity in the context of modern curricula, from family culture to inclusive culture of educational institutions, the challenges of migration and integration of refugees into European society, interculturalism, art and language, from intercultural education to education for European values and interdisciplinary approaches to interculturalism.

It can be concluded that the collection of papers from the 4th International Scientific and Professional Conference *Intercultural Education* is interdisciplinary, and the work of scientists and practitioners indicates that dialogue, support for diversity and the global exchange of intellectual goods is one of the challenges facing humanity today. The proceedings introduces readers to the current scientific and professional achievements of authors who have mutually distinct and heterogeneous scientific, professional, ethical and political approaches to the issue of interculturalism and is useful for further research and interest in academic and wider circles dealing with interculturalism. It can be a starting point for future researchers of this thematic material and offer insight into current approaches to important topics in the field of interculturalism that need to be critically addressed within the humanities and social sciences.

The Proceedings *Intercultural Education* is a contribution to science and education as well as knowledge as a value, with an emphasis on how upbringing, education, science are of special public interest. On the path of development towards fundamental change, education in the broadest sense of the word is the power of the future

to bring about that change, and intercultural education is a philosophy that promotes democracy and cultural pluralism.

Editorial board

CONTENT

PROFESSIONAL PAPERS

ORIGINAL SCIENTIFIC PAPERS

LITERARY REPRESENTATIONS
OF THE ENLIGHTENMENT, NATIONAL AND
INTERCULTURAL MODEL OF CULTURE

Anica Bilić, PhD, Scientific Advisor with tenure
The Center for Scientific Work of the Croatian Academy of Sciences and Arts in Vinkovci, Republic of Croatia
abilic@hazu.hr

Abstract: the corpus of three literary texts from the 18th, 19th and 21st centuries was used to represent the Enlightenment and national and intercultural model of culture. Analytical reading established the position of the submissive other and the impossibility of an open, horizontal dialogue of equal cultures.

In Matija Antun Relković's satirical narrative and didactic poem *Satir iliti divji čovik (Satyr or the wild man),* published in Dresden in 1762, a Slavonian as a submissive other in the autochthonous culture, for the sake of the Enlightenment project, should transform his identity and transform from a traditional, pre-modern man into a modern one with a Euro-centric point of view and rationalist worldview and become a European. A Slavonian is a subaltern subject of expression that speaks from the position of hegemonically conditioned otherness, deprived of the right to speech and the right to differences. By promoting the Eurocentric, Enlightenment model of culture, Relković's *Satyr*, by exposing numerous flaws and negativities, influenced the creation of stereotypes of profligate Slavonia and proved that Enlightenment knowledge does not remove prejudices and stereotypes, but rather constructs them.

The narrative of the submissive other in Josip Kozarac's realistic short story *Tena*, published in Zagreb in 1894, testifies to the fact that Slavonia was the focus of European colonial and capitalist interests as a source of natural resources, mainly forest. Slavonia did not participate equally in the national model of culture of the 19th century, but as a weak subject it became economically exploited, morally and socially ruined, politically discredited in the multinational Austrian empire, but nationally integrated under the Croatian name, language and culture. The stereotype of profligate Slavonia, conceived by Relković's poem in the 18th century, and reinforced by the short story *Tena*, entered the Croatian cultural imaginary.

The novel *Stol od trešnjevine (The cherry wood table)* by a Croatian emigrant, Marica Bodrožić, published in Munich in Germany in 2012, testifies to the intercultural model and the position of an exile from the former Yugoslavia in a multicultural Europe of the 21st century, who as a *between being* in *a between space* transforms her identity into a hybrid identity and, between the narrative and the ineffability of the trauma caused by war, displacement, strangeness, and otherness, decides on the narrative of displacement with exile characters.

In conclusion, it was found that the literature of expatriate writers with characters of exiles and migrants of hybrid identity constructed in the third space has the potential to strengthen interculturalism as a sustainable model in a world divided into big and powerful and small and weak, but institutional support is needed in education for interculturalism.

REPRESENTATIONAL ABILITY OF LITERATURE, INTRODUCTORY

Multiperspective and ambiguous literary texts represent the complexity of the polycentric world and thus cultural phenomena and processes and make them more transparent. The research was conducted on the corpus of three literary texts: the poem *Satir iliti divji čovik (Satyr or the wild man)* by Matija Antun Relković, published in Dresden in 1762, the short story *Tena* by Josip Kozarac, published in sequels in the magazine *Dom i svijet (Home and the world)* in Zagreb in 1894, representing colonized Croatia under the Habsburg Monarchy and the 2012 novel *Stol od trešnjevine (The cherry wood table)* by Marica Bodrožić, which represents literature in exile. All three literary works are bestsellers. In the approach and interpretation of literary texts we will apply three models of culture:

1. Enlightenment model of culture – Eurocentric, universalist, colonialist project
2. National model of culture – a nationalist project with a particular collective identity and tradition
3. Intercultural model – of the 1970s of the 20th century with intercultural dialogue as an expression of the crisis of universalist and nationalist projects of integration of societies and peoples (Katunarić, 1996, 831–858).

THE ENLIGHTENMENT MODEL OF CULTURE IN THE POEM *SATIR ILITI DIVJI ČOVIK (SATYR OR THE WILD MAN)* BY MATIJA ANTUN RELKOVIĆ (DRESDEN, 1762, OSIJEK 1779)

How should Slavonians become Europeans?

The satirical, narrative and didactic poem *Satir iliti divji čovik*, published in 1762 (Relković 1762, 1779) as the first work of secular literature in the liberated Slavonia, was written with an instructive intent from the point of view of an advanced enlightened European in order to advance, enlighten and include Slavonians in Western and Central European cultural circles after 150 years of the Ottoman rule. The text represents the Enlightenment model of ther culture with Eurocentric and universalist thinking (Katunarić 1996, 831–858) and the multicultural image of Slavonia of the 18th century with still visible remnants of the oriental cultural pattern, which was considered undesirable and hostile in the reconstruction of the image of the Slavonian world of the 18th century and a culture of oblivion should be activated as soon as possible in order to establish a desirable, advanced Western and Central European cultural pattern. Colonial discourse is found in the content

structure of the poem in the binary division of the image of the opposing world into the European East and the European West. A negative attitude towards the European East with an oriental cultural pattern is precisely defined, and a positive attitude towards the cultural pattern of Western and Central Europe stands out, while the cultural pattern of the traditional culture of the Slavonian / Croatian population as a weak minority between the two empires is unimportant and less valuable. While insisting on confronting the Oriental as backward with the European progressive, Slavonian / Croatian is a priori subordinate, submissive in the transitional space of the retreat of Oriental cultural practice as a consequence of the Ottoman hegemonic practice of previous centuries, Austrian annexation and appropriation of land and the advance of the Western, European cultural imperialism to the east (Bilić, 2013).

Cultural imperialism

The superiority and arrogance of the Eurocentric model is manifested in cultural imperialism: in favouring Western culture and imposing ideas and values of advanced Europe to the detriment of others, strangers, different, and in establishing the dominance of Western culture in the cultural life of other, smaller nations (Said, 1999; Kalanj, 2000, 43–58; Jeknić, 2006, 289–307). The poem is in the function of adopting and spreading enlightenment ideas and cultural imperialism to the annexed area and the related economic imperialism and other hegemonic practices. Eurocentric and Enlightenment ideas were put into the mouth of Satyr, a fictional character taken from classical literature and mythology, and in the function of the expansion of advanced Europe to the peripheral newly annexed parts of the Austrian Empire after the secession from the Ottoman Empire.

On behalf of the centre of power, Satyr is the authorized spokesman for the enlightened Europe and Viennese absolutism and centralism in the chain of command: the author Relković as a border non-commissioned officer and an officer was a representative of military authority who corresponds with those above and those below using German as the dominant language and Croatian as the difference language. By defending the Monarchy at its weakest border with the Ottoman Empire, Relković proclaimed the ruling and dominant ideology of the enlightened absolutism of Empress Maria Theresa, whose hegemonic and imperialist pretensions he inscribed in the content structure of the poem. Thanks to the war campaigns, Relković's European experiences were wider than the borders of the Habsburg Empire, and in his expanded perspective, the European West was a superior world. The connection between imperial politics and culture was manifested in the reliance on the instruments of government (the author Relković was a border non-commissioned officer and officer), the education system and the Church. He concealed the arrogance and cruelty of the Military Border and the extremely bad position of border guards, peasant warriors who defended the state border at their own expense or participated in wars and took care of the economy.

Satyr vs. Slavonian

Relković's poem is of dialogical structure in order for Enlightenment ideologues to act as effectively as possible on the recipients. Satyr and the Slavonian do not participate equally in the dialogue. Interculturalism, defined as a dialogue of cultures, requires encounter, a horizontal, open dialogue of equals, understanding and empathy, which was not achieved in this 18th-century text and establishes domination rather than communication. Satyr has a greater amount of power and knowledge. Slavonian is not equal with the more advanced Satyr even in terms of verses that make the dialogue: out of 641 verses, 504 belong to Satyr, and 137 to Slavonian (Melvinger, 2003, 9). Satyr is a competent authority, arrogant, superior, Eurocentric, western, an egocentric subject, colonizer, a desirable other, who imposes enlightenment ideas, enlightens, teaches, advises, persuades and criticizes. In the communication chain, Slavonian is a subaltern subject of expression that speaks from the position of hegemonically conditioned otherness, deprived of the right to speech and the right to differences.

In the pragmatically oriented communication with an ideological goal, Satyr proclaims the imitation of Europe by propagating the Enlightenment ideas of progress. Western European universalism results in emphasizing its values to the detriment of others, dominating and competing the stronger and bigger who impose their rules on the weaker and the smaller without contributing to respect for diversity or harmonization of different values. Satyr, as a competent authority, positively values Europe. The symbols and ideas of progress come from the more advanced West (Cifrić, 2008, 773–791), and the symbols or ideas of backwardness from post-Turkish Slavonia and acculturation processes realized under Ottoman rule, and now across-the-Sava-River neighbour of the Ottoman Empire.

European West

Relković's poem reflects the issue of imperialism through domination in the Western way. A colonialist image of a binary divided world is constructed in which everything European, Western is favoured, and everything else is denied (Said, 1999). Differences between cultures are considered undesirable and acculturation processes are diabolized. Relković's poem reflects the imperialist inclinations of the dominant culture and criticizes the traditional, premodern culture with an idealistic and theocentric view of the world, while advocating modern culture and a rationalist worldview. Satyr, as a representative of the rationalist worldview, has a persuasive effect on the unenlightened Slavonian, a representative of traditional, premodern culture, and gives him instructions and advice on how to abandon bad cultural and customary practices and become a modern man (Bilić, 2018).

Cultural heterogeneity and homogeneity

Cultural heterogeneity (Cifrić, 2008, 773–797) is considered undesirable, and the satirical narrative poem is based on the aspiration for cultural homogenization and

compiles a catalogue of flaws and shortcomings of Slavonians as the others. The image of the bad Slavonian as a premodern man was constructed in order to promote his transformation into a modern man and a successful enlightenment project. Literally, it represents the disintegration of premodern culture and the disintegration of the image of the pre-industrial world, and on behalf of the idea of progress it abandons the theocentric worldview and gives way to the anthropocentric, rationalist worldview and proclaims modern culture and society.

Cultural pessimism and optimism

Cultural pessimism permeates the 1st (1762) edition of the poem, and cultural optimism came to the fore in the 2nd (1779) edition when Satyr praises the Slavonian for heeding the advice and improving Slavonia: meaning he accepted subordination, succumbed to Eurocentrism and Western culture, which ridicules him by compiling a catalogue of flaws and negative value perceptions.

Stereotype of profligate Slavonia

Enlightenment knowledge does not remove prejudices and stereotypes, but constructs them as Relković's Satyr, by outlining negativity, created the conditions for the creation of stereotypes of profligate Slavonia, a country of Arcadian beauty but neglected and inhabited by lazy and backward people (Bilić, 2008). Traditional culture, as a century-old, premodern, regional, provincial culture with a rich ordinary life and a non-literary speech idiom, should be replaced by a modern culture with Western values that are considered universal and absolute. The proclaimed culture of reason produced a culture of prejudice and stereotypes.

NATIONAL MODEL OF CULTURE IN THE SHORT STORY *TENA* BY JOSIP KOZARAC (ZAGREB, 1894)

Josip Kozarac's realistic short story *Tena* (Kozarac, 1894) represents a national model of European periphery culture with particular collective identities (Katunarić, 1996, 831–858) and traditions in Slavonia, an integral part of the Kingdom of Croatia, Dalmatia and Slavonia within the multinational Austro-Hungarian Monarchy.

Colonial discourse

Tena as a realistic social narrative confirms colonial discourse. Its texture reflects the consequences of the Enlightenment, a universalist, Eurocentric, colonialist project, which resulted in the collapse of traditional culture, the impoverishment of ordinary life, the economically destroyed and morally ruined Slavonian society, and produced even greater backwardness, poverty and a slavish mentality which strengthened the marginal position and perception of Slavonia as the geographical edge and economic bottom of Europe. There was no lack of interest of advanced, modern Europe for Slavonia. It manifested itself in imperial/hegemonic pretensions

and territorial expansion to the European East, the maintenance of power and authority, the exploitation of natural resources and the implementation of immigration policy.

In the short story *Tena*, Slavonia is a transitional and migratory space through which imperialist and military forces move on their imperial colonial campaign with the aim of appropriating the territory and occupying Bosnia. The historical context date back to 1878, when the Austro-Hungarian Monarchy at the Berlin Congress received a mandate from the great colonial powers of Germany, France, Italy, Great Britain and the Russian Empire for the occupation and annexation of Bosnia and Herzegovina, which was under the Ottoman rule. The war campaign lasted from July 29 to October 20, 1878, when Bosnia and Herzegovina was occupied (Bilić, 2019, 167–189).

Economic imperialism

Slavonia was an attractive area for liberal/capitalist interest groups (forest traders) with temporary residence in Slavonia for the purpose of exploitation of wood resources, quick earnings and profit. The French timber trader, Leon Jungman, and other representatives of economic exploitation were attracted by natural resources, Slavonian oaks, and the largest deforestation occurred from 1880 to 1914. The immigration of people (Czechs, Germans, Hungarians) who bought land cheaply, like the Czech Jaroslav Beranek bought Tena's house and land, was institutionally encouraged.

Transition area

Hegemonic imperialist practices, economic imperialism, the power of money and the penetration of innovative capitalism into the Slavonian village at the end of the 19th century influenced the narrative of the Posavina beauty Tena, which is confirmed by the distribution of protagonists in the multicultural reality of Slavonia: Sergeant from the Czech Regiment, Jaroslav Beranek, a member of the war imperial power, later a colonist as a representative of economic immigration, a French trading agent, Leon Jungmann, a representative of foreign capital and economic exploitation, Romani Đorđe, a violinist, a wash tub maker, a renegade, a representative of a closed community and nomadic worldview in the "the space through which one passes", and Slavonian, Joza Matijević, a local representative of a patriarchal worldview. In an intimate relationship with a poor beauty Tena, they display selfish goals and personal gain, not caring about Tena, who is only the object of their desire. In this we recognize the eroticized "structure of domination and subordination" (Young, 1995, 102). Physical imperialism is equivalent to economic (Leone Jungman) and territorial imperialism (Jaroslav Beranek). An intimate relationship with Leon brings Tena material benefits and a better status in society, while a relationship with Romani Đorđe deprives her of the privileged status and marginalizes her.

Cultural nationalism

The economic and cultural imperialism of the more advanced West forced the Slavonians into a subordinate position and even greater impoverishment. A representative of modern, advanced Europe, culturally superior West and liberal capitalism, Leon Jungmann, in his economic imperial campaign on the natural resources of Slavonia manifests a model of modern rationality, and misunderstanding, diversity and otherness towards local people. There is no equal dialogue between cultures. The meeting between the advanced European and the backward Slavonians was reduced to the use of resources during his temporary stay in Slavonia.

Tena's letter after Leon's departure, composed in the form of verses of oral poetry, elicited a sigh: "Hey Slavic poetry, hey soft Slavic heart!" (Kozarac, 1950, 356). Such heterostereotype is based on a model of cultural nationalism with a direct allusion to the concept of the *Slavic soul*, "the selfless, peaceful nature of a man of a broad soul" (Hrvatski jezični portal), constructed by the German philosopher of romantic nationalism, Johann Gottfried Herder (1744-1803), who considered the Slavs to be the most constructive historical factors, but the victims of the imperialism of neighbouring nations, criticizing imperialism with the view that Slavic peacefulness influenced the submissive position of the Slavs (Arató, 1973, 259–284). In Tena's letter, written in the style of oral poetry, Leon, like Herder, reads the identity and spirit of the people (see *Ideas on the Philosophy of the History of Mankind* I-IV, 1774-1791, Herder, 2012). According to Herder (2012), *Volksgeist* manifests itself in culture and language, especially in oral folk poetry, which is why he believed that he contributed towards improving humanity (Letters for the Advancement of Humanity, 1871). Herder's philosophy, which defines a nation as a natural, organic community connected by a common culture, language, anthropological and historical facts, encouraged the nationalism of the Slavic peoples, the most numerous in the multinational Austro-Hungary (about 24 million Slavs, about 12 million Germans, about 10 million Hungarians, about 5 million other peoples, Proleksis enciklopedija). The rhetorical question "Who would still know today, whether you will rule the world, or you will only dream of your greatness and genius for all eternity" (Kozarac, 1950, 356), contains a look into the future with a hint of nationalism, separation from Habsburg monarchist and Austrian imperial politics.

Stereotype of profligate Slavonia

The Enlightenment model constructed prejudices and stereotypes that became even more entrenched in modern society and culture. The stereotype of a lazy, careless Slavonian, conceived in the first secular literary work on *Satir iliti divji čovik (Satyr or the wild man)* in 1762, was reinforced in the short story *Tena* in 1894 by obtaining the adjective 'profligate'. The origin, modification, continuity of literary constructions and representation of group identity with negative value perceptions is reflected in Relković's *Satyre* and Kozarac's *Tena*, created with the intention of culturally and economically elevating Slavonia, but in fact they constructed the stereotype of profligate Slavonia by compiling a catalogue of flaws, vices and sins (Bilić, 2007).

Beautiful Tena, as a representative of hedonistic Slavonia, entered Croatian cultural imaginary through stereotyping and became a symbol of her fertile land that self-lessly gives all it has to everyone. Czech Jaroslav Beranek found Tena poor and abandoned when he bought her father's house and property after returning as a war invalid to live on the land and build a better life with Tena. Beranek and Tena were the victims of the imperialist pretensions of the powerful, and both ended up at the bottom as a marginal stratum: a war invalid and a poor woman without a home and land.

Cultural pessimism

In his short story *Tena*, Kozarac defined the colonial status of the national narrative by describing it as a discourse of a minority and a marginal group within the multinational Habsburg Monarchy. From the perspective of the minority voice, he shaped the particular notion of culture with the national idea. From the perspective of the colonially dominant European and Austrian other, Slavonian, as a subaltern, worthless, backward subject, did not fit into the project of economic and cultural modernization. He lacked enterprise and modern rationality to keep pace with the times and maintain the pace of economic progress in the empire of time with constant acceleration.

The narrative of the small and weak becoming even poorer, and the big and strong even richer is imbued with cultural pessimism. Slavonia was gripped by a process of modernization and a decadent Western way of life, practiced by Leon Jungmann, contributing to the economic and moral decay of the traditional society and culture of the agricultural patriarchal community, whose value system collapsed giving way to a modern society and culture in which the greatest values were: profit and capital, individualism and hedonism. The rich, modern, progressive European West is becoming richer and more ruthless, and the European East is getting poorer with a certain status of imperial subjects. Modernizing processes in Slavonia have led to the disintegration of traditional culture as a regional culture with a rich ordinary life and non-literary speech idiom and a patriarchal worldview to the impoverishment of the population.

INTERCULTURAL MODEL IN MARICA BODROŽIĆ'S NOVEL *STOL OD TREŠNJEVINE (THE CHERRY WOOD TABLE)* (MUNICH, 2012)

In Marica Bodrožić's novel *Stol od trešnjevine* published in German in 2012 (Bo-dorožić, 2012, 2016), the European postcolonial world of migration and diaspora is represented as an in-between world, without firm national, racial, cultural and linguistic borders. The writer Marica Bodrožić belongs to the second generation of emigrant (*gastarbeiter*) families in Germany. She was born in Croatia in 1973, moved to Germany in 1983 and her literary work in German, which thematically refers to the former Yugoslavia, can be seen as emigrant.

In the novel *Stol od trešnjevine,* the protagonist Arjeta Filipo is the character of an exile traumatized by war suffering, political events, exile and persecution in the turbulent time of the disintegration of Yugoslavia in the 1990s. Between her original culture and the culture of foreign countries, France and Germany, the I-narrator brings a painful process of getting to know and adopting a foreign cultural reality from the marginal position of an exile with attempts at inclusion with barriers to communication, accepting the marginal position of the other and transforming an identity that is split into a part that wants to fit into a new cultural and social reality and a part that is unaccepted because it is a foreigner, an alien with the ballast of its culture and past. Due to the ineffability of trauma by the current position of an exile and the trauma of war suffering and exile, there is a sense of emptiness that will prevail in the narrative, allowing her to integrate an autobiographical story from the position of a female displaced, decentred and split subject (Molvarec, 2017). In the multicultural environment of Paris and Berlin, intercultural processes are carried out with difficulty without institutional support and, due to the lack of knowledge, affective tools are used. The borderline experience of non-belonging and spatial separation in the memories of exiles creates petrified, imaginary images of a lost home, which are temporally separated from the present and do not coincide with the actual image of the new home (Molvarec, 2017, 99–100). Memories of home and the past are materialized in a table made of cherry wood which is a symbolic connection with the country of origin and like a family tree points to the roots of relatives and friends whose photos are arranged in an album composing a collage of memories on this exclusive piece of furniture, with the function of gathering the family community, which is scattered and physically absent. The novel *Stol od trešnjevine* represents the world of postcolonial migration, diaspora, displacement and exile (Bhaba, 2004, 24) with images of individual mobility and culture that favours temporality and thus the myth of freedom of movement and temporary residence (Babić, 2017) which prevents the individual from establishing and growing roots in a community in which he fails to establish or build authentic and deep connections. The novel deals with the analysis of unstable identity and the process of building and transforming identity in the borderline existential situation of relocation to a foreign country due to war circumstances and in extremely problematic circumstances in which a refugee, exile, migrant, asylum seeker and a homeless person find themselves (Bhaba, 2004, 31). As a woman Arjeta Filipo is a double other, racial and gender, on the European soil between Germany and France. The protagonist of the novel, Arjeta Filipo, is also a homeless woman in a foreign territory because Yugoslavia, which she considered her homeland, no longer exists, and she does not accept or consider as her homeland any newly created state in the 1990s. Arjeta found herself in a double gap between two national identities – Croatian and German, and two supranational identities – Yugoslav and European. They all seem inauthentic to her in times of search for identity and cultural self-representation, and she withdraws into herself.

Linguistic imperialism and (or) intercultural dialogue in the space between

As an emigrant, the author M. Bodrožić found self-affirmation in the German language and through it she also adopted the German worldview (Fanon, 2008, 9), became a participant in the world formed by it and became part of the majority European elite by participating in a high-frequency language community rather than the Croatian minority which is the subaltern voice of the migrant other. By adopting the German language, she reduces otherness and confirms the adoption of culture in a foreign country that has given her a better reception of literary works and acceptance and success through social progress and literary affirmation (European Union Prize for Literature 2013, etc.). Bodrožić's narrative about the emigrant and exile experience and inclusion in society and culture enabled the reception of a complex polycentric and plural world within German literature and emphasized the need for intercultural dialogue.

The adoption of the German language as a prerequisite for success, acceptance and integration confirms the linguistic and cultural imperialism of the dominant language and language prestige and the rejection of the Croatian language as a low-frequency language of a small nation, a symbol of national culture and a fundamental primordial element of the linguistically constructed world, but also divided into small and big nations, which produces the inequality and otherness of the small among the big and stereotypical representations of the other.

She replaced her mother tongue with German as the dominant, prestigious language which guarantees her reputation, social promotion, profit and power. Such language practice confirms the assimilation practice and the transformation of linguistic and cultural identity, which denies linguistic diversification and the polylingual situation. Lost language and homeland are not the last line of identity defence. Identity is preserved in the narrative as the last line of defence because it conveys experiences and opinions, possesses memory power and the ability to preserve and transmit cultural identity.

Textual, literary memory preserves patterns of self-perception and past experiences that are renewed and actualized in the present by rereading. The novel is a memory repository of fragments of memory in which alternate the images of idyllic childhood and traumatic experiences of war-ravaged areas. Adulthood perspective produces stereotypes about Croats based on ignorance, and explicates aversion to a particularist national model of culture. The question is how to establish equality in cultural pluralism and how to achieve progress and intercultural dialogue when one's nation is negatively presented as their own other. Thus the problem lies in the attitude towards the homeland and the people, how we present ourselves to others and what kind of self-presentations do we send to the literary world, therefore, education for interculturalism is imperative.

CROATIAN CULTURE AT THE CROSSROADS OF OTHER CULTURES, LANGUAGES, COUNTRIES – CONCLUSION

The research arose from the need to hear the voice of the small and weak from the European periphery in the cultural projects of the European Union.

In the literary texts of a small nation from the European periphery from the 18th, 19th and 21st centuries, we analysed the Enlightenment, national and intercultural model of culture and determined the position of the submissive other. In the poem *Satir iliti divji čovik (Satyr or the wild man)* from 1762, a Slavonian as a submissive other in the autochthonous culture, for the sake of the Enlightenment project, should transform his identity and transform from a traditional, pre-modern man into a modern one with a Eurocentric point of view and rationalist worldview and become a European. We then analysed the narrative of the submissive other in the short story *Tena* from 1894 and found that Slavonia became the focus of European interests due to its natural resources and as a weak subject was economically exploited, morally and socially ruined, politically discredited but nationally integrated under one name, language and culture. The novel *Stol od trešnjevine* testifies to the position of an exile in multicultural 21st century Europe who, as a *between being* in *a between space,* transforms her identity into a hybrid identity and, between the narrative and ineffability of the trauma caused by war, displacement, strangeness and otherness, accompanied by a sense of emptiness, shapes the narrative of displacement with exile characters. The literature of expatriate writers with the characters of exiles and migrants of hybrid identity constructed in the third space has the potential to reinforce interculturalism, but with the institutional support of education for interculturalism to avoid the subordination of smaller and weaker others.

Croatia is located in a favourable geographical area where large European regions - Central, South East and Southern Europe – meet, and as a transit zone with major traffic routes. Its favourable geographical position had a negative effect on its geopolitical position as it was at the crossroads of two large geostrategic areas: the more cultural, more advanced European West and the backward East, both of which reached out to Croatian territory with expansionist pretensions, imperial policies and strategies.

It was only in 1991 that Croatia gained an independent geopolitical position in the international community and became a full member of the European Union in 2013. Croatian culture was marked by centuries of struggle to preserve national, cultural and linguistic identity in an environment of hegemonic neighbouring nations and imperial powers, where there was no equal dialogue or two-way communication between the colonizers and colonized Croatia. Stuck in a sensitive geopolitical position, Croats have for centuries defended themselves against imperialist policies from the East and the West, and the question arises as to how a small nation in a small area with low frequency language and a weak economy survived in the midst of big nations within large empires. The answer lies in the national characterization of the Croats – a small nation of great culture.

REFERENCES

Austro-Ugarska (2020). *Proleksis enciklopedija*. https://proleksis.Izmk.hr/9976/ (28/7/2020)

Arató, E. (1973). Karakteristične crte nacionalnih ideologija slavenskih naroda u 1. polovini 19. stoljeća. *Radovi Zavoda za hrvatsku povijest Filozofskoga fakulteta Sveučilišta u Zagrebu, 3*(1), 259–284.

Babić, N. (2017). Kulturni imperijalizam, kako i koje se narode pretvara u bezlične mase. https://www.logicno.com/politika/kulturni-imperijalizam-kako-i-koje-se-narode-pretvara-u-bezlicne-mase.html (13/7/2020)

Bilić, A. (2007). *Stereotip raspojasane Slavonije*. Vinkovci: Gradska knjižnica i čitaonica.

Bilić, A. (2013). *Mi i drugi u literarnom nusprostoru*. Vinkovci: Gradska knjižnica i čitaonica.

Bilić, A. (2019). An imagological reading of Josip Kozarac's Tena or how Slavonia became unrestrained". *Lingua Montenegrina*, *12*(23), 167–189.

Bhaba, H. (2004). *Smeštanje kulture*. Beograd: Beogradski krug.

Bodrožić, M. (2012). *Kirchschholz und alte Gefühle*. München: Luchterhand Literaturverlag a division of Verlagsgruppe Random House GmbH.

Bodrožić, M. (2016). *Stol od trešnjevine*. Zagreb: Fraktura.

Cifrić, I. (2008). Imperij ili zajednica? Homogenizacija i raznolikost kultura u kontekstu globalizacije i identiteta. *Društvena istraživanja, 17*(4–5), 773–797.

Fanon, F. (2008). *Black Skin. White Masks*. London: Pluto Press.

Herder, J. G. (2012). *Ideje za filozofiju povesti čovečanstva*. Sremski Karlovci – Novi Sad: Izdavačka knjižarnica Zorana Stojanovića.

Slavenska duša http://hjp.znanje.hr/index.php?show=search_by_id&id=d15uXhQ%3D (2/4/2018)

Jeknić, R. (2006). Kulturni imperijalizam Zapada u djelu Edwarda W. Saida. *Migracijske i etničke teme, 22*(3), 289–308.

Young, R. J. C. (1995). *Colonial Desire: Hybridity in Theory, Culture and Race*. London, New York: Routladge.

Kalanj, R. (2001). Kulturni imperijalizam. Kritički pogledi Edwarda Saida. *Socijalna ekologija*, *10*(1–2), 43–58.

Katunarić, V. (1996). Tri lica kulture. *Društvena istraživanja*, *5*(5–6), 831–858.

Katunarić, V. (1998). Kulturni optimizam i pesimizam. *Revija za sociologiju*, *29*(1–2), 1–13.

Kozarac, J. (1894). Tena. *Dom i sviet*, 7(1), 1–3; 7(2), 19–20; 7(3), 35–37; 7(4), 51–54. Zagreb: Naklada knjižare Lav. Hartmana (Kugli i Duetsch).

Kozarac, J. (1950). Tena. U Kozarac, J. Djela. Zagreb: Zora.

Kujundžić, M, Marschhauser, M., Šergo, V. (2017). Prepreke interkulturalizmu. with http://www.usfm.hr/miroslav-kujundzic-max-marschhauser-vjeran-sergo-prepreke-interkulturalizmu/ (21/7/2020)

Melvinger, J. (2003). *Moderna i njena mimikrija u postmoderni*. Zagreb: Biblioteka *Zvekir*, Dora Krupićeva.

Molvarec, L. (2017). *Kartografije identiteta: predodžbe izmještenja u hrvatskoj književnosti od 1960-ih do danas.* Zagreb: Meandarmeria.

Relkovich, M. A. (1779). *Satir illiti divji csovik.* Osik: pritiskan sa slovih Martina Divald.

Relković, M. A. (1762). *Satyr illit Divyi csovik u vershe Slavoncem.* U Drasdanima.

Said, E. W. (1999). *Orijentalizam: zapadnjačke predodžbe o Orijentu.* Zagreb: Konzor.

CRITICAL-REFLEXIVE APPROACH TO MONITORING QUALITY OF INTEGRATION OF REFUGEE STUDENTS IN ELEMENTARY SCHOOL IN CROATIA

Marija Bartulović, PhD, Assistant Professor
Faculty of humanities and social sciences, University of Zagreb, Republic of
Croatia
mbartulo@ffzg.hr

Ana Širanović, PhD, Assistant Professor
Faculty of humanities and social sciences, University of Zagreb, Republic of
Croatia
amarkovi@ffzg.hr

Abstract: the paper discusses the use of reflective diary as a method of reflecting and monitoring on the practice of educational integration of refugee pupils in elementary school. In the first part of the paper we present an action-research model of the integration of refugee children in one Zagreb (Croatia) elementary school, implemented as a series of bottom-up interventions designed to provide support for pupils, their families, and educators in this process. In the central part of the paper we analyze pedagogy students' reflective diaries of their educational practice with refugee children, with the aim of determining the type of reflection employed in them by students, using the framework of Gorski and Dalton's (2020) typology of approaches to reflection in multicultural and social justice teacher education. The results show that all three main types of Gorski and Dalton's (2020) typology, conservative, liberal, and critical reflection, are present in at least some reflective diaries, liberal reflection being most extensively used by pedagogy students. The concluding part of the paper discusses the implications of the research for teacher education, and for the continuous improvement of refugee children's educational integration by applying reflectively and process-oriented methods of monitoring the quality of the educational process.

Key words: critical pedagogy, educational integration, reflexivity, refugee education.

INTRODUCTION

During the last decade there has been a significant increase (European Commission, 2019) in the number of people forced to flee their homes "due to war, conflict, persecution, human rights violations and events seriously disturbing public order" (UNHCR, 2020, 8) and seek refuge in safer countries. As reported by UNHCR (2020, 6), "[s]everal major crises contributed to the massive displacement over the past decade", "the outbreak of the Syrian conflict early in the decade, which continues today" being the most prominent one. Given that conflicts and wars in Syria

and other countries in the Middle East are primary generators of current influx of refugees into Europe, the data in this paper (both from previous and our own research) mostly focuses on that specific group of forcibly displaced persons.

Looking at the composition of refugee population, children make up 40% of the total global refugee population (30-34 million of 79.5 million in 2019) (UNHCR, 2020), a significantly higher ratio than the proportion of children in the general global population which is 30%. However, OECD (2018; in OECD, 2019, 7) warns that the real number of refugee children around the world "remains unknown and is likely to be significantly higher than the estimate because of gaps in reporting and data collection." In addition, "[d]uring crises and displacement, children, adolescents, and youth are at risk of exploitation and abuse, especially when they are unaccompanied or separated from their families." (UNHCR, 2020, 9). Consequently, refugee children make up a particularly vulnerable social category whose rights and needs should be met with special care and responsibility.

In this paper we address refugee children's rights and needs in the educational context by employing critical-reflexive approach to monitoring their educational integration. More specifically, we analyze pedagogy students' reflective diaries of their educational practice with refugee students, with the aim of determining the type of reflection employed in them by students, using the framework of Gorski and Dalton's (2020) typology of approaches to reflection in multicultural and social justice teacher education.

MACRO CONTEXT OF THE STUDY: EDUCATION OF REFUGEE PUPILS

Hosting and integrating[1] refugees has in the past decade become a challenge for almost all European countries. Croatia is no exception to this given that in the last several years refugees primarily from Syria, but also Iraq, Iran, Afghanistan etc. have sought asylum in Croatia in greater numbers than ever before[2]. Since asylum seeking indicates an intention to stay in the country, educational integration[3] of refugee children, a complex process characterized by numerous challenges, must be recognized as a strong mechanism of inclusion of refugee families and individuals. Furthermore, Croatia is party to the United Nations Convention on the Rights of the Child which obliges the signatory countries to "[m]ake primary education compulsory and available free to all" (OHCHR, 1990, Article 28, 1 (a)), and to provide refugee children with "protection and humanitarian assistance in the enjoyment of

---

[1] *Integration* is defined as a "two-way process of adaptation of both the newcomer and the host society" (Kallen, 1995; in OECD, 2019, 23).

[2] Statistics on international protection seeking in Croatia in the period 2008 – 2020 is provided by the Croatian Ministry of the Interior and available here: https://mup.gov.hr/pristup-informacijama-16/statistika-228/statistika-trazitelji-medjunarodne-zastite/283234

[3] *Educational integration* is defined as a "dynamic approach of responding positively to pupil diversity and of seeing individual differences not as problems, but as opportunities for enriching learning" (UNESCO, 2005, 12; cited in OECD, 2019, 23).

applicable rights set forth" in the Convention (OHCHR, 1990, Article 22, 1). As Pastoor (2016; in OECD, 2019, 7) emphasizes, host countries need to "develop educational policies and practice that respond to the needs of refugee students and promote their inclusion in schools and societies in the medium- to long-term".

The available data on refugee education shows that refugee children experience limited attention in education (Bloch et al., 2015; in Crul et al., 2019), and "usually face more barriers than the children of [other] immigrants" (Bloch et al., 2015; McBrien, 2009; Suárez-Orozco, Bang, Kim, 2011; all in Crul et al., 2019, p. 2). Refugee pupils also seem to experience lack of attention to the development of their school careers (Crul et al., 2019). Given the importance of refugee education both generally and for our research, in the remainder of the chapter we address recent data on educational opportunities of refugee children in more detail. The data is presented within Dryden-Peterson's (2015) categorization of educational experiences of refugee pupils in host countries which recognizes *limited and disrupted educational opportunities; language barriers to educational access; inadequate quality of instruction;* and *discrimination in school settings* as the most prominent challenges that refugee children face in education.

Limited and disrupted educational opportunities. Refugee children's enrollment in schools is often limited, while their educational attendance is characterized by disruptions. More specifically, the enrollment rate of the refugee population is significantly lower than the enrollment rate of the general population, the difference being greater for secondary schools, with several factors leading to this: schooling during active conflicts and wars, legal and administrative barriers to enrollment, life on the road, frequent migrations, etc. (Dryden-Peterson, 2015). As reported by UNHCR (2017; in OECD, 2019), 61% of refugee children attend primary and only 23% secondary schools compared to respectively 91% and 84% of children globally.

European Union Agency for Fundamental Rights (2017; in OECD, 2019, 35) reports that "[m]ost OECD countries provide access to education for compulsory schooling […], but considerable challenges appear at the pre-school and post-compulsory education levels." European regulations stipulate that school aged refugee children should be enrolled in compulsory education within three months after arriving in the host country (Crul et al., 2019; European Commission, 2019). However, Crul et al.'s (2019) analysis of policies and school systems in five countries with large inflow of Syrian refugees (Sweden, Germany, Greece, Lebanon and Turkey) show that in the three European countries "the actual time lapse between entering the country and entering school ranges from three months to half a year", and that schooling is often, due to housing refugees in temporary shelters and camps, "arranged in improvised ways" (Crul et al., 2019, 3). In Croatia, administrative barriers to school enrollment of refugee children within the legally stipulated three-month period were recorded as well (GOOD Inicijativa, 2017).

Language barriers to educational access. During their migration, many refugee children attend schools in several different countries and are thus exposed to different languages, which can result in superficial knowledge of several and not good enough knowledge of any language, and in effect affect the quality of their educational experience and success (Dryden-Peterson, 2015). Refugee children are usually not fluent in the host country language, which is why their language needs to, as OECD (2019) points out, include both learning the host country language and developing their mother tongue. The duration and quality of host country language instruction differs across countries (Crul et al., 2019; Dryden-Peterson, 2015), ranging from, for example, almost no infrastructure for Syrian refugees to learn Turkish nor attend any form of transition classes in Turkey (Crul et al., 2019), to Swedish as a second language being "a regular subject with separate teaching materials (syllabus) and instruction" (Crul et al., 2019, 19), taught by specially trained teachers and in status equal to Swedish as a core subject in Sweden (Nilson, Bunar, 2016; in Crul et al., 2019). In Croatia, stipulated by the national law on international protection, refugee students are entitled to preparatory or supplementary Croatian language classes (GOOD Inicijativa, 2017). However, recent practice with mostly Syrian refugee children shows that the prescribed duration of these classes (70 hours) is not enough for adequate acquisition and command of the Croatian language, and that the minimum duration of Croatian language instruction should be 210 hours or 3 cycles of Croatian as a second language instruction (GOOD Inicijativa, 2017). As for supporting refugee children in developing their mother tongues, only some countries offer this (European Commission, 2019), and it does not always reach all students (OECD, 2019).

Inadequate quality of instruction. Institutional education of refugees is uneven and of low quality globally, which results in low levels of knowledge and skills of refugee children (Dryden-Peterson, 2015). This is supported by the aforementioned Crul et al.'s (2019) analysis of refugee education in five countries with large inflow of Syrian refugees. In addition, Crul et al. (2019) show that in these countries refugee education is characterized by different degrees of segregation: from temporary preparatory classes for the shortest period of time in Sweden to completely separate schooling in educational centers for refugees in Turkey. A major obstacle to quality of instruction of refugees is a shortage of qualified teachers (UNESCO, 2018; in OECD, 2019). For example, in OECD countries which host refugees,

> [s]hortages have led to a proliferation of contract or voluntary teachers, who have variable qualifications, usually work on short-term arrangements with no job security and earn significantly less than teachers in the national service earn. Furthermore, retired teachers and teachers with university degrees but without teacher qualifications have also been called upon to fill the gaps (Strauss, 2016; Vogel, Stock, 2017; UNESCO, 2018; all in OECD, 2019, 18).

Other key issues challenging the quality of refugee education are teacher-centered pedagogies (Dryden-Peterson, 2015), insufficient focus on refugee pupils' personal, social and emotional development (European Commission, 2019), lower parental

involvement (European Commission, 2019), and placement of children in grades inadequate for their levels of maturity and knowledge, reported both in Croatia (GOOD Inicijativa, 2017) and other countries (Crul et al., 2019; OECD, 2019). Finally, OECD (2019) warns that in practice refugee children tend to be treated as a homogenous group (McBrien, 2005; in OECD, 2019), while in reality they have different educational needs given their "diverse national, cultural, linguistic, ethnic and racial backgrounds and circumstances" (OECD, 2019, 22).

Discrimination in school settings. Lastly, refugee children face various forms of marginalization and discrimination in schools, from the invisibility of their identities and cultures in textbooks and other teaching materials to direct discrimination, e.g. bullying (Dryden-Peterson, 2015). For example, Wesley Urban Ministries' (2014; in OECD, 2019, p.26) study in Canada "found that 86% of refugee youth (12-21 years) experienced some form of bullying, such as teasing, social exclusion, physical bullying, unfair treatment, racial insults and intellectual belittling."

The described educational experiences of refugee students point to the need for holistic and meaningful approaches to educational inclusion of refugee children, and in the following chapter we present an attempt at such an approach in one Zagreb elementary school.

MICRO CONTEXT OF THE STUDY: ORIGINAL MODEL OF EDUCATIONAL INTEGRATION OF REFUGEE STUDENTS

Our model of supporting refugee students started as a response to the integration of the first generation of refugee children in one Zagreb elementary school. The model was developed and implemented in cooperation with the school staff during the spring/summer semester of school year 2016/2017 and has been continuously ongoing every spring/summer semester until school lockdown due to COVID-19 pandemic in March 2020. The model comprises of a series of bottom-up interventions designed to provide support for refugee students, their families, and educators in this process. Interventions, based on active participation of pedagogy students in the process of refugee pupils' integration, include: the pedagogy students' direct assistance to refugee pupils during and after class; pedagogy students' studies on various aspects of being a refugee, the results of which were shared with the school; design and implementation of differently accentuated, inclusive workshops for all actors of the educational process in school; participation of students in supervision classes at the higher education institution; and keeping reflective diaries as a method of reflecting on and monitoring the educational practice.

The underlying principle of the model is *reflection*, which has been applied as a continuous endeavor both at the collective (supervision classes) and individual (reflective diary) levels, permeating all the model's elements. In line with dialogical epistemology for educational evaluation (Penuel, 2010), and a view of evaluation as a long-term, participatory, and relational practice (Abma, Widdershoven, 2011),

reflection has been employed as a method for monitoring the process of integration of refugee pupils. In the following chapter we address the importance of reflexivity in monitoring educational quality in more detail.

ANALYTICAL LENS OF THE STUDY: IMPORTANCE OF TEACHER'S CRITICAL REFLECTION

Reflexivity has been long recognized as one of the most important teacher's[4] general dispositions (see: Bartulović, Kušević, Širanović, 2019; Schön, 1983; van Manen, 2006; Zeichner, Liston, 1987), while recently it has been recognized as one of the critical aspects for teaching in inter-/multicultural education. Addressing the complex realities of today's classrooms saturated with numerous challenges related to the heterogeneous needs of different students facing problems such as poverty and different forms of alienation, Larrivee (2000) states that teacher self-awareness, self-inquiry, and self-reflection are the constitutive elements of the image of the teacher ready to cope with the described challenges. In an effort to extend earlier definitions of reflexivity that emphasize its cognitive aspect with the importance of self-reflection and critical examination of self-imposed limitations and different biases, Larrivee (2000) defines critical reflection as constituted of two processes: critical inquiry and self-reflection. The first process, critical inquiry, implies the teacher's conscious examination of the moral and ethical consequences of their practice on students, while the second process, self-reflection, "goes beyond critical inquiry by adding to conscious consideration the dimension of deep examination of personal values and beliefs, embodied in the assumptions teachers make and the expectations they have for students" (Larrivee, 2000, 294).

Although (critical) reflection is an ambiguous concept that has different definitions and operationalizations[5], many authors writing about the connection between critical reflexivity of teachers and the quality of education agree that critical reflection is one of the key elements of transformative learning and successful application of the principles of equality, justice and non-discrimination in everyday teaching practice (Acquah, Commins, 2015; Larrivee, 2000; Liu, 2015; Sloan et al., 2018; Vavrus, 2006), enabling teachers to recognize their own implicit biases, attitudes and beliefs which influence their behavior, decisions they make and actions they take, as well as institutionalized systems of oppression such as racism, sexism, and classicism, which affect the process of education in numerous ways (Sloan et al., 2018).

---

[4] In the paper we use the term 'teacher' to denote a broad conceptualization of 'educator', including a 'pedagogue': in Croatia, a pedagogue is a special kind of educator and member of school staff, similar to school counselor. Thus, the term 'teacher education' and similar terms used in the paper include studies and programs of pedagogue education. We teach in one such pre-service pedagogue education program.

[5] For an overview of definitions and emerging debates see for example Liu (2015) and Beauchamp (2015).

One of the most recent papers on reflexivity by Gorski and Dalton (2020) provides a step further from defining reflexivity in inter-/multicultural education by offering not only an overview of the research on reflexivity in the field but also a typology of approaches to reflection in multicultural and social justice teacher education, which we found very useful for analyzing students' reflective diary entries.

Gorski and Dalton's (2020) typology consists of three distinct types of reflection in multicultural and social justice teacher education: *conservative*, *liberal* and *critical*, the latter two each consisting of two subtypes. Conservative reflection, a type of reflection described by authors as *Amorphous "cultural" reflection*, finds its purpose in reflecting "broadly on one's understandings of "other" cultures, usually in essentializing way" (Gorski, Dalton, 2020, 363). Second type, liberal reflection, includes two subtypes, *Personal identity reflection,* the purpose of which is to "reflect on one's personal identities without grappling with the implications of difference or power or how identities influence one's worldviews or understandings of justice" (Gorski, Dalton, 2020, 363), and *Cultural competence reflection*, whose purpose is to "reflect on one's teaching practice with "diverse learners" in light of one's identities and life experiences" (Gorski, Dalton, 2020, 363). The last type, critical reflection, also includes two subtypes, *Equitable and just school reflection,* the purpose of which is "to reflect of one's preparedness and willingness to be an agent of social justice change in a school context" (Gorski, Dalton, 2020, 363), and *Social transformation reflection,* the purpose of which is to "reflect to one's preparedness and willingness to be an agent of social justice change in and out of school contexts and to reflect on the areas of continued growth one needs to be an agent of social justice change" (Gorski, Dalton, 2020, 363). In the remainder of the paper we present an application of Gorski and Dalton's (2020) typology as a framework for analyzing pedagogy students' reflective diaries.

METHODOLOGY

The aim of our study was to analyze pedagogy students' reflective diaries of their educational practice with refugee children to determine the type of reflection employed in them, using the framework of Gorski and Dalton's (2020) typology of approaches to reflection in multicultural and social justice teacher education.

We used basic qualitative analysis (Merriam, 2009) to analyze a total of 17 student reflective diaries graded highest in academic year 2018/2019. On average, a diary was 20 pages long, with the shortest being 12, and the longest 36 pages long. We obtained written consent from the students for the use of their reflective diaries, prior to which we provided students with all important information about the study and guaranteed them the highest possible level of anonymity and confidentiality in data reporting.

The process of the analysis consisted of 7 circles of close reading, coding, negotiating codes and categories and selecting representative diary entries. In the final circle of the analysis the selected representative diary entries were analyzed through

the lens of Gorski and Dalton's (2020) typology. Some of the categories and subcategories in each of the main three reflection types, conservative, liberal, and critical, were data- and some theory-generated.

RESULTS AND INTERPRETATION

First and foremost, the results show that all three main types of Gorski and Dalton's (2020) typology, conservative, liberal, and critical, are present in at least some reflective diaries. Most of the reflections are of a liberal type, present in all 17 reflective diaries. Conservative reflection is present in approximately one third of reflective diaries, while critical reflection is present in approximately one quarter of reflective diaries. In the remainder of the chapter we present the findings of our analysis, namely, the categories and subcategories describing each of the three types of reflection.

Conservative reflection is represented by diary entries *essentializing* and *othering* refugee identities and cultures, as well as showing *superficial approach* to cultural diversity, evident in the following quote from one diary:

> Since the theme for the day was Easter, a traditional custom for our area, it was automatically assumed that all children were familiar with the theme, thus ignoring [refugee student's name]. I am aware that it is very difficult to work with so many students, but it may be necessary, since it's Easter, to mention to [refugee student's name] that this is a Christian custom and that Easter eggs are decorated in Croatia so that he would not be lost in that class. Perhaps the teacher could have taken the opportunity to teach other students some custom of [refugee student's name]'s culture.

This kind of approach is well described by Gorski's (2008) metaphor of intercultural education as *Taco night*, focusing, despite good intentions, on superficial celebration of diversity, thus failing to address structural causes of inequity in education and our own (often unconscious) participation in its reproduction. Having this in mind, although quite present both in the field of inter-/multicultural education and in our students' reflective diaries, conservative approaches are not desirable, because they "can cultivate in educators a false sense of preparedness to advocate for equity while obscuring the realities of racism, economic injustice and other forms of oppression" (Au, 2014; St Denis, 2009; all in Gorski, Dalton, 2020,359). In order to move beyond conservative approaches to cultural diversity, pre-service teacher education programs need to, as Mills (2008) points out, focus on developing teacher dispositions for taking an active role in social reconstruction, an aim which is hard to achieve if not approached holistically, with themes of equity and social justice permeating the entirety of the pre-service teacher education program (Mills, 2008).

As we mentioned earlier, liberal reflection is most extensively used by our students in their reflective diaries, represented by *questioning one's own attitudes, values, beliefs, stereotypes, and prejudice*; *intercultural competence of teachers*; and *image of refugee student*. As expected, intercultural competence of teachers is the most saturated category, consisting of 6 subcategories describing the knowledge, skills,

attitudes, and dispositions necessary for interculturally competent teaching of refugee pupils. It points to the need for adequate pre-service and in-service teacher education for working with refugee students, in order for teachers to be able to take an active role in refugee pupils' integration in education, which involves creating and cultivating an inclusive class atmosphere, assuming an equitable approach to all pupils, promoting cultural diversity, and having high, but also realistic expectations from refugee students:

> My opinion is that the teacher should be leading efforts for better inclusion (I can't say that their teacher is not doing this because I spend too little time in school to come to that conclusion, I speak in general), she as their first 'mentor' on her own example showing pupils that they are all equal and giving them new challenges, encouraging and motivating them.

> I think that educators need to work on establishing a pleasant atmosphere and empathy in the classroom because I didn't get the impression that anyone understands the pupils who are far from their homes, in a completely different culture.

These insights on the importance of the teacher's role in quality integration of refugee pupils and of their preparedness for this role are of a special importance because research shows that teachers often feel "unprepared and insecure when confronted in the same classroom with students from different cultural and linguistic backgrounds" (Nilsson, Axelsson, 2013; Sinkkonen, Kyttälä, 2014; European Commission/EACEA/Eurydice, 2015; Trasberg, Kond, 2017; all in European Commission, 2019, 17). Finally, the image of the refugee pupil can be argued to be both a background against which teachers' attitudes, beliefs and expectations of refugee students are formed, and a backbone of implicit pedagogies of teachers which inform their everyday practice. Two images of the child generated from the data are *refuge pupil as 'the other'*, and as *'a child in need'*:

> I hope that the teacher pays her the necessary attention and helps her so that she can adequately progress, that is, that she respects her special needs arising from the context of the two different cultures, languages and worldviews meeting when we assistants are not in class, because when we are, her interactions with [refugee pupil's name] are very rare.

These images depict refugee children as passive objects of both their life circumstances and educational interventions. Therefore, more attention should be given to enabling teachers to see refugee pupils as more than children in need, i.e. to complement this perception of refugee children with a perception of them as active agents with various characteristics, needs, and potentials. Although extensive elaboration on the image of the refugee child is beyond the scope of this paper, we find it important to emphasize that the image of the child held by the teacher determines the teacher's capability of establishing a good relationship with the pupil and supporting the pupil in coherently relating to the world and his/her physical, social, and cultural environments (Antonovsky, 1997; in Bašić, 2011). Further research should focus more on the mediating role of the image of the refugee child in the process of educational integration.

The least represented type of reflection in student reflective diaries, present in approximately one quarter of reflective diaries, is critical reflection, which is consistent with previous research, "[f]or example, Ulusoy (2016), who analyzed more than 2,000 written reflections composed by teacher education students during field experiences, [and] found that less than 4% of them demonstrated critical reflection" (Gorski, Dalton, 2020, 366). Our analysis shows that critical reflection involves *questioning privileges*; *connecting equity and social justice issues in school with those in the society*; and *articulating the need for a structural approach to addressing (in)equity and (in)justice* in education:

> Thus, we can see that the teacher isn't aware of her own cultural identity and the privilege and power she has as a member of the dominant group. In this instance, she mentioned only herself and her inability to understand their language and it didn't occur to her to think about how it is for children who struggle daily to understand a different language, who had to turn their lives around in order to participate in the life of the community they came to and who have to suppress parts of their culture and language in order for others to accept and tolerate them, at least in part.

> Only critical questioning of established educational, but also social practices, values and hierarchies can lead to a change of consciousness and show us that just because something exists and is implemented for generations or because tradition is established in everyday practices, it doesn't mean that it is necessarily good, right, or just.

> In order for a pupil to be successfully integrated in the teaching process, i.e. the educational institution of which he is a part, a fundamental change is needed, both of the whole system and of the teachers' approach towards pupils-asylum seekers.

This type of reflection is the hardest, yet critical to achieve in inter-/multicultural education, which makes it a pedagogical challenge *par excellence*. For example, Walgenbach and Reher's (2016) research focusing on privileges and the privileged showed that university lecturers, schoolteachers and antiracism trainers use different defensive strategies when talking about privileges, which can, according to the authors, result in subverting reflection on privileges. Thus, the authors suggest that productive conversational strategies, by which they mean "reflecting on one's own position, sharing privileges, and collectively working towards their abolition" (Walgenbach, Reher, 2016, 208), be deployed in teacher education and professional development programs. Besides preparedness to reflect on one's own position and privileges, critical reflection also includes the ability to identify different cultural, political, and other contexts, as well as systems of oppression (classism, heterosexism, etc.), which affect teaching in numerous ways, and because of which teachers have to continuously find meaningful ways of dealing with everyday practical challenges relating to different forms of oppression (Kumashiro et al., 2004; McDonald, Zeichner, 2009). Finally, critical reflection necessarily means moving beyond the classroom walls in an effort to connect the education system with different organizations in local communities and the society in general, in order to jointly

work on improving the quality of education and lives of all students and their families (McDonald, Zeichner, 2009). Thus, having in mind that critical reflection tackles structural conditions of educational experiences and success of marginalized pupils, and aims at devising holistic educational approaches, its importance for refugee education shows as paramount.

DISCUSSION

Given our inclination towards critical pedagogy's view of educational work as that of transformative intellectuals (Giroux, 1985), when thinking about the concept and the activities within our model of supporting refugee pupils' integration, we recognized the importance of reflection in that process, and decided to make reflection an underlying principle of the model, with reflective diary as its central activity. In the first year of the model's implementation, the framework for reflective diary keeping was adapted from Jay and Johnson's (2002) typology of reflection in the context of teacher education, while every subsequent year, the framework was modified in line with the feedback from students, in order to provide clear guidelines for diary keeping, especially with regard to the distinction between descriptiveness and reflexivity. While reading a fairly large number of student diaries every year, we found it important to analyze them and investigate whether there were different types of reflection used by students, and whether the results can be employed to increase the quality of the educational support to refugee pupils, as well as the quality of the classes on critical pedagogy and intercultural education we teach.

The presented research points to some important implications of the use of the reflexive approach for teacher education, and for the continuous improvement of refugee children's educational integration by applying reflectively and process-oriented methods of monitoring its quality. First, the results point to the importance of distinguishing between the types of reflection used by students, as illustrated in the chapter with the results of our research, as well as to the importance of continuously striving for criticality in the students' and later pedagogues' and teachers' approach to the totality and complexity of the educational practice. Second, the feedback we got from students both via the diaries and during supervision classes suggests that the students found reflecting on the educational practice while assisting refugee students very useful, e.g. enabling them to gain deeper understanding of their hidden biases, as well as of the complex matrices of institutional, political, and cultural influences on refugee education. Third, although there is some evidence that "it can be difficult to engage education students in critical reflection, to structure critical reflection opportunities that learners find compelling, or even to convince learners that critical reflection is an important undertaking" (Gorski, Dalton, 2020, 360), we strongly believe that teacher education programs should make extra efforts to provide students with opportunities for developing this crucial disposition. As Liu (2015, 19) emphasizes, the particular responsibility for this rests on teacher educators, who should search for various ways of supporting future teachers in developing critical reflection, for example, "by prompting them to engage in dialog

within a community, to explore their assumptions more deeply, to situate an educational problem in the larger social political context, and to ground their discussion in specific examples of their actions in the classroom." Finally, there are certainly many other ways of encouraging and enabling students to critically reflect, which should be left to teacher educators' creativity and imagination, but should also be continuously evaluated, in order to monitor the appropriateness and effectiveness of teacher educators' efforts.

CONCLUSION

Reflection is a crucial teacher's disposition, especially in inter-/multicultural education, and as such should be developed and cultivated both during pre-service teacher education and everyday educational practice. In our case, the reflective diary proved to be an appropriate tool for achieving this goal, allowing for both the development of student reflexivity, and monitoring the quality of integration of refugee pupils. The fact that liberal reflection was most frequent in our students' reflective diaries was somewhat expected, since the usual concern, as Gorski (2009b; in Gorski, Dalton, 2020, 359) points out, is not "the presence of liberal [reflection], but the absence of any critical framing.". Thus, future development of the model should focus on further modification of the reflective diary framework and other activities within the model, in order to shape the most stimulating context for developing critical reflection, both of our students' and our own.

There are some limitations of this study. Most importantly, the sample consists of the highest graded reflective diaries, which in future research should be tackled by a more heterogenous sample, to provide a more comprehensive picture of the scope of reflection reached by students during their studies. Furthermore, since the reflective diaries' grades were counted as a part of the students' final grade in the course, there is a possibility, addressed also by Liu (2015) in her research, that their employment of critical reflection and the key words depicting it was highly motivated by this fact. Thus, as Liu (2015) suggests, teacher educators' and researchers' evaluation of the level of reflexivity and criticality should not be based on one type of data, but rather on triangulated data sources.

REFERENCES

Abma, T. A., Widdershoven, G. A. (2011). Evaluation as a relationally responsible practice. In N. K. Denzin, Y. S. Lincoln (eds.), *The SAGE Handbook of qualitative inquiry. Los Angeles: SAGE Publications Ltd*, 669-680.

Acquah, E. O., Commins, N. L. (2015). Critical reflection as a key component in promoting pre-service teachers' awareness of cultural diversity, *Reflective Practice, 16*(6), 790-805.

Bartulović, M., Kušević, B., Širanović, A. (2019). Prilog razumijevanju pedagoginje: O dispozicijama za pedagogično djelovanje. *Metodički ogledi: časopis za filozofiju odgoja*, *26*(2), 105-127.

Bašić, S. (2011). (Nova) slika djeteta u pedagogiji djetinjstva. In D. Maleš (ed.), *Nove paradigme ranoga odgoja,* (p. 19-37). Zagreb: Filozofski fakultet Sveučilišta u Zagrebu, Zavod za pedagogiju.

Beauchamp, C. (2015). Reflection in teacher education: issues emerging from a review of current literature. *Reflective Practice: International and Multidisciplinary Perspectives, 16*(1), 123-141.

Crul, M., Lelie, F., Biner, Ö., Bunar, N., Keskiner, E., Kokkali, I., Schneider, J., Shuayb, M. (2019). How the different policies and school systems affect the inclusion of Syrian refugee children in Sweden, Germany, Greece, Lebanon and Turkey. *Comparative Migration Studies*, *7*(1), 10.

Dryden-Peterson, S. (2015). *The Educational Experiences of Refugee Children in Countries of First Asylum.* Washington, D.C.: Migration Policy Institute.

European Commission (2019). *Eurydice Brief: Integrating Students from Migrant Backgrounds into Schools in Europe: National Policies and Measures*. https://op.europa.eu/en/publication-detail/-/publication/37e45716-250b-11e9-8d04-01aa75ed71a1/language-en/format-PDF/source-87310669 (15/10/2020)

Giroux, H. A. (1985). Teachers as Transformative Intellectuals. *Social Education, 49*(5), 376-379.

GOOD Inicijativa. (2017). *Uključivanje djece izbjeglica u hrvatski odgojno-obrazovni sustav: Policy brief.* http://oz.goo.hr/wp-content/uploads/2017/10/2017-OZ_Obrazovanje-djece-izbjeglica_Policy-brief.pdf (21/9/2020)

Gorski, P. (2008). Good intentions are not enough: a decolonizing intercultural education. *Intercultural Education*, *19*(6), 515-525.

Gorski, P. C., Dalton, K. (2020). Striving for Critical Reflection in Multicultural and Social Justice Teacher Education: Introducing a Typology of Reflection Approaches. *Journal of Teacher Education*, *71*(3), 357-368.

Jay, J. K., Johnson, K. L. (2002). Capturing complexity: A typology of reflective practice for teacher education. *Teaching and teacher education*, *18*(1), 73-85.

Kumashiro, K. K., Baber, S. A., Richardson, E., Ricker-Wilson, C., Wong, P. L. (2004). Preparing Teachers for Anti-oppressive Education: International movements. *Teaching Education*, *15*(3), 257-275.

Larrivee, B. (2000). Transforming Teaching Practice: Becoming the critically reflective teacher. *Reflective Practice, 1*(3), 293-307.

Liu, K. (2015). Critical reflection as a framework for transformative learning in teacher education. *Educational Review*, *67*(2), 135-157.

McDonald, M., Zeichner, K. (2009). Social justice teacher education. In: W. Ayers, T. Quinn & D. Stovall (Eds.), *Handbook of social justice in education*, (p. 595-610). Philadelphia, PA: Taylor and Francis.

Merriam, S. B. (2009). *Qualitative Research: A Guide to Design and Implementation.* San Francisco: Jossey-Bass, A Wiley Imprint.

Mills, C. (2008). Making a difference: moving beyond the superficial treatment of diversity. *Asia-Pacific Journal of Teacher Education*, *36*(4), 261–275.

OECD. (2019). *Refugee education: integration models and practices in OECD countries.* http://www.oecd.org/officialdocuments/publicdisplaydocumentpdf/?cote=EDU/WKP(2019)11&docLanguage=En (22/9/2020)

OHCHR. (1990). *Convention on the Rights of the Child*. https://www.ohchr.org/en/professionalinterest/pages/crc.aspx (21/9/2020)

Penuel, W. R. (2010). A dialogical epistemology for educational evaluation. *National Society for the Study of Education*, *109*(1), 128-143.

Schön, D. A. (1983). *The Reflective Practitioner: How Professionals Think in Action*. New York: Basic Books.

Sloan, L. M., Joyner, M. C., Stakeman, C. J., Schmitz, C. L. (2018). *Critical multiculturalism and intersectionality in a complex world*. Second edition. New York: Oxford University Press.

UNHCR. (2020). *Global trends: forced displacement in 2019*. Copenhagen: United Nations High Commissioner for Refugee.

Van Manen, M. (2006). Reflectivity and the pedagogical moment: The practical-ethical nature of pedagogical thinking and acting. In I. Westbury, G. Milburn (eds.), *Rethinking Schooling: Twenty-Five Years of the Journal of Curriculum Studies* (p. 81-113). London: Routledge.

Vavrus, M. (2006). Teacher identity formation in a multicultural world: Intersections of autobiographical research and critical pedagogy. In D. Tidwell & L. Fitzgerald (eds.), *Self-study and diversity* (p. 89-113). Rotterdam: Sense Publishers.

Walgenbach, K., Reher, F. (2016). Reflecting on privileges: Defensive strategies of privileged individuals in anti-oppressive education. *Review of Education, Pedagogy, and Cultural Studies*, *38*(2), 189-210.

Zeichner, K., Liston, D. (1987). Teaching student teachers to reflect. *Harvard educational review*, *57*(1), 23-49.

THE PERSONALITY OF EDUCATORS IN THE EDUCATION FOR INTERCULTURALISM IN HISTORICAL CONTEXT AND CONTINUITY

Snježana Dubovicki, PhD, Assistant Professor
Faculty of Education, Josip Juraj Strossmayer University of Osijek, Republic of Croatia
sdubovicki@foozos.hr

Emerik Munjiza, PhD, Associate Professor
Velika Kopanica, Republic of Croatia
emunjiza@gmail.com

Abstract: with the help of longitudinal research, the paper analyses the relationship between the human characteristics of educators and successful education for interculturalism. Reference sources have been analysed in continuity for almost two centuries, between 1849 and 2020. For this research, relevant pedagogy textbooks were used, which were published in the mentioned period of time, and they related to the education of teachers and professors. In total, fourteen pedagogy textbooks were analysed: six for the period of civil society until the Second World War, five for the period of socialism, and three for the period of modern civil society. Descriptive and non-experimental *ex post facto* methods were used in the analysis of the mentioned pedagogical documentation.

All authors of the analysed pedagogy textbooks agree that the competences of educators (especially teachers) are complex, multi-layered and consist of: solid general education, excellent knowledge of the profession, pedagogical-psychological skills and desirable human characteristics. The line between the educational success and educational failure, among other things, is often determined by the human characteristics of the educators. Almost all analysed textbooks of pedagogy contain special chapters dedicated to the personality of the teacher, which can be found under different titles: O naučitelju malenih, Dužnosti učitelja, Uloga i značaj učitelja, Lik našeg novog odgajatelja, O narodnom odgajatelju, Nastavnik, Osobine odgajatelja, Lik nastavnika odgajatelja, Učitelj temeljni nositelj odgoja i obrazovanja, Odgojni autoritet i uzor.

Also, almost all authors agree that successful and unsuccessful educators are distinguished by their personality and attitude towards students. In the empirical research, the authors of the analysed pedagogy textbooks identified about thirty character traits and moral values of successful educators that can be classified according to the following attitudes: positive attitude towards oneself, positive attitude towards spiritual and material values and positive attitude towards others, within which the category of education for interculturalism can be recognized. Based on character traits and systems of moral values, educators form a healthy authority and become role models for their students. The educator's example has a strong educational effect on students also in the field of education for interculturalism.

In order to have as many educators with desirable human traits as possible, this is a topic that should be seriously taken into account when deciding about the enrolment in educational professions, and that is something that the majority of authors of the analysed pedagogy textbooks agree.

INTRODUCTION

The educator's[1] personality plays an important part in education for interculturalism, and its significance and influence are still insufficiently researched and talked about. The educational role is especially visible in the teaching context, and today it is becoming increasingly neglected. In other words, there is an increasing suppression of the educational aspect and educational activities in favour of education (Dubovicki, Budić, 2019; Jukić, 2013; Bognar, 2011).

Upbringing can be defined as somewhat of an interpersonal relationship and communication that helps a person meet one of their basic needs, while at the same time accepting certain norms and patterns of behaviour. *Education*, on the other hand, refers to one of the aspects of the teaching process in which its participants satisfy cognitive, experiential and psychomotor interests by continuously developing and improving the cultural, technological and civilizational achievements of a society (Bognar, Matijević, 2002).

Competences of educators represent an extremely important component in the education of the entire vertical, and the success of educators, teachers and/or professors is reflected in these educational values that are recognized by children, students, and pupils. Different definitions of competences point us to focus on different specific competences, which is something about numerous authors wrote (Jurčić, 2012; 2014; Jurčić, Matešić, 2010; Brust Nemet, Dubovicki, 2018). If we perceive the *competence* (*lat. competentia; competere* - to achieve; to be capable) as a recognized expertise and ability that someone has, which is extremely important for performing the work that we do (Matijević, Radovanović, 2011), it will be clear why competence of educators, teachers and professors have been engaged by numerous authors in continuity since the mentioned professions existed. Some authors single out the *professional competences of teachers*, which are reflected in the teacher's ability to apply their acquired knowledge, skills and internal and external motivation in their work (Brust Nemet, Dubovicki, 2018). Recently, a greater emphasis has been placed on the importance of modernizing basic competences, but also acquiring new ones with the help of modern strategies, methods and procedures of teaching, learning and assessment by promoting interdisciplinary approach, application of educational paradigms, development of psychosocial behaviours necessary for human resources management and encouraging individual and team work, as well as pedagogical research related to innovations (Elena, 2014).

---

[1] In this paper, the term educator stands for all those who deal with the institutional type of education, regardless of the level of education. The term teacher is also mentioned in the text, depending on the term that the analyzed authors use in their textbooks.

The professional development of students should certainly include pedagogical orientation that includes *intercultural*, inclusive and socially just *pedagogical competences* (Jokikokko, 2005; Hajisoteriou, Maniatis, Angelides, 2019). Globally, the *intercultural competence* of educators plays a key role in building a modern intercultural educational institution. Various forms of professional development can greatly contribute to that, and we can say that there is a lack of research and literature that deals with detailed descriptions of professional development courses for teachers with intercultural orientation (Timperley, Wilson, Barrar, Fung, 2007; Hajisoteriou, Maniatis, Angelides, 2019).

Educators need to be aware that their mission, as professionals and individuals, is to *shape the values* of those they educate. Values guide our behaviours and reactions in certain situations. The value system is changeable because it is not innate, but acquired through upbringing, education and experience. Although there is no single definition of value due to different points of view, most authors point out that values are considered one of the key elements in the process of the construction of one's identity (Ferić, Kamenov, 2007; Mrnjaus, 2008; Ilišin, 2011; Bojović, Vasilijević, Sudzilovski, 2015). Values can be found in the curricula of many countries, where they are a very important component, in addition to the acquisition of knowledge and skills (Rakić and Vukušić, 2010). In addition to the above, the value system of individuals largely depends on the situational context, which speaks of its variability. Educators have always been involved, to some extent, in sort of an intercultural practice via daily meetings with a group of about 30 children in school or preschool conditions, and each individual is the bearer of individual culture in the form of different family and social influences, different experiences in learning, language skills and more (Ma, 2004; Elena, 2014; Hajisoteriou, Angelides, 2016). Educational institutions should be a consistent reflection of the society in the mission and values they take on (Elena, 2014).

The values of young people are the focus of contemporary research because the value system is considered disrupted and changed. Such research is important because it allows us to gain insight into the (dis)continuity of new generations, and thus modern societies, which simultaneously provides an insight into the existing processes and relationships in a society, but also reveals trends that anticipate likely future trends. Within the pedagogical perspective, the importance of such research and elaboration of value systems for the education of the young generation has been repeatedly emphasized (Vujčić, 1987; Ilišin, 2011; Jukić, 2013).

> *Changes in thinking, attitudes and behaviour need to occur on a global, local, and individual level. Today's young people, the bearers of the future should, in addition to the willingness to invest in knowledge, be willing to change their attitude towards themselves and others. Knowledge alone does not necessarily influence the formation of attitudes and value systems that will result in appropriate behaviour and decision-making* (Jukić, 2013, 408-409).

Recent research conducted among students, future teachers and educators indicates that the most desirable values that young people strive for are: *family security, happiness and freedom, responsibility, honesty, fairness and hard work* (Bojović,

Vasilijević and Sudzilovski, 2015; Bradarić, 2018). Bognar (2004) conducted a research with a team of researchers on the problems of young people in Eastern Slavonia. The main goal of the research was to investigate what happened to the value system of young people (in the time affected by war events) and what is their hierarchy of social values, since the value system is the foundation of the integrity of young people. The results of the research showed that *love*, *health* and *friendship* are three values that young people place first. In a repeated research using the same (revised) instrument, with an interval of almost 15 years, Bradarić (2018) states partially changed values of young people, students, future teachers. The most important values are: *health*, *non-violence* and *truth*, followed by doing the right thing, freedom, friendship, peace, knowledge and honesty. It is clear that the repeated research did not include love as one of the three main values we would expect to remain high among young people, but it is also worrying that a new value is emerging - non-violence - which makes us wonder to which type of violence is that non-violence an alternative? Verbal? Cyber?

Recently, the importance of interculturalism has been written about more than actually acting practically and systematically on it (Sablić, 2014; Kragulj, Jukić, 2010; Hrvatić, Piršl, 2007). *Interculturalism* is a modern form of education for life in democracy as well as cultural pluralism (Kragulj, Jukić, 2010; Hrvatić, 2001). We can consider foreign language teachers to be the *first intercultural practitioners*, because knowledge of the language is the first passport for the intercultural integration of an individual (Elena, 2014).

Bearing in mind the contemporary efforts and investment in equality of upbringing and education in the teaching process (especially in the context of university teaching), as well as awareness of the importance of investing in interculturalism, this paper aims to present almost two hundred years of heritage in the historical context and continuity by analysing the phenomenon of the educator's personality in education for interculturalism, with special emphasis on the desirable characteristics of educators from which one can perceive the education for interculturalism.

METHODOLOGICAL FRAMEWORK

Research Area and Research Questions

Institutional (school) education is a very complex process involving teachers, students, curricula and available media. In this process, via mutual interaction and cooperation, teachers help students to form values and attitudes. In the value system, it is possible to identify the attitude towards interculturalism.

From the above, a basic research question was formed: *What is the relationship of the educator's personality regarding the education for interculturalism?* and *Does the social environment affect teachers?*

The social environment is defined as the historical-political context of civil society until the Second World War, socialist society after the Second World War and modern civil society after the democratic changes.

Sources, Procedures, Methods

The paper is based on the analysis of pedagogical documentation with the application of descriptive and non-experimental (ex post facto) methods. The paper has all the characteristics of longitudinal research because it analyses the phenomenon of the personality of educators in education for interculturalism in a period of slightly less than two centuries, between 1849 and 2020.

The main sources of analysis in this paper are pedagogy textbooks that have been used in teacher education in teacher training schools, pedagogical academies and teacher training colleges. A total of ***fourteen pedagogy textbooks were analysed***. For the first period of civil society until the Second World War, six textbooks of pedagogy were analysed: Znanost odhranjivanja (1849), Obuka malenih ili katechetika (1850), Gojitba i obča učba (1867), Pedagogija I-Uzgojoslovje (1882), Pedagogika ili uzgojoslovje (1889) and Nauka o gojencu i odgoju (1906). From the socialist period, the following pedagogy textbooks were analysed: Uvod u opću pedagogiju (1949), Opća pedagogija (1953), Pedagogija I and II (1968), Pedagogija (1973) and Pedagogija (l986). In the conditions of modern civil society, the following pedagogy textbooks were analysed: Pedagogija (1990), Osnovi pedagogije (1999) and Pedagogija (2001). Full bibliographic data of the mentioned textbooks can be found in the list of sources and literature.

The mentioned pedagogy textbooks were, until 1965, written for teacher training schools (the last year of operation of teacher training schools), and after that year for students of teacher training academies and faculties. The analysed pedagogy textbooks are primary and relevant for this research since generations and generations of teachers have been trained using them.

The Personality of Educators in Pedagogy Textbooks in the Conditions of Civil Society until the Second World War

A more serious systematic teacher education in Croatia is related to the opening of the first teacher's school in Zagreb in 1849[2] (Cuvaj, 1910, 1). A year earlier, a women's teacher's school started operating, but as a private school of the Sisters of Charity of St. Vinko (Franković, 1958). The opening of the mentioned teacher's schools is also connected with the publishing of the first pedagogy textbooks. The very first pedagogy textbook was published in 1849 in Buda by an unknown author, and it was called *Znanost odhranjivanja za porabu učiteljskih seminaristah* (hereinafter Znanost odhranjivanja). That same year the same publisher also published *Didactika generalis* (didactics) and *Didactika specialis* (all methodologies at the time). These editions provide the necessary pedagogical-didactic-methodological literature for students of teacher training schools. Znanost othranjivanja contains a

---

[2] Prior to opening teacher training schools, it was enough to know how to read and write. The next step in teacher training was experiential. Young men observed the work of more experienced teachers and later imitated them. After that, teachers were educated in main and normal schools and pedagogical courses that would grow into teacher training schools.

special chapter called The Duties of the Teacher, and within it a special title The Duty and Manner of Educating Oneself. The integral part of the text also discusses teachers' abilities, personalities and competences. *A successful teacher* must have a solid command of their own profession, must have a solid knowledge of teaching skills, but also have the necessary natural qualities.

Schools use rules and authority to educate. The rules serve to accustom children to order and discipline: punctuality, decency, cleanliness. In school, in addition to the rules, teachers use their own personal authority (example) to educate their students.

> *The teacher spoke as much as he liked about purity, order, hard work, obedience, fear of God, etc., and was convinced that his words would be like the words of one crying in the wilderness, if he did not set an example* (Znanost odhranjivanja, 1849 according to Cuvaj, 1910, 1).

It is desirable that the teacher is cheerful and optimistic. Contrary to the above, the *undesirable characteristics of a teacher* are: arrogance, conceit, rudeness, melancholy, frowning, ruthlessness. Such teachers cannot be expected to have children's love, the first and basic preconditions for successful education. Complete moral education is based on universal religious - moral education; general Christian love and forgiveness and the corresponding qualities of a teacher.

A year later, in 1850, Stjepan Ilijašević, PhD (1814-1903), professor at the Faculty of Theology in Zagreb, published the first domestic printed pedagogy textbook called *Obuka malenih ili katechetika* (hereinafter Obuka malenih). This textbook was intended for all those involved in the education of young people, and primarily catechists (priests) and teachers. There is one chapter About the teacher of the little ones that talks about the abilities and personalities of a successful teacher. And he writes that a successful teacher must know the profession, the method of teaching, the psychophysical characteristics of young people and have their own desirable personality traits. A successful teacher must be of a religious-humanistic orientation and practice the values that follow from it. He classified all the *character traits of a successful teacher into three areas: body, spirit and heart*.

A successful teacher needs the following *physical predispositions*: firm body, strong chest, clear and pleasant voice (not irritating at all), cheerful appearance (clear forehead, happy face, open eyes), appropriate movement (head, body, hand)[3]. When it comes to the spiritual realm, a successful teacher must have these characteristics: a clear mind (understanding what he teaches), sound judgment (has the ability to reason logically), wit (not lost in detail), vivid imagination, and an unwavering spirit (perseverance in work). In the area of ownership, he must have: religious-moral attitude, love for students (understanding, empathy), patience in work, lively temper (sense of developing interest and attention). It is surprising how much attention is paid to the character traits needed for a successful teacher.

---

[3] These characteristics, especially a strong body, strong chest and clear voice, should be viewed in the context of a legal provision according to which there could be up to 80 students in one class.

The following pedagogy textbook was also written by a priest, a catechist, Stjepan Novotny (1833-1867). His pedagogy textbook has two versions, the first abbreviated Zagreb version and the second extended Vienna version. The Zagreb edition was published on 154 pages under the title *Gojitba i učba*, which states that it was published out of necessity. The Vienna edition is called *Gojitba i obća učba* and has a volume of 292 pages and the subtitle states that it was published for the needs of the royal colleges in our homeland. Novotny also dedicates one special chapter to teachers, as bearers of the educational process called Duties of Teachers. In relation to his predecessors, he especially emphasizes the need for the ability to teach how to learn, to enter into independent forms of work, but at the same time he emphasizes that this process must take place in a pleasant classroom climate. The teacher must be interested in the success of the students and act in that direction. *That teacher really does not deserve that beautiful and honorable name, who, without interpreting anything, says in cold blood and carelessly: you have so many lines or questions to memorize* (Novotny, 1867, 165). Indifferentism and the teaching profession do not go together.

The school law from 1874 extended the then two-year teacher's schools to three-year's. The professional and pedagogical education of teachers becomes more complex and demanding. The professor of pedagogy was first taken over by a layman, a young professor of pedagogy Stjepan Basariček (1848-1918) from Virovitica. This act separates pedagogy from catechesis on a formal and personal level. In a short time between 1880 and 1884, Stjepan Basariček published four pedagogical works and he thus completed the pedagogical science of the time. The Croatian Pedagogical and Literary Association[4] publishes his *Pedagogija Uzgojoslovja*, *Obće obukoslovje* (didactics), *Posebna obukoslovja* (all of the methodologies) and *Povijest pedagogije*. These pedagogy textbooks experienced many editions and were the official pedagogy textbooks until the beginning of the Second World War. Basariček's textbooks were also used in: Dalmatia, Istria, Bosnia and Herzegovina and even in Bulgaria (Zec, 1951).

In Basariček's Pedagogija (Uzgojoslovje) there is no special chapter on the personalities of an educator, but he writes about them in the integral text. He explicitly cites *educational factors*: parental home, church, and school (teachers). Total educational work needs to be based on mutual cooperation and tolerance. As an educational principle, Basariček especially emphasizes the personal example of the teacher and the educational means of appropriateness. *Nothing educates so much as the presence of an honest man. He need not speak or preach. His personality itself acts like the sun, which warms and shines* (Basariček, 1882, 187). He also puts a great emphasis on the importance of a pleasant working climate. *Without love, there can be no real success in breeding. It opens the soul of children, so they then gladly accept his teachings, and do with joy what he wants* (Basariček, 1882, 168).

---

[4] The Croatian Pedagogical and Literary Association was founded in 1871 as a professional association of Croatian teachers. Among other things, they published pedagogical literature. It has been operating continuously since the very establishment.

Despite the fact that Basariček's pedagogy had the status of the official textbook for public teacher training schools, a professor of pedagogy at the Faculty of Theology in Zagreb, Martin Štiglić, PhD (1825-1911) published *Pedagogija* or *Uzgojoslovje* in 1889. It was approved by the Archbishop's Table and was an official textbook in religious schools. He writes about the personality of the teacher in the integral text and in special chapters: The teacher at home, at school and outside; Educator towards a student and vice versa, and Mental abilities of teachers. Štiglić starts from the thesis that it is necessary to have certain natural predispositions for the teaching profession. He shares very similar views on the desirable character traits of teachers as Stjepan Ilijašević. As desirable *physical characteristics* he states: general physical health, strength, healthy senses and a suitable appearance. He further divides *spiritual competences* into mental and moral. He also considers: common sense, stability and shrewd reasoning to be *mental competences*. As desirable moral virtues he mentions: firm faith (true, not manifestation), love for children (the same respect for all children), a balance of austerity and gentleness, good and cheerful temper, and visible satisfaction with his service. He also speaks of example as an educational principle and adequacy as an educational tool. *"He who teaches others by word, and by his example shows the opposite, let him not count on the good success of breeding." If the teacher does not practice what he asks by his own example "he ends up in hypocrisy very quickly, which the students notice very quickly"* (Štiglić, 1889, 20).

Students' obedience should be based on real authority, not coercive authority. Relationships between teachers and students should be based on mutual respect and appreciation. According to Štiglić, *being a teacher is notable* (has a significant role in the formation of young people), *noble* (it helps those who need it to grow up), *difficult and complex*. To call someone a successful teacher can be done only if they possess the necessary natural predispositions and if they have acquired the necessary professional and pedagogical-psychological competences.

A professor of pedagogy at the teacher's school in Petrinja, Jure Turić, PhD, published a new textbook of pedagogy in 1906 called *Nauka o gojencu i odgoji*. In the first part of the book he analyses the psychophysical development of children, and in the second part of the book the educational process. In the chapter The Organization of the educational school, he especially analyses: the place, importance and role of teachers in the educational process. Same as his predecessors, he writes about the *desirable physical and mental personalities* of teachers. According to him, a teacher must be physically healthy and strong, so that he can be persistent and successful in a complex and responsible teaching job. His appearance must be pleasant, his voice sonorous, clear, intelligible, and his movements natural and moderate. His speech should be neither fast nor slow, and his vocabulary neither dry nor too ornate. Among the analysed authors, Turić was the first to explicitly state that the teacher has no right to naturalize his socio-political views to the students, but must follow the church-religious and national-state according to the characteristics of the society to which the families belong. In no case should a teacher be a student's master, he should be a friend, co-worker and helper. Teacher must also serve as an

example in his private family and social life *His family life and the upbringing of his children must be exemplary, so that he can teach others to raise their children by his own example*. These are all elements on which a teacher acquires a general social status. *That is why the teacher has no reputation for his authority, but for his work and the value of work for society* (Turić, 1906, 179).

The official pedagogy textbooks in Croatia were analysed during the period of a hundred years (1849-1949). Six textbooks have been singled out that are considered to have left a significant mark in pedagogical theory and school practice. Five textbooks were written by local authors, and the sixth was taken from Hungary, without authorship. Of the five analysed domestic authors, three were written by priests-catechists (Ilijašević, Novotny, Štiglić), and two by secular professional pedagogues (Basariček, Turić).

All authors paid attention to the role of the *educator's personality*[5] either in separate chapters or in the integrated text, and they unanimously agree that a po*sitive correlation between the educator's personality and educational success* exists. Educator's personality has a more important influence on the development of certain personality traits of students in addition to the curriculum and school life (Rot, 1980). Among other things, students imitate their teachers and with their help form judgments and attitudes. Social life, which begins in the family home, is systematically and strongly developed in school. Authors have different names for personalities, such as: naturalness, natural predispositions, one's own, humanity, real and imposed authority, role model and example. As possible and *desirable personalities of teachers,* the authors stated: gentleness, honesty, empathy, humanity, clarity, love, hard work, imitation, optimism, wit, nobility, obedience (in those days a desirable trait), respect, pleasantness, naturalness, decency, diligence, understanding, patience, cooperation, punctuality, tolerance, moderation, perseverance, respect, cheerful nature, satisfaction, liveliness. We also singled out some *undesirable traits* that the authors mentioned, such as: rudeness, indifference, hypocrisy, bloating, frowning, ruthlessness, melancholy, rigor. All these characteristics should be observed in the then social conditions and relations determined by the church-religious-moral framework.

On a speculative level some desirable traits: empathy, humanism, love, optimism, nobility, respect, pleasantness, decency, understanding, cooperation, tolerance, respect, and some undesirable traits: rudeness, indifference, hypocrisy, arrogance can be directly linked to education for interculturalism, especially through the educational principle of example, and the educational means of appropriateness. *Elements of education for interculturalism can be sought within religious tolerance and universal Christian moral norms.*

---

[5] Personality is defined as an integrated and dynamically organized sum of physical, mental, moral and social qualities of an individual (according to Hudolin, 1968)

Educator's Personality in Pedagogy Textbooks in the Conditions of Socialist Society

After the Second World War, a new socialist order was introduced with a changed value system. For ideological reasons, the new government does not accept previous pedagogy textbooks. As there are no domestic authors with a new orientation yet, pedagogy textbooks by Soviet authors will be used for a short time.[6]

Relatively fast, in 1949, Pataki's textbook Uvod u Pedagogiju[7] was published. As early as 1951, another textbook, Pedagogija, was published in his editorial office, which became the official textbook in the teacher training schools of the time. This Pedagogija lived through about twenty editions in a relatively large circulation,[8] which clearly states that the textbook has left a big mark in school practice. In the general orientation, he starts from the thesis that education is socially conditioned and socially determined. He interprets social determination as a service to a certain society, in this case of a socialist society. He sees the same role in the educational role of the teacher.

> *To develop and persistently build a new character of a man, a man of a socialist country and a socialist epoch, is a task that should guide all our educational and school work* (Pataki, 1949, 6). *The successful work of educators and teachers is unimaginable without a clear orientation on the ideological and political foundations of our new society* (Pataki, 1949, 9).

Just as his predecessor representatives of civic pedagogy, he devoted a special chapter to the desirable traits of a teacher titled Character of our new educator. According to him, there is no apolitical (neutral) education or apolitical teacher. The teacher must have a strong ideological and political orientation, which arises from our new life, from the socio-economic, political and cultural transformation of our country. In order to successfully realize this, a teacher, in addition to professional and pedagogical-psychological skills, must also have certain character traits. Pataki advocates the same in his Pedagogija, which contains the chapter Teacher, and within it the title Teacher's Personality. In the analysis of the *desirable traits of the teacher*, Pataki makes a significant turn and stays mostly in positions of general humanity. Pataki cites love of work and love of children as a desirable value system for teachers. *If a teacher unites in himself a love of work and a love of students, he is a perfect teacher* (Pataki, 1953, 350 according to Tolstoy). *Without love, let no one enter the temple of enlightenment, because the happier he is, the more he knows and the less he loves.*

Love for children should be interpreted as: understanding, empathy, tolerance, help, cooperation, care, respect. All of the above needs to be realized with: calmness,

---

[6] Immediately after the end of the Second World War, pedagogy textbooks by Soviet authors Goncharov and Gruzdiev were used in our teacher's schools for a short time.

[7] Stjepan Pataki (1905-1953) before World War II was a representative of civic pedagogy, of a reformist cultural movement. After World War II, he became a representative of Marxist pedagogy with quite extreme views.

[8] As an illustration, we state that the 4th edition of 1953 was printed in 6,500 copies.

composure, serenity, optimism, openness, objectivity (Pataki, 1953). In addition to the desirable traits of a good teacher, he lists some *bad traits of a weak teacher*: nervousness, irritability, excessive harshness, punishment (even physical), insulting through words and expressions. *Every teacher who insults, beats and pulls children by the ears should be fired, because he is not a teacher, but a scoundrel and a freak who tarnishes the holy name of a teacher* (Pataki, 1953, 352). In addition, he asks of the teacher to be creative and innovative.

A teacher should, based on his personality, be a morally constructed person, which entails: character, principles, consistency, truth, righteousness, honesty, impartialness, aversion to having favourites or not liking a student. In addition to all the above, it is desirable to have: a pleasant appearance, clean and correct speech, moderate and measured posture. All of the above qualities bear educational success if the teacher practices them on a daily basis (example and appropriateness). *Children and everyone else believe more in what we do than rather than what we teach and preach* (Pataki, 1953, 354). The teacher should be an example not only to his students but also to the social environment. *Of all our national intelligence, the teacher is the closest to the masses* (Pataki, 1953, 358).[9] With these additional obligations, the personality and ability of teachers have been extended to the local community.

In 1968, Matica hrvatska published a two-volume *Pedagogija I and II*, whose editor-in-chief was Vlatko Pavletić. In the first volume, the fifth chapter is dedicated to the Personality of the Teacher Educator. As teacher training schools have ceased to operate, this pedagogy textbook is intended for students of pedagogical academies and teacher training colleges as well as the employed teachers. Already at the beginning of this chapter, there is a clear need for a balance between: professional, pedagogical skills and human values of teachers. Desirable characteristics and attitudes of teachers include: *security, conviction, consistency, objectivity, high trust in their students and a high degree of humanity*. Humanity does not imply excessive sentimentality, constant concessions and frequent indulgence to students (Pavletić, 1968). A successful teacher must be a man of total and true authority. In doing so, one must make sure that the true authority is not based on fear and blind obedience, but on the aforementioned characteristics of the teacher.

On the occasion of marking the 100th anniversary of its founding, the Croatian Pedagogical and Literary Association published a textbook Pedagogija in 1971, written by sixteen authors, edited by Pero Šimleša, PhD. Within the fourth part titled Didaktika, there is as a special chapter called The Teacher, written by Milivoj Gabelica, PhD.[10] Gabelica states five necessary competencies of the teaching profession: solid general education and professional training, pedagogical-didactic-methodo-

---

[9] Teachers, especially those in villages, were expected and asked to participate in the work of socio-political organizations, cultural and sports associations. Teacher's work in the local community was analyzed by the professional school bodies.

[10] Since Milivoj Gabelica, PhD, is the author of the chapter Teacher, we will state his last name in references and quotations.

logical-psychological training, love for children and respect for children's personality, proper attitude towards the knowledge system and personal character traits.

The position of the teacher is specific, complex and extremely public. A teacher is under constant scrutiny and possible critical observations by students, parents of the immediate and wider interested community and the public. Due to the above, teachers are required to have high morality, which is assessed through the following value system: honesty, objectivity, optimism, humanity, social engagement, attentiveness, tolerance. Teachers with these characteristics are role models for their students, parents, but also for the local community in which they live and work (Gabelica, 1971). Gabelica also critically re-examines all the listed and required characteristics of teachers. He contemplates whether these requirements are an ideally desirable image of a teacher or just an orientation for which a teacher should strive.

Due to the stated complexity of the teaching service, Gabelica advocates *the selection process when it comes to choosing the teaching staff*. For all the democracy of our society, we must understand that not everyone is capable of performing the teaching service. Not only is strict selection required when enrolling in teacher training colleges, but it is also necessary to *strictly monitor and evaluate teachers who are already working and teaching in schools*.[11]

The author duo Malić and Mužić wrote a textbook Pedagogija for students of oriented education in the 1980s.[12] In the chapter Flow, subjects, social and economic determinants of education, there is a unit titled Educator as a carrier of planning and implementation of educational work within which the personality of the educator is analysed. The authors start from the thesis that the educator and the pupils are in a cooperative relationship, that they are both in the position of a subject, in a mutual interaction in which a personality relies on another personality (Malić, Mužić, 1986). *Desirable characteristics of teachers* were grouped within several areas: *educator's awareness of their own role, specific characteristics of educators and pedagogical-professional competence*.

The authors perceive the image of oneself as their own knowledge and attitude about their own social, but also human role in nurturing the development of each individual. In order for an educator to be educationally successful, he must have a developed interest in each student, know his character traits, be able to understand him and have the ability to empathize (Malić, Mužić, 1968). The educator's authority is based on true authority in a positive sense, not on authority based on fear and consistent obedience. Among positive character and moral traits of educators, the authors state: pedagogical eros, organizational skills and self-criticism. At the same time, one should suppress egocentrism and excessive complacency.

In the period of socialism (1945-1990), five textbooks of pedagogy were analysed, and all of them contain chapters on *educator's personality*. In this period as well, all

---

[11] At that time in our school practice there was a system of monitoring and evaluating teachers on the basis of which they could progress and receive higher personal incomes..

[12] According to the school system at the time, high schools of pedagogical orientation existed.

the analysed authors agree that the teaching profession is extremely complex, demanding and quite component. It requires: *a comprehensive general education, a solid professional education, pedagogical and psychological skills and personal characteristics*. In this period, the authors especially emphasize that education is socially conditioned and determined. According to them, there is no neutral (apolitical) education and from these positions, teachers should act educationally (Pavletić does not deal with this issue). The teacher must be ideologically oriented and as such act educationally (what you do not have in yourself you cannot give to others).

The ideological and political orientation was particularly fiercely represented among the first authors of the socialist order. Later authors generally weakened the ideological and political orientation, and they determine a teacher's personality through a system of character and moral traits similar to those from the previous period, with a slightly different vocabulary. Thus, in addition to the already mentioned *desirable characteristics* of teachers, some new or lexically new ones are mentioned: helping, caring, calmness, composure, objectivity, character, having principles, consistency, truthfulness, dedication, honesty, impartiality. Later authors of this period mention also self-criticism as a desirable trait, and egocentrism and excessive complacency are as *undesirable ones*. These new desirable traits could be interpreted as the beginning of a departure from dogmatic orientation and preparation for new social values. The authors in this period determine the undesirable traits of teachers as: nervousness, irritability, egocentrism and excessive complacency. And in this period the authors uniquely emphasize that a teacher's *personality* is the main difference between being a successful or unsuccessful teacher.

Just as in the previous period education for interculturalism was based on religious-moral-Christian orientation, in this period it is based within the framework of internationalism and peaceful and active coexistence. While internationalism is more in the domain of political cooperation of the same political orientations, peaceful and active coexistence rests on the cooperation of all people regardless of racial, religious, sexual and other possible differences and it is explicitly in the field of interculturalism.

Educator's Personality in Pedagogy Textbooks of a Modern Civil Society

At the beginning of the 1990s, the independent Republic of Croatia was created. It is by all characteristics a civil state with a multi-party democracy, pluralistic parliamentarism and a market economy. Democracy and pluralism can also be felt in the field of education and pedagogy. In addition to state public schools, the opening of private schools of various pedagogical orientations is also encouraged. Various textbooks are written in the field of pedagogy, there are no more prescribed ones. In a short period of twenty years, several pedagogy textbooks were printed. For the purpose of this paper, we analysed three pedagogy textbooks published in this period.

In the course of democratic changes in 1990, the textbook of *Pedagogija* written by Ante Vukasović, PhD, was published. Twenty years later, in 1999, another peda-

gogy textbook was published called *Osnovi suvremene pedagogije*, edited by Antun Mijatović, PhD. This textbook was a product of collaboration of 31 authors, often of different orientation.

In 2001, the Croatian Studies of the University of Zagreb published *Pedagogija, suvremena stremljenja, naglasci i ostvarenja* written by Marko Pranjić, PhD. The practice and tradition of previous periods continoues, therefore, these pedagogy textbooks also contain chapters on teacher's personality. In Vukasović's *Pedagogija*, in the third part called the Area Realization of Education, there is a chapter The Image of a teacher – educator. According to him, the success of educational work primarily depends on the teacher, his education and abilities, his moral character and attitude towards himself and others, as well as his attitude towards material and cultural values.

Similar to his predecessors, he also classified all of the necessary and *desirable traits* of teachers within five areas: morally stable and complete personality, versatile educated and cultured man, good expert in a certain scientific field, pedagogically and psychologically trained and possessor of positive personality traits. In 1987, Vukasović conducted empirical research among the student population and registered *25 desirable traits of educators*: expertise, love of work, love of children, objectivity, understanding, patience, broad education and broad culture, good contact with students, justice, creativity, moral build and suitability, good lecturer and successful methodologist, pedagogical skills, interesting presentation, good pedagogue and psychologist, communicative, self-critical, intellectually capable, correct, calm, witty, has a sense of humour, seriousness in work, mentally and emotionally stable. The traits are classified according to the achieved ranks (Vukasović, 1990, 243). On the basis of the above-mentioned traits, teachers acquire a reputation or authority based on which, through the educational principle of example and the educational means of appropriateness, they strongly influence their students. Vukasović also belongs to the group of authors who advocate the selection of candidates prior to enrolling in the teaching professions.

> *That is why the selection of candidates is necessary both in terms of their knowledge and abilities, and in terms of their traits, moral and human qualities. If the question of choice is raised in any profession, it should also be raised in the choice of the teaching profession* (Vukasović, 1990, 244).

In 1999, the Croatian Pedagogical and Literary Association published the university textbook *Osnove suvremene pedagogije*. Vladimir Strugar, PhD wrote the chapter Teacher-fundamental bearer of the education system. This chapter contains a subtitle Teacher 's characteristics with special emphasis on the analysis of human characteristics of teachers.[13] The author starts from the thesis that there is a cause-and-effect relationship between teacher's behaviour and student's achievement. Having in mind the cause-and-effect relationship between human traits and educational success, Strugar refers to a number of authorities in historical continuity. Teachers

---

[13] In the following text, when referencing and quoting, we will state the name of this chapter by Vladimir Strugar, PhD

must be good people (Quintilian 35-118). The relationship between teacher and student must be based on mental closeness (Vives 1492-1540). The teacher must be hardworking, honest and strong-willed (Komensky 1592-1670). He who wished to educate must be a father himself, or even more than, he must be human (Rousseau 1712-1778). The teacher must respect the student, and the relationship must be based on humanity (Pestalozzi 1746-1870). If a teacher has love for work and for students, he is a perfect teacher (Tolstoy 1828-1910). A teacher must be kind, polite, and dignified towards students (Basariček 1848-1919). The teacher is the soul of every school, as you are, so are you and the children (Trstenjak 1848-1921) (Strugar, 1999).

Based on his own empirical research and the research of other authors, Strugar synthesized the following desirable characteristics of teachers [14]:

- helps students in their work and encourages students' interests
- cheerful, in a good mood, kind, approachable
- has a friendly attitude towards students, he is patient, calm
- shows interest in students, understands them, respects the student's personality, avoids conflicts and bad language
- has a pleasant appearance, general attractiveness, durable and consistent
- impartial, fair, honest, authority and role model to his students
- expresses love for students, confidential, puts himself in the student's position
- believes in student's ability, shows empathy
- objective, realistic, natural and self-critical
- has control over his emotions, is adaptable
- maintains democratic relations and good cooperation (Strugar, 1999).

He also believes that the candidate's personality should be taken into account when enrolling in the teaching profession. It is not enough to test only musical, speaking and motor skills.

In 2001, the Croatian Studies at the University of Zagreb publishes Pedagogija by Marko Pranjić, PhD, as the university's textbook. In the last, fifth, chapter, this textbook deals with the issue of educational authority and educational role model. Pranjić also states that there is a different educational practice, which is largely based on the personality of a teacher. Same students can be extremely active, cooperative, perform their duties and task responsibly when working with one teacher, and those same students can demonstrate the very opposite behaviour when working with a different teacher. He attributes the different behaviour of the same students to different teachers to the authorities of those teachers (Pranjić, 2001). The author warns that there are at least two types of authority (with possible combinations and

---

[14] The results mentioned below were originally published by Strugar in his doctoral dissertation General pedagogical characteristics of teachers as determinants of educational efficiency. Since Strugar lists them again, we also mention them in this chapter.

variations) which he calls: healthy authority and a substitute authority. According to him, *healthy authority* is based on: trust, cooperation, understanding and respect.

In the absence of the healthy authority, authority is often replaced by so-called substitute and sometimes coercive authority. Substitute authority often combines "carrot and stick", a system of praise and punishment. *Substitute authority* invokes forced obedience, which is why it is sometimes referred to as being a vulture. Since this model is not based on one's own freedom and choice, the results are short-lived and therefore it is necessary to constantly intensify external forms of motivation. Neither forcing nor being forced is the goal of education. Likewise, in substitute authority, subservience is detrimental, which is quickly recognized as embezzlement. The *healthy authority* of a teacher is related to his professional and scientific competence, but also especially to his personality.

> *True educational authority can be spoken of only when it does not depend on any means of coercion…, but above all on the educator's acceptance, his way of working, his trust in the pupils, and the reputation he enjoys in his environment* (Pranjić, 2001, 255).

The author believes that the authority of a teacher is linked to his role as a role model. When explaining the role model, he is careful about historical/prescribed or uncritical copies of the role model. ...*Education without the right attitude towards role models or without its maximum engagement in the process of human personality growth still remains unthinkable* (Pranjić, 2001, 267).

In this period as well, all the authors of the analysed pedagogy textbooks emphasize the crucial role of the teacher's personality for the educational process. They analyse the importance of authority more thoroughly, distinguishing between real-healthy and substitute authority. Through authority, teachers become role models for students, and thus strongly influence the education of young people, even in the field of education for interculturalism.

Contemporary authors support their findings of the influence of teachers' personalities on the educational success with empirical research. In empirical research (Vukasović, 1990; Strugar 2001), they singled out about fifty moral and voluntary desirable and undesirable traits. Among the isolated traits there are those that are in the *direct function of education for interculturalism* such as: love, objectivity, understanding, patience, broad general culture, cooperation, calmness, communication, stability, self-criticism, helping, kindness, accessibility, friendship, understanding, respect other people's personality, balance, consistency, impartiality, justice, wit, enthusiasm, confidentiality, self-control and democracy.

During this period, the authors place less emphasis on the role of a teacher's personality outside of school, in the family home, and in the living community. In the new conditions, many activities in the field of interest groups are professionalized, and teachers lose the obligation of being socially engaged. In contemporary conditions, there is a *more intense need for education for interculturalism*. The Republic of Croatia was created after the Great Serbia aggression and in the conditions of the Homeland War. The war left deep traces in interpersonal relations. That is why more

intensive school education in the field of interculturalism is needed, which means pointing out the necessary cooperation regardless of all possible human differences, as well as eliminating prejudices and social differentiation towards others and different of any kind.

All authors agree that a teacher's personality is of special importance for the educational success, which also refers to the role of teachers in education for interculturalism.

CONCLUDING REMARKS

Systematic institutional and continuous training for the teaching service in Croatia has been possible since 1849. From that same year we can also follow the publication of pedagogical textbook literature.

In the analysed period, all authors unanimously agree that the teaching service is significant, noble, complex and bears a lot of responsibility, and it consists of: a broad general culture, solid knowledge of the profession, pedagogical and psychological skills and one's personality. There is also a consensus that the personality of a teacher is a crucial factor between educational success and educational failure. Several authors of the researched pedagogy textbooks agree that there is a positive correlation between a teacher's personality and educational success. The dividing line between a successful and unsuccessful teacher is his personality, as pointed out by numerous authors in the researched periods.

Different authors use different terms for teacher personality such as: personality, character, traits, humanity, one's own, character, self-image, moral character, natural predispositions, and a good man. The text mentions about fifty individual desirable and undesirable traits of teachers. The stated desirable and undesirable characteristics of the teacher were determined in a speculative and empirical way.

Teachers with desirable personality characteristics become examples and role models for their students, and through the educational principle of example and the educational means of appropriateness they have a strong educational effect on their students. In doing so, the authors make a distinction between real (healthy) and substitute (forced) authority. Teachers with a healthy authority are able to create and maintain a pleasant and warm emotional climate, where the desired education is realized. Some authors explicitly ask and expect social engagement in the local community from the position of morality and example. As the personality of the teacher is related to successful education, it is also related to education for interculturalism. All authors start from the thesis that education is socially conditioned and determined, but they analyse it within a specific social framework.

Education for interculturalism in the conditions of civil society in 19th century and the first half of the 20th century should be viewed within the value system of universal morally religious education and education for general Christian love and forgiveness.

In a socialist society, education for interculturalism is determined by the principle of internationalism and education for peaceful and active coexistence.

The Homeland War and its consequences essentially determine the framework of education for interculturalism in modern conditions. The war left deep traces in interpersonal relations. Therefore, it is necessary to intensify education for interculturalism in the area of overcoming created stereotypes and eliminate social distances. In addition to the traditional norms of education for interculturalism in the field of national, religious and racial differences, in contemporary conditions there is an increasing need for education for gender equality and orientation.

In the construction of a contemporary intercultural educational institution, in addition to the prominent role of an *interculturally competent educator*, various forms of professional development can contribute, taking into account the theoretical framework, content and format. In future efforts to influence change, we can be guided by some earlier research which made evident that only participatory, collaborative, critical and action-research models of professional development can achieve change in attitudes and practices of students (Hajisoteriou, Maniatis, & Angelides, 2019).

BIBLIOGRAPHY

References

Anić, V. (1998). *Rječnik hrvatskoga jezika*. III prošireno izdanje. Zagreb: Novi liber.

Bognar, L. (2011). Odgoj na sveučilištu. *Život i škola, LVII*(26), 165-174.

Bognar, L., Hugo, M., Jerkelund, C., Munjiza, E, Peko, A., Vodopija, I. (2004). *Problemi mladih Slavonije i Baranje*. Osijek: Filozofski fakultet.

Bognar, L., Matijević, M. (2002). *Didaktika.* Zagreb: Školska knjiga.

Bojović, Ž., Vasilijević, D., Sudzilovski, D. (2015). Vrijednosti i vrijednosne orijentacije studenata, budućih učitelja i odgojitelja. *Croatian Journal of Education, 17*(Sp. Ed. 4), 11-35. https://doi.org/10.15516/cje.v17i0.1339

Bradarić, M. (2018). Vrijednosti kao odraz skrivenoga kurikuluma (unpublished graduate thesis). Osijek: Fakultet za odgojne i obrazovne znanosti, Sveučilišta J. J. Strossmayera u Osijeku.

Brust Nemet, M., Dubovicki, S. (2018). The stereotypes of Croatian teachers regarding professional and personal status. In L. Cristea, P. Grecevičius, S. Nikčević, M. Meerovich, L. Altarelli, S. Letelier Parga, D. Bershad, E. Lapidaki, E., M. Russeva (Eds.), 5th International Multidisciplinary Scientific Conference on Social Science & Arts SGEM 2018, Conference Proceedings Volume 5, Science and Art Issue 6.3 (p. 419-427). Florence, Italy: SGEM. https://doi.org/10.5593/sgemsocialF2018/6.3

Cuvaj, A. (1910.- 1913.) *Građa za povijest školstva kraljevina Hrvatske i Slavonije od najstarijih dana do danas.* Drugo ispravljeno i dopunjeno izdanje. Knjige 1-11. Zagreb: Tisak i naklada Kr. hrv.- slav.-dalm. Zemaljske vlade Odjela za bogoštovlje i nastavu.

Dubovicki, S., Budić, M. (2019). Intellection of Upbringing in Global Context of Present and Future Challenges in Pedagogy. *Jahr, 10*(2), 413-425. https://doi.org/10.21860/j.10.2.8

Elena, S. (2014). The 'intercultural' teacher - a new response to the teaching career. *Procedia - Social and Behavioral Sciences, 128*, 111 – 116.

Ferić, I., Kamenov, Ž. (2007). Vrijednosti kao prediktori stavova i ponašanja: postoji li utjecaj redoslijeda mjerenja? *Društvena istraživanja, 16*(1-2(87-88)), 51-71.

Franković, D. (Ed.) (1958). *Povijest hrvatskog školstva i pedagogije*. Zagreb: Pedagoško-književni zbor.

Hajisoteriou, C., Angelides, P. (2016). *The Globalisation of Intercultural Education. The Politics of Macro-Micro Integration*. London: Palgrave-Macmillan.

Hajisoteriou, C., Maniatis, P., Angelides, P. (2019). Teacher professional development for improving the intercultural school: an example of a participatory course on stereotypes. *Education Inquiry, 10*(2), 166-188. https://doi.org/10.1080/20004508.2018.1514908

Hrvatić, N., Piršl, E. (2007). Interkulturalne kompetencije učitelja. In N. Babić (ed.), *Kompetencije i kompetentnost učitelja* (p. 221-228). Osijek: Učiteljski fakultet u Osijeku (Hrvatska); Kherson State University (Ukraine).

Hudolin, V. (1968). *Psihijatrijsko psihološki leksikon*. III izdanje. Zagreb: Panorama.

Ilišin, V. (2011). Vrijednosti mladih u Hrvatskoj. *Politička misao, 48*(3), 82-122.

Jokikokko, K. (2005). Interculturally trained Finnish teachers'conceptions of diversity and inter-cultural competence. *Intercultural Education,16*(1),69–83.

Jukić, R. (2013). Moralne vrijednosti kao osnova odgoja. *Nova prisutnost, 11*(3), 401-417.

Jurčić, M. (2012). *Pedagoške kompetencije suvremenog učitelja*. Zagreb: Recedo d.o.o.

Jurčić, M. (2014). Kompetentnost nastavnika – pedagoške i didaktičke dimenzije. *Pedagogijska istraživanja, 11*(1), 77-93.

Jurčić, M., Matešić, I. (2010). Povezanost razrednog ozračja i interkulturalne osjetljivosti. *Školski vjesnik, 59*(4), 495-510.

Kragulj, S., Jukić, R. (2010). Interkulturalizam u nastavi. In A. Peko, M. Sablić, R. Jindra (eds.), *Obrazovanje za interkulturalizam, 2. međunarodna znanstvena konferencija, zbornik radova* (p. 169-190), Osijek: Faculty of Teacher Education

Kreč, D., Kračfild, R. (1973). *Elementi psihologije*. Beograd: Naučna knjiga.

Ma, L. (2004). Wittgenstein's Language-Game and Intercultural Communication. *Intercultural Communication Studies XIII*(2), 100-112.

Matijević, M., Radovanović, D. (2011). *Nastava usmjerena na učenika*. Zagreb: Školske novine

Mrnjaus, K. (2008). *Pedagoška promišljanja o vrijednostima*. Rijeka: Filozofski fakultet Sveučilišta u Rijeci.

Rakić, V., Vukušić, S. (2010). Odgoj i obrazovanje za vrijednosti. *Društvena istraživanja, 19*(4-5 (108-109)), 771-795.

Rot, N. (1972). *Osnovi socijalne psihologije - socijalizacija*. Beograd: Zavod za udžbenike i nastavna sredstva.

Rot, N. (1976). *Psihologija ličnosti*. Beograd: Zavod za udžbenike i nastavna sredstva.

Sablić, M. (2014). *Interkulturalizam u nastavi*. Zagreb: Ljevak.

Timperley, H., Wilson, A., Barrar, H., Fung, I. (2007). *Teacher Professional Learning and Development: Best Evidence Synthesis Iteration*. Wellington, NZ: New Zealand Ministry of Education.

Vujčić, V. (1987). *Sistem vrijednosti i odgoja*. Zagreb: Školske novine.

Zec, N. (1951). Pedagoški udžbenici kroz historiju hrvatskog školstva. *Pedagoški rad, VI*(7-8); 346-358.

Used sources

*** (1849). *Znanost odhranjivanja za porabu učitečljskih sjemeništah*. Budim: Štamparija kraljevskog sveučilišta.

Ilijašević, S. (1850). *Obuka malenih ili katechetika za porabu svećenikah, učiteljah i svih prijatelja mladog naraštaja*. Zagreb: Tisak narodne tiskare dr. Ljudevita Gaja.

Novotny, S. (1867). *Gojitba ili obća učbna, učevna knjiga za kralj. Učilišta u našoj domovini.* Beč: Cesarsko kraljevska naklada školskih knjiga.

Basariček, S. (1882). *Pedagogija I - Uzgojoslovje*. Zagreb: Hrvatski pedagoško-književni zbor.

Štiglić, M. (1889). *Pedagogika ili uzgojoslovje*. Zagreb: Tiskara Schukz i Kralj.

Turić, J. (1906). *Nauka o gojencu i o odgoji*. Petrinja: Knjigotisak Dragutin Benko.

Pataki, S. (1949). *Uvod u opću pedagogiju*. II izdanje. Zagreb: Pedagoško-književni zbor.

Pataki, S. (ed.) (1953). *Opća pedagogija*. IV izdanje. Zagreb: Pedagoško-književni zbor.

Pavletić, V. (ed.) (1968). *Pedagogija I i II.* Zagreb: Matica hrvatska.

Šimleša, P. (ed.) (1973). *Pedagogija.* Zagreb: Pedagoško-književni zbor.

Malić, J., Mužić, V. (1986). *Pedagogija.* V izdanje. Zagreb: Školska knjiga.

Vukasović, A. (1990). *Pedagogija.* Zagreb: „Zagreb" radna organizacija za grafičku djelatnost Samobor.

Mijatović, A. (ed.) (1999). *Osnovi suvremene pedagogije*. Zagreb: Hrvatski pedagoško-književni zbor.

Pranjić, M. (2001). *Pedagogija suvremena stremljenja, naglasci, ostvareja*. Zagreb: Sveučilište u Zagrebu Hrvatski studiji.

*** sources are listed in chronological order

DIFFERENCES IN SUSCEPTIBILITY TO PEER PRESSURE WHICH AFFECTS SPECIFIC RISKY BEHAVIORS AMONG STUDENTS OF EDUCATIONAL STUDIES COMING FROM RURAL AND URBAN AREAS

Mirjana Radetić-Paić, PhD, Associate professor
Faculty of Educational Sciences Juraj Dobrila, University of Pula, Republic of Croatia
mirjana.radetic-paic@unipu.hr

Jasna Kudek Mirošević, PhD, Associate professor
Faculty of Teacher Education, University of Zagreb, Republic of Croatia
jasna.kudek@ufzg.unizg.hr

Abstract: given the fact that the research on the modes of impact of peer pressure on students coming from rural or urban areas is very rare, the aim of this paper is to identify the differences in characteristics of peer pressure susceptibility which affects specific risky behaviours among students coming from rural areas and urban areas (N=234). The measuring instrument Peer Pressure Questionnaire was used in the research (Lebedina-Manzoni, Lotar, Ricijaš, 2008). In data processing, in addition to calculations of the basic statistical values, discriminant analysis and univariate analysis of variance were also used. Based on the observed indicators on a latent and manifest level, it is concluded that students from rural areas are more prone to conformism, "social boycott" and risky sexual behaviour, while those from urban areas are more likely to assess their engagement in risky behaviours, if imposed by peer groups. The obtained results are valuable both for scientific purposes and as a need to plan adequate forms of assistance to students from different backgrounds who are confronted with the negative effects of peer pressure which affect the occurrence of various risky behaviours. On the other hand, given that they are students of educational studies, who are specifically expected to understand and cooperate with each other, such situations can be a starting point for experiential learning and acquiring knowledge to substantiate their own intercultural competence.

Key words: interculturality, peer pressure, rural and urban areas, students.

INTRODUCTION

All students, whether they come to study from the countryside or from another city, or study in the city of their residence, go through the process of adapting to a new educational and social environment. Most leave their family homes for the first time, thus entering a more mature phase of life, build new relationships, make decisions on their own. Some students adapt better to new conditions, but some do not, and everything described can be a source of stress that is difficult to cope with

(Al-Qaisy, 2011; Hechanova-Alampay, Beehr, Christiansen, Van Horn, 2002; Ši-mić, 2017). In the research dealing with adaptations to student life, student academic, social and emotional adjustment is most often examined (Živčić-Bećirević, Smojver-Ažić, Kukić, Jasprica, 2007). Moreover, the greater the differences between the environment a student comes from and the environment he or she is moving to, the more difficult the adjustment will be. Živčić-Bećirević et. al. (2007) examined the adjustment of students at the University of Rijeka, among other things with regard to the change of residence. The results showed that students who left home because of their studies had a weaker emotional adjustment at the beginning of their studies compared to their peers who stayed at home, while at the end of their studies the situation was reversed. Many of the challenges of studying away from home can result in emotional maladaptation and depression (Wintre, & Yaffe, 2000), that is, until students make new friends and develop a sense of belonging to their new community, they are likely to feel lonely (Taylor, Peplau, Sears, 2000). Nekić, Uzelac and Jurkin (2016) in their research sought to determine the extent to which loneliness in adolescence can be explained by self-esteem and peer pressure. The results showed that younger adolescents show a higher level of loneliness and lower self-esteem, but also a higher level of susceptibility to peer pressure compared to older adolescents.

Peer pressure

Peers will have a greater impact on a young person than their parents during adolescence, no matter where they come from to study, from rural or urban area. Peer groups influence the socialization processes and the development of adolescents' identities because they allow them to explore individual interests, while at the same time giving them a sense of belonging (Santor, Messervey, Kusumakar, 2000). For this reason, young people will do what their peers demand, which is manifested in the decisions they make, as well as in the way they behave (Allen, Chango, Szwedo, Schad, & Marston, 2012; Lerner, Steinberg, 2004).

Peer influence increases during adolescence and research suggests that peers may be a negative factor in adolescent development (Bjorkqvist, Batman, Aman-Back, 2004; Bot, Engels, Knibbe, 2005; Bot, Engels, Knibbe, Meeus, 2005). In a negative context, peer pressure can be exerted in ways that favour adolescent growth characteristics, which often makes them insecure. They also need a sense of acceptance and belonging. Adolescents are sensitive to the reactions of peers who are their reference group, and are more likely to follow the group than risk rejection (Adams, Berzonsky, 2003; Forko, Lotar, 2012). On the other hand, more autonomous and resilient adolescents have greater resistance to peer influence. It depends on youth maturity and increases with age and vice versa (Allen, Donohue, Griffin, Ryan, Mitchell Turner, 2003). Susceptibility to group influence also depends on mutual closeness, friendship quality and assertive rejection (Glaser, Shelton, Bree, 2010). Some authors (McIntosh, MacDonald, McKeganey, 2003) point to the need to differentiate among the concepts of peer influence and peer pressure since, in addition

to direct coercion, peers also influence adolescent behaviour in other ways. Namely, the selection of like-minded friends and the process of socialization by which young people internalize the attitudes and values of the group are important in understanding the mechanisms that lead to the manifestation of certain behaviours. However, based on numerous studies (Brown, 2004; Kiran-Esen, 2003; Lashbrook, 2000; Sim, Koh, 2003), it is concluded that the concept of peer pressure is narrower than the concept of peer influence, and refers to peer expectations for an individual to behave in a certain way regardless of his own desires (Lebedina-Manzoni, Ricijaš, 2013). On the other hand, the definition of peer pressure or peer influence in many studies (Coggans, McKellar, 2009) is limited to only one factor (among others), in a dynamic and reciprocal relationship among an individual and a group of peers. In this context, it is necessary to reconsider the role of the individual in their own development, with special emphasis on the role of their own choice and motivation for certain behaviours, as well as social interaction with peers. Understanding individual differences in susceptibility to peer pressure is crucial for identifying adolescents' future risk of negative outcomes (Widman, Choukas-Bradley, Helms, Prinstein, 2016). On the other hand, peer influence is not reserved only for maladapted or less popular individuals. On the contrary, according to some research, it is even stronger in well-adjusted and socialized adolescents (Allen, Antonishak, 2008), and peer influence processes are constantly intensified through everyday social interactions in adolescence in a way that they become part of peer relationships.

In this context, some authors (Bennett, 2004; Deardorff, 2006) are oriented towards positive outcomes concerning intercultural competencies which imply the ability to develop targeted knowledge, skills and attitudes that lead to visible behaviour and communication that are both effective and appropriate in intercultural interactions. Namely, knowledge, skills and attitudes lead to internal outcomes which refer to an individual who learns to be flexible, adaptable, empathetic and who adopts a different perspective. Also, these qualities are reflected in external outcomes which refer to the observable behaviour and communication styles of the individual. They are the visible evidence that the individual is, or is learning to be, interculturally competent (Deardorff, 2006).

Aim and hypothesis

Given that the research on the modes of impact of peer pressure on students coming from rural or urban areas is very rare, the aim of this paper is to determine differences in characteristics of peer pressure susceptibility which affects specific risky behaviours, among students coming from rural areas and those coming from urban areas. In this context, the term peer pressure and susceptibility to peer pressure are connected with problematic and undesirable behaviours of adolescents, bringing it into especially different risky behaviours contrary to their own opinions and desires and other behaviours that are considered unacceptable according to the instrument used (Lebedina-Manzoni et. al., 2008).

In accordance with the stated goal, hypothesis (H1) was set up, which assumes that there are differences in the characteristics of peer susceptibility that affects specific risky behaviours of students coming from rural and urban areas. The hypothesis is based on the assumption that students from different backgrounds bring different attitudes, values and thinking based on which they behave and that peer groups at that age have a significant influence on an individual's behaviour. Moreover, in different environments there are, among other things, different degrees of social and psychological relationships and these differences are, consequently, evident in different risky behaviours (Cook, Buehler, Henson, 2009; Klarin, 2002; 2004; Knecht, Snijders, Baerveldt, Steglich, Raub, 2010; Widman, et. al., 2016). It is also assumed that there is greater social control in rural areas, (Li, 2011) consequently causing conformism, which means that students will behave so as to fit in better, but also to avoid people who do not belong to their group.

METHODOLOGY

Sample of examinees

The appropriate sample of examinees consists of 234 students of the Faculty of Educational Sciences, Juraj Dobrila University of Pula. Regarding gender, 97.9% of female examinees and 2.1% of male examinees participated in the survey.

The distribution of students by year of study shows that the majority of examinees, more than 86%, are in the lower years (first, second and third) of study.

Slightly more than a third of the examinees from the sample come from rural areas (38,5%), which means that most of them come from the same or other cities (61,5%). The performed proportional test indicates that the differences among the means of the groups are statistically significant at the level of significance p < ,01.

Measuring instrument, data collection and data processing methods

The measuring instrument *Peer Pressure Questionnaire* was used in the research (Lebedina-Manzoni, Lotar, Ricijaš, 2008) with the permission of the author. The questionnaire was constructed by third year students of Social Pedagogy at the Faculty of Education and Rehabilitation, University of Zagreb, Croatia, and according to the *Adolescent Peer Influence Questionnaire* designed for the high school population, which was also constructed by students of Social Pedagogy at the Faculty of Education and Rehabilitation, University of Zagreb, Croatia (Lebedina-Manzoni, Ricijaš, 2007 according to Lebedina-Manzoni et. al., 2008).

The questionnaire consists of 25 items on a five-point Likert-type scale (1=never, 2=rare, 3=sometimes, 4=frequent, 5=always). It is a single scale with the following items:

I1 It is important for me to be similar to the group I hang out with to feel good.

I2 I behave in a way that does not suit me to fit into a group.

I3 It is important to me what others think of me.

I4 I compare my appearance with others.

I5 My ways of thinking and attitudes are based on the thinking and attitudes of my group.

I6 It is more important for me to do what my peers expect from me than to satisfy my own desires.

I7 I'm afraid I'll look foolish in full view of everybody from my group for my opinions and behaviour.

I8 I'll give up my opinions/values/attitudes if they are different from those of my company.

I9 It is important for me to be popular in the group I hang around with.

I10 When I am in my group, I avoid people who do not belong to it.

I11 My behaviour is based on the behaviour of the people I keep company with.

I12 When I hang out with people who take drugs, I am tempted to try them.

I13 I take drugs because I want to experience the 'hype' feeling that the rest of my group has experienced.

I14 It is important to me what my group thinks of me.

I15 When I find myself in a situation where everyone consumes alcohol and I don't, I get the feeling that I can't fit in/have fun/relax.

I16 It is important for me to have the same attitudes, values and opinions as my friends from the group I hang out with to feel good in their company.

I17 I need the praise of my 'team' to have a good opinion of myself.

I18 I choose the places to go out following the choices and tastes of my group.

I19 My friends and I find it hard to accept people who dress differently or listen to a different type of music than we do.

I20 I will take up risky behaviour if my group asks me to.

I21 I make bets/gamble because my friends do it, too.

I22 I would participate in a student protest, although I do not personally support their ideas.

I23 I stay out longer than I would like to, because my friends expect it from me.

I24 I have the feeling of inferiority because I have less sexual experience than the rest of my group.

I25 My group has an influence on my sexual behaviour.

Higher values achieved on the scale also represent a higher self-assessment of susceptibility to peer pressure. The internal consistency of the original constructed scale, in the research on slightly younger adolescents (Lebedina-Manzoni, Lotar & Ricijaš, 2008) expressed by the Cronbach's alpha coefficient was .89.

The research was conducted in the academic year 2018/2019 among students of the Faculty of Educational Sciences of the Juraj Dobrila University in Pula. Ethical standards were observed during the examination. In data processing, in addition to calculating basic statistical values, the discriminant analysis and univariate analysis of variance were used, which are an integral part of the licensed SPSS program 24.0 Standard Campus Edition.

RESULTS AND DISCUSSION

Measures of central tendency (Table 1) show that students, in the overall sample for the whole instrument, have a higher level of susceptibility to peer pressure (level 3-sometimes) for the following items: *(I14) It is important to me what my group thinks of me, (I3) It is important to me what others think of me, (I18) I choose the places to go out following the choices and tastes of my group* and *(I1) It is important for me to be similar to the group I hang out with to feel good*. In general, students on average rated all items as never, rarely and sometimes, from which it can be concluded that the observed sample of students is not largely subject to peer pressure.

Table 1: Measures of central tendency of the total sample (N = 234)

Items	Min	Max	Mean	Std. Deviation
I1 It is important for me to be similar to the group I hang out with to feel good.	1.00	5.00	2.7222	1.0211
I2 I behave in a way that does not suit me to fit into a group.	1.00	4.00	1.4316	.6194
I3 It is important to me what others think of me.	1.00	5.00	2.9103	.8212
I4 I compare my appearance with others'.	1.00	5.00	2.3419	.9280
I5 My way of thinking and attitudes are based on the thinking and attitudes of my group.	1.00	5.00	1.8632	.8482
I6 It is more important for me to do what my peers expect from me than to satisfy my own desires.	1.00	4.00	1.4017	.6360
I7 I'm afraid I'll look foolish in full view of everybody from my group for my opinions and behaviour.	1.00	5.00	1.8333	.9137
I8 I'll give up my opinion/values/attitudes if they are different from those of my group.	1.00	4.00	1.4530	.6418
I9 It is important for me to be popular in the group I hang around with.	1.00	5.00	1.6026	.8288
I10 When I am in my group, I avoid people who do not belong to it.	1.00	5.00	1.6197	.8817
I11 My behaviour is based on the behaviour of the people I keep company with.	1.00	5.00	1.6923	.8126

I12 When I hang out with people who take drugs, I am tempted to try them.	1.00	5.00	1.2094	.6241
I13 I take drugs because I want to experience the 'hype' feeling that the rest of my group has experienced.	1.00	4.00	1.1325	.5277
I14 It is important to me what my group thinks of me.	1.00	5.00	3.1453	1.0585
I15 When I find myself in a situation where everyone consumes alcohol and I don't, I get the feeling that I can't fit in/have fun/relax.	1.00	5.00	1.7222	.9053
I16 It is important for me to have the same attitudes, values and opinions as my friends from the group I hang out with to feel good in their company.	1.00	4.00	1.8932	.8699
I17 I need the praise of my 'team' to have a good opinion of myself.	1.00	5.00	1.8846	.9262
I18 I choose the places to go out following the choices and tastes of my group.	1.00	5.00	2.9060	1.1000
I19 My friends and I find it hard to accept people who dress differently or listen to a different type of music than we do.	1.00	5.00	1.5855	.9096
I20 I will enter into risky behaviour if my group asks me to.	1.00	4.00	1.1838	.4863
I21 I make bets/gamble because my friends do it, too.	1.00	2.00	1.0171	.1299
I22 I would participate in a student protest, although I do not personally support their ideas.	1.00	5.00	1.2692	.6077
I23 I stay out longer than I would like to, because my friends expect it from me.	1.00	4.00	1.5342	.7243
I24 I have the feeling of inferiority because I have less sexual experience than the rest of my group.	1.00	4.00	1.1111	.4400
I25 My group has an influence on my sexual behaviour.	1.00	4.00	1.0513	.2732

Differences in self-assessments of individual characteristics of susceptibility to peer pressure which affect specific risky behaviours with regard to the place from which students come to study were examined on the basis of the discriminant analysis in order to gain an insight into the latent dimensions of these differences. Preliminary testing of the data distribution by the Kolmogorov-Smirnov test indicates normal data distribution. The discriminant analysis was performed on a set of items describing the individual characteristics of susceptibility to peer pressure. Given that a discriminant analysis was conducted on only two groups of examinees - students

coming from rural areas and students coming from urban areas, one discriminant function was obtained which, as shown in Table 2, is statistically significant at the level of p = .01 and discriminates the observed groups of examinees. The canonical correlation in the same table shows a very good discriminatory power of this function in practical terms.

Table 2: Characteristic square root and Wilks's Lambda

Discriminatory function	% variance	Cumulative variance %	Canonical correlation	Wilks's lambda Λ	χ^2	df	p
1	100	100	.810	.904	52.108	25	.000

χ^2 = Chi-squared test
df = degrees of freedom
p = significance

Table 3: Standardized Canonical Discriminatory Function Coefficients, Matrix structure and Group Centroids

Items	C	S
I1 It is important for me to be similar to the group I hang out with to feel good.	.204	.239
I2 I behave in a way that does not suit me to fit into a group.	.435	.493*
I3 It is important to me what others think of me.	.243	.300*
I4 I compare my appearance with others.	-.396	-.022
I5 My way of thinking and attitudes are based on the thinking and attitudes of my group.	-.339	-.118
I6 It is more important for me to do what my peers expect from me than to satisfy my own desires.	.030	.292*
I7 I'm afraid I'll look foolish in full view of everybody from my group for my opinions and behaviour.	.273	.267*
I8 I'll give up my opinion/values/attitudes if they are different from those of my group.	.162	.263*
I9 It is important for me to be popular in the group I hang out with.	-.004	.090
I10 When I am in my group, I avoid people who do not belong to it.	.311	.284*
I11 My behaviour is based on the behaviour of the people I keep company with.	.095	.123
I12 When I hang out with people who take drugs, I am tempted to try them.	-.537	-.167
I13 I take drugs because I want to experience the 'hype' feeling that the rest of my group has experienced.	.379	.055
I14 It is important to me what my group thinks of me.	-.434	-.130

I15 When I find myself in a situation where everyone consumes alcohol and I don't, I get the feeling that I can't fit in/have fun/relax.	-.089	.120
I16 It is important for me to have the same attitudes, values and opinions as my friends from the group I hang out with to feel good in their company.	-.130	.144
I17 I need the praise of my 'team' to have a good opinion of myself.	.259	.305*
I18 I choose the places to go out following the choices and tastes of my group.	.077	.085
I19 My friends and I find it hard to accept people who dress differently or listen to a different type of music than we do.	-.090	-.021
I20 I will take up risky behaviour if my group asks me to.	-.285	-253*
I21 I make bets/gamble because my friends do it, too.	-.033	-.112
I22 I would participate in a student protest, although I do not personally support their ideas.	-.092	-.055
I23 I stay out longer than I would like to, because my friends expect it from me.	-.007	.072
I24 I have the feeling of inferiority because I have less sexual experience than the rest of my group.	-.118	.061
I25 My group has an influence on my sexual behaviour.	.275	.337*

C = Standardized Canonical Discriminatory Function Coefficients

S = Matrix structure

Group' Centroids: rural= .410, urban= -.256

From the data shown in Table 3, it follows that the examinees differ from each other the most in terms of the characteristics of their susceptibility to peer pressure *(I2) I behave in a way that does not suit me to fit into a group, (I25) My company has influence on my sexual behaviour,(I17) I need the praise of my 'team' to have a good opinion of myself, (I3) It is important to me what others think of me, (I6) It is more important for me to do what my peers expect from me than to satisfy my own desires, (I10) When I am in my group, I avoid people who do not belong to it, (I7) I'm afraid I'll look foolish in full view of everybody from my group for my opinions and behaviour* and *(I8) I'll give up my opinion/values/attitudes if they are different from those of my group,* in a way that students from the rural area assess the above characteristics higher. Students from urban areas evaluate the item *(I20) I will enter into risky behaviour if my group asks me to* to a greater extent.

Table 4: Results of the variance univariate analysis

	Mean		Std. Deviation		F	p
	rural	urban	rural	urban		
I1 It is important for me to be similar to the group I hang out with to feel good.	2.8222	2.6597	.9782	1.0456	0.284	0.594
I2 I behave in a way that does not suit me to fit into a group.	1.5556	1.3542	.6723	.5729	4.693	0.031
I3 It is important to me what others think of me.	3.0111	2.8472	.8931	.7693	4.868	0.028
I4 I compare my appearance with others.	2.3333	2.3472	.9481	.9185	0.545	0.461
I5 My way of thinking and attitudes are based on the thinking and attitudes of my group.	1.8222	1.8889	.8289	.8619	0.140	0.708
I6 It is more important for me to do what my peers expect from me than to satisfy my own desires.	1.4778	1.3542	.7225	.5729	0.180	0.671
I7 I'm afraid I'll look foolish in full view of everybody from my group for my opinions and behaviour.	1.9333	1.7708	1.0034	.8505	0.517	0.472
I8 I'll give up my opinion/values/ attitudes if they are different from those of my group.	1.5222	1.4097	.6742	.6192	0.183	0.669
I9 It is important for me to be popular in the group I hang around with.	1.6333	1.5833	.8539	.8151	1.300	0.255
I10 When I am in my group, I avoid people who do not belong to it.	1.7222	1.5556	.9947	.8002	13.688	0.000
I11 My behaviour is based on the behaviour of the people I keep company with.	1.7333	1.6667	.8843	.7664	6.024	0.015
I12 When I hang out with people who take drugs, I am tempted to try them.	1.1667	1.2361	.5457	.6688	0.065	0.799
I13 I take drugs because I want to experience the 'hype' feeling that the rest of my group has experienced.	1.1444	1.1250	.5313	.5272	0.105	0.746
I14 It is important to me what my group thinks of me.	3.0889	3.1806	1.1381	1.0080	0.188	0.665

I15 When I find myself in a situation where everyone consumes alcohol and I don't, I get the feeling that I can't fit in/have fun/relax.	1.7667	1.6944	1.0062	.8386	0.175	0.676
I16 It is important for me to have the same attitudes, values and opinions as my friends from the group I hang around with to feel good in their company.	1.9444	1.8611	.8528	.8819	2.002	0.158
I17 I need the praise of my 'team' to have a good opinion of myself.	2.0000	1.8125	1.0167	.8607	0.002	0.965
I18 I choose the places to go out following the choices and tastes of my group.	2.9444	2.8819	1.1053	1.0999	1.665	0.198
I19 My friends and I find it hard to accept people who dress differently or listen to a different type of music than we do.	1.5778	1.5903	.8070	.9710	2.256	0.134
I20 I will enter into risky behaviour if my group asks me to.	1.1333	1.2153	.3733	.5440	5.918	0.015
I21 I make bets/gamble because my friends do it, too.	1.0111	1.0208	.1054	.1433	4.284	0.039
I22 I would participate in a student protest, although I do not personally support their ideas.	1.2556	1.2778	.5313	.6525	0.339	0.561
I23 I stay out longer than I would like to, because my friends expect it from me.	1.5556	1.5208	.7049	.7383	2.776	0.096
I24 I have the feeling of inferiority because I have less sexual experience than the rest of my group.	1.1222	1.1042	.4454	.4380	3.373	0.067
I25 My group has an influence on my sexual behaviour.	1.0889	1.0278	.3864	.1649	5.039	0.025

F = Fisher's test

p = significance

To gain an insight into the existence of possible differences among groups on manifest items, the univariate analysis of variance was performed (Table 4). Manifest items *(I10) When I am in my group, I avoid people who do not belong to it, (I2) I behave in a way that does not suit me to fit into a group, (I3) It is important to me what others think of me, (I11) My behaviour is based on the behaviour of the people I keep company with, (I20) I will enter into risky behaviour if my group asks*

me to, (I21) I make bets/gamble because my friends do it too and *(I25) My group has an influence on my sexual behaviour* are statistically significant.

Based on the observed indicators at the latent and manifest level, it is evident that students from rural areas are more likely to assess the characteristics of different ways of trying to fit into a community contrary to their own desires and opinions, avoiding people who do not belong to their group and their group's influence on sexual behaviour. Thus, students from rural areas are more prone to conformism, "social boycott" and risky sexual behaviours. Namely, one of the consequences of social influence, including peer influence, is conformism, which is a change in behaviours due to the imagined or real influence of other people, and also, when it comes to avoiding people who do not belong to the group, it can be said that it is the so-called "social boycott" which is a very effective means of establishing conformism. What is more, students' social distance is probably not the result of their cognition, but of upbringing and socialization in the family, the role of the mass media, and a number of other factors (Peko, Mlinarević, Jindra, 2009).

Similarly, Puharić, Milaković, Žulec, Eljuga and Filipović (2018) came to the data that girls who live in the countryside have sexual intercourse later in life, but have a larger number of sexual partners than girls who live in the city. Regarding risky sexual behaviours, Kirby (2003) concluded from previous research that a poor and disorganized community is a risk factor for experiencing previous sexual experiences and that in such environments individuals have a lower level of education, are more often unemployed and prone to risky sexual behaviours. Also, it should be considered that, although the adolescents' belief that peers engage in similar behaviours is a consistent predictor of their involvement in sexually risky behaviours, not all young people are equally sensitive to peer influence (Widman et. al., 2016).

Students from this sample who come from urban area are more likely to assess their engagement in risky behaviours if the society so requests. Similarly, numerous studies confirm the fact that risky behaviours are a characteristic of adolescence (Cook et. al., 2009; Klarin, 2002; 2004; Knecht et. al., 2010), their association with peer pressure (Lebedina-Manzoni et. al., 2008; Vejmelka 2012), but also the connection with urban areas (Šakić, Franc, Mlačić, 2002). Namely, Stark's theory (Stark, 1987 according to Vito, Maahs, Holmes, 2006) explains the connection of deviant actions with certain types of community in which, among other things, there is a high population density. In this context, risky behaviours are the core of social deviations, and the very concept of deviance is an important aspect of defining problems in the behaviours of young people given that it is a deviation from social norms (Šučur, 2004).

Limitations on the range of results obtained should be noted, which are related to the appropriate sample of examinees who are predominantly girls, given that the questionnaire is standardized in a mixed population. For this reason, there is a need to create a gender-sensitive assessment instrument so that consequently gender-sensitive planning of interventions is possible (Jeđud Borić, 2012). Moreover, when interpreting the results in the context of susceptibility to peer pressure, the influence

of a number of other items that were not included on this occasion were not considered (Bukowski, Velasquez, Brendgen, 2008), such as self-esteem, economic status (Plenty, Mood, 2016), the level of urbanization (Burušić, Šakić, Babarović, 2012), but also other factors significant in this process (Urberg, Luo, Pilgrim, Degirmencioglu, 2003). Instead of estimating latent differences, it was possible to apply other methods of analysis as a test of proportions.

For this reason, some of the following research should focus on other factors related to peer pressure (self-esteem, self-image, economic status, the level of urbanization, parental authority) to get a broader picture of this problem that is not one-dimensional. It would be interesting to consider the mixed population with regard to gender as well as "non-teaching" students.

The obtained results are valuable, except for scientific needs, and for the needs of planning adequate forms of assistance for students from different backgrounds who face the negative effects of peer pressure and other difficulties in the student environment that affect the emergence of various risky behaviours that may result from coming from different environments. On the other hand, given that they are students of educational studies, who are especially expected to understand and cooperate, not only at the individual level but also beyond, such situations can be a starting point for experiential learning and outflow of knowledge to strengthen their own intercultural competencies (Peko et. al., 2009). It is necessary to develop students' knowledge, skills and attitudes for appropriate intercultural interactions. They need to be taught to be flexible, adaptable, empathetic, to adopt different perspectives and to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts (Bennett, 2004).

CONCLUSION

The hypothesis which assumes that there are differences in the characteristics of peer susceptibility which affect specific risky behaviours of students coming from rural and urban areas, can be accepted. The results show that there are differences among the two groups of students. Students from rural areas are more prone to conformism, "social boycott" and risky sexual behaviour and students from urban areas are more likely to assess their engagement in risky behaviours. The results provide guidelines for further interventions, but also open up many new issues and the need for further research.

REFERENCES

Adams, G. R., Berzonsky, M. D. (2003). *Blackwell Handbook of Adolescence*, New York: Blackwell Publishing Ltd.

Allen, J. P., Antonishak, J. (2008). Adolescent peer influences: Beyond the dark side. In M. J. Prinstein, K. A. Dodge (eds.), *Duke series in child development and public policy. Understanding peer influence in children and adolescents* (p. 141–160). New York: The Guilford Press.

Allen, J. P., Chango, J., Szwedo, D., Schad, M., Marston, E. (2012). Predictors of susceptibility to peer influence regarding substance use in adolescence. *Child Development*, *83*(1), 337-350.

Allen*, M., Donohue, W. A., Griffin, A., Ryan, D., Mitchell Turner, M. M.* (2003). Comparing the influence of parents and peers on the choice to use drugs: A meta-analytic summary of the literature. *Criminal Justice and Behavior, 30*(2), 163–186.

Al-Qaisy, L. M. (2011). The relation of depression and anxiety in academic achievement among gruop of university students. *International Journal of Psychology and Couselling*, *3*(5), 96-100.

Bennett, M. J. (2004). Becoming interculturally competent. In J. S. Wurzel (Ed.), *Toward multiculturalism: A reader in multicultural education*. Newton, MA: Intercultural Resource Corporation.

Bjorkqvist, K., Batman, A., Aman-Back, S. (2004). Adolescents' use of tobacco and alcohol: Correlations with habits of parents and friends. *Psychological Reports*, *95*(2), 418-420.

Bot, S. M., Engels, R. C. M. E., Knibbe, R. A. (2005). The effects of alcohol expectancies on drinking behaviour in peer groups: Observations in a naturalistic setting. *Addiction*, *100*(9), 1270- 1279.

Bot, S. M., Engels, R. C. M. E., Knibbe, R. A., Meeus, W. H. J. (2005). Friend's drinking behaviour and adolescent alcohol consumption: The moderating role of friendship characteristics. *Addictive Behaviors*, *30*(5), 929-947.

Brown, H. D. (2004*). Language Assessment Principles and Classroom Practices*. New York: Longman.

Bukowski, W. M., Velasquez, A. M., Brendgen, M. (2008). Variation in patterns of peer influence: Considerations of Self and Other. In M. J. Prinstein, K. Dodge (eds.), *Peer influence processes among youth* (p. 125-140). New York: Guildford Publications.

Burušić, J., Šakić, M., & Babarović, T. (2012). Obrazovna postignuća učenika i škola Makarskog primorja. In M. Mustapić, I. Hrstić (Eds.), *Makarsko primorje danas. Makarsko primorje od kraja Drugog svjetskog rata do 2011.* (p. 77-98). Zagreb: Institut društvenih znanosti Ivo Pilar.

Coggans, N., McKellar, S. (2009). Drug Use Amongst Peers: peer pressure or peer preference? *Drugs: Education Prevention and Policy*, *1*(1), 15-26.

Cook, C., E., Buehler, C., Henson, R. (2009). Parents and Peers as Social Influences to Deter Antisocial Behavior. *Journal of Youth and Adolescence*, *38*(9), 1240–1252.

Deardorff, D. K. (2006). Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization. *Journal of Studies in International Education, 10*(3), 241-266.

Forko, M., & Lotar, M. (2012). Izlaganje adolescenata riziku na nagovor vršnjaka – važnost percepcije sebe i drugih. *Kriminologija i socijalna integracija*, *20*(1), 35-44.

Glaser, B., Shelton, H. K., Bree, M. (2010). The Moderating Role of Close Friends in the Relationship between Conduct Problems and Adolescent Substance use. *Journal of Adolescent Health*, *47*(1), 35–42.

Hechanova-Alampay, R., Beehr, T. A., Christiansen, N. D., Van Horn, R. K. (2002). Adjustment and Strain among Domestic and International Student Sojourners: A Longitudinal Study. *School Psychology International, 23*(4), 458-474.

Jeđud Borić, I. (2012). Rodna osjetljivost prilikom procjene rizika i potreba te programiranja intervencija za djevojke s problemima u ponašanju. *Ljetopis socijalnog rada, 19*(2), 241-274.

Li, Y. (2011). Social Structure and Informal Social Control in Rural Communities. *International Journal of Rural Criminology*, *1*(1) 63-88.

Kiran-Esen, B. (2003). Examining the adolescents' smoking according to their peer pressure levels and gender. *Educational Sciences: Theory & Practice, 3*(1), 179-188.

Kirby, D. (2003). Risk and protective factors affecting teen pregnancy and the effectiveness of programs designed to address them. In D. Romer (Ed), *Reducing adolescent risk toward an integrated approach* (p. 265-283). Thousand Oaks, CA, Sage Publications.

Klarin, M. (2002). Osjećaj usamljenosti i socijalno ponašanje djece školske dobi u kontekstu socijalne interakcije. *Ljetopis socijalnog rada*, *9*(2), 249-258.

Klarin, M. (2004). Uloga socijalne podrške vršnjaka i vršnjačkih odnosa u usamljenosti predadolescenata i adolescenata. *Društvena istraživanja*, *13*(6), 1081-1097.

Knecht, A., Snijders, T. A. B., Baerveldt, C., Steglich, C. E. G., Raub, W. (2010). Friendship and Delinquency: Selection and Influence Processes in Early Adolescence. *Social Development*, *19*(3), 494-514.

Lashbrook, J. T. (2000). Fitting in: Exploring the emotional dimension of adolescent peer pressure. *Adolescence, 35*(140), 747-757.

Lebedina-Manzoni, M., Lotar, M., Ricijaš, N. (2008). Podložnost vršnjačkom pritisku i samopoštovanje kod studenata. *Hrvatska revija za rehabilitacijska istraživanja*, *44*(1), 77-92.

Lebedina-Manzoni, M., Ricijaš, N. (2013). Obilježja mladih s obzirom na podložnost vršnjačkom pritisku. *Kriminologija i socijalna integracija*, *21*(1), 1-165.

Lerner, R. M., Steinberg, L. (2004). The scientific study of adolescent development: Past, present, and future. In R. M. Lerner, L. Steinberg (Eds.), *Handbook of adolescent psychology* (p. 1-12). Hoboken, NJ, US: John Wiley & Sons Inc.

McIntosh, J., MacDonald, F., McKeganey, N. (2003). Dealing with the offer of drugs: The experiences of a sample of pre-teenage schoolchildren. *Addiction*, *98*(7), 977-986.

Nekić, M., Uzelac, E., Jurkin, M. (2016). Uloga samopoštovanja i vršnjačkog pritiska u objašnjenju usamljenosti adolescenata. *Acta Iadertina*, *13*(1), 41-63.

Peko, A., Mlinarević, V., Jindra, R. (2009). Interkulturalno obrazovanje učitelja – što i kako poučavati. *Napredak: časopis za pedagogijsku teoriju i praksu*, *154*(1-2), 129-154.

Plenty, S., Mood, C. (2016). Money, Peers and Parents: Social and Economic Aspects of Inequality in Youth Wellbeing. *Journal of Youth and Adolescence, 45*(7) 1294-1308.

Puharić, Z., Milaković, D., Žulec, M., Eljuga, K., Filipović, T. (2018). Spolne navike, stavovi i znanje o spolnosti djevojaka i žena u Požeško-slavonskoj županiji – mogućnosti intervencije. *Medica Jadertina*, *48*(1-2), 59-66.

Santor, D. A., Messervey, D., Kusumakar, V. (2000). Measuring peer pressure, popularity, and conformity in adolescent boys and girls: Predicting school performance, sexual attitudes, and substance abuse. *Journal of Youth and Adolescence*, *29*(2), 163-182.

Sim, T. N., Koh, S. F. (2003). A Domain Conceptualization of Adolescent Susceptibility to Peer Pressure. *Journal of Research on Adolescence*, *13*(1), 57-80.

Šakić, V., Franc, R., Mlačić, B. (2002). Samoiskazana sklonost adolescenata socijalnim devijacijama i antisocijalnim ponašanjima. *Društvena istraživanja*, *11*(2-3), 265-289.

Šimić, K. (2017). Suočavanje studenata sa stresnim ispitnim situacijama. *Acta Iadertina*, *14*(2), 101-119.

Šučur, Z. (2004). Pojam i tipologija društvenih devijacija: sociološka perspektiva. In J. Bašić, N. Koller Trbović, S. Uzelac (eds.), *Poremećaji u ponašanju i rizična ponašanja: pristupi i pojmovna određenja*. Zagreb: Edukacijsko-rehabilitacijski fakultet Sveučilišta u Zagrebu.

Taylor, S. E., Peplau, L. A., Sears, D. O. (2000). *Social psychology.* New Jersey: Prentice Hall.

Urberg, K. A., Luo, Q., Pilgrim, C., Degirmencioglu, S. M. (2003). A two-stage model of peer influence in adolescent substance use: individual and relationship-specific differences in susceptibility to influence. *Addictive Behaviors*, *28*(7), 1243-1256.

Vejmelka, L. (2012). Neke determinante vršnjačkog nasilja u adolescenciji. *Ljetopis socijalnog rada*, *19*(2), 215-240.

Vito, G., Maahs, J., Holmes, R. (2006). *Criminology: Theory, Research, and Policy*. 2nd Edition. Burlington, MA: Jones & Bartlett Learning.

Widman, L., Choukas-Bradley, S., Helms, S. W., Prinstein, M. J. (2016). Adolescent Susceptibility to Peer Influence in Sexual Situations. *Journal of Adolescent Health*, *58*(3), 323-329.

Wintre, M. G., Yaffe, M. (2000). First-Year Students' Adjustment of University Life as a Function of Relatioships with Parents. *Journal of Adolescent Research*, *15*(1), 9-37.

Živčić-Bećirević, I., Smojver-Ažić, S., Kukić, M., Jasprica, S. (2007). Akademska, socijalna i emocionalna prilagodba na studij s obzirom na spol, godinu studija i promjenu mjesta boravka. *Psihologijske teme*, *16*(1), 121-140.

UNIVERSAL VALUES AND VALUE SYSTEMS: THE LINK BETWEEN BASIC VALUES AND DIMENSIONS OF TEACHER'S COMMUNICATION STYLES

Daria Tot, PhD, Associate Professor
Faculty of Teacher Education, University of Zagreb, Republic of Croatia
daria.tot@ufzg.hr

Giovanna Kirinić, PhD
Ivo Andrić Primary School, Zagreb, Republic of Croatia
gkirinic91@gmail.com

Abstract: intercultural education assumes the creation of tolerant consciousness and the practice of tolerance aimed at general and personal development in today's multicultural society. By gaining and living according to generally accepted values, one can overcome a lack of understanding, appreciation and tolerance. These are fundamental values that can be found in all societies regardless of cultural, social, religious and other differences. In school culture, the requirement to establish relationships with various others requires one to, first of all, harmonize relations with oneself and their immediate surroundings. This ensures the creation of a humane environment, mutual respect and willingness to communicate honestly and openly. From this point of view, this research aims to highlight the need to empower teachers in the reflection and application of the personal hierarchical system of values and its influence on the choice of personal communication behaviour. The hypothesis is that ten universal human values (Schwartz, 1992; Schwartz, Rubel, 2005) of teachers are not statistically significantly related to the dimensions of teacher communication styles. The survey was carried out on a sample of 257 primary school subject teachers in 17 primary schools in the Republic of Croatia (City of Zagreb and Zagreb County). Two instruments were applied: the Personal Value Questionnaire (PVQ-21, Portrait Value Questionnaire; Schwartz et al., 2001) and a six-dimensional model of the CSI communication styles questionnaire (The Communication Styles Inventory, De Vries et al., 2013). Teachers were found to prefer the values of universalism, benevolence and self-direction, but also to strive to maintain traditional relationships through conformity and security. They express reluctance to achieve personal success and dominance over others, and appreciate freedom of thought and action.

Key words: basic values, communication competences, implicit pedagogy, school culture.

INTRODUCTION

Globalism viewed as an encounter of European structures opposite the lifestyles of other cultures and as well as "hermeneutic situation in which we are stuck and which affects everyone together" (Rodin, 2004, 9) presents a challenge in terms of finding

common approaches at different levels. The fundamental purpose is to create a more humane environment. This includes effects of already adopted values that were started in the family environment, their further development through the education and upgrading during the course of life, through interpersonal communication. Educational curricula of today are oriented to the development of the whole personality, which implies the unification of cognitive, affective and psychomotor development, in which values plays a strong formative role. Upbringing and education as a whole is based on the values (Rakić, Vukušić, 2010) and is an unquestionable responsibility of schools in promotion and development. In this regard, teachers have an extremely important role to play. In addition to their professional knowledge and skills, they also mediate to students their own values that they represent. Since they do this on a daily basis, in different educational situations through specific behaviours and activities, they must become aware of and continue to reflect on their own implicit educational values, i.e. on their personal pedagogies (Bratanić, 2002; Morin, 2002; Toomela, 2008). Ultimately, a professional challenge for the teacher evolved in this process is to ensure the student's understanding and acceptance of universal human values that he or she will gradually and critically incorporate into his or her value system.

Although there is no universally accepted definition of the term "value", the word itself signifies what is valuable to people, i.e. principles that allow directing behavior in order to achieve self-fulfilment or the individual's achievements; such as moral, educational, aesthetic, social, political, religious, intellectual, cultural, economic and others (Rakić, Vukušić, 2010). According to Rokeach (1973), the author of the scientific study related to the concept of human values, once internalized values become standards for steering behaviour that clearly indicates to the correlation of impact and development of the individual and also the society. Therefore, these universal values, such as honesty, responsibility, solidarity and cooperation, are considered that have a joint value for the people in the larger and smaller communities with the aim of regulating and developing mutual behaviour. Values have become one of the wefts of the society where culture as a system of attitudes, values and knowledge transmits through generations (Inglehart, 1997), and at the same time they represent basic human needs (Schwartz, Blisky, 1990; Rohan, Zana, 1996). This paper started from Schwartz's theory of universal contents and the structure of the individual value system (Schwartz, 1992) which defines values as desirable goals of different importance that stretch beyond certain situations and serve as guiding principles in human life. In research conducted in countries around the world, this author found that an individual possesses a relatively small number of values and that all people to some extent possess the same values, but differ in the importance they attach to them. He confirmed the existence of ten universal types of values that can be found in all societies, in all people, regardless of cultural, social, religious and other differences, namely: universalism, benevolence, achievement, power, self-direction, stimulation, hedonism, security, conformity and tradition (Schwartz, 1992; Schwarz, Rubel, 2005). By defining specific values through the behaviour that is moving towards fulfilling those, in terms of support of making

the motivational aim of a certain type, these ten motivational types of values are organized in four types of values of the higher levels, and they are: self-transcendence, self-enhancement, openness to change and conservation (Table 1).

When it comes to value transfer, the most important role in the school environment is played by the teacher who mediates values through relationship / communication with students using a certain style / way within different educational contexts, as well as physical, temporal, socio - psychological, cultural and creative dimensions (De Vito, 2008; Dubovicki, 2019; Mc Croskey, 2007). Given that many researchers integrate values brought into direct connection with the behaviour (Holland and Verplanken, 2002; Rokeach, 1973; Schwartz, 1992), it is more likely that teacher should apply this communication behaviour or communication style that is consistent with their value system, the value system sustained by the teacher himself. The researched values of attitudes of teachers in Croatian schools (Sablić, Blažević, 2015) have shown that teachers highly value knowledge, solidarity, responsibility and identity.

Table 1. Organisation of 4 types of higher-level values and their value types (adjusted according to Schwartz, 1992)

4 types of higher level values	10 Basic Value types	Value aspects
Self-transcendence	Universalism, Benevolence	Accepting others as equals and caring for their well-being
Self-enhancement	Achievement, Power	Achieving personal success and domination over others
Openness to change	Self-direction, Stimulation, Hedonism	Freedom of thought and action and a propensity for change
Conservation	Security, Conformity, Tradition	Obedience and limiting one's own actions in order to maintain the status quo

Communication style is an individual and subjective way of expressing a person that continuously influences mutual perception in communication (De Vries et al., 2013), and the results of research (according to Malley et al., 2003; Anđić et al., 2010) in Croatia and abroad have confirmed the direct impact of teachers' communication style to students' satisfaction with the school. Also, the results of previous research (Malley et al., 2003; Spajić-Vrkaš, 2014) indicate the ambiguity of the phenomenon of communication style due to the complexity of relationships in the course of the teaching process. Teaching and communication are indivisible by nature (Peko et al., 2014). In this regard, the quality of the established relationship and communication is conditioned by the teacher's professional competencies. Teaching as a complex communication activity presumes the necessity of developing multiple communication strategies, applications and / or change of different communication styles, in accordance with the teaching dynamics. Research on

communication styles can serve as a framework for determining the dominant dimensions by which teachers express their personal values that is, connecting their behaviours and values. According to De Vries (De Vries et al., 2009), there are six dimensions of communication styles, and each is explained by a four-aspect scale (see Table 2).

Table 2. Dimensions and aspects of communication styles (De Vries, 2013)

DIMENSIONS of Communication Styles	ASPECTS of Communication Styles Dimensions
Expressiveness	talkativeness, conversational dominance, humor, informality
Preciseness	structuredness, thoughtfulness, substantiveness, conciseness
Verbal Aggressiveness	angriness, authoritarianism, derogatoriness, nonsupportiveness
Questioningness	unconventionality, philosophicalness, inquisitiveness, argumentativeness
Emotionality	sentimentality, worrisomeness, tension, defensiveness
Impression Manipulativeness	ingratiation, charm, inscrutableness, concealingness

Within the communication frameworks, the paper starts from the theoretical model of communication style of De Vries and colleagues who define communication style as: "the way a person sends verbal, paraverbal, and nonverbal signals in social interactions denoting a) who s / he is or wants to (appear to) be, b) how s / he relates to interacts, and c) in what way his / her literal messages should be interpreted" (De Vries et al., 2009, 179). Accordingly, this paper focuses on exploring the connection between teacher's value system and his or her communication style.

METHOD

In accordance to the available data, so far in Croatia and in the world there has been no research done in the field on the relationship between value orientations and communication styles. It should be said that there has been previous researches in this area, but only values and only communication styles have been researched separately. This research is aimed at determining the relationship between personal values and communication styles of teachers in primary education, and forms a part of a broader study[1].

---

[1] Kirinić, G. (2019). *Value-oriented communication*. Unpublished doctoral dissertation. Zagreb: Information - Communication sciences of the Faculty of Humanities and Social Sciences in Zagreb.

Sample

The research was conducted on a sample of 257 subject teachers in primary schools in the City of Zagreb and the Zagreb County. The sample included teachers of upper grades of primary school, from the fifth to the eighth grade gathered from all educational areas: social and linguistic area, science-mathematics-informatics area and educational area, in accordance with the National Framework Curriculum (Nacionalni okvirni kurikulum, 2011).

Research instruments and methods

Two instruments were used in the study. The first instrument was used to investigate the value orientations of primary school teachers is Schwartz's (1992) questionnaire of personal values, which was translated for the Croatian-speaking area (Ferić, 2001, according to Ferić 2009). The questionnaire consists of personal claims (21 in total), which are measured by scale responses ranging from 1 (none of similarities) to 6 (very strong similarities) by which we determine estimates of the importance of 10 motivational types of values: *universalism, benevolence, achievement, power, self-direction, stimulation, hedonism, security, conformity* and *tradition*. The assessment of the importance of a particular type of value is expressed as the average assessment (M) of the importance of specific values which, according to the theory, represent a particular type. The Schwartz questionnaire is one of the reliable questionnaires for measuring personal values, and during 25 years of application in more than 80 countries, its universal applicability has been confirmed (Ferić, 2009). By means of other instrument communication and style of teachers have been studies, i.e. their dominant dimensions, using the six-dimensional model of the questionnaire communication styles - CSI (The Communication Styles Inventory, De Vries et al., 2013). This questionnaire distinguishes six dimensions of communication behaviour: *expressiveness, preciseness, verbal aggressiveness, questioningness, emotionality* and *impression manipulativeness*, each of which consists of four-aspects of the scale (see Table 2), and therefore each of them has four claims, respectively. The whole questionnaire consists of 96 claims, where the responses were measured on scales ranged from 1 (strongly disagree) to 5 (strongly agree). During the processing of the results, descriptive indicators with indicators of the form of distribution for the variables were presented, and the Pearson correlation coefficient was used to examine the correlation in accordance with the research problem.

Aim and the research hypothesis

The aim of the research was to examine whether there exists a connection between the values of primary education teachers and the dimensions of their communication styles. It was intended to examine personal hierarchy of values in their origins in order to select specific communication behaviour of teachers. Accordingly, it was hypothesized that the ten universal human values pertained to teachers are

not statistically significantly related to the teacher's communication styles dimensions.

RESULTS AND DISCUSSION

Descriptive analysis of questionnaires of personal value results

The results of the questionnaire of personal values show three dominant values of teachers, especially its *universalism* (M = 14,83) and *benevolence* (M = 9,67), which indicates that teachers put aims of the society, i.e. they put the aims of others before their own aims caring for students' welfare. The third value *self-direction* (M = 9,35) indicates that teachers value freedom, creativity, independence and choosing of their own life goals (see Table 3). On the other hand, it has been pointed out to the extremely poor values, such as *achievement* (M = 6,90), which means that for the teachers a relatively weak interest for their own personal aspiration for advancement and gaining *power* (M = 6,07) was reported, and it was found that they expressed a distinct aversion for domination over others and acceptance of their own influence.

Table 3. Results of the teachers' dominant values

Variable	M	SD	Skew	Kurt	KS-z	p
Universalism	14,83	2,34	-0,88	0,72	0,14	0,00
Benevolence	9,67	1,71	-0,72	0,07	0,19	0,00
Self-direction	9,35	1,69	-0,43	-0,37	0,17	0,00
Security	8,95	2,10	-0,40	-0,66	0,13	0,00
Conformity	8,68	1,90	-0,20	-0,60	0,12	0,00
Tradition	8,17	2,10	-0,30	-0,41	0,13	0,00
Achievement	6,93	2,20	0,04	-0,65	0,10	0,00
Hedonism	6,99	2,26	0,30	-0,53	0,13	0,00
Stimulation	6,74	2,41	0,20	-0,87	0,13	0,00
Power	6,07	2,10	0,58	0,26	0,11	0,00

It can be concluded that the results do not follow the bell-shaped distribution curve as indicated by the flattening coefficient (by Kurt). All values as variables were not normally distributed, but the coefficients of skewness (Skew) and kurtosis (Kurt) are not high so it can be used for parametric analysis.

Table 4. Comparison of the results of four types of higher level values and dominant values of teachers

Higher level value	Value type	Dominant value (M)	Lowest value
Self-transcendence	Benevolence	9,67	
	Universalism	14,83	
Openness to change	Self-direction	9,35	
	Stimulation		
Conservation	Security	8,95	
	Tradition Conformity	8,68	
Self-enhancement	Achievement		6,90
	Power		6,07

Results presented in Table 4 feature more distinct average value of the level of *self-transcendence* with the already mentioned values of *universalism* and *benevolence*, while the third value, *self-direction*, is related to the value of the level of *openness to a change* and does not embrace the second value (*stimulation*) within its domain. This can be interpreted on insufficient motivation of teachers for excitement, experiencing the new matter and to incite the challenges in their life. It can be concluded that these values of *universalism*, *benevolence* and *self-direction* play as a moral compass in life and they are merged in accordance with the teaching profession and the teachers' personal value systems.

Extremely low value of a higher level with *self-enhancement* (power and achievement) speaks of the lack of teachers' need for social recognition and preservation of their own social position. On the other hand, the value of *self-direction*, which is mentioned in the results as the only value of a significant result within the higher value of *openness to change*, shows that teachers value freedom, creativity, private life and independence, and they show self-esteem through choosing their own goals. It is unquestionable that teachers do recognize the importance of highly moral values, their place in their lives and in the society.

For better understanding, it should be elucidated that the four higher level values are opposite poles of two dimensions. One dimension makes values that are found inside higher values of the *self-transcendence* that is opposite to the values of *self-enhancement*. They reflect the conflicts that arises between the acceptance of the others as equal and to show concern for their well-being on the one hand, and the tendency for the realization of its own success and domination over others on the other hand. The second dimension embraces *openness to change* versus *conservation* and reflects the conflict that arises between emphasizing, on the one hand, their levels of freedom of thought and action and the desire for change and maintaining tradition and preserving stability on the other (Schwartz, 1992). In other words, this coupling is inversely proportional. For example, the stronger the values of *achievement* and *power,* the weaker the values of *universalism* and *benevolence*.

Descriptive analysis of questionnaire results of communication style dimensions

Table 5 shows the results which indicate that the most pronounced are the first three dimensions of the communication style of the teachers, namely their *preciseness* (M = 54,72) with the characteristics of structuring in communication, careful listening, for conciseness of their expression and the independence with regards to the interlocutor. The aforementioned is followed by the measure of *emotionality* (M = 51,36), with the characteristic behaviour that mirrored sentimentality, anxiety, tension and the defensive attitude; and finally the parameter of e*xpressiveness* (M = 50,66) with the characteristics of communication such as domination, talkativeness, humour and informality.

Table 5. Results of analysis of teachers' communication styles dimensions

Dimension of communicational styles	min	Max	M	SD	Skew	Kurt	KS-z	p
Preciseness	38,00	72,00	54,72	5,71	0,01	-0,04	0,05	0,06
Emotionality	32,00	73,00	51,36	7,09	0,10	-0,12	0,05	0,06
Expressiveness	30,00	77,00	50,66	6,60	-0,08	1,26	0,08	0,00
Questioningness	27,00	70,00	48,12	6,63	0,12	0,53	0,07	0,00
Impression Manipulativeness	21,00	61,00	43,83	7,19	-0,13	0,12	0,06	0,01
Verbal Aggressiveness	20,00	68,00	38,62	7,56	0,17	0,27	0,04	0,20

All other features such as SD, Skew, Kurt and Ks-z are evenly balanced. In Table 5, the variables from the highest to the lowest arithmetic mean values are shown.

Mutual relationship of teachers' dimensions of communication styles and their values

Table 6. Statistically significant correlations among dimensions of communication styles and values

Schwartz / De Vries	Self-Direction	Stimulation	Hedonism	Achievements	Power	Security	Conformity	Tradition	Benevolence	Universalism
Emotionality				0,22**		0,22**		0,12*	0,14*	0,20**
Impression Manipulativeness		0,22**	0,19**	0,22**	0,23**				-0,19**	-0,18**
Preciseness	0,25**					0,20**	0,27**	0,19**	0,27**	0,24**
Questioningness	0,18**	0,43**	0,19**	0,23**	0,20**					
Verbal Aggressiveness		0,18**	0,31**	0,31**	0,39**			-0,13*	-0,36**	-0,38**
Expressiveness	0,19**	0,26**	0,16**	0,13*	0,12*		0,12*		0,29**	0,12*

*p<0,05; **p<0,01*

In Table 6 the relationship between the *values* and *dimensions* of teachers' communication styles is shown. That is, for example, *impression manipulativeness* as communication style that is statistically significantly associated with the values of *stimulation*, *achievements* and *power,* while the communication style dimensions such as *questioningness* and *expressiveness* are closely connected to the values of *self-direction, stimulation, achievements* and *power*. Likewise, the dimensions of *impression manipulativeness* were negatively and significantly associated with the values of *benevolence* (r = -0,19 for p <0,01) and *universalism* (r = -0,18 for p <0,01), which means that when the dimensions of the communication style *impression manipulativeness* are lower, higher values of *benevolence* and *universalism* are reached. Here, the same and inverse proportionality refers to the dimension of *verbal aggressiveness* that is significantly negatively statistically associated with the values of *tradition, benevolence and universalism.* All other dimensions of communication styles (such as emotionality, preciseness, *questioningness*, and expressiveness) are highly correlated with individual universal values (to all the modules: *self-direction, stimulation, achievements, power, hedonism, benevolence, universalism, tradition, conformity* and *security)* and they are all positioned in the positive correlation section. The aforementioned means that teachers who highly position a certain value also maintain high scores in the appropriate dimension, i.e. the dimension of communication style with which they make a statistically significant relationship of 95% or even 99% by means of reliability. Further values: *tradition, conformity* and *security* are not statistically significantly linked to the styles of communication, but they represent the independent values of the teacher and do not

affect his communication. From the above said follows the set hypotheses follows: for the ten universal human values of teachers that were not statistically significantly related to the dimensions of teacher communication styles have not been confirmed.

CONCLUSION

The results of the research of the basic (universal) values of primary school teachers in the City of Zagreb and Zagreb County have shown that the most pronounced values in their systems of values are benevolence, universalism and self-direction. The stated values of teachers speak of a pronounced characteristic of accepting others as equals and showing concern for their well-being as well as for the world as a whole. It is evident that they value freedom of thought and action, creativity and choosing their own life goals. On the other hand, the surveyed teachers show a pronounced unwillingness towards the values of power and achievements, which indicate a lack of interest for the achievement of the social status, reputation, i.e. for the personal advancement. These results are consistent with the results of previous research on the perception of the status and impact of the teaching profession in and on society (Fuller, Goodwyn and Francis-Brophy, 2013; Hargreaves et al., 2006). With the ongoing perception of the underestimation of the teaching profession in society, this research indicates a lack of teachers' influence on social events, which is consistent with the results of our research especially in terms of the absence of power and achievements.

With the gained results from the research on the dimensions of teachers' communication styles, three prominent dimensions of communication styles have been recognized: preciseness, emotionality and expressiveness. Based on this, it can be concluded that teachers will structuredness, and conciseness use in communication, but they will also show worrisomeness, sentimentality and tension, a certain distance and defensiveness. In addition to talkativeness, humour and informality in conversation, the conversational dominance is also present.

The questionnaires used have shown high compatibility and by their comparisons we have shown that with a considerable certainty it can be said that the dominant dimensions of teacher communication styles were verbal aggressiveness and impression manipulativeness. Such teachers probably will not encourage the development of the fundamental values of benevolence and universalism. However, preciseness, emotionality and expressiveness as the dominant dimensions of teachers' communication style are highlighted in the research, and they will encourage the development of dignified and universal human values of benevolence and universalism in students. The influence and interdependence of personal values and the manners of communication in primary education teachers have also been unequivocally confirmed. Accordingly, there is a need to point out to empower teachers in (reflexive) thinking and through application of their personal hierarchical value system and its influence on the choice of their own communication behaviour. On this way it would be influenced with a wider range of interests, attitudes and values,

while respecting both teacher and student autonomy of self-construction and self-development. The introduction or intensification of the implementation of courses that will develop communication skills not only in the field of education of future teachers, but also of students attending the higher education institutions is proposed. Also, research on the connection of dimensions of communicating styles and universal values is based on a survey of teachers, and for the future comprehensive research it would be necessary to examine which values and ways of communication students perceive as dominant when communicating with teachers.

REFERENCES

Anđić, D., Pejić Papak, P., Vidulin-Orbanić, S. (2010). Stavovi studenata i učitelja o razrednom ozračju kao prediktoru kvalitete nastave u osnovnoj školi. *Pedagogijska istraživanja*, *7*(1), 67-83.

Bratanić, M. (2002). *Paradoks odgoja, studije i eseji*. Zagreb: Hrvatska sveučilišna naklada.

De Vito, J.A. (2008). *Interpersonal Messages: Communication and Relationship Skills.* Boston: Pearson International Edition.

De Vries, R. E., Bakker-Pieper, A., Konings, F. E., Schouten, B. (2013). The Communication Styles Inventory (CSI): A six-dimensional behavioral model of communication styles and its relation with personality. *Communication Research*, *40*(4), 506-532.

De Vries, R. E., Bakker-Pieper, A., Siberg A. R., Van Gameren, K., Vlug, M. (2009). The content and dimensionality of communication styles. *Communication Research*, *36*(2), 178-206.

Dubovicki, S. (2019). Futuristic Research Methods as an Encouragement for Predicting the Teaching of The Future. In D. Matanović, A. Uemura (eds.), *Education and training as basis for future employment* (p. 17-30). Osijek: Faculty of Education, Josip Juraj Strossmayer University of Osijek i Faculty of Economics, Wakayama University.

Ferić, I. (2009). *Vrijednosti i vrijednosni sustavi: psihologijski pristup.* Zagreb: Alinea.

Fuller, C., Goodwyn, A., Francis-Brophy, E. (2013). Advanced skills teachers: professional identity and status. *Teachers and Teaching: theory and practice*, *19*(4), 463-474.

Hargreaves, L., Cunningham, M., Hansen, A., D., McIntyre, D., Oliver, C. (2006). The Status of Teachers and the Teaching Profession in England: Views from Inside and Outside the Profession. Final Report of the Teacher Status Project.

Holland, R. W., Verplanken, B. (2002). Motivated decision making: Effects of activation and self-centrality of values on choices and behavior. *Journal of Personality and Social Psychology, 82*(3), 434-447.

Inglehart, R. (1997). *Modernization and postmodernization. Cultural, economic and political change in 43 societies*. Princeton: Princeton University Press.

Kirinić, G. (2019). *Vrijednosno orijentirana komunikacija* (unpublished doctoral dissertation). Zagreb: Odjel Informacijsko-komunikacijskih znanosti Filozofskog fakulteta u Zagrebu.

Malley, J., Bašić, J., Beck, M., Kranželić Tavra V., Ferić, M., Conway, J. (2003). Student perceptions of Their Schools: An International Perspective. *International Journal of Reality Therapy, 23*(1)*,* 4-11.

Mc Croskey, J.C. (2007). Raising the Question Assessment: Is it Just Measurment? *Communication education*, *56*(4), 509-514.

Morin, E. (2002). *Odgoj za budućnost*. Zagreb: Educa.

Nacionalni okvirni kurikulum za predškolski odgoj i obrazovanje te opće obvezno i srednjoškolsko obrazovanje (2011). Zagreb: Ministarstvo znanosti, obrazovanja i športa.

Peko, A., Varga, R., Mlinarević, V., Lukaš, M., Munjiza, E. (2014). *Kulturom nastave (p)o učeniku*. Osijek: Sveučilište Josipa Jurja Strossmajera u Osijeku, Fakultet za odgojne i obrazovne znanosti.

Rakić, V., Vukušić, S. (2010). Odgoj i obrazovanje za vrijednosti. *Društvena istraživanja, 19*(4-5), 771-795.

Rodin, D. (2004). Globalizam ili putovanje u novu podjelu globusa. In I. Prpić (ed.), *Globalizacija i demokracija* (p. 5-29). Zagreb: Biblioteka Politička misao.

Rohan, M. P., Zanna, M. P. (1996). Value transmission in Families. In C. Seligman, J. M. Olson, M. P. Zanna (eds.). *The psychology of values*. The Ontario symposium (p. 253-276). Hillsdale, NJ: Lawrence Erlbaum Associates.

Rokeach, M. (1973). *The nature of human values*. New York: Free Press.

Sablić, M., Blažević, I. (2015). Stavovi učitelja prema vrijednostima kao temeljnim sastavnicama nacionalnog okvirnog kurikuluma. *Školski vjesnik, 64*(2), 251-265.

Schwartz, S. H. (1992). Universals in the content and structure of values: Theoretical advances and empirical tests in 20 countries. In M. P. Zanna (ed.) *Advances in experimental social psychology* (p. 1–65). Orlando: Academic Press.

Schwartz, S. H., Bilsky, W. (1990). Toward a theory of the universal content and structure of values: Extensions and cross-cultural replications. *Journal of Personality and Social Psychology*, *58*(5), 878-891.

Schwartz, S. H., Rubel, T. (2005). Sex differences in value priorities: Cross-cultural and multimethod studies. *Journal od Personality ans Social Psychology, 89*(6), 1010-1028.

Schwartz, S.H., Melech, G., Lehmann, A., Burgess, S., Hariss, M., Owens, V. (2001). Extending the cross-cultural validity of the theory of basic human values with a different method of measurement. *Journal of Cross-Cultural Psychology, 32*(5), 519-542.

Spajić Vrkaš, V. (2014). *Eksperimentalna provedba Građanskog odgoja i obrazovanja*. Research report. Zagreb: Mreža mladih Hrvatske.

Toomela, A. (2008). Noncognitive correlates of education. *Learning and Individual Differences*, *18*(1), 19-28.

INTERCULTURAL COMPETENCE FROM THE PERSPECTIVE OF UNIVERSITY STUDENTS AND TEACHERS

Mirjam Vida Blagojević
Faculty of humanities and social sciences, University of Zagreb, Republic of Croatia
mirjam.vida@gmail.com

Dino Dumančić
University of Zadar, Republic of Croatia
ddumancic@unizd.hr

Abstract: the aim of this study was to explore how foreign students appraise their teachers' intercultural sensitivity in class, as well as to compare it to the teachers' self-assessment in the same regard. The study also investigated university teachers' self-efficacy related to their multicultural competence, i.e., knowledge and skills in class. Intercultural sensitivity was measured by means of the Intercultural Sensitivity Scale (ISS) adapted by Petrović et al. (2015). Multicultural teaching efficacy was determined by the newly formed Teacher Sense of Efficacy in Teaching Foreign Students Scale (TSETFS). The sample involved foreign exchange students (n = 41) and Croatian, Serbian, and Bosnian university teachers (n = 163). The results of the study showed that student and teacher appraisals regarding intercultural sensitivity were similar in many respects, except interaction enjoyment and engagement. Teachers judged themselves as more sensitive in these two factors. With respect to teaching self-efficacy, the results suggested that all three teacher groups revealed a moderate level of self-efficacy. Upon closer inspection, the findings pointed to a disparity among Croatian teachers and their Serbian and Bosnian counterparts. When compared to their colleagues, Croatian teachers appeared to be least confident in their ability to instruct foreign students. No relevant differences pertaining to teaching efficacy were observed among Serbian and Bosnian teachers.

Key words: intercultural competence, intercultural sensitivity, teacher self-efficacy, university teachers; foreign exchange students.

INTRODUCTION

The notion of culture in the countries of former Yugoslavia is still constrained by natural necessity, territorial identity, and national and ideological divisions arising from the need to protect one's creativity and culture. Nevertheless, in today's world system that is interconnected and interdependent, nations cannot exist in isolation (Zemach-Bersin, 2007). Functioning in a multicultural society is impossible without intercultural competence, which implies the possession of a set of abilities that

facilitate the interaction of people from different cultures. Due to globalization, local and global are linked inextricably in this region as well. As a result, a notable change in the education system caused an increase in the number of students applying for international student exchange programs. To participate in intercultural dialogue successfully, students, as well as university teachers, need to develop new skills and acquire new knowledge and attitudes. Also, to avoid ethnocentrism, students must be exposed to different perspectives, philosophies, and histories (Samovar, Porter, McDaniel, Roy, 2017). To obtain this, it is essential to promote intercultural sensitivity and develop intercultural competence at the university level. This paper will attempt to examine how foreign students perceive their teachers' intercultural competence; moreover, it will compare their assessment to that of their teachers. The study will also investigate how confident the university teachers are in their abilities to instruct and interact with foreign students and if there are differences in their self-perceived self-efficacy.

LITERATURE REVIEW

Multicultural education aims at the educational equality of all students regardless of their racial, ethnic, and social backgrounds (Banks, 2009), and should provide students with equal chances of achieving educational success and mobility (Klein, 2012). Multicultural education of teachers is equally important because it allows them to broaden their horizons and become more interculturally sensitive (Savva, 2017). Multicultural teaching competence implies the teacher's ability to select, develop, implement actively, and evaluate strategies that will facilitate all students' academic achievement and personal development (Spanierman et al., 2011). Three dimensions of multicultural teaching competence can be observed in the tripartite model of multicultural competence, which includes awareness (teachers' awareness of themselves and others as cultural beings), knowledge (attitudes and biases), and skills (the need to create a culturally sensitive learning environment for all students) (Spanierman et al., 2011).

Intercultural sensitivity, being an integral component of multicultural competence, is a complex construct that entails interest in other cultures, sensitivity in noticing cultural differences, and willingness to adapt behaviour as indicators of respect for members of other cultures (Bhawuk, Brislin, 1992). Chen and Starosta (2000a) list six components of intercultural sensitivity: self-esteem, self-control, openness, empathy, involvement in interaction, and suspension of condemnation, which form the basis for positive emotions toward people from different cultures. Intercultural sensitivity is considered an essential competence for an individual to be able to distinguish between when and which cultural issues are of significance in a multicultural environment (Janssen, 2019).

Another concept relevant to this research is self-efficacy. It is defined as "beliefs in one's capabilities to organize and execute the courses of action required to produce given attainments" (Bandura, 1997, 3). Self-efficacy beliefs influence the types of tasks teachers choose, an effort they expend in teaching, persistence, adjustability,

and achievement (Bandura, 1997; Schunk et al., 2014). Teacher efficacy denotes a teacher's "belief in his or her capability to organize and execute courses of action required to accomplish a specific teaching task" (Tschannen-Moran, Hoy, 2001, 233). The concept is subdivided into teaching efficacy and personal efficacy (Dörnyei, Ushioda, 2011). Teaching efficacy implies a teacher's capacity to promote student learning, whereas personal efficacy indicates how teachers assess their efficacy as educators.

The research focused on multicultural education, teaching competencies, and teacher self-efficacy mostly covered primary education (Banks, Banks, 1993, 1995; McDiarmid, 1992) and specific aspects of the approach to multicultural education. Earlier studies did not focus so much on the notion of multicultural competency as on teachers' perceptions and affective states. To illustrate, Marshall (1996) used the Multicultural Teaching Concerns Survey in his study to investigate teachers' perceptions of how their students perceived them. Another example can be seen in Dee and Henkin's (2002) study that assessed the level of teacher relaxation in working with students from different cultural groups. The research also examined teachers' attitudes toward cultural diversity in education. Subsequent studies began altering their focus to involve elements that will become essential components of multicultural teaching competence. To explain, knowledge, understanding of culturally sensitive pedagogies accompanied by different multicultural skills were identified by scholars such as Grant and Gillette (2006), Taylor and Quintana (2003), and Washington (2003). Milner's (2006) framework designed to promote teachers' cultural competencies was considered the next step as it allowed a thorough assessment of teacher competence. Besides, it redefined the teacher's role and served as a kind of multicultural education course (Artiles, McClafferty, 1998). A significant change was also noted in the realm of teacher training programs, and it came because of scholars' call for an explicit focus on diversity, cultural compassion, and social justice (Cochran-Smith, 1995; Gay, 2005). Their work paved the way for new approaches to teaching, such as separate multicultural education, fully integrated approaches, and dual curriculum approach that integrates diversity and equity (Dervin, 2016; Jarvis, Bowtell, Bhania, Dickerson, 2016; Posti-Ahokas, Janhonen-Abruquah, Longfor, 2017).

It has been observed that the emerging studies started focusing on the internationalization of education, that is, establishing international relations and allowing educational institutions to receive foreign students and leaders (Heidemann, 1999). One such study was conducted by Egekvist, Lyngdorfa, and Du, and Shi (2016) in Denmark among 19 Danish school leaders. It focused on their experiences during an 8-day delegation visit to China. Another instance of international cooperation can be observed in a study by Posti-Ahokas, Janhonen-Abruquah, and Adu-Yeboah (2020). It was based on international and intercultural cooperation of different universities and student and staff partnerships.

Moreover, Paatela-Nieminen's (2020) research was carried out in the context of the Erasmus + European Union Program in art history. The goal was to investigate the students' understanding of intercultural works of art. When it comes to the studies

conducted on the topic of intercultural sensitivity of students and teachers, multicultural teacher competence, and sense of efficacy, the majority was grounded in primary and secondary education (Bergeron, 2008; Drandić, 2016; Milner, 2006; Segura-Robles, Parra-González, 2019). Few authors investigated students at the university level (Nieto, 2008). Given the lack of research on intercultural sensitivity and sense of efficacy of university teachers, the authors will rely on research conducted in primary and secondary schools.

METHODOLOGY

Aim

The aim of this study was to investigate intercultural sensitivity among university students and teachers. Specifically, the goal was to explore how incoming exchange students perceive their teachers' intercultural sensitivity in class, as well as to examine how university teachers perceive their own intercultural sensitivity when teaching foreign students. Another goal of this research was to determine the teachers' sense of teaching efficacy when instructing foreign students.

This study will attempt to:

1. determine how incoming exchange students at Croatian, Serbian, and Bosnian universities (henceforth foreign students) estimate their teachers' intercultural sensitivity in class

2. compare the students' assessments with that of their teachers, namely university teachers employed at Croatian, Serbian, and Bosnian universities, where foreign students were taking classes

3. investigate how Croatian, Bosnian, and Serbian university teachers appraise their sense of efficacy in teaching foreign students

4. compare the levels of teaching self-efficacy among the three teacher groups.

METHOD

Participants

A total of 41 foreign students partook in the online survey; 13 (31.7%) of them were male, and 28 (68.3%) were female. The students were, on average, 23.56 years old (SD = 4.64). They were visiting six different universities: University of Zadar, University of Split, University of Belgrade, University of Novi Sad, University of Sarajevo, and the University of Tuzla. The students were enrolled in various study programs, such as English studies, Anthropology, Art History, and Philosophy. Most of them were undergraduate students, while a few were in their final semester at the graduate level. The second group consisted of 163 university teachers; moreover, 51 (31.3%) were male, and 112 (68.7%) were female. The teachers were 43.55 years old (SD = 9.15), on average. They were employed at the same universities that hosted the foreign students mentioned above. When it comes to the years of working

experience, most teachers belong to the 11–15 years group (27%), whereas the smallest portion of the participants can be found in the 21–25 years range (8.6%).

Instruments

In this study, two instruments were used, the Intercultural Sensitivity Scale (ISS) and the Teacher Sense of Efficacy in Teaching Foreign Students (TSETFS). The online survey provided a basic outline of the research and asked the participants to supply general information. The authors opted for the adapted version of ISS, proposed by Petrović et al. (2015) since it was more appropriate for the research context than the original ISS by Chen and Starosta (2000b). It comprised a total of 15 items spread across four factors: interaction Enjoyment ("My teachers get upset easily when interacting with students from other cultures."), Interaction Engagement ("My teachers give positive responses to their culturally different counterparts."), Respect for Cultural Differences ("My teachers seem open-minded to students from other cultures."), and Interaction Confidence ("My teachers are pretty sure of themselves when interacting with students from other cultures."). It used a 5-point Likert scale to indicate the (dis)agreement with the statements provided (1—strongly disagree, 2—disagree, 3—uncertain, 4—agree, 5—strongly agree).

The TSETFS was based on the selected items (1, 2, 3, 5, 8, 11, 13, 15) from the Multicultural Teaching Competency Scale introduced by Spanierman et al. (2011). It was initially designed for K-12 teachers, so the authors selected those items that would be applicable to the university level (e.g., "How confident are you that you can plan many activities to celebrate diverse cultural practices in your classroom."). The new scale utilized a 9-point Likert scale found in Tschannen Moran and Woolfolk Hoy's (2001) Teacher Sense of Efficacy Scale, for example, (1—nothing, 3—very little, 5—some influence, 7—quite a bit, and 9—a great deal).

Procedures

Once both surveys had been created through the Google Forms platform, they were administered to the prospective participants. In the case of foreign-exchange students, the online surveys were disseminated through different channels, such as International Exchange Offices at the respective universities and Evanđeosko Udruženje Studenata in Belgrade. Teacher surveys, by contrast, were sent via their institutional e-mail addresses. The authors ensured that both groups of participants were acquainted with the research goals, procedure, as well as ethical principles involved.

Data analyses

The data were put into the IBM SPSS program for statistical analysis (Version 26). The first step involved conducting descriptive analyses on each scale. The following step involved obtaining the reliability of the scales by calculating the Cronbach's alpha coefficients. Once the preliminary analyses were completed, the final part required running an independent samples t-test to uncover the differences between

students and teachers (regarding perceived intercultural sensitivity) and three groups of teachers (i.e., Croatian, Serbian, and Bosnian university teachers) with regards to their perceived sense of efficacy when teaching foreign students.

RESULTS

Descriptive analyses

Cronbach's alpha coefficient was calculated for each subscale to determine its internal consistency. The findings of the student ISS scale were as follows: $\alpha = 0.82$ for Interaction Enjoyment; $\alpha = 0.76$ for Interaction Engagement; $\alpha = 0.86$ for Respect for Cultural Differences; and $\alpha = 0.86$ for Interaction Confidence. These results indicate a good internal consistency. In regards to Interaction Enjoyment, the findings show that foreign students find their teachers to be engaging, open, willing to interact with them; moreover, they opposed the idea that their teachers appeared to be useless in class or that they actively avoided them in any way ($M = 1.73$, SD = 0.83). The results related to the Interaction Engagement subscale ($M = 4.00$, SD = 0.75) show that foreign students find their teachers enjoyable to deal with while attesting that they often provided positive responses to their inquiries and that they expended additional effort in facilitating interaction by means of verbal and nonverbal cues. The findings pertaining to Respect for Cultural Differences suggest that foreign-exchange students consider their teachers to be respectful of their cultural differences and values. By contrast, the students did not believe that their teachers considered them narrow-minded ($M = 3.04$, SD = 0.32). In terms of Interaction Confidence, the mean results ($M = 4.26$, SD = 0.73) indicate that foreign students see their teachers as confident during class interaction. They seem sure of themselves and know what to say when asked a question. The results are shown in Table 1.

Table 1: Intercultural Sensitivity Scale (ISS) – students - Means, Number, Standard Deviations, and Cronbach's Alpha coefficient: Interaction Enjoyment, Interaction Engagement, Respect for Cultural Differences, and Interaction Confidence

	Mean	N	Std. Deviation	Cronbach's Alpha
Interaction Enjoyment	1.73	41	.83	.82
Interaction Engagement	4.00	41	.75	.76
Respect for cult. differ.	3.04	41	.32	.86
Interaction Confidence	4.26	41	.73	.86

The teacher version of the ISS showed acceptable internal consistency. The results according to subscales are as follows: $\alpha = 0.68$ for Interaction Enjoyment; $\alpha = 0.68$ for Interaction Engagement; $\alpha = 0.71$ for Respect for Cultural Differences; and $\alpha = 0.75$ for Interaction Confidence. The teachers' self-assessment did not deviate as

much from the students' appraisal. For instance, regarding Interaction Enjoyment, the teachers see themselves as calm, competent, and welcoming to foreign students. They do not believe they appear unsettled, discouraged, or useless when interacting with foreign students (M = 1.25, SD = 0.46). In terms of Interaction Engagement, the results indicate that teachers accept and relish the differences that exist between themselves and foreign students. Akin to the foreign students' assessments, they acknowledge their use of verbal and nonverbal cues to foster intercultural dialogue with them (M = 4.43, SD = 0.52). The findings associated with Respect for Cultural Differences suggest that the teachers oppose the notion of considering their students narrow-minded or rejecting their ideas in class. They view themselves as culturally respectful and keeping an open mind whenever conversing with students from other cultures (M = 2.99, SD = 0.17). Lastly, with regards to Interaction Confidence, the findings reflect teachers' self-confidence related to classroom performance and their knowledge. The teachers believe they are sure of themselves in conversation with foreign students and that they exude confidence while teaching. The results are shown in Table 2.

Table 2: Intercultural Sensitivity Scale (ISS) – teachers - Means, Number, Standard Deviations, and Cronbach's Alpha coefficient: Interaction Enjoyment, Interaction Engagement, Respect for Cultural Differences, and Interaction Confidence

	Mean	N	Std. Deviation	Cronbach's Alpha
Interaction Enjoyment	1.25	163	.46	.68
Interaction Engagement	4.43	163	.52	.68
Respect for cult. differ.	2.99	163	.17	.71
Interaction Confidence	4.15	163	.62	.75

Regarding the TSETFS, the Cronbach's alpha analysis results showed a good level of internal consistency, α = 0.87. The mean results (M = 7.19, SD = 1.34) suggest that teachers appear confident in their ability to instruct foreign students when compared to the scale used in the survey (1—nothing, 3—very little, 5—some influence, 7—quite a bit, and 9—a great deal). This would indicate that they believe they can integrate cultural values and ways of thinking of different cultural and racial groups into their classes, promote diversity through their behaviour, and use diverse teaching strategies that are supportive of different cultural and racial identities. The results are shown in Table 3.

Table 3: Teacher Sense of Efficacy in Teaching Foreign Students (TSETFS) - teachers - Mean, Number, Standard Deviation, and Cronbach's Alpha coefficient

	Mean	N	Std. Deviation	Cronbach's Alpha
TSETFS	7.19	163	1.34	.87

Regarding differences in teaching self-efficacy, the findings show Croatian teachers to be least confident (M = 6.54, SD = 1.46) when compared to their Serbian (M = 7.40, SD = 1.15) and Bosnian (M = 7.41, SD = 1.30) colleagues. While there are apparent differences in the mean scores between Croatian teachers and their Serbian and Bosnian colleagues, there appear to be minute differences when comparing Serbian and Bosnian teachers. The results are shown in Table 4.

Table 4: Teacher Sense of Efficacy in Teaching Foreign Students (TSETFS) – Differences in mean values according to teacher groups

	Teachers	N	M	Std. Dev.	Std. Error
TSETFS	Croatian	41	6.54	1.46	.228
	Serbian	58	7.40	1.15	.151
	Bosnian	64	7.41	1.30	.163

Comparison Analyses

An independent samples t-test was carried out to compare the foreign-exchange students' assessment of their teachers' intercultural sensitivity with that of the teachers themselves. The findings, shown in Table 5, reveal statistically significant differences between foreign students and their teachers in two factors, namely Interaction Enjoyment and Interaction Engagement. This might indicate that the teachers appraise themselves as more interculturally sensitive than their students' assessment suggests. They believe they are more willing to engage with foreign students, show enjoyment and understanding in interaction. No statistically significant differences were observed in the remaining two factors.

Table 5: Differences in Intercultural Sensitivity Scale subscales: Interaction Enjoyment, Interaction Engagement, Respect for Cultural Differences, and Interaction Confidence – results of independent samples t-test

Factors	t	Df	P
Inter. Enjoym. (Ss) **Inter. Enjoym. (Ts)**	4.889	202	.001*
Inter. Engagem. (Ss) **Inter. Engagem. (Ts)**	-4.256	202	.001*
Respect for Cult. (Ss) **Respect for Cult. (Ts)**	1.262	202	.209
Inter. Confid. (Ss) **Inter. Confid. (Ts)**	.997	202	.320

An independent sample t-test was conducted with the aim of determining the differences in teacher sense of efficacy among the teacher groups. When it comes to the first pair, a statistically significant result was observed between Croatian and

Serbian teachers (p = .001). The finding related to the second pair, involving Croatian and Bosnian teachers, was also of statistical significance (p = .002). These results might suggest that Croatian teachers are confident in their teaching abilities; however, they are still aware of the need to develop the skills required to instruct and interact with foreign students and the knowledge needed to understand their cultural backgrounds. Despite the visible disparity in their appraisal, none of the teachers seemed highly confident in their capacity to teach foreign students. Lastly, when contrasting Serbian and Bosnian teachers, no statistically significant differences were noted in the results (p = .963). The findings are shown in Table 6.

Table 6: Differences in Teacher Sense of Efficacy in Teaching Foreign Students according to teacher groups – Results of independent samples t-test

Factors	t	Df	P
Pair 1 **Croat. Teachers** **Serb. Teachers**	-3.292	97	.001*
Pair 2 **Croat. Teachers** **Bos. Teachers**	-3.204	103	.002*
Pair 3 **Serb. Teachers** **Bos. Teachers**	-.047	120	.963

DISCUSSION

The goal of this study was to explore intercultural sensitivity among university students and teachers. The aim was to investigate how foreign-exchange students perceive their teachers' intercultural sensitivity and compare it to the teachers' self-assessment in that regard. Another research aim was to examine how university teachers appraise their own sense of teaching efficacy when instructing foreign students and see if notable differences exist between the teacher groups.

The first set of results is related to the concept of intercultural sensitivity. The adapted ISS was grouped around four factors: interaction enjoyment, interaction engagement, respect for cultural differences, and interaction confidence. According to the results, students appraise their teachers as culturally sensitive, open, willing to engage with foreign students, confident, and respectful. The teachers' self-assessment corresponds to their students' perception of most factors, except interaction enjoyment and engagement, where teachers' appraisal is somewhat higher. Similar results were reported by different authors, such as Drandić (2016), Segura-Robles and Parra-González (2019), and Alaei and Nosrati (2018). The teachers in their studies displayed high levels of intercultural sensitivity with members from other cultures (e.g., accepting their opinions, not avoiding contact with foreign speakers,

enjoying interaction, etc.). For instance, Robles et al. (2019) and Alaei and Nosrati (2018) indicated that their teachers had scored highly on intercultural enjoyment, which resembles the findings of this study. Nieto's (2008) study found university teachers' intercultural sensitivity levels to be higher than that of students (especially with respect to interaction engagement). While high levels of teachers' interaction engagement from Nieto's study correspond to these findings, it should be noted that the former study did not have students appraising teachers' intercultural sensitivity.

In regards to teachers' sense of efficacy when teaching foreign students, the results indicate an average level of confidence based on the instrument scale. On a global level, university teachers seem confident in their multicultural teaching skills. With respect to differences between teacher groups, the findings suggest that Croatian teachers rate their teaching efficacy as lower than that of their Serbian and Bosnian counterparts. This may have to do with the number of exchange students their respective universities receive per semester, which, in turn, reflects on their teaching experience. It may also be associated with a sudden change to the online way of teaching due to Covid-19. The relationship between teacher multicultural competence and self-efficacy was discussed by Hamilton (2016) and Yıldırım (2019). Her study suggested that teachers' knowledge and skills needed for teaching foreign students is an integral segment of their self-efficacy. It also stated that teachers that matched their students ethnically seemed more confident and had a better rapport with foreign students. This might explain why Croatian, Serbian, and Bosnian university teachers did not exhibit high levels of self-efficacy. Yıldırım's (2019) findings are in contrast to this study because their teachers appraised themselves as highly confident in their capacity to teach and interact with foreign students. It may be safe to assume that this is due to a greater number of visiting foreign students at Turkish universities.

CONCLUSION

The aim of this study was to determine foreign students' assessment of their teachers' intercultural sensitivity in class and to compare it to their teachers' self-assessment in that respect. The study also attempted to investigate how university teachers appraise their teaching efficacy and skills when instructing students from other cultures and indicate any discernible differences. The descriptive analyses suggested that foreign students' assessment of their teachers' intercultural sensitivity seems to correspond to the teachers' self-assessment. The findings generally indicate that the university teachers in this study are approachable, confident in class, open, respectful of new cultures, and accepting their foreign students' views. Further analysis revealed disparity related to interaction enjoyment and engagement. It would appear that teachers see themselves as more sensitive in the area of interacting with foreign students and expressing pleasant emotions than their students' assessment suggests. Regarding teacher efficacy, the findings implied that the teachers seem moderately confident in their abilities to instruct foreign students. Additional comparison analysis showed that Croatian teachers feel less efficacious

than their Serbian and Bosnian colleagues. The divergence may be accounted for by various cultural, institutional, and global factors at work; however, discerning it would warrant further research. Due to globalization and their role at the tertiary education level, university teachers come into contact with representatives from many cultures. To provide adequate instruction, they need to be well educated in the matter of intercultural competence. The more knowledge they gain, the higher their teaching self-efficacy and instructional quality.

ACKNOWLEDGMENTS

REFERENCES

Alaei, M. M., Nosrati, F. (2018). Research into EFL teachers' intercultural communicative competence and intercultural sensitivity. *Journal of Intercultural Communication Research*, *47*(2), 73–86. doi:10.1080/17475759.2018.1424020

Artiles, A. J., McClafferty, K. (1998). Learning to Teach Culturally Diverse Learners: Charting Change in Preservice Teachers' Thinking about Effective Teaching. *Elementary School Journal*, *98*(3), 189–220. doi:10.1086/461891

Bandura, A. (1997). *Self-efficacy: The exercise of control*. New York: Freeman.

Banks, C. A. M., Banks, J. A. (1995). Equity pedagogy: An essential component of multicultural education. *Theory into Practice*, *34*(3), 152–158. doi:10.1080/00405849509543674

Banks, J. A. (2009). Human rights, diversity, and citizenship education. *The Educational Forum*. Abington, UK: Taylor & Francis, Inc., *73*(2), 100-110. doi:10.1080/00131720902739478

Banks, J. A., Banks, C. A. M. (1993). *Multicultural education: Issues and perspectives*. Boston: Allyn & Bacon.

Bergeron, B. S. (2008). Enacting a culturally responsive curriculum in a novice teacher's classroom: Encountering disequilibrium. *Urban Education*, *43*(1), 4–28. doi:10.1177/0042085907309208

Bhawuk, D. P. S., Brislin, R. (1992). The measurement of intercultural sensitivity using the concepts of individualism and collectivism. *International Journal of Intercultural Relations*, *16*(4), 413–436. doi:10.1016/0147-1767(92)90031-O

Chen, G.-M., Starosta, W. J. (2000a). Intercultural sensitivity. In L. A. Samovar, R. E. Porter (Eds.), *Intercultural communication: A reader* (p. 406–414). Belmont, CA: Wadsworth Publishing.

Chen, G.-M., Starosta, W. J. (2000b). The development and validation of the intercultural sensitivity scale. *Human Communication*, *3*, 1–15.

Cochran-Smith, M. (1995). Color blindness and basket making are not the answers: Confronting the dilemmas of race, culture, and language diversity in teacher education. *American Educational Research Journal*, *32*(3), 493–522. doi:10.3102/00028312032003493

Dee, J. R., Henkin, A. B. (2002). Assessing dispositions toward cultural diversity among preservice teachers. *Urban Education*, *37*(1), 22–40. doi:10.1177/0042085902371003

Dervin, F. (2016) Tools for change—Dynamic and realistic intercultural compe-tences. In F. Dervin, Z. Gross (Eds.), *Interculturality in education* (p. 71–99). London, UK: Palgrave Macmillan.

Drandić, D. (2016). Intercultural sensitivity of teachers. *Croatian Journal of Education*, *18*, 837–857.

Dörnyei, Z., Ushioda, E. (2011). *Teaching and researching motivation*. London, UK: Pearson Education Limited.

Egekvist, U. E., Lyngdorf, N.-E., Du, X.-Y., Shi, J. (2016). Intercultural competence in Host Students? A Study of Danish Students Facing China at Home. In F. Dervin, Z. Gross (eds.), *Intercultural competence in education: Alternative approaches for different times* (p. 31–50). London, UK: Palgrave Macmillan.

Gay, G. (2005). Politics of multicultural teacher education. *Journal of Teacher Education*, *56*(3), 221–228. doi:10.1177/0022487105275913

Grant, C. A., Gillette, M. (2006). A candid talk to teacher educators about effectively preparing teachers who can teach everyone's children. *Journal of Teacher Education*, *57*(3), 292–299. doi:10.1177/0022487105285894

Hamilton, M. J. (2016). *Examining teacher multicultural competence in the classroom: Further validation of the multicultural teaching competency scale*. (Unpublished master's thesis). Louisiana State University, Baton Rouge, LA.

Heidemann, T. (1999). *Forskelle skaber forandring: internationalisering og skoleudvikling*. Vejle, DK: Kroghs Forlag.

Janssen, P. T. H. M. (2019). Intercultural competences. *Groningen*/Utrecht, The Nether-lands: Noordhoff Uitgevers bv.

Jarvis, S., Bowtell, J., Bhania, L., Dickerson, C. (2016). Supporting professional learning and development through international collaboration in the co-construction of an undergraduate teaching qualification. *Professional Development in Education*, *42*(3), 403–422. doi:10.1080/19415257.2015.1026454

Klein, S. S. (2012). Gender equitable education. In J. A. Banks (Ed.), *Encyclopedia of diversity in education,* 2, pp. 961-969. Thousand Oaks, CA: SAGE.

Marshall, P. L. (1996). Multicultural teaching concerns: New dimensions in the area of teacher concerns research? *Journal of Educational Research*, *89*(6), 371–379. doi:10.1080/00220671.1996.9941341

McDiarmid, G. W. (1992). What to do about differences? A study of multicultural education for teacher trainees in the Los Angeles Unified School District. *Journal of Teacher Educa-tion*, *43*(2), 83–93. doi:10.1177/0022487192043002002

Milner, H. R. (2006). Preservice teachers' learning about cultural and racial diversity: Impli-cations for urban education. *Urban Education*, *41*(4), 343–375. doi:10.1177/0042085906289709

Nieto, C. P. (2008). *'Cultural competence and its influence on the teaching and learning of international students'* (Master's Thesis). Bowling Green, OH: State University.

Petrović, D. S., Starcevic, J., Chen, G., Komnenic, D. (2015). Intercultural sensitivity scale: Proposal for a modified Serbian version. *Psihologija*, *48*(3), 199–212. doi:10.2298/PSI1503199P

Posti-Ahokas, H., Janhonen-Abruquah, H., Adu-Yeboah, C. (2020). From cultural visits to intercultural learning: Experiences of North–South–South collaboration. In F. Dervin, R. Maloney, A. Simpson (eds.), *Intercultural competence in the work of teachers: Confronting ideologies and practices* (p. 75–90). Abington, UK: Routledge.

Posti-Ahokas, H., Janhonen-Abruquah, H., Longfor, R. (2017). GET OUT! Developing pedagogical practice for extended learning spaces in intercultural education. In T. Itkonen, F. Dervin (eds.), *Silent partners in multicultural education* (p. 147–172). Charlotte, NC: Information Age Publishing.

Paatela-Nieminen, M. (2020). Constructing critical Intercultural Competence and appreciation of diversity: The case of exchange student teachers in Finland. In F. Dervin, R. Maloney, A. Simpson (eds.), *Intercultural competence in the work of teachers: Confronting ideologies and practices* (p. 75–90). Abington, UK: Routledge.

Samovar, L. A., Porter, R. E., McDaniel, E. R., Roy, C. S. (2017). *Communication between cultures* (9th ed). Boston, MA: Cengage Learning.

Savva, M. (2017). Learning to teach culturally and linguistically diverse students through cross-cultural experiences. *Intercultural Education*, *28*(3), 269–282. doi:10.1080/14675986.2017.1333689

Schunk, D. H., Pintrich, P. R., Meece, J. L. (2014). *Motivation in education: Theory, research, and applications* (4th ed). London, UK: Pearson Education Limited.

Segura-Robles, A., Parra-González, M. E. (2019). Analysis of teachers' intercultural sensitivity levels in multicultural contexts. *Sustainability*, *11*(11), 3137. doi:10.3390/su11113137

Spanierman, L. B., Oh, E., Heppner, P. P., Neville, H. A., Mobley, M., Wright, C. V., Dillon, F. R., Navarro, R. (2011). The multicultural teaching competency scale: Development and initial validation. *Urban Education*, *46*(3), 440–464. doi:10.1177/0042085910377442

Taylor, G. M., Quintana, S. M. (2003). Teachers' multicultural competencies (K-12). In D. B. Pope-Davis, H. L. K. Coleman, W. M. Liu, R. L. Toporek (eds.), *Handbook of multicultural competencies in counseling and psychology* (p. 511–527). Thousand Oaks, CA: SAGE.

Tschannen-Moran, M., Hoy, A. W. (2001). Teacher efficacy: Capturing an elusive construct. In G. Morine-Dershimer (ed.) *Teaching and Teacher Education, 17*(7), 783-805. doi:10.1016/S0742-051X(01)00036-1

Washington, E. D. (2003). The multicultural competence of teachers and the challenge of academic achievement. In D. B. Pope-Davis, H. L. K. Coleman, W. M. Liu, R. L. Toporek (eds.), *Handbook of multicultural competencies in counseling and psychology* (p. 495–510). Thousand Oaks, CA: SAGE.

Yıldırım, R. (2019). Teaching in culturally and linguistically diverse classrooms: Turkish EFL instructors' experience. *Dil ve Dilbilimi Çalışmaları Dergisi*, *15*(3), 1155–1170. doi:10.17263/jlls.631557

Zemach-Bersin, T. (2007). Study abroad and global citizenship: It's all about U. S. In L. M. T. M. de Souza (Ed.), *Critical literacy: Theories and practices* (p. 16-28)*, 1*(2). Nottingham, UK: Center for the Study of Social and Global Justice.

TURKISMS IN THE SLAVONIAN DIALECT AS A BRIDGE OF INTERCULTURAL TIES BETWEEN TWO PEOPLES: CROATS AND TURKS

Emina Berbić Kolar, PhD, Associate Professor
Faculty of Education, Josip Juraj Strossmayer University of Osijek
eberbic@foozos.hr

Abstract: the paper will present the influence and meaning of Turkism in the Slavonian dialect, i.e. in the Croatian language. Turkisms are an integral part of the Slavonian dialect, and are still actively used in everyday speech. It is interesting to study this fact since the Turks withdrew from this area several centuries ago. The words that have remained among the people are folk words and form the identity of one space and people, in this case the Šokci ethnic group, which is specific in its numerous characteristics, from the traditional way of life, traditional dress, strong religious (Catholic) orientation, to the traditional lexicon in which Turkisms are the most numerous active lexemes. The purpose of this paper is to point out the number of Turkisms in the Slavonian dialect, their frequency and meaning, and a special emphasis will be placed on the active usable Turkisms from everyday life. Turkisms recorded in the field linguistic research in the villages of Slavonian Posavina will be extracted. The Turkisms will be selected, analysed and processed according to the thematic areas in which they are most actively used, namely a) traditional crafts, b) traditional culture: customs, c) folk costumes, d) food and drink, e) family and family ties, f) fruits and vegetables, d) plants and flowers, h) animals, i) occupations, vocations and services, j) character traits, k) games and toys. The research methods will be: field work method, analysis and synthesis methods. The aim of this paper is to show several centuries-old intercultural ties between the Croatian and Turkish peoples, based on the linguistic corpus of active Turkisms.

Key words: interculturalism, Slavonian dialect, Turkism.

INTRODUCTION

The relationship between the Croatian and Turkish peoples has been intertwined during the centuries of influence, primarily by the Ottomans, i.e. the Ottoman Empire, and then consequently by the Turks after the establishment of the modern Turkish state. In order to better understand the historical heritage of the Ottomans and Turks, we will define the geographical distribution of one of the most powerful states in human history according to the online edition of the Croatian Encyclopaedia, which states that the Ottoman Empire is an Islamic state at the height of power in the 15th and the 16th centuries that occupied most of south-eastern Europe, Iraq, Syria, Israel, Egypt, North Africa to Algeria, and the Arabian Peninsula. From the border Seljuk emirate (principality) in the 13th century, after the conquest of Arab lands in 1517, it became the most powerful Islamic state, and by the conquests

of Suleiman II Canoe from Central Europe to the Indian Ocean it received world power status (…). In the autumn of 1918, the Ottoman Empire collapsed, and in 1922 the Republic of Turkey and a number of countries in north-eastern Europe and the Middle East emerged from it."[1] In order to understand the connection between the two peoples, we must start from the indisputable historical fact of the Ottoman rule over the entire Balkans in the period from the 15th to the 17th century, and in some parts of the Balkan Peninsula to the end of the 18th and even the beginning of the 19th century. Stachowski best describes the contact conditionality of the connections between the Croatian and Turkish languages by explaining the centuries-old intertwining of languages, their mutual contacts and their conditionality, and not only does he explain this part of the linguistic connection, but he also indirectly explains the strong cultural influence of the Turkish culture on Balkan culture (since he published his capital work in 1973 he has used the then official name for the Serbo-Croatian language).[2] Without taking into account the cultural connections of our neighbouring peoples: Serbs, Bosniaks and Montenegrins and their connections with Turkish culture and Turkish language, we will dwell on the cultural and linguistic influences of the Turkish culture and Turkish language on the Croatian language and Croatian culture, and we will single out one regional microspace, which is the space of the Slavonian dialect. Observing the real situation in today's Republic of Croatia, it is certain that the area of Slavonia, Baranja and western Srijem has been exposed to Turkish influence for the longest time and that, even today, it belongs to the cultural, linguistic, and, we could even say, a kind of identity affiliation, the space where Turkish influence has taken root and which form an integral part of that space in every sense. Croatia was part of the Ottoman Empire and, therefore, the facts of its influence on the Croatian identity, Croatian culture and Croatian tradition are indisputable. Speaking about Croatian tradition, culture and lexicon, which is the basis of this paper, in connecting intercultural ties of two peoples, Croatian and Turkish, it should be emphasised that this paper will deal exclusively with intercultural ties of Slavonia and Slavonians, i.e. Slavonian organic speech, Slavonian dialect as a link between intercultural connections conditioned in language, i.e. in the organic speech, which is still a part of the active lexicon of the Slavonia dialect. Berbić Kolar (2018) wrote about the representation of Turkisms in the Slavonian dialect, on the example of the Stari Perkovci dialect. The paper presents the representation of Turkism in the Stari Perkovci dialect as an example of a protected intangible cultural property of the Republic of Croatia. This paper served as a basis for contemplating about the intercultural ties of the Turkish and Croatian people conditioned by active lexemes as the most important guardians of identity and culture that have remained in Slavonia, Baranja and western Srijem for centuries.[3]

---

[1] Osmansko Carstvo. *Hrvatska enciklopedija, mrežno izdanje.* Leksikografski zavod Miroslav Krleža, 2020. http://www.enciklopedija.hr/Natuknica.aspx?ID=45716 (9/10/2020)

[2] Stachowski (1973). *Fonetyka zapożyczeń Osmańsko-tureckich w języku serbsko-chorwackim.*

[3] In 2009, the author founded the Department of the Croatian Language at the Thracian University in Edirne, Republic of Turkey, and for the last ten years she has been intensively connected with the Turkish academic community.

INTERCULTURAL RELATIONS BETWEEN CROATS AND TURKS

At the beginning, the concept of interculturalism, i.e. intercultural connections, should be defined. In the literature we come across numerous definitions of the term interculturalism, and the paper will single out only some of them, starting with pedagogical considerations. Zidarić claims that interculturalism is a policy of mutual understanding, knowledge, acceptance, interdependence and equal exchange of different languages, cultures and traditions (Zidarić 1994, 13), and Hrvatić that interculturalism is education for democracy and pluralism (Hrvatić, 2001, 241). The Institute of Croatian Language and Linguistics defines the term as an ideology that advocates openness to cultural differences, mutual respect, cultural empathy and the permeation of different cultural characteristics in social interaction[4]", while Samovar says for the same term that it is a dialogue between different cultures in which meeting, permeating, mutual respect and enrichment of different cultures regardless of the ethnic size of its bearer are present" (Samovar et al., 2013, 15). There are frequent reflections on interculturalism and intercultural ties in the light of the modern age and contemporary opportunities we are exposed to in the 20th and 21st centuries, but this paper does not address such a view of interculturalism that is in itself clear and contemporary. The reflections and references of this paper are based on intercultural ties that have survived for centuries, have not been conditioned by national or religious affiliation, but by the exclusive cultural identity of native speakers. In order to concretize as clearly as possible the foundations of connecting the two peoples, we must clarify and explain the geographical space we are going to talk about and the organic idiom on which the intercultural component will be based.

SLAVONIA, BARANJA AND WESTERN SRIJEM IN RELATION TO THE SLAVONIAN DIALECT

The dissemination of the Slavonian dialect is determined by the very name of this dialect, which belongs to the Štokavian vernacular. In order to avoid confusion and misunderstanding, it should be emphasized that Slavonian dialect is spoken in Slavonia, Baranja and western Srijem, but not in all local idioms of Slavonia, Baranja and western Srijem, but in the wider area along the largest Croatian rivers. This is the way the Slavonian dialect is usually divided - into Posavina, Podravina and Danubian subdialects (Berbić Kolar; Kolenić, 2014, 9). As for the exact geographical distribution, it is graphically presented in Figure 1, which shows the distribution of dialects of the Croatian language, and thus the Slavonian dialect. The Slavonian dialect is marked in dark green (A/N so that it is easier to follow the text with a graphic display). Berbić Kolar and Kolenić (2014) write about the geographical distribution and state that the very name Slavonian dialect geographically determi-

---

[4] Struna - Hrvatsko strukovno nazivlje (2020). *Interkulturalizam.* http://struna.ihjj.hr/naziv/interkulturalizam/25100/ (10/10/2020)
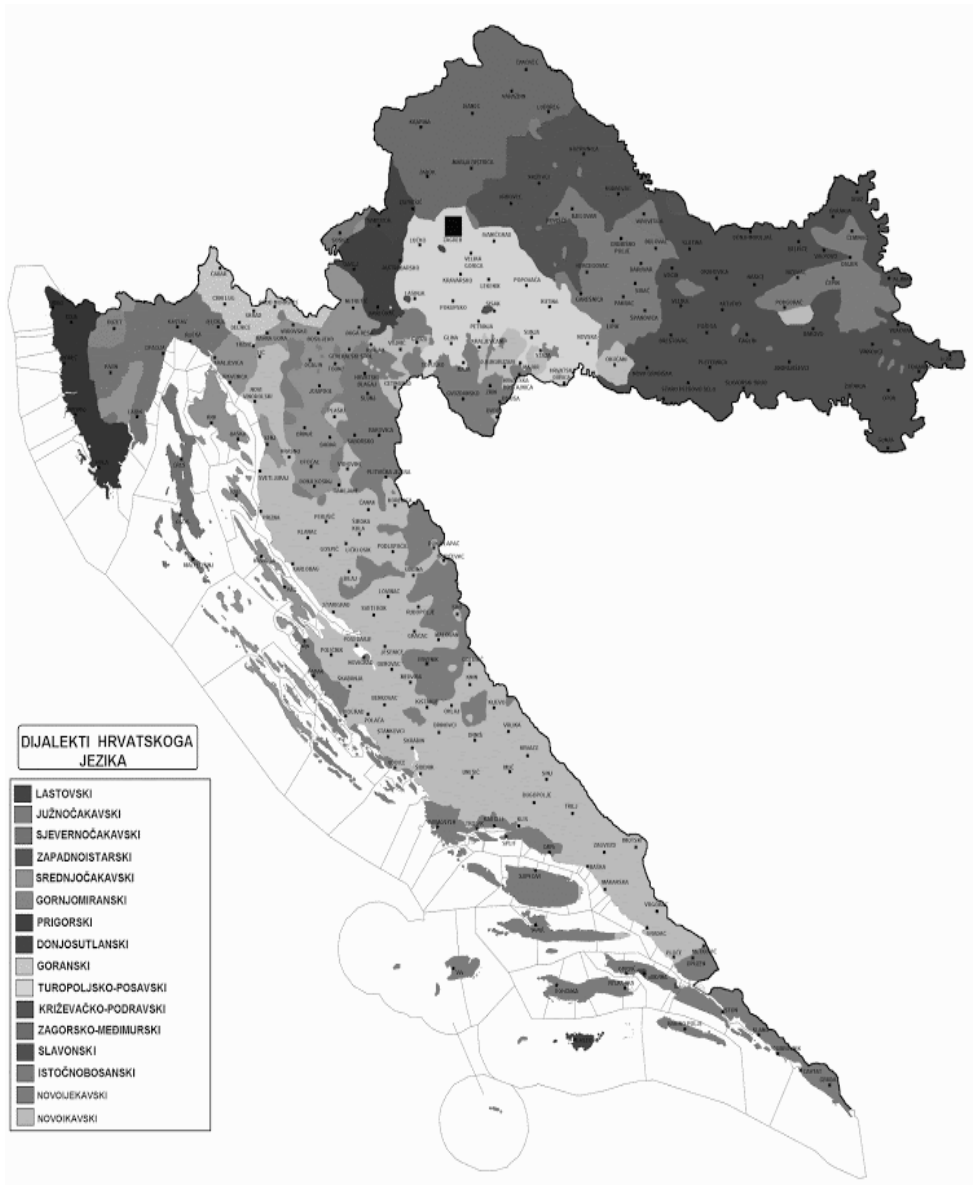
Figure 1. Dialects of the Croatian language[5]

---

5 https://www.google.hr/search?q=slavonski+dijalekt+primjeri&sxsrf=ALeKk03p_eu_1uPP3IH5wv
HPhDrYtRllIw:1602339665725&source=lnms&tbm=isch&sa=X&ved=2ahUKEwix0da0nKrsAh
UslosKHVRaDI4Q_AUoAXoECAwQAw&biw=1366&bih=625#imgrc=QOIMd85w2ZRacM&i
mgdii=u6qKne9InhJBbM (10/10/2020)

nes the distribution of that Štokavian dialect. Certainly, the name (term) never encompasses all meanings, so the name Slavonian dialect does not completely cover the geographical distribution of the Slavonian dialect. Indeed, the Slavonian dialect is spoken in Slavonia, but also in Baranja and in some places outside the Croatian state borders. If we consider that the Slavonian dialect is used in places of the Štokavian dialect that are familiar with the curved accent (˜), then we can say that the Slavonian dialect is realized within Croatia in much of Slavonia, western Srijem and Baranja, and outside Croatia in several places in Bosnia and Herzegovina, Serbia and Hungary (Berbić Kolar, Kolenić, 2014, 9). The distribution of the Slavonian dialect beyond the Croatian state borders along the three rivers Sava, Drava and Danube should be borne in mind, as well as in border areas in Bosnia and Herzegovina, Hungary and Serbia in several villages inhabited by Croats who preserve the Croatian language, or their organic idiom based on the Slavonian dialect, Posavina, Podravina or Baranja subdialects. These border connections are also important in the light of the topic we are talking about, because they are also the bearers of intercultural connections of the mentioned area.

TURKISMS IN THE SLAVONIAN DIALECT AS A FOUNDATION OF INTERCULTURAL CONNECTIONS

The Great Encyclopaedic Dictionary of the Croatian Language defines the term Turkism as 1. a word of Turkish origin borrowed into another language and adapted to its language system, 2. A) a recognizable unit taken into Croatian from the Balkan Turkish language (e.g. in Croatian *bakar*[6]*, čarapa, šećer* and many others [Croatian Turkisms], b) a unit from Arabic, Persian or another language taken over through the Balkan Turkish language at the time of the direct layering of Turkish culture and Slavic and other cultures and civilizations (VRH, 2015, 1589). In the remaining part of the paper, we will be guided by this definition and consider Turkisms in the Slavonian dialect in the context of *Croatian Turkisms in the Slavonian dialect of the Croatian language*. The phrase Croatian Turkism in the Great Dictionary of the Croatian Standard Language is in itself a witness to a large number of active Turkisms in the Croatian language (in this case in the Slavonian dialect, A/N.) and is also a guarantor of centuries-old intercultural ties between two seemingly distant peoples.[7] And as Ljiljana Kolenić says, the lexicon reflects the life of the one who uses it (Kolenić 2019, 262), which very vividly demonstrates the real linguistic and cultural state of the observed area.

---

[6] In this article, all old Croatian words, confirmed in the corpus, will stay in their original Croatian form. Translating these words to English implies lengthy definitions which will exceed this paper volume. It would also represent lexicography interventions which were not aimed by this article.

[7] In addition to geographical distance, it is necessary to point out the religious and cultural differences between the Croatian and Turkish peoples that have not prevented the stay and survival of lexemes and traditional customs in the Croatian people.

Since the work focuses on Turkisms in the Slavonian dialect, I will single out those that I wrote down during my research of the local idioms of the Slavonian dialect[8]. The Turkisms were taken from the research in the following places: Brodski Varoš (BV), Donja Vrba (DV), Podvinje (PO)[9], Čajkovci (ČA), Stari Perkovci (SP), Donji Andrijevci (DA)[10], Siče (SČ)[11], Magić Mala (MM), Novi Grad (NG), Slavonski Kobaš[12] (SK).[13] The Turkisms will be divided according to thematic groups: traditional crafts, traditional culture: customs, folk costumes, dishes and drinks, family and family ties, fruits and vegetables, plants and flowers, animals, occupations, vocations and services, character traits, games and toys. Turkisms have been singled out according to the mentioned thematic fields, because precisely these thematic fields best demonstrate the intercultural connections that are the subject of this paper. Those Turkisms recorded in all or most of the mentioned places will be singled out, and their current meaning and deviations in relation to the Turkish language as a language of the giver or the language of the mediator will be observed, the language through which certain lexemes have entered the Croatian language corpus, i.e. the Slavonian dialect. The mentioned thematic fields correspond to the original definition of interculturalism and therefore the mentioned thematic fields have been singled out, although there could be many more.[14]

Traditional crafts: zanât > *tur.* (san'at) – craft, occupation, profession; zanàtlija > *tur.* (san'at) – craftsman

Traditional culture: ádet > *tur.* (adet) – custom, habit, tradition; afèrim > *tur.* (aferin, aferim) – an exclamation of approval, bravo!; àga > *tur.* (aga) – master, commander, gentleman; àginica > *tur.* (aga) – aga's wife; àšikovat > *tur.* (ašyk) – to be in a relationship, to court; bajáge > *tur.* (bajagy) – quasi; bȁkšiš > *tur.* (bahšiš) – tip; dìvān > *tur.* (divan) – 1. bed, a type of sofa without back support, 2. conversation; divánit > *tur.* (divan) – to talk; džȁba > *tur.* (džaba) – 1. free, as a gift, 2. no matter; halálit > *tur.* (halal) – to forgive, to bless, to wish happiness; kukunjèšče > tur. (kuka + nesči) – kind of dance, circle dance; merȃčit > tur. (merak) – to enjoy, to desire; miráz > *tur.* (miras) – what a girl gets from her parents when she marries, inheritance; mùfte > *tur.* (muft, müft) – for free; mùkte > *tur.* (muft, müft) – for free; muštùluk > *tur.* (muštuluk) – a gift given to one who carries good news;

---

[8] The records of linguistic dialectological material inevitably lead to the lexical corpus of the local dialect of each of the researched dialects, and on the basis of the lexical corpus, lexemes of Turkish or Ottoman origin can be easily distinguished.

[9] The local speeches of Brodski Varoš, Podvinje and Donja Vrba have been recorded in my master's thesis defended in 2006 at the Faculty of Philosophy in Osijek.

[10] The local speeches of Donji Andrijevci, Čajkovci and Stari Perkovci have been described in my doctoral dissertation defended at the Faculty of Philosophy in Osijek in 2009.

[11] Turkisms recorded in Sičanske riči by Berbić Kolar and Kolenić (2014) were used.

[12] Turkisms recorded in the Culture of Memory of Slavonski Kobaš in the linguistic-historical context of the authors Jagodar and Berbić Kolar (2020) were used.

[13] The research was conducted from 2003 to 2020. These places were chosen because they cover several of Ivšić's places (Ivšić, 1913).

[14] The author certainly plans to list and describe all Croatian Turkisms in one of the future publications.

muštulùkdžija > *tur*. (muštuluk) – the first messenger of good news, the one to whom the muštuluk is given; peškĩr > *tur*. (peškir) – towel; sèvdāh > *tur*. (sevda) – love; sevdàlīnka > *tur*. (sevda) – love song; šéga > *tur*. (šaka) – a joke, comedy; šegãčit se > *tur*. (šaka) –to joke; tefèrić > *tur*. (teferrüdž) – fun, vacation, trip; ùšur > *tur*. (üšür) – tenth, the part left as a gift, the part of the income from the land; vàjda > *tur*. (faide, fajda) – gain, benefit.

Folk costume maràma > tur. (mahrama) – the part of women's clothing that covers the head, according to custom, can have different colours and be tied in different ways, a scarf; čàrapa, čòrapa > *tur*. (čorap) – a male or female garment that is pulled over the legs below or over the knee; ćúrak > *tur*. (kürk) – cloak worn on the back instead of a jacket, black, spread at the waist, lined and trimmed with fur; dìmije *tur*. > (dimi) – very wide oriental-cut trousers worn by men and women, dìmlije; đèrdān tur. > (gerdlyk) – women's jewellery around the neck; jàgluk > *tur*. (jaglyk) – embroidered napkin, handkerchief; mènđuša, mìnđuša > *tur*. (menguš) – earring, nànule > *tur*. (nalyn) – wooden slipper; pãčmage > tur. (pašmak) - slippers with leather sole, type of footwear, slippers, shoes, sandals; perčĩn > tur. (perčem) - women's braided hair, braid, ponytail, part of hair; šámija > *tur*. (šame) – a headscarf wrapped around the head of married women.

Food and drink: âlva > *ar*.-*tur*. (halva, helva) – halva, oriental delicacy made of flour, honey or sugar, fat and other ingredients, e.g. walnuts; bakláva > *tur*. (baklava) – walnut phyllo dough pie topped with melted sugar and honey (cut into diamonds); bazlàmača > *tur*. (bazlamač) – milk pie; bìber > *tur*. (biber) – black pepper; bóza > tur. (boza) – a refreshing drink made from corn or millet flour; džìgerica > *tur*. (džiger) – liver; jùfka > tur. (jufka) – thin pie crust; kàfa > tur. (kahve) - coffee; kàjmak *tur*. (kajmak) – sour cream; kâlj > tur. (kalja) – a dish made from cabbage and minced meat; karànfićūk > *tur*. (karanfil) – cloves; mèza > *tur*. (meze) – a dish that people serve with brany, a snack musàka *tur*. > (musakka) – a dish made from potatoes and minced meat; pãče > *tur*. (pača) – meat ječčy; pèkmez > *tur*. (pekmez) – marmalade, densely cooked sweet fruit; pìta > *tur*. (pite) – a dish made of dough and various sweet and savoury toppings; pìta kvàsara > *tur*. (pite) – kind of pie; pìta gùžvara > *tur*. (pite) – kind of pie; rahàtluk > *tur*. (rahat) – a tread made from rice flour, sugar and aromatic oils; sàrma > *tur*. (sarmak) – miced meat wrapped in cabbage leaves; sìrće ❯ tur. (sirke) – vinegar, acid; šèker > *tur*. (šeker) – sugar; šèrbe > *tur*. (šerbet) – refreshing sweet dring, mead; tùršija *tur*. (tùršījā) – pickled vegetables; zèjtin > *tur*. (zejtin) – oil; čôrba *ž* > (čorba) - soup

Family and family ties: bâbo > *tur*. (baba) – father; čájo > *tur*. (čavuš) –the wedding leader, the entertainer, the one who cracks jokes at the wedding party; đèrz > *tur*. (gers) - boy; đuvegìja, > *tur*. (güvegi) – beloved young man, fiancé, suitor, groom, son-in-law; komšìja > *tur*. (komšu) – neigbour, šùkundjed - *tur*.-*hrv* - great-grandfather; đuvègija > *tur*. (güvegi) – 1. bridegroom, 2. penis; hanúma > *tur*. (hanym) – 1. lady, 2. woman, 3. wife (with Muslims); jàrān > *tur*. (jar) – friend; òrtak > tur. (ortak) – companion.

Fruit and vegetables, plants and flowers: ćešljügovina > *tur*. (češljuga, češljugovi) – prickly plant with flower heads; dùblek > tur. (dölek) – a type of pumpkin that was used to feed pigs, pumpkin; kadífa > tur. (kadife) - 1. type of flowers, 2. corduroy, velvet, plush, velours; kájsija > *tur*. (kajysy) – apricot; lâla > tur. (lale) – type of flowers, tulip; šêbōj > tur. (šeboj) – type of flowers; šèkernā rèpa – sugar beet; šeptèlija > *tur*. (šeftali) – peach; šîmšir > tur. (šimšir) – a type of evergreen plant, holly, shrubs; zèrdelija > *tur*. (zerdali) – a type of fruit.

Animals: àlat > *tur*. (al + at) – red horse, a reddish horse; aždàja > *tur*. (aždaha) - 1. dragon, a monster in the shape of a winged lizard, 2. allegorical an evil person; bedèvija > tur. (bedevi – beduin) – a big woman or mare; čâgalj **>** *tur*. (čakal) – a beast froma family of dogs of a size between a wolf and a fox; dòrat **>** *tur*. (doru + at) – brown horse (dark and light); dôrka > *tur*. (doru + at) – brown mare; džukèla > *tur*. (džühela) – old dog; kèzme **>** *tur*. – pig from 60 to 80 kilograms, a young one-year old pig; kùlaš, > tur. (kül) – a type of horse with ashy or yellowish hare; òroz > *tur*. (horoz) – rooster

Occupations, professions, service: abadžija > *tur*. (abadži) – tailor; àlāj-čàūš > *tur*. (alaj) – non-commissioned officer in the Turkish army, barjàktār > *tur*. (barjak) – sergeant major bàdžumètar > *tur*. (badža) – dimnjačar; bâjtār > *tur*. an intermediary between the buyer and the seller, cattle reseller, buyer; baščovãn > *tur*. (bahča) – gardener; bunardžïja > tur. (bunar) – one who digs wells, a wellman; ćáto > *tur*. (kjatib) – a scribe; čòban > tur. (čoban) – a person who looks after kettle, shepherd; kâlfa > *tur*. (kalfa) – a pupil, craft assistant; nišandžïja > *tur*. (nišan) – shooter; òrtāk > *tur*. (ortak) – friend, co-owner, business partner; ràbadžija > *tur*. (arabadži) – coachman, hired driver, renter; spahïja > *tur*. (sipahi) – Turkish feudal horseman, landowner, lord, rich man bèg > *tur*. (bej) – 1. Turkish aristocratic title, 2. gentleman; dućàndžija > *tur*. > (dükkjan) – salesman, merchant; kazàndžija > *tur*. (kazan) – a master who made cauldrons; ràbadžija > *tur*. (arabadži) – the worker who does the hardest jobs; skèledžija > tur. (iskele) – a person who manages a ferryboat, ship-owner; šègrt > tur. (šakirt, šagirt) – pupil, student, assistant

Character traits: àjdak > tur. (hajdamak) – an aggressive man; bàksuz > *tur*. (baht + syz) – 1. a man with no luck, unhappy man, 2. unlucky man, 3. A man who brings misfortune; bećâr > *tur*. (bekjar) – 1. merrymaker, 2. rowdy, 3. bachelor, 4. debauched, unbridled man; bèkrija > *tur*. (bekri) – 1. drunkard, 2. bum; bèlāj > *tur*. (belâ) – 1. trouble, 2. misfortune, 3. tempest, 4. devil; bèna > *tur*. (bena) – 1. lunatic, 2. simpleton, 3. fool; bènast > *tur*. (bena) – foolish; ćòrāv > *tur*. (kör) – blind; ćòsav **>** (köse) – a man without hairs; dùšman > *tur*. (düšman) – enemy, villain; đubretâr > tur. (gübre) – a bad, corrupt man; đubretàra > tur. (gübre) – a bad, corrupt woman; fukàra > *tur*. (fykara, fukara) – 1. harlot, 2. vulgar world, 3. bum; funjàra > tur. (fünun) - 1. a woman of low morals, 2. a worthless person, bastard, pervert, 3. a sick, languid, thin man; jàpija > *tur*. (japy, japu) – 1. building, construction, 2. a big woman; kàbast > (kaba) – large, clumsy, think, bulky, gigantic, stocky; kèpēc > tur. (kepaze) – a man of low stature; màmūran > tur. (mahmurluk) - muzzy, one who has not yet fully sobered up and been cured of drunkenness after sleep, sleepy;

parajlìja > tur. (parali) – a rich, wealthy man; sàkat > *tur*. (sakat) – disabled, without arm or leg, crippled.

Games and toys: in the processed local speeches I did not come across Turkisms from this thematic field.

CONCLUSION

Based on isolated and recorded and semantically processed meaning fields, it can be concluded that intercultural ties between the Croatian and Turkish people have remained strong even after several centuries in which the Turks have not dominated the Croatian people, and it could even be said that they have not had any geo-political, religious or national influence. Precisely for these reasons, it can be considered that the influence of the Turkish language on Croatian existence and Croatian identity is thus greater and more significant. If we take a look at the described fields we will notice numerous lexemes of Turkish origin that most Croats (in this case Slavonians) do not perceive as foreign, we will single out many lexemes that are an integral part of Slavonian existence, these are lexemes such as: *miraz* (Engl. dowry) (because no Šokica will marry without *miraz*) or *peškir* (Engl. towel) (as an identity characteristic of honour, wealth, respect (so when Šokci say *peškir*, they do not refer literally to a hand towel, but a towel to decorate wedding guests, windows, to decorate important people) or *meza* (Engl. snack) as an integral part of a Slavonian's way of welcoming guests appropriately (he will cut *meza* that will semantically cover dried meat products such as sausage, *kulen* or *kulin*, bacon and cheese, mostly selected in order to welcome guests and demonstrate the highest degree of respect for the guest or guests), in Turkey *meza* are mainly various appetizers, mostly made from vegetables, and in this context I also notice certain semantic shifts, but the purpose and the meaning have remained the same up to today in the area of Slavonia and Baranja. Equally, a Slavonian woman will be evaluated by the number of *đerdans* (Engl. necklaces) around her neck, by *menđuše* or *minđuše* (Engl. earrings), especially if they are made of ducats. In a Slavonian household, it will often be heard that the hostess prepares *sarma* (Engl. sour cabbage rolls) and *kalja* (Engl. boiled beef and cabbage) and *musaka*, (Engl. moussaka) and that she uses *biber* (Engl. pepper) in those dishes, she will often fry or bake *džigerica* (Engl. liver) as well, particularly at the time of pig slaughter. In Šokci backyards you will come across *kajsije* (Engl. apricots) and zerdelije (Engl. cherry plums) and *šeptalija* peach and you will get them *badava* (Engl. for free). At village weddings, you will also meet *čauš* and *đerze* and *đuvegija*, you will often *bećariti*, as they will also be called *bekrija*. Many *bećarac* were sung about *bećari*, *bećaruše* and *bekrije* as typically witty and humorous songs that tell of typical hedonistic rural life. Based on these few realistic images that can be found in every Slavonian village, every Šokci household, be it wealthy or not, it can truly be concluded that the Slavonian dialect and Slavonian culture are one of the bridges of establishing and maintaining string intercultural ties between Croats and Turks, that is between the Croatian and the Turkish people. It should certainly be emphasized that there are other formal

connections such as the study of Turkology at the Faculty of Humanities and Social Sciences in Zagreb, which has been led by Professor Ekrem Čaušević, PhD, there are also Croatian-Turkish friendship associations located in Zagreb, Rijeka, Split and Osijek. There is also the TIKA, Turkish agency for cooperation and coordination, also operating in the territory of the Republic of Croatia and making efforts to make the intercultural ties between Croats and Turks stronger and more thorough. Numerous unexplored semantic fields of Turkism and Orientalism, that certainly deserve to be described, remain as a recommendation for further research. Many customs and traditional cultural heritage items, which have been passed down from generation to generation for centuries and which have become a part of Slavonian identity and one of the recognizable features, should be systematized for the Croatian cultural description. The representation of Turkisms in eastern Croatia should certainly be compared (A/N Slavonian dialect) with other parts of Croatia in which the Turks did not stay as long as in Slavonia, or, for example, on Croatian islands, where the Turks have never been present. Comparative analysis can lead to numerous answers to the questions of the influence of the Turkish language on the Croatian language and the Croatian territory as a whole, which will certainly be the subject of future research.

REFERENCES

Berbić Kolar, E. (2006). *Posavski govori u 20. st. Naglasak na govore sela uz grad Slavonski Brod* (unpublished master's thesis). Osijek: Filozofski fakultet.

Berbić Kolar, E. (2008). *Čajkovački govor*. In A. Bilić (ed.), *Šokačka rič 6* (p. 177-194). Vinkovci: Zajednica kulturno-umjetničkih djelatnosti Vukovarsko-srijemske županije.

Berbić Kolar, E. (2009). *Govori slavonskoga dijalekta brodskoga kraja* (unpublished doctoral thesis). Osijek: Filozofski fakultet.

Berbić Kolar, E., Kolenić, Lj. (2011). *Sičanski govor*. In A. Bilić (ed.), *Šokačka rič 8* (p. 115-132). Vinkovci: Zajednica kulturno-umjetničkih djelatnosti Vinkovci.

Berbić Kolar, Emina; Kolenić, Ljiljana (2014). *Sičanske riči*. Osijek: Učiteljski fakultet Sveučilišta Josipa Jurja Strossmayera u Osijeku.

Berbić Kolar, E. (2018). Turkish ioanwords in the slavonian dialect with an emphasis on old Perkovci speech as an example of a protected vernacular of the Republic of Croatia. In Z. Gore, N. Delibegović Džanić, I. Avci (eds.), Balkanlar da Edebi iliskiler ve dil Aspects of Language and Literature relations in the Balkan (p. 79-101). Ankara: Gece Kitapligi.

Berbić Kolar, E. and Gligorić, I. M. (2018). O jeziku kao identitetu i vrijednoj nematerijalnoj kulturnoj baštini slavonskoga dijalektu. In D., Matanović, B. Zieliński, A. Turbić Hadžagić, E. Berbić Kolar (eds.), *Tadijino stoljeće: povijest, kultura, identitet* (189-200). Osijek - Poznanj: Fakultet za odgojne i obrazovne znanosti u Osijeku - Fakultet za poljsku i klasičnu filologiju u Poznanju.

Dukić, D. (2014). Ćud srdito kripka = un carattere di feroce energia: Osmansko Carstvo u Kraljskom Dalmatinu. *Književna smotra, 46, 173*(3), 129-136.

Dukić, D. (2006). Dvije ilirske Turske: Imagološki pogled na Novine i Danicu od 1835. do 1839. Godine. *Kolo: časopis Matice hrvatske, XVI* (2), 233-249.

Hrvatić, N. (2001). Metodologijske paradigme interkulturalnog odgoja i obrazovanja. In V. Rosić, *Teorijsko-metodološka utemeljenost odgoja i obrazovanja* (p. 241-247). Rijeka: Filozofski fakultet.

Hrvatska enciklopedija, mrežno izdanje (2020). Leksikografski zavod Miroslav Krleža, (9/10/2020)

Ivšić, S. (1913). Današnji posavski govor. Rad JAZU, 196. Zagreb, 124-254.

Ivšić, S. (1913). Današnji posavski govor. Rad JAZU, 197. Zagreb, 9-138.

Jagodar, J., Berbić Kolar, E. (2020). *Kultura pamćenja Slavonskoga Kobaša u povijesno-jezičnom kontekstu*. Osijek: Fakultet za odgojne i obrazovne znanosti Sveučilišta Josipa Jurja Strossmayera u Osijeku.

Jojić, Lj. (ed.) (2015). *Veliki rječnik hrvatskoga standardnog jezika* (2015). Zagreb: Školska knjiga.

Kolenić, Lj., Berbić Kolar, E. (2008). *Govor Starih Perkovaca*. In A. Bilić (ed.), *Šokačka rič 5* (p. 83-92). Vinkovci: Zajednica amaterskih kulturno-umjetničkih djelatnosti Vukovar-sko-srijemske županije.

Kolenić, Lj., Berbić Kolar, E. (2012). Tradicijski sičanski leksik. In A. Bilić (ed.). *Šokačka rič 9* (p. 7-43). Vinkovci: Zajednica amaterskih kulturno-umjetničkih djelatnosti Vukovar-sko-srijemske županije.

Kolenić, Lj. (2019). Leksik u slavonskom dijalektu – značenjska polja. In: V. Čutura, M. Šeremešić (eds.). *O Šokcima je rič* (p. 235-266). Sombor: Udruženje građana „Urbani Šokci" Sombor.

Samovar, L.A., Porter, R.E., McDaniel, E.R. (2013). *Komunikacija između kultura*. Zagreb: Naklada slap.

Stachowski, S. (1973). *Fonetyka zapożyczeń Osmańsko-tureckich w języku serbsko-chorwackim*. Wrocław: Zakład Narodowy im. Ossolińskich.

Zidarić, V. (1994). Interkulturalizam i interkulturalno obrazovanje. In M. Topić (ed.), *Odgoj i obrazovanje u izvanrednim uvjetima (metodički pristupi),* (p. 9-25). Ljubljana: UNESCO, Njemačka komisija za UNESCO, Slovenska nacionalna komisija za UNESCO.

LEXICAL-SEMANTICAL ANALYSIS OF ŽIVOBRAN – THE NEWSLETTER OF ZAGREB ASSOCIATION FOR ANIMAL PROTECTION AT THE TURN OF 19th AND 20th CENTURIES

Lidija Bakota, PhD, Assistant Professor
Faculty of Education, Josip Juraj Strossmayer University of Osijek, Republic of Croatia
lbakota@foozos.hr

Abstract: since the 1950s, the foundations of Croatian newspaper publishing have been established in the Croatian linguistic and cultural space. It was a period of printing and publishing of the most famous professional journals, newspapers and magazines in the fields of history, art, archaeology and legislation of that time. The readership of that time was exposed to reading *Vijenac* (1869), the central magazine of the 19th century, *Pravnik* (1853), *Književnik* (1864), *Iskra* (1884), *Pozor* (1885). At the end of the 19th century, *Živobran* (1894–1904), a journal of the Zagreb Society for Animal Protection joined this newspaper and magazine production. From 1899 the magazine became a monthly until the end of its publication in 1904.

The aim of this paper is to investigate the lexical layer of *Živobran* in the period from 1899 to 1903, when the monthly was edited by Mrko Goranić (Tkalec). The conducted semantic analysis of lexicons will include general and specialized lexemes in the analysed corpus. The general lexicon will include zoo lexemes, lexemes for naming occupations and types of trades, and lexemes from economic activities (agriculture, livestock, especially horse breeding, cattle and pig breeding, and poultry). The specialized lexicon will include the lexemes for naming diseases and treatment of animals, as well as lexemes in the field of legislation and law. The analysis of the vocabulary will also confirm the presence of words of foreign origin (Latin, Greek, German, Turkish, Hungarian, Italian, Gaelic, Bohemian). The conducted lexical-semantic analysis of the journal for animal protection and animal science contributes to the understanding of the coexistence of Croatian man with the animal world at the turn of the century marked by the intertwining of Slavic linguistic and cultural heritage with the heritage of other civilizations within the Austro-Hungarian Monarchy.

Key words: journal, language at the turn from 19th to 20th century, lexicon, zoo linguistics, *Živobran*.

INTRODUCTION

By entering the Croatian-Hungarian settlement in 1868, after the reorganization of the Habsburg Empire to a new form of social organization, into the Austro-Hungarian Monarchy, the modernization of Croatian society began, following the

example of the then European states. Having gained autonomy in the judiciary, education and administration, Croatia, as part of the Monarchy, is initiating numerous reforms in socio-political, cultural and scientific life.[1] Croatian newspaper publishing will begin to develop strongly from the 1950s, when numerous professional journals, newspapers and magazines intended for the then diverse readership began to be published. By the end of the century, Croatian journalism will cover topics in the fields of history, politics, legislation, archaeology and art. The most famous magazines of the second half of the 19th century in the area of Trojednica (Kingdom of Croatia, Slavonia and Dalmatia) are: *Vijenac* (1869), the central magazine of the 19th century, *Pravnik* (1853), *Književnik* (1864), *Branislav* (1878), *Iskra* (1884), *Pozor* (1885), but also many others. This newspaper and magazine productions were joined at the end of the 19th century by *Živobran* (1894–1904) - the journal of the Zagreb Society for the Protection of Animals - modelled on the then European Society for the Protection of Animals that printed their magazines, reports, posters, educational articles and zoonym calendars.[2]

REVIEW OF THE RELEVANT LITERATURE

The middle of the 19th century, as already mentioned, was marked by the appearance of numerous professional journals, newspapers and magazines that significantly contributed to the enlightenment of the population of that time in the area of Trojednica (Kingdom of Croatia, Slavonia and Dalmatia). Rišner (2015, 258) states that the beginnings of the scientific journal for history, archaeology and art were in the 1950s. At the end of the 19th century, Živobran (1894–1904) joined this newspaper and magazine production - a journal of the Zagreb Society for Animal Protection, subtitled as a journal for animal protection and animal science.[3] The characte-

---

[1] Numerous reforms in the field of administration, judiciary and legislation were carried out, the reform of education began under the leadership of Ban Ivan Mažuranić, and press laws on freedom of the press (1874-1875) were passed, the freedom of which would be restricted during the reign of Ban Khuen Héderváry. 1883 to 1903, when Croatia came under the growing influence of Hungary.

[2] The contemporaries of Živobran were the following magazines: *Der Thierfreund* (Vienna), *Der klaine Thirfreund* (Munich), *Zeitschrifrt des Verbandes rheinisch westfälischer Thierschutz-Vereine* (Cologne), *Androcus* (Dresden), *L'ami des animaux* (Geneca), *Zoophile* (Lisboa), but also many others. Read more in: Živobran. The work of the Zagreb Society for Animal Protection, Volume II, edited by Dragutin Čech, PhD Zagreb 1895, 59.

[3] On *Živobran*, the journal of the Zagreb Society for the Protection of Animals, see papers: Bakota, L. (2019). A Journal (Magazine) of the Croatian Association for the Protection of Animals and its Educational Role in the Promotion of Animal Rights in the School Population at the turn from the 19th to the 20th Century, Pannoniana. Journal of Humanities, 3 (1-2), 9–31.; Bakota, B. and Bakota, L. (2020). The educational role of Croatian children's magazines in promoting animal rights, u: Humane Education: Increasing Sensitivity to Animals and Humans. Sixth Annual Oxford Summer School on Animal Ethics 2019, In partnership with the Ontario SPCA and the Humane Education Trust, South Africa, St. Stephen's House, University of Oxford, July 21-24 2019., 1–16; Bakota, L. (2020). Linguistic and stylistic features of Živobran, newsletter of the Zagreb Society for the Protection of Animals, at the turn of the 19th and 20th century, Proceedings of the scientific conference *From Norm to Use* 2 held on 28 and 29 September 2018, edited by Glušac, M. Osijek, Zagreb:

ristics of Croatian journalism in the 19th and the first half of the 20th century have already been partially described in the literature (Bakota, 2020; Hudaček, 2006; Mlikota, 2011; Rišner, Glušac, 2011; Rišner, 2015; Rišner, Mlikota, 2018; Vinaj, 2003). The paper will therefore be a contribution to the completion of the linguistic features of the Croatian *newspaper and magazine treasury* (Rišner, 2015) at the turn of the 19th and 20th centuries, especially the part that belongs to the publishing activities of Croatian professional and scientific journals. The conducted lexical-semantic analysis of *Živobran* will show the intertwining of the Croatian lexicon with the Slavic linguistic and cultural heritage as well as with the heritage of other civilizations within the Austro-Hungarian Monarchy as a multi-ethnic state.[4] In the past, the Croatian language borrowed words from many languages, mostly Latin, Greek, German, Hungarian, Turkish, Italian and French. Without going deeper into the history of linguistic contacts of the Croatian language with other languages, the very important period, for the purpose of research in this paper, is the Austro-Hungarian Monarchy, that is the finalization of the Croatian-Hungarian settlement in 1868 and the position of Croatia within the Monarchy. The Croatian language was then strongly influenced by at first German and then Hungarian, especially during the unionist Hungarian policy of Ban Károly Khuen-Héderváry. The German language in the Austro-Hungarian Monarchy was the so-called status language "because it was used by the middle and upper strata of society, considering the vernacular to be the language of the common people. This social domination of the German language was maintained in Croatian and Slavonian cities until 1918, when the Austro-Hungarian state union disintegrated." (Stojić, 2008, 359). The influence of the Hungarian language on Croatian was particularly evident in the second half of the 19th century, when Hungarian, as the dominant language in relation to Croatian, played a significant role in the implementation of Hungarian unionist policy. We should also point out that Turkish words in the Croatian language, especially in its substandard part, are the result of historical events in which a significant part of Croatian territory was under the rule of Turkish Ottomans and their oriental Turkish culture for almost two centuries (Andrić, 2003). The Croatian language also borrowed items from the Czech language, especially in the 1960s and 1970s, when the Croatian lexicographer and purist Bogoslav Šulek was active (Skelin Horvat, 2004, 95).

METHODOLOGY

The aim of this paper is to investigate the lexical-semantic layer of Živobran in the period from 1899 to 1904, when the magazine became a monthly edited by Mirko Goranić (Tkalec). Lexical-semantic analysis of the vocabulary will include general and specialized vocabulary confirmed in the corpus. The general vocabulary inclu-

---

Faculty of Philosophy, Josip Juraj Strossmayer University of Osijek, Croatian university press, 141–179.

[4] The starting point for determining words of foreign origin in the paper is the online language database Croatian Language Portal, http://hjp.znanje.hr/ (1/10/2020)

des: a) zoonyms, b) lexemes from the field of economic activities (livestock, especially horse breeding, cattle and pig breeding, and poultry) and lexemes for naming occupations and types of trades. Specialized vocabulary includes: a) lexemes for naming diseases and treatment of animals and b) lexemes in the field of legislation and law. The paper will not consider the degree of adaptation of foreign words confirmed in the corpus (*foreign words – adopted words - borrowed words- translated/calque*), but most broadly understood, each word of foreign origin will be terminologically called borrowed. With regard to the language, the giver of a word of foreign origin will be additionally defined as German loanword (Germanism), Hungarian loanword, Turkish loanword, etc.

RESEARCH RESULTS AND INTERPRETATION

The lexical-semantic analysis of the general vocabulary of *Živobran* (1899–1904) included the analysis of zoonyms within the following semantic cores: a) hoofed animals, b) poultry, c) birds, d) dogs, e) cats, f) insects, d) fish, h) rodents, i) reptiles, j) amphibians, k) forest animals (game and beasts) or) exotic animals.

Hoofed animals are a collective name for animals that have hooves (horse, bull, ox, cow, donkey, sheep, pig). In the corpus they are named *as*[5];[6] *goveda* (1902, 1; 1904, 1), *tegleće životinje* (1899, 5; 1900, 9; 1902, 2), *tegleća marva* (1899, 5; 1900, 5), *stoka* (1900, 11; 1902, 2), *domaća stoka* (1900, 8; 1904, 1), *domaće životinje* (1900, 8; 1902, 1). Numerous confirmations of hypocoristics have been recorded in the corpus, naming the mentioned zoonyms: *mlado* (1900, 3), *blažšče* (1900, 10; 1903, 1; 1904, 2), *siromašno blašče* (1900, 8), *blago* (1899, 1/3; 1900, 3/5/7/11; 1901, 1, 1903, 1/2), *tegleće blago* (1900, 5; 1902, 2), *vozno blago* (1900, 6/10/11; 1901, 1; 1902, 2), *vozeće blago* (1904, 2), *rogato blago* (1900, 6), *domaće blago* (1900, 8; 1902, 1; 1903, 1; 1904, 1). Their socially useful role (in traditional economies they were used for towing, transporting cargo, ploughing) is emphasized in the zoonymic phrases: *teretni konj* (1900, 1/2; 1904, 2), *konj za teglenje* (1904, 1), *vozarski konj* (1900, 1), *spediterski konj* (1900, 1), *uprežni konj* (1903, 2), *tramvajski konj* (1900, 11), *poštarski konj* (1901, 1; 1903, 1), *jahaći konj* (1900, 2). With regard to the age of the animal in the semantic nucleus of ungulates, the following zoonymic pairs and sequences have been confirmed: *ovca – janjić*,[7] *krava – tele – telad*,[8] *svinja –*

---

[5] In this article, all old Croatian words, confirmed in the corpus, will stay in their original Croatian form. Translating these words to English implies lengthy definitions which will exceed this paper volume. It would also represent lexicography interventions which were not aimed by this article.

[6] The year and number of issues of the magazine Živobran are stated in parentheses. If a word has been confirmed in more than one issue, the sources are separated by a semicolon. Since the pages in the journal are not numbered, the paper does not state the page number from which the word was taken. If the same word is confirmed in several issues of the journal of the same year of publication, the issues of the journal are separated by a slash.

[7] Confirmations in the corpus: *ovca* (1899, 2; 1900, 1; 1903, 1; 1904, 1), *janjić* (1900, 2).

[8] Confirmations in the corpus: *krava* (1899, 4/5; 1900, 1/3/10; 1901, 1; 1902, 2; 1903, 1/2), *tele* (1899, 2/5; 1901, 2; 1902, 2; 1903, 1), *telad* (1902, 2).

prasica – krmača – odojak – odojče – prase,[9] *konj – konjić – ždriebe – ždriebad.*[10] The zoonyms *prasica* and *krmača* retain their denotative meaning in the analysed corpus, and are not confirmed in the connotative meaning: a female person who does or has done something incorrect or unfair.[11]

The semantic core of *poultry* consists of domesticated birds that live on farms or domestic animals that have feathers (chickens, ducks, turkeys, geese, pheasants[12]). In the corpus, domestic feathered animals are named as: *perad* (1900, 2/5/6/8/10; 1902, 2; 1904, 1/2), *živad* (1900, 2/8; 1902, 1/2; 1903, 2; 1904, 1) and *živina* (1903, 1). Gender relations (relations between nouns (or conjunctions) that differ from each other in gender and denote members of different genders) (Horvat and Mihaljević, 2019) are confirmed in the semantic core of poultry: *puran – pura*,[13] *pietao – kokoš*,[14] and with respect to age zoonyms are synonymous sequences *kokoš – pile – pilad*,[15] *guska – guščić – gušće.*[16]

The semantic core birds encompass a group of vertebrate animals overgrown with feathers, with wings, a beak, and two legs. In the corpus, birds are classified into several categories: 1) *useful songbirds*: "Every songbird is useful, especially the ones fed by insects or beetles or are otherwise of particular use, such as: nightingale, finch, goldfinch, porcupine, bunting, woodpecker, blackbird, a real thrush, a titmouse, a swallow, a woodpecker, a cuckoo woodpecker, etc., (1899, 1), then *bat* (1899, 3), *pigeon* (1899, 5; 1901, 2; 1903, 1/2), *carrier pigeons* (1899, 1), *nightingale* (1899, 5; 1904, 2), *blackbird* (1900, 6 / 8/10; 1902, 1; 1904, 2), *goldfinch* (1900, 7/8; 1904, 2), *swallow* (1900, 11; 1903, 2), *lark* (1901, 1; 1903, 2) and *finch* 1904, 2); 2) *harmless songbirds*: "Harmless are those that partially feed on insects such as: sparrow, thrush, woodpecker, kingfisher, etc." (1899, 1); 3) harmful birds: "Harmful are those that either mainly damage crops and farm fruits or attack domestic animals, feathered and hairy game and fish such as: crow, magpie, jay, barn, hawk, sparrowhawk, heron, etc." (1899, 1); 4) *protected birds*: "... birds protected by the law of 27 April 1893 on hunting, namely big and small grouse, partridges, oystercatchers, bustards, runners, wild geese, ducks, all kinds of pigeons, wetland birds, snipes and quails." (1899, 1); 5) *migratory birds*: *swallows, yellow woodpeckers, woodpeckers, cuckoos, small flies, brown-headed thorns, white and black storks* (1899, 3), *swallows* (1899, 4), *hawksbills* (1899, 5), f) other birds: *warblers* (1899, 2), *red-tailed* (1899, 2), *swan* (1899, 2), *canary* (1899, 2; 1903, 1), *starling* (1899, 3; 1903, 2), falcon (1899, 4), parrot (1899, 4), *jackdaw* (1899, 1), eagle

---

[9] Confirmations in the corpus: *svinja* (1899, 2/4/5; 1900, 1/2/6/9/10; 1901, 2; 1902, 1/2; 1903, 2; 1904, 1/2), *prasica* (1903, 2), *krmača* (1903, 2), *odojak* (1899, 1), *prase* (1899, 1), *odojče* (1903, 2).

[10] Confirmations in the corpus: *konj* (1899, 3), *konjić* (1899, 3), *ždriebe* (1902, 2), *ždriebad* (1899, 3).

[11] According to: Croatian Language Portal, http://hjp.znanje.hr/index.php?show=search (14/9/2020)

[12] Confirmations in the corpus: *kokoš* (1900, 2/6/11; 1903, 2; 1904, 2)*, patka* (1899, 1/6; 1903, 2), *pura* (1899, 5), *guska* (1900, 1/2; 1900, 9; 1902, 2; 1904, 2), *fazan* (1899, 4/5).

[13] Confirmations in the corpus: *puran* (1899, 4; 1904, 2), *pura* (1899, 5).

[14] Confirmations in the corpus: *pietao* (1899, 5; 1903, 2), *kokoš* (1900, 2).

[15] Confirmations in the corpus: *kokoš* (1900, 2), *pile* (1899, 1), *pilad* (1900, 2).

[16] Confirmations in the corpus: *guska* (1900, 9), *guščić* (1900, 9), *gušće* (1900, 9).

(1899, 5/10), *stork* (1902, 2), *owl* (1899, 5; 1903, 2). Given the pronounced sensitivity to birds in the journal of the Zagreb Society for the Protection of Animals, numerous metaphorical expressions for this group of zoonyms have been confirmed: the pigeon is a *feathered messenger* (1899, 1), jackdaws are *winged thieves* (1899, 1), birds are *feathered gentlemen* (1899, 3), *divine creatures* (1902, 1), *winged inhabitants of the earth* (1900[2], 2), *gentle creatures* (1899, 2), migratory birds are *orphans* (1899, 4). In the semantic core of the bird, only one emotional relationship is confirmed: *goldfinch - goldfinch* (1900, 7).

The animal dog is mentioned on the pages of *Živobran* as *an undoubtedly necessary*, *useful* (1904, 2) *and faithful animal* (1903, 1). In the magazine articles, a dog does not have the status of a pet (as we understand it today - as an animal that has been domesticated by man, with which he has established a very close emotional connection and with which he shares the same living / living space). The following dog breeds were named in the corpus: *hunting dog* (1899, 2/3/8; 1902, 1; 1903, 1), *hunting dog* (1903, 1), *Newfoundland dog* (1901, 1), *newfoundland dog* (1899, 3) / 4), *newfoundland* (1899, 3), *Great Dane* (1899, 3; 1901, 1), *grey Great Dane* (1899, 2), *quail dog* (1900, 2; 1903, 1), *dachshund* (1900, 5) and *shepherd dog* (1903, 1). According to the age, the zoonotic sequences were confirmed: *pas - psić - psetanac - psetance - štenad*. The dog-bitch relationship was also confirmed, followed by the expressive lexemes *pseto* (1899, 6; 1900, 1/5; 1901, 1; 1903, 1; 1904, 2), *cucak* (1901, 1), *cucek* (1901, 2) for naming a particularly faithful, blindly obedient dog.

A *cat* is a domestic animal (*Felis catus*) in the corpus confirmed by the hypocritical expressions *maca* (1899, 1) and *maček* (1901, 2) and by the gender relation *cat - tomcat* (1900, 1). The corpus confirmed the terminological demarcation of cat zoonyms into *domestic* and *stray*; domestic cats have a place in the house, and *stray cats in the fields should be killed because they attack the young in the nests in the trees* (1904, 2).

In the semantic core *insects* in the corpus, no gender relations were confirmed, as well as the delimitation of zoonyms according to age. The semantic nucleus of insects includes animals from the class of arthropods (Insectes, Hexapoda), they are the only invertebrates that fly, and are the most numerous and diverse group of the animal kingdom (orders: flat-winged, membranous, beetles, butterflies, biplanes, crickets, fleas, fleas). Insects that are, from a human perspective, harmful, annoying animals, parasites, in the corpus of magazine articles of *Živobran* are named as: *štetnici* (1899, 2; 1902, 2; 1904, 1), *kukci štetnici* (1902, 2; 1904, 2), *štetni kukci* (1904, 2), *škodljivci* (1904, 1), *škodljivi kukci* (1904, 2), *škodljive bube* (1899, 4; 1900, 2/11), *harmful insects* (1899, 5). Harmful insects in the corpus are: *kukac rogač* (1899, 1), *leptir* (1899, 1/3; 1903, 2), *gusjenica* (1899, 2/4/5; 1900, 2; 1903, 1/2; 1904, 1 / 2), *pčela* (1899, 4; 1901, 2), *pčela listonoša* (1901, 2), *trut* (1899, 4), *muha* (1899, 6; 1900, 11; 1901, 1; 1903, 2), *muha maslinova* (*Olivenfliege Tripeda Dacus olae*) (1900, 3), *hrušt* (1900, 5) and *buha* (1903, 2). In the semantic core of insects in the corpus, the gender relations as well as the delimitation of zoonyms with respect to age are not confirmed.

Fish are defined as "a group of lower vertebrates (Pisces) that live in water and their body is covered with a skin skeleton or cover... and they have a developed spine and skull… In addition, fish are animals of variable temperature, i.e., poikilothermic, unlike birds and mammals (or warm-blooded animals), which are homeothermic animals." (Ladan, 2006, p. 349). In the analysed corpus, only a few zones belong to the semantic core of fish, which in the field of referential denotation refer to saltwater and freshwater fish: sardines (1900, 9), herring (1901, 2), eels (1902, 1) and carp (1900, 10).

In the analysed corpus, only a few zoonyms in the semantic field of *rodents* were confirmed, namely*: rat* (1899, 4) with the regional lexeme *parcov* (1903, 2), then the lexeme *mouse* (1899, 5; 1900, 2/11; 1903, 2) with hypocoristic form *miškec (*1901, 1), zoonym *rabbit* (1899, 1), Normandy rabbit so-called *lepen* (1899, 1)[17] and zoonym *hare* (1899, 2/4; 1903, 1/2; 1904, 1). In the semantic nucleus, *rodent* relationships in the corpus have not confirmed gender relation or zoning with respect to age.

Reptiles are animals which slither (snakes, lizards, crocodiles), which is why they are also called reptiles (from Latin reptile – to creep or slither). They belong to the class of terrestrial vertebrates (Reptilia), they have cold blood, they breathe with their lungs, their skin is covered with scales, and most of them lay eggs.[18] The corpus analysis of *Živobran* magazine texts in the period from 1899 to 1904 confirmed only two zoonyms belonging to the semantic core of *reptiles*: the zoonym *snake* (1902, 1) that is a *venomous s*nake (1900, 3) and the zoonym *turtle* (1901, 2). Since only feminine nouns are listed in Croatian zoonyms (*snake*, *turtle*) the gender relation in the semantic field of reptiles have not been confirmed as expected.

Amphibians belong to a group of vertebrates adapted to life both in water and on land. The most well-known and widespread zoonym from the group of amphibians, as confirmed in the corpus, is – a frog (1900, 3/5; 1903, 2) or swamp frog (1900, 5).

The field of referential denotation of wild animals (game) includes animals that are not domesticated, that man hunts and kills, not necessarily out of the need for food but primarily for fun and enjoyment. Only one zoonym from the group of game was confirmed in the corpus, namely a roe deer (1900, 10; 1903, 2) and the collective noun roe deer (1903, 2) for naming a group of young offspring of roe deer or hinds. In the corpus, zoonyms from the semantic field of beasts to which hunting animals also belong have been confirmed in the corpus because they pose a danger to domestic animals on farms, but unlike game animals, beasts are generally not consumed by humans: marten (1899, 4),[19] *fox (1899, 3; 1900, 6; 1903, 2; 1904, 1)* and *wolf (1899, 5; 1903, 2)* with the expressive lexeme *kurjak (1900, 2; 1902, 4)*. Regional

[17] http://hjp.znanje.hr/index.php?show=search_by_id&id=eldgWxg%3D (23/5/2020)

[18] http://hjp.znanje.hr/index.php?show=search (23/5/2020)

[19] From the family of dog-like beasts to which a large number of species belong (such as weasel, ferret, ermine, badger and otter), the most widespread in the Croatian geographical area is the white marten and the golden marten. Croatian Language Portal, http://hjp.znanje.hr/index.php?show=search_by_id&id=eldgWxg%3D (23/5/2020)

Ekavian forms of bear zoonyms have also been confirmed: *medvedica (1900, 8)* and *medvedić*.

The field of reference denotation of *exotic animals* includes animal species that are not autochthonous in the territory of the Republic of Croatia. The corpus confirmed: *elephant* (1899, 2), *lion* (1900, 2), *camel* (1900, 3) and *monkey* (1904, 1).

The lexical-semantic analysis of the general lexicon also included the semantic field of <u>economic activity</u> that consists of semantic cores: a) <u>*cattle breeding*</u> (especially horse breeding, cattle breeding and pig breeding), b) poultry farming and c) types of occupations and crafts. The branch of the economy that deals with the breeding and exploitation of cattle in the corpus of Živobran's magazine articles is named by the lexeme *marvogojstvo* (1899, 5; 1900, 3/9/10). Since cattle were a draft and working animal and were used for towing, transporting and transporting cargo, this branch of the economy was also named as a *driving marvogojstvo* (1900, 10; 1903, 2). The corpus also confirmed the lexeme *horse breeding* (1899, 3) for the part of the economy branch that deals exclusively with the breeding and exploitation of horses as working and tow animals. Breeding of domestic feathered animals (*poultry*, *livestock*, *poultry*) in the corpus is labelled by the lexeme *poultry farming* (1899, 5; 1900, 2/8/9; 1903, 2).

In the corpus of newspaper articles of <u>Živobran</u> at the turn of the 19th and 20th centuries, many occupations were named that are considered obsolete or archaisms today: *klobučar* (1904, 1), *drvodjelac* (1903, 1), *pudar* (1900, 10), meaning keeper of a vineyard or other crops, same as poljar, *brusar* (1900, 2), *mlinar* (1900, 5; 1903, 1), *vozar tereta* (1900, 9), fijakerski *vozar* (1901, 2; 1902, 2), *trgovac dvokolica* (1899, 4), *konjušar* (1899, 3), *kovač* (*1899*, 3), *svratištar* (1899, 4), *šinter* (1901, 1; 1904, 1). The gender relation of naming occupations is generally not confirmed, in the analysed corpus only one confirmation: trgovac (1899, 4; 1904, 2) - trgovkinja (1900, 6). There is no confirmation in the corpus for the female power noun of the occupant, but the occupant is listed only in the masculine gender. Živobran's lexicon reflects the extralinguistic reality of the time, which confirms that many occupations were not available to women but exclusively to men, so there was no need for gender language relations, traditional or any other conventions that stipulate that certain occupations can only be practiced by persons of one sex" (Lewis, 2014, 9). Instead of the usual appointment of a male person engaged in hunting and selling fish - ribar, the corpus confirms the noun of the female gender - *ribarica* (1902, 1).[20]

The general lexicon of *Živobran* in the period from 1899 to 1904 was also marked by synonymy among lexical units.[21] The corpus confirms the following synonymous relations:

---

[20] In modern Croatian, the lexeme ribarica means a type of fishing boat, not a female person who sells fish at the town market. http://hjp.znanje.hr/index.php?show=search_by_id&id=dlljWhg%3D (23/5/2020)

[21] The paper distinguishes the notion of synonymy (relationship between lexical units at the paradigmatic level) from the notion of synonymy (relationship between lexical units at the syntagmatic level) (Petrović, 2015, 13).

a) *synonymous relationship of loanwords + domestic word*, one of the most common lexical features among synonymous units in the context (Petrović, 2005), which is confirmed by examples in the analysed corpus: a1) Turkish + domestic word: *kavez* or *krletka* (1900, 2), *jedek* or *uže* (1899, 1), *bunar* or *zdenac za piće* (1899, 1), *sirče* (*ocat*) (1899, 2), *dućan – trgovina* (1904, 2); a2) German + domestic word: *špaga* (1900, 8; 1902, 2) – *spone* (1900, 5), *štrik* (1900, 8; 1901, 1) – *uzica* (1900, 9), *šuster* (1904, 2) – *postolar* (1904, 2), *pleh* (1902, 1) – *lim* (1902, 2), *remen – uže – konopac* (1900, 8), *fijaker – konjski tramvaj* (1899, 6); a3) Hungarian + domestic word: *vašar – sajam* (1900, 8/10); a4) Italian + domestic word: *poštar – listonoša* (1901, 1); a5) Greek + domestic word: *drum – put* (1899, 6), *asyl* or *sklonište* (1899, 4); a6) Gaelic + domestic word: *bajunet* or *sablja* (1900, 3); a7) Bohemian + domestic word + domestic word + domestic word: *časopis – glasilo – novine – list* (1902, 1)

b) *loanword + loanword in a synonymous relationship:* the corpus confirms that lexical loanwords enter into a synonymous relationship most often from German, Hungarian and Turkish, i.e. from those languages with which the Croatian language has most often been in historical contact: b1) German + Gaelic*: order - medal* (1901, 1),[22] *fijaker – omnibus* (1900, 6);[23] b2) German + Hungarian *fijaker – kočija* (1902, 1); b3) Hungarian + German: *hami* (1903, 2) – *remenje* (1901, 1)[24]; b4) Turkish + German: *sačma or šprih* (1900, 6/10);[25] b5) German + Turkish *lojtre* or *merdeve* (1900, 9); b6) Latin + Hungarian: *orma or hami* (1900, 9)[26]

c) *domestic word + foreign word in a synonymous relationship*, in brackets in the corpus: c1) domestic word + German: *doočnica (Scheuklappen)* (1899, 3; 1900, 2; 1903, 2), *doočnica (Augenklappen)* (1901, 2), *dvovojka (Ausatzzügel)* (1903, 2), *odpremnička kola (Platon-Wagen)* (1902, 2). A foreign word is sometimes separated in a synonymous relationship from a domestic word by the conjunction *or*: *prikraćivanje konjskog repa or štucanje* (1899, 2), *potezače or štrange* (1900, 9; 1901, 1), *rudo or vagir* (1899, 3); c2) domestic word + Latin: *školski praznici or ferije* (1900, 6).

One of the characteristics of Živobran magazine articles is also the abundance of loanwords that entered the Croatian language as a result of the influence of other cultures and languages with which the Croatian people and language were in contact. They have been confirmed in the corpus: a) Latin: *pilula* (1899, 4), *edicija*

---

[22] *orden* – a specially made badge given for civil or military merit, symbolically worn (usually only on uniforms); *medalja* - a circular plate of metal with a relief representation, awarded as a sign of honour or has a special meaning. The origin of the synonymous units covered by this corpus research is taken from the online dictionary database Croatian Language Portal (http://hjp.znanje.hr/) (26/5/2020)

[23] *omnibus* – historical traffic closed passenger carriage with horse-drawn carriages in city traffic; horse tram; *fijaker* - historical passenger carriage with a folding roof; carriage.

[24] *hami* – a piece of horse-drawn carriage equipment or a solid strip of leather or other binding material.

[25] *sačma – hunting* a small round lead bullets for refilling cartridges of shotgun hunting rifles.

[26] *orma* – usually a leather harness, horse gear.

(1900, 3), *luksus* (1900, 9), *familija* (1900, 9); b) <u>Greek</u>: *simpatija* (1899, 3), *anarhist* (1899, 3), *sfera* (1899, 5), *perivoj* (1899, 5; 1900, 2/5), *monarh* (1899, 5), *demonstracija* (1899, 5), *fraza* (1903, 2); c) <u>German</u>: *škaf* (1899, 3), *špagat* (1900, 5), *flaša* (1900, 6), *štanga* (1900, 9), *štagalj* (1901, 1), *kelner* (1901, 2), *tancati (*1903, 1), *štimati* (1903, 1), *friško* (1903, 1), *fruštuk* (1903, 2), *šuster* (1904, 2), *šlinga* (1904, 2); d) <u>Turkish</u>: *halabuka* (1899, 3; 1900, 3; 1901, 2; 1903, 2), *hasniti* (1899, 3), *hasan* (1903, 2), *hasnovit* (1903, 2), *đeram* (1899, 4), *šator* (1899, 4; 1900, 3; 1902, 1), *čerga* (1899, 4), *kavana* (1899, 4), *evala* (1899, 6), *čorba* (1899, 6), *kašika* (1899, 6), *badava* (1899, 6; 1900, 2/7/8/10; 1901, 2; 1902, 2), *pazar* (1900, 2), *kalfa* (1900, 2), *barjak* (1900, 10; 1901, 1), *džaba* (1900, 10), *sijaset* (1901, 2), *kesa* (1902, 1), *divan* (1904, 2); e) <u>Italian</u>: *gajba* (1899, 1/2/4; 1900, 2/6; 1902, 2; 1904, 2), *škatulja* (1900, 1), *riviera* (1900, 1), *fregata* (1900, 8), *pošta* (1901, 1), *falinga* (1903, 2), *konfeti* (1903, 1), *karuca* (1904, 2); f) <u>Hungarian</u>: *marva* (1899, 3; 1901, 1; 1902, 1; 1903, 1/2; 1904, 2), *kočijaš* (1899, 1/2/3; 1900, 1/6; 1901, 2; 1903, 1/2), *čopor* (1900, 6), *gazda* (1900, 9; 1901, 2; 1903, 2; 1904, 2), *kočija* (1902, 1), *tabor* (1902, 1); g) <u>Gaelic</u>: *atentat* (1899, 3), *filijala* (1899, 4), *kliše* (1899, 5), *moda* (1899, 5), *bajonet* (1900, 2), *deviza* (1900, 2), *menažerija* (1900, 2; 1903, 2), *peron* (1902, 1), *žandar* (1902, 2; 1903, 2), *licej* (1903, 1).

The corpus analysis of the <u>specialized lexicon</u> of *Živobran* included two meaning fields: 1) disease and medical procedures (on animals) and 2) legislation and law. Within the mentioned semantic fields, the research attention in the paper was further focused on the origin of lexical units and the types of synonymous relations between lexical units.

<u>Animal diseases</u> in *Živobran* are mostly mentioned with the use of the domestic words: *bjesnoća* (1899, 2; 1900, 3; 1904, 2), *proljev* (1899, 4; 1902, 1), *nahlada* (1899, 6), *omiljavica* (1902, 1), *trzavica* (1902, 1), *ovčja uš* (1902, 2), *kašalj* (1902, 2), *upala grla* (1901, 1), *bljuvanje* (1903, 2), *sušica* (1903, 2), *škopljenje* (pasa) (1904, 1), *bedrenica* (1904, 1), *klakavost* (svinja) (1903, 2), *zaraza* (1904, 1), *vrtoglavica* (1900, 9), *vrbanac* (bolest u svinja) (1899, 2), *guba* (u svinja) (1900, 9), *svinjska zaraza* (1904, 1), *ospice or svrab* (u ovaca) (1900, 9), *jasna or miesečja sliepoća* (1900, 9). Some of the animal diseases are named by descriptive phrases: *upaljenje kravljeg vimena* (1899, 4), *poremećena probava želudca* (1902, 2), *mokrača* (pravopisna pogrješka, napomena L. B.) *s krvlju pomiešana* (1903, 2), *priljepčiva bolest* (1899, 3), *biesna vrtoglavica* (1900, 9), *upala grla* (1901, 1). The corpus also confirms the professional terms of medical procedures on animals of Latin origin in such a way that in the lexical unit one morpheme is taken from the original language, and the other is adapted to the Croatian language structure: *vivisekcija* (1899, 1), *amputirati* (1901, 1). The Latinized term for naming a medical procedure on an animal in the corpus is also separated by a conjunction *or*, which is then followed by an explanatory definition in the Croatian language: *vivisekcija or paranje živih životinja na medicinskim učilištah u svrhu izstraživanja* (1899, 1). There is also a confirmation that in the description of the animal there is an added word of foreign origin in the brackets, usually in German: *čistilo za crijeva od glaubereve soli za upalu kravljeg vimena a kod velike boli preporuča se natiranje s*

uljem (Bilsenkrautöhl) (1899, 4), *željezna galica (Eisenvitriol)*, *raztopljena željezna galica (Eisenvitriol – lösung)* (1902, 1). The reasons for resorting to German in these examples are extralinguistic: these medications for the treatment of animal diseases on the market at the time could be purchased under these names, so their citation in the text is pragmatic by nature.

The lexical-semantic analysis of the specialized lexicon also included lexemes from the semantic field of <u>legislation and law</u>. The corpus confirms: a) one-member legislative-legal names, as follows: a1) <u>nouns that represent a person</u>: *sumišljenik* (1899, 4), *kolavlasnik* (1900, 3), *dopisnik* (1900, 10), *nadzornik* (1900, 9), *posjednik* (of land 1899, 4, of forests 1900, 2/11, of horses 1900, 2, of dogs 1900, 3/8; 1902, 1; 1904, 1, of cats 1900, 6, of birds 1900, 2, of small poultry 1900, 5, of treasure 1900, 5/10, of economy 1902, 1), *povjerenik* (1899, 3/6; 1900, 2/9; 1901, 1; 1903, 2), *ovlaštenik* (1899, 4/5), *vlastnik* (1900, 5), *okrivljenik* (1899, 1), *prekršitelj* (1900, 1), *svjedok* (1900, 1), *svjedokinja* (1900, 1), *tužiteljica* (1900, 1), *optužena* (1900, 1), *službodavac* (1904, 1), *služboprimac* (1904, 1), *zakupnik* (1899, 2); a2) <u>nouns meaning legal documents, documents and regulations</u>: *doznačnica* (1903, 2; 1904, 1), *dopisnica* (1899, 6; 1900, 1/2), *izvadak* (1899, 1), *izvješće* (1899, 1; 1900, 1/3/10; 1904, 2), *podnesak* (1899, 2), *okružnica* (1900, 3), *podružnica* (1899, 1, 1901, 2), *spis* (1899, 1; 1902, 1), *cirkular* (1900, 7),[27] *molbenica* (1904, 2), *zapisnik* (1900, 3), *naputnica* (1899, 1), *spomenica* (1904, 1), *odredba* (1899, 3/6; 1900, 8), *presuda* (1899, 4), *tužba* (1899, 6), *pristupnica* (1899, 6; 1901, 1), *sposobnica* (1899, 6),[28] *sporazum* (1900, 6), *oporuka* (1900, 9), *dopis* (1900, 10), *riješenje* (1900, 10) and *riešenje* (1900, 10), *ugovor* (1904, 1), *statut* (1904, 2), *odredba* (1899, 3/6; 1900: 8); a3) <u>local nouns</u>: *poglavarstvo* (1899, 3/4/6; 1903, 2), *skupština* (1899, 1/5), *uprava* (1900, 6), *ministarstvo* (1900, 9), *županija* (1900, 10), *kotar* (1900, 11; 1902, 2),[29] *obćinstvo* (1899, 2); a4) <u>nouns meaning collection, levies, taxes, fees in general</u>: *psetarina* (1904, 2), *prijamnina* (1899, 1), *kluparina* (1902, 1),[30] *članarina* (1899, 1), *upisnina* (1899, 1/2). The corpus also mentions the multi-member legislative and legal names, namely: a) <u>attribute syntagms</u> (adjective + noun), the most common type of syntagmatic relations in the analysed corpus: *policajna oblast* (1899, 3), *konstituirajuća sjednica* (1899, 1), *glavna skupština* (1899, 1/2; 1900, 7), *družtveni tajnik* (1899, 1), *gradsko povjerenstvo* (1900, 6), *gradsko poglavarstvo* (1899, 1/2; 1900, 1/3/10; 1901, 2; 1903, 2; 1904, 2), *obćinsko poglavarstvo* (1900, 1/2, 1902, 2); *nadzorna oblast* (1899, 2), *redarstvena oblast* (1901, 2), *redarstveni organ* (1899, 2; 1900, 3), *županijska oblast* (1900, 9), *cestoredarstveni red* / *cesto redarstveni red* (1900, 1) / *cesto-redarstveni red* (1901, 2; 1902, 2), *cesto-redar-stveni propisi* (1900, 8), *kazneni postupak* (1900, 10), *mjestni sud* (1900, 9), *prieki sud* (1903, 2), *kr. kotarska oblast* (1899, 4; 1900, 11; 1902, 2), *poštanska naputnica* (1899, 1); b) <u>adverbial syntagms</u>: b1) noun + attribute, rarely confirmed in the

---

[27] Meaning: a letter written in several copies sent to a larger number of people [to send a circular]; circular. Croatian language portal http://hjp.znanje.hr/. (5/6/2020)

[28] Meaning: confirmation, driving licence.

[29] Meaning: *hist*. administrative unit Croatian Language Portal http://hjp.znanje.hr/. (5/6/2020)

[30] Meaning: collection of bench rent in the markets by the city administration.

corpus: *ukopalište za pse* (1900, 5); b$_2$) verb + adverb: *hvalevriedno pristupiti* (1899, 2), *podnašati mirno* (1904, 2), *paziti na organe javne sigurnosti* (1900, 6), *stupiti u službu* (1904, 2), *služiti za uredovanje* (1904, 2), *upotrebiti za proširenje djelatnosti* (1904, 2), *podnieti na odobrenje* (1904, 2); c) object syntagms (verb + adverb): *vršiti dužnost* (1901, 2), *izdati nalog* (1901, 2), *nadoknaditi štetu* (1901, 2), *napustiti službu* (1904, 2), *objezbjediti sjegurnost* (1900, 9).

DISCUSSION

The nineteenth century is in many ways important for the standardization of the Croatian language as well as for the development of its vocabulary[31], which was further helped by numerous journals of the period, such as *Danica* (1835), *Kola* (1842) and *Neven* (1852), also joined by *Živobran* (1894–1904), a journal for animal protection and animal science of the Zagreb Society for Animal Protection.

The analysis of the general vocabulary of *Živobran* showed that the Croatian people of the 19th century had a very close, emotional relationship with a group of animals from the hoofed animal family, which they called their treasure, which indicates a very important, primarily existential, role of cattle in the life of the rural part of Trojednica in Austro-Hungarian Monarchy. Of the other confirmed zoonyms in the corpus, the analysis showed that the journal was particularly focused on the protection of migratory and resident birds, strongly condemning the destruction of bird nests, the killing of birds by *objestne školske* (1899, 5) and *skitajuće mladeži* (1900, 6), *djece moderne kulture* (1900, 11) which were fined for the destruction of bird nests, according to the then law on the protection of birds.

The lexemes for naming economic activities, types of occupations and trades in the analysed corpus of *Živobran* magazine articles are mostly of Slavic origin. In horse breeding, for example, there are poorly confirmed foreign linguistic influences, such as of Turkish, German and Hungarian language. It is an economic activity marked on the one hand by the All-Slavic tradition, and on the other hand by the centuries-old influence of the Ottoman cavalry, which included the Croatian population. The Croatian language performed its function very successfully in the 19th century, in the field of economic activities, addressing the Croatian people with the Croatian word without the significant influence of Latin, German or Hungarian

---

[31] Tafra (1997–1998) states that the 19th century can be considered a major turning point in the development of the lexical fund on the one hand given the vocabulary enrichment, and "... on the other hand by the concern of both individuals and state authorities for its development and regularity" (Tafra, 1997–1998, 331). Many lexicographers who influenced the standardization of the lexical norm, such as Mažuranić, Užarević, Veselić, Drobnić, and especially the lexicographer Bogoslav Šulek, are also responsible for the standardization of the Croatian lexicon in the 19th century. In 1848, Croatian was introduced into the public service as the official language. Until then, this function was mostly performed by Latin, and there were attempts in some Croatian regions to be taken over by German, Hungarian and Italian language (Mamić, 1980–1981, 182). The Croatian language is being systematically taught in schools as well, and the first textbooks of the Croatian language are being published.

as the "language of prestige" in the Monarchy. The Croatian legal terminology in the analysed corpus of legislative and administrative-legal texts is mostly of Slavic origin, which confirms the fact of the standardization of Croatian legal terminology in the second half of the 19th century. Animal diseases in the corpus are most often named with words of domestic origin, less often with loanwords from Latin and German as the language of intermediaries. The loanwords from German and Hungarian in the analysed corpus are the result of the legal and political position of the Croatian people within the Austro-Hungarian Monarchy and the so-called "Languages of prestige" in public use while borrowings from the Turkish language are the result of two centuries of life of the Croatian people under the rule of the Turkish Ottomans and their oriental Turkish culture.

CONCLUSION

Lexical-semantic analysis of magazine articles of *Živobran* at the turn of the 19th and 20th centuries showed the cultural and linguistic intertwining of Croatian (Slavic) heritage with the heritage of other civilizations, especially Central European ones. At that time, the reader of Živobran, the journal of the Zagreb Society for Animal Protection, understood the meanings of the words *krletka (kavez), ocat (sirće), trgovina (dućan), konop (špaga), uže (štrik), postolar (šuster), lim (pleh), sajam (vašar),* which has been confirmed by the bilingual and multilingual speaker of the Habsburg Empire, which, by concluding the Croatian-Hungarian settlement in 1868, took on a new form of social organization known as the Austro-Hungarian Monarchy.

REFERENCES

Andrić, M. (2003). Turcizmi u seoskom govoru Slavonije. *Migracijske i etničke teme*, *19*(1), 17–27.

Bakota, B., Bakota, L. (2020). The educational role of Croatian children's magazines in promoting animal rights. In *Humane Education: Increasing Sensitivity to Animals and Humans*. Sixth Annual Oxford Sammer School on Animal Etics 2019, In partnership with the Ontario SPCA and the Himane Education Trust, South Africa, St. Stephen's House. Oxford. University of Oxford, 1–16.

Bakota, L. (2019). A Journal (Magazine) of the Croatian Associtiation for the Protection of Animals and its Educational Role in the Promotion of Animal Rights in the School Population at the turn from the 19th to the 20th Century. *Pannoniana. Časopis za humanističke znanosti*, *3*(1-2), 9–31.

Bakota, L. (2020). Jezična i stilska obilježja *Živobrana*, glasila Zagrebačkog društva za zaštitu životinja, na prijelazu iz 19. u 20. stoljeće. In M. Glušac (ed.), *Od norme do uporabe 2*. Zbornik radova sa znanstvenoga skupa održanoga 28. i 29. rujna 2018. godine na Filozofskome fakultetu u Osijeku (p. 141–179). Osijek – Zagreb: Filozofski fakultet Sveučilišta Josipa Jurja Strossmayera u Osijeku, Hrvatska sveučilišna naklada.

Čepulo, D. (2000). Sloboda tiska i porotno suđenje u Banskoj Hrvatskoj 1848–1918. *Hrvatski ljetopis za kazneno pravo i praksu*, *7*(2), 923–975.

Horvat, M., Mihaljević, M. (2019). Dijakronijski pogled na mocijske imenice. *Rasprave*, *45*(1), 27–45.

Hudeček, L. (2006). Jezične značajke novinskih naslova. In J. Granić (ed.), *Jezik i mediji – jedan jezik: više svjetova* (p. 297–303). Zagreb – Split: Hrvatsko društvo za primijenjenu lingvistiku.

Ladan, T. (2006). *Etymologicon. Tumač raznovrsnih pojmova*. Zagreb: Masmedija.

Lewis, K. (2014). Parnjaci kojima nema para. *Hrvatski jezik*, *4*, 8–11.

Mamić, M. (1980–1981). Hrvatski ustavnopravni jezik u 2. polovici 19. stoljeća. *Rasprave* (6–7), 163–226.

Mlikota, J. (2011). O početku osječkoga novinstva na hrvatskom jeziku. *Filologija, 56*, 83–110.

Petrović, B. (2005). *Sinonimija i sinonimičnost u hrvatskome jeziku*. Zagreb: Hrvatska sveučilišna naklada.

Rišner, V. (2015). Jezik hrvatskih novina i časopisa u 19. stoljeću. In J. Bratulić i dr. (ed.) *Povijest hrvatskoga jezika, knjiga 4.: 19. stoljeće* (p. 245–299). Zagreb: Croatica.

Rišner, V., Glušac, M. (2011). *Kroz mijene i dodire publicističkoga stila*. Osijek: Filozofski fakultet u Osijeku, Sveučilište Josipa Jurja Strossmayera u Osijeku.

Rišner, V., Mlikota, J. (2018). Jezik hrvatskih novina i časopisa u 20. stoljeću. In J. Bratulić et al. (eds.), *Povijest hrvatskoga jezika, knjiga 5.: 20. stoljeće* (p. 245–301). Zagreb: Croatica.

Skelin Horvat, A. (2004). Posuđivanje u hrvatski jezik u dvama razdobljima. *Suvremena lingvistika*, *57-58*(1-2), 93–104.

Stojić, A. (2008). Njemačke posuđenice i hrvatski ekvivalenti. *Rasprave Instituta za hrvatski jezik i jezikoslovlje, 34*, 357–369.

Tafra, B. (1997–1988). Povijesna načela normiranja leksika. *Rasprave*. *Časopis Instituta za hrvatski jezik i jezikoslovlje, 23-24*(1), 325–343.

Vinaj, M. (2003). Građa za bibliografiju osječkih novina: 1848.–1945. *Knjižničarstvo*: *glasnik Društva knjižničara Slavonije i Baranje, 7*(1-2), 7–35.

Sources:

Hrvatski jezični portal:
http://hjp.znanje.hr/index.php?show=search_by_id&id=eldgWxg%3D
Živobran (1895) sv. II; (1899) 1-6, 8, 10; (1900) 1-3, 5-11; (1901) 1-2; (1902) 1-2, 4; (1903) 1-2; (1904) 1-2

EMOTIONAL AND PREFERENTIAL ASPECTS OF STUDENT MUSICAL EXPERIENCE AS A BASIS FOR INTERCULTURAL LEARNING

Tihana Škojo, PhD, Assistant Professor
Academy of Arts and Culture, Josip Juraj Strossmayer University of Osijek, Republic of Croatia
tihana.skojo@aukos.hr

Abstract: The transfer of emotions through music is immanent to all cultures around the world. This musical function can be analyzed through a series of determinants that form a music piece – the tone system, tempo, rhythm, dynamics, articulation, and the performer who, according to their interpretation, can influence the intensity of the experienced emotion or even completely alter the perceived emotion. In addition to emotions, musical preferences as personal evaluations of the work are an important aspect of the listener's musical experience that is the foundation for the musical intercultural educational work.

The paper explores the influence of age, gender, and knowledge of a musical passage on the experience of emotions and musical preferences. In the research, first and fourth grade elementary school students listened to five songs performed by a children's choir and five examples of world music, whereby they had to express their experience based on four emotions and their polarities: positive – negative (happy – sad) and active – inactive (excited – calm). Together with the emotion experienced, the students determined their degree of preference of the musical piece, as well as its familiarity.

Although vocal musical pieces featured lyrics in different world languages, which evocate a specific sound image and meaning separate from the music, the obtained results show that the music dominantly caused emotions in students. The results of the research confirmed the universality of music in emotional expressiveness and lead to the conclusion that the students' emotional and preferential openness to music surpasses cultural frameworks.

Key words: emotions, interculturalism, musical preferences, world music.

INTRODUCTION

Music, as a unique form of communication, has a strong ability to express emotions (Budd, 1985). Numerous studies over the last hundred years have focused on the phenomenon of transferring emotions through music and studying how certain elements of a piece of music are related to a listener's emotions. Krumhansl (1997) emphasizes that basic emotions (happiness and sadness) are most easily conveyed precisely because of changing basic musical determinants; key, tempo, and dynamics. Crowder (1984) concluded that children relate compositions written in major to happiness, as opposed to compositions in minor, which they relate to sadness.

Kastener and Crowder (1990) conducted further research on folk songs (selected because of their simple structure) and concluded that children evaluate songs in major, both with and without harmonic accompaniment, using happy faces, while for songs in minor, regardless of harmonic accompaniment, they opt for sad faces. Gagnon and Peretz (2003) indicate that tempo affects perceived emotion. Faster performances are associated with happy or positive emotions, and slower performances with sad or negative ones (Juslin, Lindström, 2010). All these findings were confirmed in a study conducted by Adachi and Trehub (1998), which examined the vocal elements used by children aged 5 to 8 to convey individual feelings. The children were supposed to convey the emotion of happiness by singing the song *Twinkle, Twinkle Little Star* in the first performance of the song, and sadness in the second performance. The children successfully conveyed the desired emotions by varying the tempo, dynamics, and pitch. In the following study, the authors concluded that children recognize the emotion of happiness and sadness in the presented composition performed by a child's vocal with the same accuracy as adults, but that children aged 8 to 10 are more precise than six- and seven-year-olds (Adachi, Trehub, 2000).

Although most research on the influence of music on the listener's emotions has focused exclusively on Western classical music, research has recently sought to answer whether an affective expression can be understood in the music of an unknown musical tradition. Fritz et al. (2009) concluded there are some universal musical elements based on research in which the indigenous Mafa tribe of Africa, who had not previously been in contact with Western music, recognized emotions of happiness, sadness, and fear in Western music. Adachi et al. (2004) compared children's and adults' reception of emotions of happiness and sadness experienced in children's performances of *Twinkle, Twinkle Little Star*. Comparing the impression of adults and children between the ages of 8 and 10 from Canada and Japan, the authors found that both children and adults can successfully detect the emotions conveyed by songs sung by Canadian children. They also concluded that children from Japan accurately decode emotion, as well as expressive musical elements by which children from Canada try to express a certain emotion, regardless of (not) knowing the lyrics.

A review of recent research has revealed an interest in shedding light on the question of whether the emotional response to music is universal or depends on the culture. Gregory and Varney (1996) researched emotional assessments of musical fragments of Western classical music, New Age music, and classical music of India (Hindustani raga music) on a sample of 90 students from the Western European cultural milieu and Asia. After comparing the respondents' answers, they concluded that the respondents generally agree when it comes to the choice of emotion conveyed by a particular musical piece, but numerous subtle differences in affective responses were observed as a result of the rich Indian musical tradition. Laukka et al. (2013) researched affective perceptions (11 different emotions and related affective experiences) perceived by listeners from Sweden, India, and Japan, on musical pieces of Swedish folk music, Indian classical music, Japanese traditional music, and Wes-

tern classical music, performed by twelve professional musicians from four cultures, who performed compositions on a violin and other traditional string instruments corresponding to a particular culture. The results of this study showed that the intentions of musicians when conveying a particular emotion were recognized by the listeners of the same culture and by the listeners of another culture. The listeners could discern the emotion of the piece, but the congruity between certain specific musical features incorporated by musicians and recognized by the listeners via additional affective judgment was nevertheless better interculturally.

Apart from the emotional aspect, the subjective experience of a piece of music is also evident from the aspect of preferences, as the simplest affective reaction, short-term evaluation, which includes evaluative assessment in the form of like or dislike. Musical preference can be observed through a number of influences, which are seen through the prism of the social and cultural factors that characterize listeners, as well as through the characteristics of the piece of music. According to the *Reciprocal Model of Musical Response* (Hargreaves et al. 2005), the following groups: music, listener, and context (*situation*), bring together numerous factors influencing musical preference. The second model, *Interactive Theory of Musical Preference* (LeBlanc, 1982), introduces eight graded levels, a hierarchy of variables that affect musical preference, explains the process by which the listener processes auditory information.

Numerous studies have researched and discussed the relationship of the determinants of a musical piece; tempo, dynamics, measure/bar, performers, and other musical elements and musical preference (LeBlanc and McCrary, 1983; Sims, 1987; Montgomery, 1996). In addition to research focused on the connection between preference and elements of musical expression, many studies aimed at researching musical preference for certain types of music and genres. Based on a sample of Croatian primary and secondary school students, Vidulin-Orbanić (2012) concluded that students mostly listen to popular music. While researching the musical preference of high school and vocational school students, Škojo (2016) stated that music education is an important influence on the formation of musical preference. She emphasizes the need and importance of educational activities in the form of well-designed and organized extracurricular activities that would increase the quality preference towards artistic music. Shehan (1985) emphasized the need for musical education to increase musical preference towards global music. Based on a study of the preference transfer, which included 26 sixth-graders, Shehan (1985) found that after five-week education on music and culture in Africa, India, Japan, and Latin America, there was a significant increase in students' preference for the music from those areas of the world. Numerous recent studies (Sam Palmić, 2010; Williams 2016; Škojo, Sesar, 2018) discuss the connection between intercultural music education and musical preference. In exploring the relationship between musical traits and music familiarity and the preference of music and non-music students towards world music from Africa, Asia, and Latin America, Fung (1996) concluded that music education and knowledge of music are significant factors in world music preference.

All the above-mentioned experiences of researchers, but also the current social context in which multiculturalism is more evident than ever before, point to the need for more intense consideration of the more significant implementation of intercultural content in the educational process. Since children in primary education are most open to adopting *the new* and *unknown*, and music is the best medium to promote cultural diversity (Southcott, Joseph, 2010), perhaps this is the best time to "enable students to travel in distant directions" (Reimer, 2002, 115) and open them emotionally to new musical experiences.

RESEARCH OBJECTIVE AND AIMS

The main objective of this research was to examine the emotional reactions and musical preference of elementary school students, as well as the influence of a well-known musical piece on emotions and student preference towards world music.

In line with the established objective, the following research aims were singled out:

1. To examine the emotions experienced and their intensity with respect to gender and age.
2. To examine whether there are differences in preference for the original performance of world music with respect to gender and age.
3. To examine whether there are differences in preference for children's choir performance of world music with respect to gender and age.
4. To examine the correlation between knowledge of the musical piece and students' preference for world music.

METHODOLOGY

The research was conducted in Osijek. It included 108 students, i.e. 63 boys and 45 girls, of first and fourth grade of elementary school, aged 7 and 8 (n=50) and 10 and 11 (n=58). The research was conducted from 1st June to 12th June 2020.

A two-part questionnaire was designed for the purposes of this research. The first part of the questionnaire was composed of two questions related to the socio-demographic characteristics of the respondents – age and gender. The second part of the questionnaire consisted of 10 musical passages of world music (Table 2). Musical passages were presented for 30-40 seconds, i.e. their well-known parts. After listening to the passage, the students determined which of the 4 possible emotions they experienced: happy, sad, excited, and calm. The students also assessed the degree of the emotion experienced (1=nothing, 2=low, 3=moderate, 4=quite a lot, 5=exceptional). By using ✔ or **X**, students marked whether they were familiar with the musical passage from before or not, and by circling one of the two offered signs (👍 👎), they expressed their preference for the musical passage. The survey was carried out in full compliance with the code of ethics. The students were given exact instructions on how the survey will be conducted, and during the process, the

class teachers were present to help students find their bearings while each musical passage was played. After completing the questionnaire and data collection, the data were processed. Basic statistical parameters were calculated, descriptive data were presented, and analyses of variance and correlation coefficients were calculated. The data was processed using the statistical program IBM SPSS Statistics 20.

Table 1   Musical Pieces in the auditory questionnaire

World music (original performance)	World music (traditional songs performed by children's choir)
1 Peru; *El Cóndor Pasa*	6 Italy; *Santa Lucia*
2 Norway; *Treskarens Vals*	7 Roma song; *Đelem đelem*
3 Portugal; *Fado Português*	8 Japan; *"Believe"*
4 Trinidad and Tobago; *Ella Andall Oshun*	9 Germany; *Die Vögelhochzeit*
5 Mexico; *El Jarabe Tapatio*	10 Slovakia; *Tancij, tancij vykrúcaj*

RESEARCH RESULTS AND DISCUSSION

The emotional aspect of the musical experience

In examining students and the type of emotions they experienced by reviewing the percentages of the type of emotions – happy, sad, excited, and calm, a similar trend in experiencing emotions when listening to individual songs can be observed. The original performance of Peruvian *El Cóndor Pasa* both boys and girls similarly experienced as a combination of happy, excited, and calm, while the second song, Norwegian *Treskarens Vals* was experienced as one that evokes happiness and excitement. Similar assessments of boys and girls were observed in traditional songs interpreted by a children's choir. The Italian *Santa Lucia* and Roma song *Đelem đelem* were both experienced as sad and calm, while German *Die Vögelhochzeit* and Slovakian *Tancij, tancij vykrúcaj* as happy and excited. Therefore, it can be concluded that boys and girls similarly emotionally experience musical passages related to world music in the original performance, as well as traditional songs interpreted by the children's choir (Table 2).

Table 2   The type of experienced emotion with regard to gender

	Emotions (%)							
	Boys				**Girls**			
	Happy	**Sad**	**Excited**	**Calm**	**Happy**	**Sad**	**Excited**	**Calm**
World music (original performance)								
1	22.2	0	28.6	49.2	35.6	0	33.3	31.1
2	52.4	1.6	44.4	1.6	44.4	0	55.6	0
3	3.2	41.3	0	55.5	0	40	0	60
4	57.1	0	39.7	3.2	55.6	0	44.4	0
5	58.7	0	36.5	4.8	48.9	0	51.1	0
World music (traditional songs performed by children's choir)								
1	0	68.3	0	31.7	0	57.8	0	42.2
2	6.3	47.6	0	44.4	2.2	55.6	0	42.2
3	46	3.2	3.2	47.6	35.6	13.3	4.4	46.7
4	69.8	0	27	3.2	68.9	0	28.9	2.2
5	63.5	0	34.9	1.6	62.2	0	35.6	2.2

The results show that students used their knowledge of musical analysis, skills of active listening, and detecting musical and expressive components acquired in Music Culture classes. Musical analysis is based on a cognitive approach to listening to music where the student is guided through the musical piece, i.e. musical components.

Consistent with auditory analysis, which involved observing the tempo, dynamics, mood, and character of the passage, students rated the compositions as those that carry happy and excited emotions or sad and calm emotions. This result confirmed Scherer's conclusion (2004) that the universal signs of emotions of happiness and sadness are tempo and dynamics.

Similar findings were also obtained regarding age. First-graders evaluated the Peruvian *El Cóndor Pasa* approximately equally happy, excited, and calm, and fourth-graders perceived it to be calmer and less happy and excited. Compositions Norway; *Treskarens Vals*, Trinidad and Tobago; *Ella Andall Oshun* and Mexico; *El Jarabe Tapatio* were equally assessed to evoke happy and exciting emotions. As for traditional songs interpreted by the children's choir, the assessments of younger and older students follows a similar pattern, so the compositions Italy; *Santa Lucia* and the Roma song; *Đelem đelem* were perceived as sad and calm, while the compositions Germany; *Die Vögelhohzeit* and Slovakia; *Tancij, tancij vykrúcaj* were found to evoke happiness and excitement. The song Japan; *"Believe"* was assessed as happy and calm.

It can be concluded that regardless of gender and age, the surveyed students experience similar emotions when listening to world music in the original performance and traditional songs interpreted by the children's choir. This can be taken as

evidence of the universality of the type of emotion that music evokes in an individual. The results also confirm the findings of Lim and Castro (2011), who stated that the recognition of happiness in music is a constant in all age groups and that children around the age of ten and eleven reach the same ability as adults in discerning emotions in music (Hunter, Schellenberg, Stalinski, 2011). The results of a recent study by Škojo (2020) were also confirmed, stating that there is no age difference in the perception of emotions.

The examination of the intensity of emotions students experienced with regard to gender indicates there is no significant difference in the intensity of emotions caused by the passages they listened to, i.e. both boys and girls experience emotions of equal intensity for original performance and traditional songs interpreted by the children's choir. In contrast to the intensity of experienced emotions with respect to gender, one-way analysis of variance examined differences in the intensity of emotions with respect to age and indicated significant differences between students of first and fourth grade for almost all musical pieces. In original performances of world music, younger students experience emotions more strongly than older students, for all passages presented. Significant differences were also found in traditional songs interpreted by the children's choir, except for the last one (Slovakia), with younger students experiencing emotions more strongly than older students (Table 3). The reason for the more intense experience of emotions for the Slovak composition can be found in the popularity of Croatian translation, called *Pleši, pleši, poskoči* (*Dance, dance, hop*).

Table 3   The intensity of experienced emotions with regard to age

The intensity of emotions						
	1st grade		4th grade		*F*	*DF*
	M	SD	M	SD		
World music (original performance)						
1 Peru; *El Cóndor Pasa*	3.94	0.998	3.31	0.995	10.723**	1.106
2 Norway; *Treskarens Vals*	4.08	1.122	3.41	1.243	8.436**	1.106
3 Portugal; *Fado Português*	3.52	1.074	2.71	1.092	15.115**	1.106
4 Trinidad and Tobago; *Ella Andall Oshun*	4.48	1.054	3.98	1.249	4.905*	1.106
5 Mexico; *El Jarabe Tapatio*	4.66	0.823	4.09	1.048	9.783**	1.106
World music (traditional songs performed by children's choir)						
6 ItalyI *Santa Lucia*	3.58	1.372	3.09	1.128	4.213*	1.106
7 Roma song; *Đelem đelem*	3.96	1.124	2.86	1.249	22.750**	1.106
8 Japan; *„Believe"*	3.82	1.082	3.10	1.087	11.714**	1.106
9 Germany; *Die Vögelhochzeit*	4.52	0.839	3.71	1.108	18.008**	1.106
10 Slovakia; *Tancij, tancij vykrúcaj*	4.44	0.907	4.36	0.968	0.184	1.106

** Statistical significance at p ≤ 0.01

* Statistical significance at p ≤ 0.05

The preferential aspect of the musical experience

The research of differences in preference towards world music (original performance) did not indicate gender differences, i.e. boys and girls equally liked the passages they listened to. Differences in age were shown for the compositions Norway; *Treskarens Vals* and Portugal; *Fado Português*, which were liked more by younger in comparison to older students (Table 4).

Table 4 Preference towards world music (original performance) with regard to gender and age

Preference						
	Male		**Female**		*F*	*DF*
	M	**SD**	**M**	**SD**		
World music (original performance)						
1. Peru; *El Cóndor Pasa*	0.94	0.246	0.93	0.252	0.004	1.106
2. Norway; *Treskarens Vals*	0.76	0.429	0.89	0.318	2.827	1.106
3. Portugal; *Fado Português*	0.60	0.493	0.58	0.499	0.069	1.106
4. Trinidad and Tobago; *Ella Andall Oshun*	0.89	0.317	0.84	0.367	0.453	1.106
5. Mexico; *El Jarabe Tapatio*	0.98	0.126	1.00	0.000	0.712	1.106

	1st grade		**4th grade**		*F*	*DF*
	M	**SD**	**M**	**SD**		
World music (original performance)						
1. Peru; *El Cóndor Pasa*	0.98	0.141	0.90	0.307	3.117	1.106
2. Norway; *Treskarens Vals*	0.92	0.274	0.72	0.451	7.152**	1.106
3. Portugal; *Fado Português*	0.74	0.443	0.47	0.503	8.916**	1.106
4. Trinidad and Tobago; *Ella Andall Oshun*	0.92	0.274	0.83	0.381	2.033	1.106
5. Mexico; *El Jarabe Tapatio*	1.00	0.000	0.98	0.131	0.861	1.106

** Statistical significance at p ≤ 0.01

In contrast to preferences for world music in the original performance, in traditional songs performed by children's choir, there were differences in preferences with regard to gender in two pieces: Italy; *Santa Lucia* and the Roma song; *Đelem đelem*, which were preferred more by girls.

Age difference was observed in almost all compositions, except for the last one. Younger students prefered Italy; *Santa Lucia*, Roma song; *Đelem đelem*, Japan; *"Believe"* and Germany; *Die Vögelhochzeit* more than older students (Table 5). The

obtained results are in line with the study of musical preferences by Hargreaves (1982) and LeBlanc et al. (1999), who indicated preferential openness and emphasized that younger children are more open to different music and that their preferences narrow as they enter adolescence. These findings are also consistent with research by Hargreaves and Castell (1986), who emphasized openness to unfamiliar music, stating that younger children rate unfamiliar music with significantly higher scores than older children.

Table 5 Preference towards world music (traditional songs performed by children's choir) regarding gender and age

	Male		Female		*F*	*DF*
	M	SD	M	SD		
World music (traditional songs performed by children's choir)						
6. Italy; *Santa Lucia*	0.51	0.504	0.76	0.435	7.092**	1.106
7. Roma song; *Đelem đelem*	0.48	0.503	0.76	0.435	9.039**	1.106
8. Japan; "*Believe***"**	0.73	0.447	0.71	0.458	0.047	1.106
9. Germany; *Die Vögelhochzeit*	0.87	0.336	0.93	0.252	1.035	1.106
10. Slovakia; *Tancij, tancij vykrúcaj*	0.98	0.126	0.98	0.149	0.057	1.106

	1ˢᵗ grade		4ᵗʰ grade		*F*	*DF*
	M	SD	M	SD		
6. Italy; *Santa Lucia*	0.82	0.388	0.43	0.500	19.933**	1.106
7. Roma song; *Đelem đelem*	0.88	0.328	0.34	0.479	44.345**	1.106
8. Japan; "*Believe***"**	0.86	0.351	0.60	0.493	9.414**	1.106
9. Germany; *Die Vögelhochzeit*	1.00	0.000	0.81	0.395	11.485**	1.106
10. Slovakia; *Tancij, tancij vykrúcaj*	1.00	0.000	0.97	0.184	1.753	1.106

** Statistical significance at p ≤ 0.01

A significant correlation between musical knowledge and student preferences was shown for the three compositions: Italy; *Santa Lucia*, Roma song; *Đelem đelem* and Germany; *Die Vögelhochzeit* (Table 6). There is a significant positive correlation for these compositions, i.e. if students had been familiar with the composition, they liked it better, which is in line with the research of Dobrota and Reić Ercegovac (2016), who emphasize that being familiar with a piece of music is an important factor in musical preference.

Table 6 The correlation between the familiarity and student preference of world music

	S1	S2	S3	S4	S5	S6	S7	S8	S9	S10
P1	0.14									
P2		0.14								
P3			0.18							
P4				0.15						
P5					-0.04					
P6						0.22*				
P7							0.20*			
P8								0.06		
P9									0.19*	
P10										-0.06

Statistical significance at p ≤ 0.05
P1-P10 – familiarity with the musical piece
S1-S10 – Preference (liking)

CONCLUSION

The research results indicate that students can accurately detect the emotions conveyed by a musical piece, via the basic characteristics of the piece. It is important to point out that research suggests that students focused exclusively on music in recognizing emotions even though each musical piece had lyrics in another world language, which, separately from the music, carry a specific sound image and meaning, but also emotions. This information is a positive starting point for intercultural learning because skilled music pedagogues will be able to successfully implement the positive emotional reception of the composition and students' openness to world music in the activities of various *intercultural music workshops*, which will enable students to learn about the overall tradition of a particular culture in addition to music; ranging from dance, history, customs, etc.

The research results also show preferential openness, especially in younger students. This points to the need to start intercultural learning as soon as possible, already in the first grade of elementary school, when students are most open to the *new* and *unknown*, but also most motivated to perform the music of other cultures; by singing, playing, or acting.

In line with the findings of the previous research and summarizing the conclusions of this research, which indicates the preferential openness of students and emotional universality of music, and aware of the fact that the only music education most students get is via Music Culture classes, we emphasize the need for greater implementation of world music. Thus, teaching strategies, methods, and procedures would enable students to experientially learn about other cultures, and systematically expand their musical and cultural horizons.

Finally, we emphasize that students will only be able to build their intercultural competences from an early age through various teaching contents, with an emphasis on active learning methods. This will successfully prepare them for "accepting and understanding the other and different regardless of cultural, ethnic, or national affiliation" (National Curriculum Framework, 2011, 181).

REFERENCES

Adachi, M., Trehub, S. E. (1998). Children's expression of emotion in song. *Psychology of Music*, *26*, 133–153.

Adachi, M., Trehub, S. E. (2000). Decoding the expressive intentions in children's songs. *Music Perception*, *18*, 213–224.

Adachi, M., Trehub, S. E., Jun-ichi, A. (2004). Perceiving emotion in children's songs across age and culture. *Japanese Psychological Research*, *46*(4), 322-336.

Budd, M. (1985). Music and the emotions: The philosophical theories. London, UK: Routledge.

Crowder, R. G. (1984). Perception of the major/minor distinction: I. Historical and theoretical foundations. *Psychomusicology*, *4*, 3–12.

Dobrota, S., Reić Ercegovac, I. (2016). Music preferences with regard to music education, informal influences and familiarity of music amongst young people in Croatia. *British Journal of Music Education*, *33*, 1-15.

Fritz, T, Jentschke, S., Gosselin, N., Sammler, D., Peretz, I., Turner, R., Friederici, A., Koelsch, S. (2009). Universal Recognition of Three Basic Emotions in Music. *Current Biology, 19*(7), 573-576.

Fung, V. C. (1996). Musicians' and Nonmusicians' Preferences for World Musics: Relation to Musical Characteristics and Familiarity. *Journal of Research in Music Education, 44*(1), 60-83.

Gagnon, L., Peretz, I. (2003). Mode and tempo: Relative contributions to "happy-sad" judgements in equitone melodies. *Cognition & Emotion*, *17*, 25–40.

Gregory, A. H., Varney, N. (1996). Cross-cultural comparisons in the affective response to music. *Psychology of Music*, *24*, 47–52.

Hargreaves, D. J. (1982). The development of aestetic reactions to music. Psychology of Music. Special Issue, 51-54.

Hargreaves, D. J., Castell, K. C. (1986). *Development of liking for familiar and unfamiliar melodies*. Paper presented at the Eleventh International Seminar oft he International Society for Music Education. Frankfurt, West Germany.

Hargreaves, D. J., Miell, D. E., MacDonald, R. A. (2005). How do people communicate using music? In Miell, Dorothy E., MacDonald, Raymond A., Hargreaves, David J. (eds.), *Musical Communication* (p. 1–25), Oxford: Oxford University Press.

Hunter, P. G., Schellenberg, E. G., Stalinski, S. M. (2011). Liking and identifying emotionally expressive music: Age and gender differences, *Journal of Experimental Child Psychology*, *110,* 80–93.

Juslin, P. N., Lindström, E. (2010). Musical expression of emotions: Modelling listeners' judgements of composed and performed features. *Music Analysis*, *29,* 334–364.

Kastener, M. P., Crowder, R. G. (1990). Perception of the major/minor distinction: IV. Emotional connotations in young children. *Music Perception*, *8*, 189-202.

Krumhansl, C. L. (1997). An exploratory study of musical emotions and psychophysiology. *Canadian Journal of Experimental Psychology*, *51*, 336-352.

Laukka, P., Eerola, T., Thingujam, N. S., Yamasaki, T., Beller, G. (2013). Universal and culture-specific factors in the recognition and performance of musical affect expressions. *Emotion*, *13,* 434–449.

LeBlanc, A. (1981). Effects of style, tempo, and performing medium on children's music preference. *Journal of Research in Music Education*, *29*(2), 143-156.

LeBlanc, A., Jin, Y. C., Stamou, L., McCrary, J. (1999). Effect of age, country, and gender on music listening preferences. *Bulletin of the Council for Research in Music Education, 141*, 72-76.

LeBlanc, A. (1982). An interactive theory of music preference. *Journal of Music Therapy*, *19*(1), 28-45.

LeBlanc, A., McCrary, J. (1983). Effect of tempo on children's music preference. *Journal of Research in Music Education*, *31*(4), 283-294.

Lima, C. F., Castro, S. L. (2011). Emotion recognition in music changes across the adult life span. *Cognition and Emotion*, *25*(4), 585–598.

Montgomery, A. P. (1996). Effect of tempo on music preferences of children in elementary and middle school, *Journal of Research in Music Education*, *44*(2), 134–146.

Reimer, B. (2002). *World Musics and Music Education. Facing the Issues*. Reston, VA: MENC.

Sam Palmić, R. (2010). Native music, a multicultural society and primary education. In: N. Kalyoncu, D. Erice and M. Akyuz (eds.). *Music and Music Education Within the Context of Socio-Cultural Changes* (p. 415-424). Proceedings of the 18th EAS congress, 26.–29. april 2010, Bolu: European Association for Music in Schools, Abant Izzet Baysal University.

MZO (2011). *Nacionalni okvirni kurikulum za predškolski odgoj i opće obrazovanje u osnovnoj i srednjoj školi*. Zagreb: Ministarstvo znanosti, obrazovanja i športa.

Scherer, K. R. (2004). Which emotions can be induced by music? What are the underlying mechanisms? And how can we measure them? *Journal of New Music Research*, *33*, 239–251.

Shehan, P. K. (1985). Transfer of preference from taught to untaught pieces of non-Western music genres. *Journal of Research in Music Education*, *33*, 149-158.

Sims, W. L. (1987). Effect of tempo on music preference of preschool through fourth-grade children. In: C. K. Madsen and C. Prickett (eds.), *Applications of research in music behavior* (p. 15-25). Tusacaloosa, AL: University of Alabama Press.

Southcott, J. Joseph, D. (2010). Engaging, Exploring and Experiencing Multicultural Music in Australian Music Teacher Education: The Changing Landscape of Multicultural Music Education. *Journal of Music Teacher Education*, *20*(1), 8-26.

Škojo, T. (2016). Glazbene preferencije učenika kao polazište za realizaciju izvannastavnih aktivnosti u strukovnim školama. *Život i škola: časopis za teoriju i praksu odgoja i obrazovanja*, *62*(2), 169-186.

Škojo, T., Sesar, M. (2018). Proširivanjem glazbenih preferencija učenika prema interkulturalnom kurikulumu glazbene nastave. In: Petrović, M. (eds.). *20. pedagoški forum scenskih umetnosti Tematski zbornik Muzički identiteti* (p. 128-142). Beograd: Fakultet muzičke umetnosti u Beogradu.

Škojo, T. (2020). Induciranje emocija kroz glazbu i uloga glazbene poduke. *Nova prisutnost: časopis za intelektualna i duhovna pitanja*, *18*(1), 101-113.

Vidulin-Orbanić, S. (2012). Utjecaj glazbene nastave na (glazbenu) kulturu učenika. In N. Hrvatić, A. Klapan (eds.). *Pedagogija i kultura*. Sv. 1. (p. 419-430). Zagreb: Hrvatsko pedagogijsko društvo.

Williams, M. (2016). Preference for Popular and World Music, *Research in Music Education*, *35*(3), 31-37.

TRADITIONAL (FOLK) MUSIC IN INTERCULTURAL EDUCATION OF STUDENTS

Dijana Drandić, PhD, Assistant Professor
Istrian University of Applied Sciences, Republic of Croatia
dijana.drandic@ymail.com

Ivana Paula Gortan - Carlin, PhD, Associate Professor
Faculty of Educational Sciences, Juraj Dobrila University of Pula, Republic of Croatia
gortancarlin@gmail.com

Elizabeta Jadan
Academy of Music Juraj Dobrila University of Pula, Republic of Croatia
elizabeta.jadan@gmail.com

Abstract: according to the curriculum for the subject Music for both primary and grammar schools in the Republic of Croatia, the basic educational values and general goals of education are achieved. Music teaching develops, among other things, the students' awareness of the preservation of historical and cultural heritage, enables them to live in a multicultural world while respecting and appreciating diversity and their own cultural identity. The paper presents the attitudes of primary education and music teachers (N = 102) from nine primary schools in the area of Hrvatsko Zagorje towards the use of traditional (folk) music in intercultural education of primary school pupils. The *Folklore expression in teaching and extracurricular activities* scale of attitudes was used in the research. The factor analysis yielded four dimensions of intercultural education through traditional music: folklore expression as wealth of tradition, children's folklore and identity, introduction to traditional music through music teaching, and traditional music in extracurricular activities. Teachers have demonstrated a distinctly positive attitude towards traditional music in the teaching and extracurricular process. They are aware of the importance of applying traditional music, especially regional folklore expression through regular classes and extracurricular activities. This is to encourage students to connect with their own musical tradition and other regional values important for the development of their individual regional identity through intercultural education. Special attention was paid to this aspect in the analysis and discussion of the obtained results. At the end of the paper, the views are expressed and further possibilities of conducting research in the field of traditional music in the school environment are presented.

Key words: Croatian folk music, identity, teacher, values and wealth of the region.

INTRODUCTION

Intercultural education is an approach to learning and teaching that enables children and young people to respect the principles of uniqueness and the value of each

culture for the development of humanity, promoting the idea of cultural diversity as a social asset. However, as Spajić-Vrkaš, Stričević, Maleš and Matijević claim (2004, 169):

> "(...) the task of such intercultural education nowadays is not only learning about one's own and other cultures through the development of intercultural sensitivity, tolerance, elimination of ethnocentrism, racism, prejudice and stereotypes among students, nor just creating a common school culture that promotes equality, openness to differences and respect for different worldviews and lifestyles, with the prohibition of all forms of injustice and discrimination (…), but to enable children and young people to take a critical approach to the global culture of consumerism, which suppresses the originality and diversity of cultures, but also to manipulate ethnic, religious and national sentiment, challenging the value of other cultures."

In this process of intercultural upbringing and education, teachers have an important role. They are expected to prepare students for responsibility, openness, knowledge, recognition, respect and trust for different people and cultures, promoting an understanding of the world as a system made up not only of similarities and differences but also of contradictions to be accepted and understood. In order to build and maintain a stimulating school atmosphere, it is very important for teachers to be aware that everyday school life reflects the life not only of their students but of the whole community, especially if it consists of members of different ethnic, religious and cultural groups. There are different possibilities, methods, techniques and contents that teachers of different subjects can use in intercultural education of their students. According to music pedagogues (Bance, 2012; Campbell, 2000; Campbell, Beegle, 2003; Thompson, 2009), art education, and especially music, is not an end in itself. Its task is to bring music closer in an appropriate way and influence the development of the whole personality, and the values and richness of traditional music certainly encourage the development of intercultural competence and respect for diversity. Intercultural education of students is focused on nurturing positive intercultural attitudes, while special attention is paid to understanding the cultural differences and values of different traditional expressions. Therefore, through traditional music, music teachers can encourage students to value and accept their own, as well as different cultural identities and interact with culturally diverse ones.

Although research that connects intercultural education with traditional values and traditional folk music in Croatia is scarce, its role in the development of intercultural competencies of students at all levels of education is significant. The authors who dealt with this area are: Begić and Šulentić Begić (2019, 2018); Begić and Tešanović (2018); Drandić (2016, 2014, 2010); Drandić and Lazarić (2017); Gortan Carlin and Dobravac (2020); Gortan Carlin and Lazarić (2017); Lazarić and Gortan Carlin (2018); Sam Palmić (2013). What they have in common is that intercultural education is based on a general goal that enables an individual to develop as a social being through life and by cooperating with others, thus contributing to the well-being of their community but also of society as a whole. It is useful for all students, regardless of their identity and cultural affiliation, because everyone needs to learn

how to live within their community and contribute to the development of an intercultural society. Intercultural education can therefore be defined through intercultural competence, i.e. the acquisition of knowledge, skills, attitudes, as well as values important for living in a community of different cultures and traditions, which includes traditional (folk) music, mutual understanding, sensitivity to others and encouraging the development of a personal (regional) identity of each individual.

Every culture has its own tradition and folklore that it nurtures. Tradition is the transmission of knowledge, cognition, beliefs, legends, customs and cultural values from generation to generation, from one era to another, either orally or in writing, education, etc. (HER, 2002, 1341). On the other hand, folklore is the cultural heritage of the people preserved in myths, oral literature, customs, costumes, handicrafts, music and artistic expression within which individual creators usually remains unknown to oral literature (HER, 2002, 352). From these two definitions it follows that traditional (folk) music, as well as its making, belongs to tradition and folklore. Many ethnomusicologists, musicians and music pedagogues who have researched the tradition and folklore of a place or region have written about traditional (folk) music. Reflecting on music and intercultural upbringing and education, the music of different cultures (traditional, but also *world music* and artistic music) implies any diversity in the musical-cultural sense, as well as mutual acceptance and understanding in the cultural context.

Begić and Tešanović (2018) state that pupils develop an attitude and taste towards music through upbringing and education, but also through extracurricular and other activities.

> "The notion of different culture refers not only to foreign cultures, but also to cultural diversity within our own culture. If getting to know the music of different cultures aims to develop pupils' intercultural competence, then by the term different culture we mean everything that contains differences in opinions and attitudes among people. In this way, we come to accept and understand this diversity and create a foundation for better cultural understanding in the future" (Begić, Tešanović, 2018, 8).

While the concept of intercultural competence in the subject of Music was not included in the 2006 Primary School Curriculum, the principle of interculturalism is an integral part of the Music Curriculum (MZO, 2019), where pupils develop the awareness of different but equally valuable individuals, peoples, cultures, religions and customs by getting to know the music of their own culture and the music of the world (Gortan-Carlin, Dobravac, 2020). Learning about traditional (folk) music contributes to achieving educational goals of learning and teaching the subject Music because it raises awareness of the values of regional, national and European cultural heritage in the context of world culture, develops cultural understanding and intercultural competences by building relationships with one's own and an open approach to other musical cultures.

In contemporary pedagogy and educational process, we associate pupils' cultural diversity in the classroom with cultural identity, language, and a sense of belonging

to a culture (Drummond, 2005). Therefore, we can say that traditional (folk) music in the educational process emphasizes the importance of introducing content from the field of traditional culture through everyday musical activities to promote cultural values by encouraging cultural and musical development of students (Drandić, 2016). From a pedagogical point of view, according to Begić and Šulentić Begić (2019), by learning about different musical traditions and cultures, music teaching is an ideal area for encouraging intercultural relations and developing the intercultural competence of pupils themselves.

METHODOLOGY

Research goal

Starting from the fact that according to the curriculum for the subject Music, for both primary and grammar schools in the Republic of Croatia, the basic educational values and general goals of education are achieved, music teaching develops (among other things) pupils' awareness of the preservation of historical and cultural heritage, enables them to live in a multicultural world while respecting and appreciating diversity and his own cultural identity. Based on the attitudes of class teachers[1] and Music, the aim of this paper and research was to determine whether they use traditional (folk) music in teaching, and to identify the dimensions of intercultural education through traditional (folk) music by applying factor analysis. In accordance with the aim of the research, the values of traditional culture, especially native folklore expression, in intercultural education of primary school pupils in regular classes and extracurricular activities will be described, all in order to encourage students to connect with their own musical tradition and other regional values important for the development of their individual regional identity.

Hypotheses

According to the subject of the research, two hypotheses were suggested as follows:

H1: Teachers of primary education and Music use of traditional (folk) music in intercultural education of primary school pupils.

H2: There are differences in the use of traditional (folk) music in relation to socio-demographic characteristics of teachers (age, gender, class teacher - Music teacher, attending a folklore workshop, additional education on traditional culture, membership in folklore groups, playing traditional instrument, singing traditional songs, participating in traditional dances).

Data collection and research sample

N = 102 teachers participated in the research, from nine primary schools in the area of Hrvatsko Zagorje, of which 94 (92.2%) were class teachers and 8 (7.8%) were

---

[1] teachers in grades 1 to 4

Music teachers. Of the total number of respondents, 8 (7.8%) were male, while the majority, 94 (92.2%) of them, were female. Regarding the age, slightly more than 50% of respondents were older than 50 years, 53 of them (52%), 18 respondents were between 40 and 50 years of age (17.6%), 19 were between 30 and 40 years of age (18.6%), while only 12 of them (11.8%) were under 30. Folklore workshops were attended by 76 teachers (74.5%), 81 (79.4%) were additionally educated about tradition and culture, only 6 (5.9%) were members of a folklore group, only about 8% play a traditional instrument, 69 of them (67.6 %) sing traditional songs, one third participates in traditional dances. As for the traditional instruments they play, class teachers mentioned the accordion, the prim tamburica (bisernica), the basprim (brač) and kontra (bugarija), while Music teachers pointed out that they play all types of tambura.

Research instrument

For the purposes of the research, the questionnaire titled *Folklore expression in teaching and extracurricular activities* was constructed, which measured the attitudes of class teachers and music teachers towards the use of traditional (folk) music in intercultural upbringing and education of primary school students. The scale of attitudes consisted of two parts: the first part refered to the socio-demographic characteristics of the respondents (age, gender, class teacher - Music teacher, attending a folklore workshop, additional education on traditional culture, membership in folklore groups, playing traditional instrument, singing traditional songs, participating in traditional dances). The second part with 19 statements refered to the presence of traditional music in regular and extracurricular activities in the subject Music, conducting extracurricular folklore activities in primary education and Music teaching, ways of including traditional music in school activities and the importance of music in the educational process. Teachers assessed the statements using the 5-point Likert-type scales offered (1 = strongly disagree, 2 = generally disagree, 3 = cannot decide, 4 = generally agree, 5 = strongly agree).

RESEARCH RESULTS AND DISCUSSION

Data processing was performed with basic descriptive statistics, using the computer software package SPSS, and the variables prepared for statistical processing determined the distribution of responses using their frequencies, standard deviations (SD) and arithmetic means (M) were calculated, and factors defining dimensions of intercultural upbringing and education of students through traditional (folk) music were extracted.

Based on the obtained results of frequency analysis and the distribution of answers for each independent variable and the connection with 19 dependent variables, we can conclude: class teachers and Music teachers, both sexes, of different age, regardless of whether they attend folklore workshops, are further educated about tradition and culture, whether they are members of a folklore group, whether they

play some of the traditional instruments, whether they sing traditional songs or participate in traditional dances, equally use traditional (folk) music in the educational process both in regular classes and in extracurricular activities in their schools. We have obtained results that are mostly divided into two groups: "I completely agree" and "I mostly agree", which leads us to the conclusion that teachers of primary education and Music teachers believe that learning traditional music and regional cultural values is necessary in music education of pupils (M = 1.29; SD = 0.52). This is because they learn about the diversity of folklore content (M = 1.38; SD = 0.70), and about the richness of the treasures of traditional musical heritage that are interesting and stimulating for pupils (M = 1.30; SD = 0.59). A positive classroom environment is developed (M = 1.37; SD = 0.60), while pupils' participation in children's folklore encourages interest and curiosity for tradition and heritage (M = 1.65; SD = 0.70), as well as for the originality of musical and dance expression (M = 1.88; SD = 0.76). Through children's folklore, we especially encourage children's development of rhythm and hearing (M = 1.52; SD = 0.63), creative expression (M = 1.40; SD = 0.53), and most importantly, by introducing children's traditional games in teaching, we encourage listening and interpretation in the regional dialect, language and speech (M = 1.32; SD = 0.55), which is certainly of great value in the implementation of intercultural education of primary school pupils. It should be noted that class teachers and music teachers showed the greatest agreement with the statement: "Learning traditional music and cultural values of the region is necessary in music education of pupils" where 72.5% answered "I completely agree" and 26.5% of teachers "mostly agree".

The reliability of the scale *Folklore expression in teaching and extracurricular activities* (Table 1) was checked by applying the Cronbach's alpha coefficient (α = .852), while the validity (Table 2) was tested by factor analysis (KMO = .839), and the Bartlett indicator was significant (p = .000), that is, Bartlett's indicator for the statistical significance of the correlation matrix χ^2 = 1093.174 with 171 degrees of freedom and Sig. .000 confirmed the suitability of the data for factor analysis. Individual values of KMO measures were also measured, and they are satisfactory for each particle within the scale.

Table 1. Folklore expression in teaching and extracurricular activities

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.852	.884	19

Table 2. KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.839
Bartlett's Test of Sphericity	Approx. Chi-Square	1093.147
	df	171
	Sig.	.000

In the continuation of the research, all 19 claims were subjected to factor analysis in order to calculate the initial results on the basis of which the factors were extracted. The results shown in Table 3 show the structure of factor loads distributed on four factors with values greater than one. The four components cumulatively explain 66,805% of the variance. The first explains 37.252%, the second 16.221%, the third 6.921% and the fourth 6.411% of the total variance.

Table 3. Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	7.078	37.252	37.252	7.078	37.252	37.252
2	3.082	16.221	53.473	3.082	16.221	53.473
3	1.315	6.921	60.394	1.315	6.921	60.394
4	1.218	6.411	66.805	1.218	6.411	66.805
5	.934	4.913	71.718			
6	.832	4.379	76.097			
7	.749	3.944	80.041			
8	.551	2.898	82.938			
9	.486	2.556	85.494			
10	.466	2.452	87.946			
11	.433	2.277	90.223			
12	.365	1.921	92.145			
13	.334	1.758	93.903			
14	.301	1.584	95.487			
15	.233	1.226	96.713			
16	.191	1.003	97.716			
17	.173	.911	98.627			
18	.145	.763	99.390			
19	.116	.610	100.000			

Examining the Scree Plot diagram (Picture 1), a sharp descent of the line between the first and second factors can be noticed, after which the existence of a clear breakpoint behind the second component is determined, and then the line descends at a lower rate. After that, the denivelation is almost uniform, without pronounced thresholds. The four extracted factors also satisfy the Kaiser criterion (eigenvalue of 1), with a share of the explained variance of 66,805% with optimal saturation with a sufficient number of components.
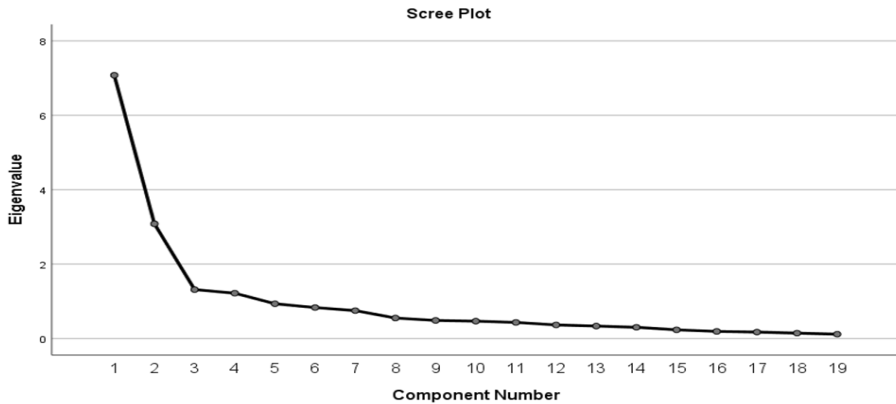
Figure 1. Scree Plot: four factors

The structure (Table 4) of the first factor has a range of saturation of variables from .399 to .855 in orthogonal projection and we can call it "*folklore expression as a wealth of tradition*". It is defined with 12 particles: children's traditional games and regional dialect; folklore and creativity; chants and preservation of cultural heritage; contribution of children's folklore to the overall development of the child; children's folklore as a stimulus for the development of rhythm and hearing; regional tradition and folk art; musical and dance expression; positive classroom atmosphere; a treasury of traditional musical heritage; traditional values and music education and the role of traditional music in teaching pupils about the diversity of folklore content.

The second factor describes eight particles ranging from .309 to .836: interest in tradition and folk art aroused by children's folklore; knowledge of folk music and its use in extracurricular activities; teachers' feeling of competence to perform extracurricular activities related to traditional music and folklore; extracurricular folklore activity in the school is represented through customs, songs, games, children's traditional instruments, costumes; pupils often encounter folklore expression in extracurricular activities; students listen to Croatian traditional music at home; students often encounter traditional music in Music classes. This factor can be called "*traditional music in extracurricular activities*".

We call the third factor "*getting to know traditional music through Music teaching*", and it is described in more detail by these particles: students often encounter folklore expression; students often encounter traditional music in Music classes; students often encounter Croatian traditional music in Music classes, and students listen to Croatian traditional music at home. The orthogonal projection of this factor ranges from .303 to .849.

12 particles that range from -.316 to .835 participate in defining the fourth factor, which we named "*children's folklore and identity*": learning about traditional music and regional culture develops a positive classroom environment; the rich treasury of traditional musical heritage is interesting and stimulating for pupils; children's traditional games encourage listening and interpretation in the regional dialect and

speech; children's folklore encourages the development of children's creative expression through movement, dance and song; authentic children's tunes teach children to preserve cultural heritage; children's folklore awakens the children's sense of belonging to their own culture and tradition and thus contributes to the comprehensive development of the child; children's folklore encourages spontaneity and the development of rhythm and hearing; folklore expressions in teaching and extracurricular activities connect students with their own musical tradition and other regional values important for the development of individual regional identity, and participation in children's folklore awakens the children's interest and curiosity for the regional tradition and folk art; learning traditional music and cultural values of the region is necessary in the music education of pupils; through the concept of traditional music pupils learn about the diversity of folklore content.

Table 4. Total Variance Explained: Factor matrix after Varimax factor rotation

	Component			
	1	2	3	4
Children's traditional games encourage listening and interpretation in the regional dialect and speech.	.855			.444
Children's folklore encourages the development of children's creative expression through movement, dance and song.	.849			.430
Authentic children's tunes teach children to preserve cultural heritage.	.800			.631
Children's folklore awakens the children's sense of belonging to their own culture and tradition and thus contributes to the overall development of the child.	.778			.638
Children's folklore encourages children's spontaneity and the development of rhythm and hearing.	.770			.490
Folklore expressions in teaching and extracurricular activities connect pupils with their own musical tradition and other regional values important for the development of individual regional identity.	.770			.543
Participation in children's folklore arouses children's interest and curiosity for the regional tradition and folk art.	.758	.412		.377
Originality in musical and dance expression are the features of children's folklore.	.731	.309		
I am familiar enough with folk music.		.836	.303	
I consider myself competent to perform extracurricular activities related to traditional music and folklore.		.813		

Extracurricular folklore activity in our school is represented through customs, songs, games, children's traditional instruments, costumes.		.749		
Pupils often encounter folklore expression in extracurricular activities.		.631	.533	
Pupils listen to Croatian traditional music at home.		.496	.347	-.316
Pupils often encounter traditional music in Music classes.		.311	.884	
In the Music teaching, students often encounter Croatian traditional music.			.849	
Learning about traditional music and regional culture develops a positive classroom environment.	.585			.835
The rich treasury of traditional musical heritage allows the selection of those songs that are interesting and stimulating for students.	.564			.813
Learning traditional music and the cultural values of a region is essential in pupils' music education.	.460			.809
Through the concept of traditional music, pupils learn about the diversity of folklore content.	.399			.722

As the aim of this paper and research was to determine the attitude of class teachers and Music teachers towards the use of traditional (folk) music in intercultural education and education of primary school students, and to apply factor analysis to identify the dimensions of intercultural education through traditional (folk) music, it is evident that class teachers and Music teachers have a very positive attitude towards the use of traditional music in the teaching and extracurricular process, and that they feel competent in topics and content related to traditional (folk) music. They are aware of the importance and benefits of introducing traditional music, especially regional folklore expression, regional dialect, customs, songs, games, traditional instruments, and costumes through regular classes and extracurricular activities, all in order to encourage pupils to connect with their own musical tradition and other regional values important for the development of their individual regional identity through intercultural upbringing and education and to use traditional (folk) music in teaching and we conclude that the first hypothesis of our research has been confirmed. They have noticed the benefits of using traditional music and regional culture through the development of a positive classroom environment. According to the obtained results, and in relation to the socio-demographic characteristics of teachers (age, gender, class teacher - Music teacher, attending a folklore workshop, additional education on traditional culture, membership in folklore groups, playing a traditional instrument, singing traditional songs, participating in traditional dances) no statistically significant difference was observed in the attitudes of class teachers towards the use of traditional music in teaching in relation to

Music teachers. With the obtained result, we confirmed the second hypothesis. Furthermore, we found that class teachers and Music teachers define the values of traditional (folk) music in intercultural education through four important dimensions: folklore expression as a wealth of tradition, children's folklore and identity, getting to know traditional music through Music teaching, and traditional music in extracurricular activities. They are all equally important for music education and the overall development of children / pupils.

CONCLUSION

It is important to emphasize that diversity in origin, language and tradition should be understood as wealth that can direct pupils to learn about culture and historical values, preserve tradition, encourage interest and curiosity about the past and cultivate a correct and positive attitude towards the heritage and richness of native values. Intercultural education of pupils through traditional (folk) music implies the introduction of content from the field of traditional music heritage into the educational process at all levels of education, starting from preschool education, and especially in primary school with general education, to encourage the development of musical competencies, but also children's regional cultural identity, as well as respect for cultures and traditions different from their own.

According to Drandić (2016), cultural diversity within schools is not a new phenomenon, so the concept of an intercultural approach to education based on cultural diversity has several important goals: to know and understand one's own culture and one's own cultural identity; to get to know, understand and respect cultural differences; to develop positive intercultural relations, and to conduct intercultural communication and interaction. Traditional (folk) music as a cultural value, as well as the use of traditional music in teaching and educational process, can enhance the interaction of several different identities and create a positive atmosphere and positive relationships between pupils and teachers in the classroom and school regardless of their ethnic and / or cultural affiliation or diversity.

As this research has some limitations because it was conducted on a sample of class teachers and Music teachers from nine primary schools in one region, the results obtained cannot be generally applied to other teachers and schools. The research is expected to continue on a larger sample in order to obtain different views and assessments. The results obtained by this research open the possibility of a shift in the curriculum approach to encourage the development of intercultural competencies in pupils, as well as the development of aesthetic abilities and their own musical creativity based on traditional culture and traditional values. They ensure the continuation of research in the field of traditional music in the school environment.

REFERENCES

Bance, L. (2012). *Music for Early Learning: Songs and Musical Activities to Support Children's Development.* NY: Routledge.

Begić, A., Šulentić Begić, J. (2019). Glazbe svijeta u sadržajima cd-a za nastavu glazbe i interkulturalni odgoj učenika. *Školski vjesnik: časopis za pedagoška i školska pitanja, 68*(1), 141-167.

Begić, A., Šulentić Begić, J. (2018). Bogatstvo različitosti: glazba svijeta i interkulturni odgoj. *Revija za sociologiju, 48*(2), 149-175 doi:10.5613/rzs.48.2.2

Begić, A., Tešanović, R. (2018). Interkulturalni sadržaji u udžbenicima za nastavu Glazbene kulture. *Artos, online časopis Akademije za umjetnost i kulturu u Osijeku.* http://www. uaos.unios.hr/artos/index.php/hr/pedagogija-glazbena-kultura (22/06/2020)

Campbell, P. S. (2000). Embracing the wide world of musical cultures. *The American Music Teacher, 49*(6), 52–53.

Campbell, P. S. and Beegle, A. (2003). Middle Eastern expansions on cultural diversity in music education. *Music Educators Journal, 90*(1), 21–30. doi:10.2307/3399973

Drandić, D. (2016). Utjecaj tradicijske glazbe na razvoj interkulturalnih kompetencija kod učenika. In: B. Jerković, T. Škojo (eds.), *Umjetnik kao pedagog pred izazovima suvremenog odgoja i obrazovanja* (158-167). Osijek: Sveučilište Josipa Jurja Strossmayera u Osijeku, Umjetnička akademija u Osijeku.

Drandić, D. (2014). Stavovi učitelja prema tradicijskoj glazbi u školskom kurikulu. In: R. Bacalja, K. Ivon (eds.), *Dijete i estetski izričaj* (p. 233-252). Zadar: Sveučilište u Zadru, Odjel za izobrazbu učitelja i odgojitelja.

Drandić, D. (2010). Tradicijska glazba u kontekstu interkulturalnih kompetencija učitelja. *Pedagogijska istraživanja, 7*(1), 95-108.

Drandić, D., Lazarić, L. (2017). Traditional music games in kindergarten. In S. Vidulin (ed.) *Glazbena pedagogija u svjetlu sadašnjih i budućih promjena 5.* (p. 72-88). Pula: Sveučilište Jurja Dobrile u Puli.

Drummond, J. (2005). Cultural diversity in music education: Why bother? In P. S. Campbell, J. Drummond, P. Dunbar-Hall, K. Howard, H. Schippers, T. Wiggins (eds.), *Cultural diversity in music education: directions and challenges for the 21st century* (p. 1-12). Brisbane, Australian Academic Press.

Gortan-Carlin, I. P., Dobravac, G. (2020). Songs in early English learning textbooks: a cross-curricular potential. In Volk, M., Štemberger, T., Sila, A., Kovač, N. (eds.), *Medpredmetno povezovanje: pot do uresničevanja vzgojno-izobraževalnih ciljev/ Cross-Curricular Integration: The Path to the Realisation of Educational Goals* (161-174). Koper: Založba Univerze na Primorskem.

Gortan-Carlin, I.P., Lazarić, L. (2017). Regional Cultural Awareness of Educational Sciences Students with a Special Review of the Istrian Regional Music. *Glasbenopedagoški zbornik Akademije za glasbo v Ljubljani*, *27*, 117-131.

HER - *Hrvatski enciklopedijski rječnik* (2012). Zagreb: Novi Liber.

Lazarić, L., Gortan-Carlin, I.P. (2018). Književno-glazbena zavičajna pismenost studenata odgojno-obrazovnih znanosti. *Educa, 11*, 425-429.

MZO - Ministarstvo znanosti i obrazovanja (2019). *Kurikulum nastavnog predmeta Glazbena kultura za osnovne škole i Glazbena umjetnost za gimnazije.* Zagreb: Ministarstvo zna-

nosti i obrazovanja. https://narodne-novine.nn.hr/clanci/sluzbeni/2019_01_7_151.html (6/3/2020)

MZOŠ - Ministarstvo znanosti, obrazovanja i športa (2006). *Nastavni plan i program za osnovnu školu.* https://www.azoo.hr/images/AZOO/Ravnatelji/RM/Nastavni_plan_i_ program_za_osnovnu_skolu_-_MZOS_2006_.pdf (1/8/2020)

Sam Palmić, R. (2013). Tragom zavičajnih napjeva u osnovnoškolskom glazbenom kurikulu do interkulturalnosti. *Školski vjesnik, 62*(4), 559-572.

Spajić-Vrkaš, V., Stričević, I., Maleš, D., Matijević, M. (2004). *Poučavati prava islobode, Priručnik za učitelje osnovne škole s vježbama za razrednu nastavu.* Zagreb: Filozofski fakultet Sveučilišta u Zagrebu.

Thompson, W. F. (2009). *Music, thought and feeling. Understanding the psychology of music.* New York: Oxford University Press.

PRELIMINARY COMMUNICATION

NON-NATIVE LANGUAGE SPEAKING STUDENTS IN CLASS COHESION

Ante Kolak, PhD, Associate Professor
Faculty of Humanities and Social Sciences, University of Zagreb, Republic of Croatia
akolak@ffzg.hr

Ivan Markić, PhD, Assistant Professor
Faculty of Humanities and Social Sciences, University of Zagreb, Republic of Croatia
imarkic@ffzg.hr

Janja Kolak
Tituš Brezovački Elementary School, Zagreb, Republic of Croatia
janjakolak@gmail.com

Abstract: class cohesion relates to the relationships between pupils that occur through mutual affective attraction, shared interests, attachments between individual members of the class etc. It is characterised by a feeling of community and mutual solidarity among students. In the context of class cohesion, this paper focuses on the status of non-native language speaking pupils, who most often join an already-formed class setting. One of the problematic aspects is the strictness of criteria for inclusion in a social group, which hinders the status of acceptance of new pupils in the class. In addition to these criteria, non-native language speaking students also face many other challenges. The successful inclusion of non-native language speaking students depends on many factors, which we could divide into linguistic and non-linguistic. This study was aimed at the non-linguistic factors, primarily social and affective aspects. As a challenge of intercultural education at the microlevel of the classroom, peer relations directed towards developing understanding, respect and tolerance, as well as a sense of acceptance within the classroom, stand out.

The empirical part of the study focused on a quantitative-qualitative research approach. The participants in the research were non-native language speaking pupils at an elementary school of the Centre for Non-Native Language Speakers in Zagreb. An explanatory sequential design was used, which involved collecting data first using a quantitative and then a qualitative method. The first research question was aimed at the sociometric status of the pupil in the class hierarchy, where an affective sociometric questionnaire was used. The status of acceptance or rejection of foreign language speaking pupils within the class was defined on the basis of a numerical rating scale. In order to understand the quantitative results better, two additional research questions were asked. The second research question was aimed at self-assessment of the status of the non-native language speaking students within the class, and the third at a presentation of their personal experiences in the process of adjustment to the new community. In order to obtain responses to the second and third research questions, a semi-structured guided interview was used. The results indicate the absence of the status of isolation and rejection of non-native language speaking pupils in the

157

classes, the high level of satisfaction with their acceptance, and positive personal experiences related to adjustment to the new class setting.

Key words: didactic culture, experience of adaptation, peer relationships, sociometric status.

INTRODUCTION

Article 43 of the *Act on Elementary and High School Education* clearly states that schools are obliged to provide special assistance to children who have the right to education in the Republic of Croatia but who do not speak, or who have insufficient knowledge of the Croatian language (Croatian Parliament, 2008). According to the *Decision on the Croatian Language Programme for Preparatory Classes for Elementary and High School Pupils who do not speak or who have insufficient knowledge of the Croatian language* it is clearly stated that there are various relationships and conditions in which non-native language speaking students find themselves regarding the Croatian language. For instance, it states that there are students who live in Croatia whose mother tongue is one of the minority languages. For them, Croatian is their second language, but some of them speak it less well or very poorly because they almost exclusively use their mother tongue both at home and in the environment where they live. Another group of students comprises those who have recently emigrated to Croatia, and for whom Croatian is a foreign language. The third group are descendants of people who speak Croatian to some degree, at least in some linguistic activities (Ministry of Science, Education and Sport, 2011). In practice this means that non-native language speaking students are children, citizens of the Republic of Croatia, who are returning from abroad, children who are members of the families of citizens of European Union Member States, children who are members of a national minority, and foreign children, whose families have the right to stay or reside in the Republic of Croatia. All these cases, to a greater or lesser extent, require the adjustment of lessons according to their individual needs, so that they are able to learn and master the Croatian language, in order to understand and participate in everyday life. Provision of the conditions and methods for their implementation are inseparable from their right to education, whereby the education system of the Republic of Croatia shows readiness and a high level of development in the dimensions of availability, accessibility, acceptability and adaptability of the right to education (according to Tomaševski, 2001). The institutional implementation of these dimensions on a practical level is seen primarily in the school curriculum and organization of preparatory (one to two hours a day for a total of 70 hours), and supplementary classes (for those who lack a basic level of linguistic knowledge), and the adjustment of regular classes (in which they are included for the sake of socialization and partial or complete mastering of the language, if they are able to follow the class at least partially). Alongside the above, for each individual non-native language speaking student, an individual programme of work is

drawn up, on the basis of the *Regulation on implementing preparatory and supplementary classes for students who do not know the Croatian language, and on teaching the language and culture of the students' country of origin* (MSES, 2013). As may be seen from these documents, the legislative and organizational level provides the necessary conditions for the adjustment of the system and curriculum, and the teaching and evaluation process, in order to integrate non-native language speaking students as well as possible. However, the arrival of a non-native language speaking student at the school system, a school, and then as a result, in a class, also requires the adjustment of peer relationships within that class, in order to integrate the non-native language speaking student completely. School is an integral part of every person's childhood. The acquisition of experience in developing social relationships takes place at school and in the class, which by their nature and structure provide students with many opportunities for social contacts (Kolak, Markić, 2019). It is clear that every student who comes to a new class is faced with questions related to adapting to the new environment, new relationships, and the kind of hidden curriculum within the class and the school. The class is a place of intensive social contacts and interaction between students, where experience is gained and a template is acquired for interpreting the motives of other people, or one's own skills in relationships (Lebedina Manzoni, 2016). Over time, as in every social group, peer relationships develop, with all their special characteristics, and the experience of those relationships leaves a mark on each person and provides the opportunity for the development of various qualities. Social interactions with peers are the foundation for the development and socialization of students, because they affect the development of social skills, values and attitudes, mental health, control of emotions, self-awareness and self-confidence, tolerance, and communication skills (Simel, Špoljarić, Buljubašić Kuzmanović, 2010). During school time, the lack of these interactions, relationships or difficulties, is very often linked to internalization of problems, such as loneliness, depression and anxiety (Lebedina Manzoni, 2016), and, as a result, problems with academic achievement. This is extremely important since a student's mother tongue has a significant role in the development of their academic identity, and their educational achievement in general (Ferlazzo, 2017). According to Portes and Rumbaut (2001), linguistic and cultural differences may exacerbate failings that already exist, especially when we consider the factors that traditionally affect academic success: gender, economic and social-cultural status, then personal abilities, the school environment etc. Similar data are also mentioned in the results of an MIUR research project in Italy, which point out that problems in understanding linguistic and cultural differences have a negative effect on educational outcome and social integration (Mantovani, Martini, 2008). On the other hand, research mainly mentions that friendship relationships and their quality have a positive effect on the emotional welfare of individuals, as well as their ability to adjust (Lebedina Manzoni, 2016, from Lotar, 2011).

School classes are not a class community in and of themselves, but they become communities as a result of cohesion. Through the process of cohesion, a school class becomes a class community, founded on the interdependent organization of formal

(agreed) and informal rules, forms of behaviour of both individuals and the community, agreed values, interests and aspirations (Jurčić, Markić, 2011). It is characterised by a feeling of community and mutual solidarity between students. The cohesion of a class community is the evidence of the mutual, stable interaction of the students, from which they draw strength for well-mannered behaviour, polite communication, unlimited mutual assistance, support and respect, overcoming personal or class problems together (Ennis et al, 1989). The process begins on the first day of school, and during the first weeks of classes friendship and friends have an important role in acceptance and expressing support, since the new situation and environment, and the absence of parents may have negative effects on students' adaptation. At that time, friends are a refuge and a starting point for exploring the setting (Ladd, 1990), but they also have a role expressed in creating opportunities for fun and joy, which can be linked with the school setting (Ladd, Price, 1987). Adjustment or adaptation to a peer group that has already been formed may be an extremely stressful period for a student, since they are coming into a setting where friendship relationships have already been formed (some even from the time of pre-school education, and some from the first days of school, when a large number of students take part in interaction and choose the friends with whom they will later socialize more intensively). Relationships in a class depend on the behaviour and hierarchical position of the student, phenomena such as liking and not liking, competition and cooperation and all these relationships are unknown to the non-native language speaking student, who has changed their school environment. Since non-native language speaking students have often not been part of the class from the beginning of their education, the adjustment process may be significantly more demanding, because communication problems are also caused by their insufficient knowledge of the language. Some research has confirmed that language barrier prevents communication and interaction with the teacher, causes negative fears towards school (Sepulveda, 1973), and has a negative effect on interaction with peers in the class and on acquiring new friendships (Dogutas, 2016). Using the example of older refugee students, the results of research mention that not knowing the language can lead to isolation and rejection of students, and cause them to abandon their education (Crul et al. 2017). Therefore, the emotional reactions of students are expectedly negative and the emotional reaction of fear is dominant. Fear, as a complex mix of the self-perception, beliefs, feelings and behaviour of individuals (Horwitz, Young, 1991), is seen in cognitive (negative self-assessment, concern about performance in society, concern about their image in the eyes of others, and a feeling of inability to satisfy the demands of society), emotional (a feeling of unease, discomfort and tension), behavioural (a lack of proficiency, restraint, disturbances in gesticulations and speech, and a tendency to withdraw and avoid) and physical (somatic reactions such as palpitations, sweaty hands etc.) forms (Mihaljević Djigunović, 2002).

Fear, in the case of non-native language speaking, may derive from three basic areas: communication apprehension, test anxiety, and the fear of negative evaluation (Horwitz et al. 1986). Fear also has a negative effect on mastering the language,

and it is linked to difficulties in understanding spoken language, difficulties in learning vocabulary, the reduced production of words, lower results in standardised tests, and lower language grades. The relationship between fear of the language and social factors has been confirmed: it is lower if the person talks to friends or if the speaker is better socialized (Dewaele 2004, according to Cvikić, 2012). Therefore, the creation of a positive and stimulating environment, and ensuring the appropriate intensity of communication (sometimes also respecting a "period of silence"), as well as the organization of interaction in the teaching process, are extremely important in classes, and in this the crucial role is played by the teacher. The teacher, in educational and didactic work, should organize and run the teaching process, providing opportunities for interaction between students, and adjust communication to the non-native language speaking student, but also give enough space for self-initiative in social and educational interaction between students. For example, Lasić (2011) states that in the teaching process, for pragmatic language learning, it is necessary to include the micro-concept[1] of language use and linguistic means in the appropriate context, in the immediate, new and unknown spatial environment (Bogdan, Lasić, 2013). In this way, the inclusion of non-native language speaking students in the social world of the class is ensured. Also, the opportunity is created for development of friendship relationships with the non-native language speaking student in the social structure of the class, and therefore it can contribute to the development of cohesion.

METHODOLOGY

The aim of the research was to assess the status of non-native language speaking students in a class in a school which has the status of Centre for Non-Native Language Speakers in Zagreb. According to the aim of the research, the following research tasks were formulated:

1. To establish the status of the non-native language speaking student in the class hierarchy, in relation to the status of acceptance or rejection.
2. To establish self-assessment of the sociometric status of non-native language speaking students in the class.
3. To gain insight into the personal experience of adjustment by the non-native language speaking student in the class.

The empirical part of the study focused on a quantitative-qualitative research approach, where an explanatory sequential design was used, which presumed collecting data first by quantitative and then by qualitative methods (Sekol, Maurović, 2017). This approach was used so that with the help of the qualitative data we could better understand the quantitative data, that is, so that through the second research task,

---

[1] The micro-concepts with which classes with non-native language speakers are full, can be summarized as the following four: achieving linguistic comprehension using cultural comparisons, language analysis in the context of social relationships, culture as a means in the promotion of linguistic differences, and pragmatic and social-linguistic identification of language (Lasić, 2011).

which relates to a self-assessment of the sociometric status of non-native language speaking students, we could better understand their sociometric status in the class hierarchy. In the quantitative part of the research exclusively those students who attended the same class as the non-native language speaking students were included as participants in the study. The sample in the qualitative part of the research comprised all the non-native language speaking students at the school. The research was conducted at one elementary school in the City of Zagreb, which has the status of Centre for Non-Native Language Speakers. In the research we respected the ethical dimension, which related to the interpersonal interaction and data resulting from the information about the pupils' status. The ethical code was respected in all areas. After we had obtained consent and agreement, the research was conducted, and while processing the data, in order to ensure confidentiality, anonymity and the impossibility of identification, and tracing the participants, the technique of data separation was used.

Table 1. The Structural Characteristics of the Research Sample

No.	Sex	Native Language	Time spent in the class	Number of pupils who participated in the quantitative part of the research
S1	F	Chinese	2	25
S2	M	Bulgarian	2	21
S3	F	Italian	2	22
S4	M	French	2	23
S5	F	Ukrainian	3	23
S6	M	Russian	3	20
S7	F	Czech	3	20

Methods and research instruments

The quantitative part of the research comprised an affective sociometric questionnaire, through which the status of the acceptance and rejection of the students was examined using a sociometric technique. The quantitative research gave answers to the first research question. The instrument was completed by all the pupils in the class who were present, and each pupil assessed each pupil in a friendship relationship. The assessment of the relationship was divided into five categories from the desirability of best friend, then the degree of acceptance as friend but not best friend, indifference, and a lesser or greater degree of friendship rejection. The status selected by pupils (I would like them to be my friend, but not my best friend; I want him/her to be my best friend in the class) indicates the status of acceptance (in the processing and interpretation of data, the CS status of acceptance was applied), whilst for the status of rejection (I wish that they were not in my class; I don't mind that they are in my class but I don't want to be their friend), the RS status of rejection was applied in the processing of data interpretation. The other instrument comprised a semi-structured guided interview, by which we answered the second and third

research questions. Since the topics and problems in the semi-structured guided interview had been specified in advance, the researchers decided on the order and how the questions were asked. The interview between the researchers and the non-native language speaking pupils was clearly defined. The questions within the set framework were questions about the pupils' experiences, their behaviour, emotions and their own past. The participants in the research mainly replied to the questions asked with an unstructured reply, sometimes categorized or partially graded. The replies to the questions about their self-assessment of their status within the group, apart from unstructured replies, consisted of replies in the form of ranking according to specific criteria, when the participants in the research assessed their status on a five-point scale.

RESEARCH RESULTS AND INTERPRETATION

The results of the first research question are presented in Table 2 using descriptive indicators: arithmetic means, standard deviation, and the CS and RS indexes. When calculating the status index, rejection RS and acceptance CS, weighted values of the arithmetic mean were used in order to balance the two levels of rejection and acceptance of a person.

Table 2. Descriptive indicators and sociometric status index

No.	CS Selections status	RS Rejection status	Arithmetic Mean	Standard deviation	Number of choices according to the friendship scale				
					1	2	3	4	5
S1	0.37	0.21	3.13	1.12	3	2	10	7	2
S2	0.43	0.3	3.14	1.24	2	5	5	6	3
S3	0.52	0.4	3.24	1.58	4	4	3	3	7
S4	0.29	0.3	2.91	1.00	1	8	7	6	1
S5	0.51	0.22	3.36	1.22	2	3	6	7	4
S6	0.31	0.19	3.11	0.94	1	3	9	5	1
S7	0.51	0.44	3.11	1.56	4	4	2	4	5

It may be seen from Table 2 that all participants in the research had a wide range of acceptance and rejection within the class. Each non-native language speaking pupil was desirable within the class as a friend, and had at least one pupil who wanted to be their best friend (S6-1, S4-1, S3-7). It is clear that in each class there were pupils who expressed rejection, but to a lower degree (from one to four pupils expressed rejection). From the analysis of the status of the non-native language speaking pupils, we can conclude that it is most often average (S2, S4, S6). Two pupils showed a tendency towards the status of the class star, especially participant S6. Two pupils showed a controversial status. The controversial status of a pupil is often not noticed by the teacher, but it is extremely visible in peer relationships within the class. The

high values of standard deviation (S3-1.58, S7- 1.56) indicate that within the class cohesion there were very few pupils who expressed indifference towards these pupils, and the statuses expressed are mainly within the domains of acceptance or rejection. Further, the greatest status of acceptance was seen for participants S5, whose status is characterised by a significantly higher number of votes (7) and indicates the tendency to be awarded star status. The other participants in the research had an equal or almost equal number of rejection votes, which clearly indicates the status of an average pupil within the class hierarchy.

By analysing the relationships between pupils in classes in which non-native language speaking pupils are included, we may conclude that in the selected sample of the Centre for Non-Native Language Speakers, the class atmosphere was positive, and that no pupil had the status of rejection or isolation.

In order to reply to the second research question, participants in the research self-assessed their degree of acceptance in the class. All of them expressed a high level of acceptance on a scale of 1 to 10, where 1 indicated the lowest level of acceptance and 10 the highest.

Table 3. Assessment of the level of acceptance

Participant in the Research	S1	S2	S3	S4	S5	S6	S7
Assessment of the level of acceptance	10	10	10	10	8	9	10

They mentioned signs of welcome as an important indication of their acceptance by their peers (inclusion in a game, demonstrations of readiness to help them learn the language and other lesson content, help in completing tasks, and invitations to spend time together outside school). Some of the participants in the research also mentioned the absence of unpleasant experiences as a sign of acceptance (S4 - "They didn't make fun of me"), which indicates negative expectations and possible fears. The majority of participants in the research assessed their actual sociometric status realistically (realistic assessment of their status by S3, S4, S5, S6, S7) or their assessment was partially accurate (S1 and S2). The largest number of them believed that they were quite well accepted, and that only a few students did not accept them (S3, S4, S5, S6, S7), and some of them felt they were accepted by all the pupils in the class (S1, S2). In some cases, this was not an accurate assessment, but we can conclude that a school like the Centre for Non-Native Language Speakers, by including non-native language speaking pupils in their work, demonstrates an example of good practice because in all the classes the pupils had the feeling of being accepted.

The replies to the third research question were categorized in five areas. The experiences of pupils in their adjustment that were included in the interview consisted of: the experience of friendship in the category of best friend, emotional reactions upon arrival in the class, comparison of experiences in their previous and current education in the category of satisfaction and relationships, the didactic culture of the school, and the pupils' thoughts about the future.

The experience of friendship in the category of best friend

Most participants in the research had the experience of a best friend in the class, and some also achieved friendships outside the class. The participants assessed the number of friendship relationships that fall within the category of best friend quantitatively from 0, none, to 7 (S6 - 0, S7- 7). Only two participants mentioned a friendship from their native country in the category of best friend (S5, S6). In relationships with best friends, the following categories stand out in particular: friendliness both in school and outside, willingness to help, fun, humour, intimacy, time well spent, home visits, sharing etc.

Emotional reactions of non-native language speaking pupils upon arrival in the class

In describing their experiences of their first day, non-native language speaking pupils stressed the feeling of fear. They connected this feeling with the categories of the inability to speak and understand an unknown language, and acceptance by their peers (S3 "The biggest problem for me was that I didn't have any friends because I didn't speak Croatian well", S5 "I was afraid because I didn't speak the language"), fear of the teacher and other students (S5 "I was afraid of the teacher and other children"), unfamiliarity with how the class functioned (S7 "I didn't know how the class functioned") etc. Fear of the language had a negative effect on learning the language. Research has shown a connection between difficulties understanding spoken langauge, difficulties in mastering vocabulary, lower word production, lower results in standardised tests and lower language grades (Dewaele, 2004, from Cvikić, 2012). The relationship between fear of the language and social factors was confirmed: it is lower when the person is talking to friends or if the speaker is better socialized. Therefore, the creation of a positive and encouraging atmosphere is extremely important in the learning process. Apart from fear, other unpleasant emotional reactions also occurred which pupils identified and described as discomfort and confusion (S5, S6, S7). Some of them had the need for quiet, because excessive interaction confused them. Apart from the emotional reaction of fear, in some cases the feeling of shame and awkwardness also arose. So for example, the feeling of awkwardness was connected by S7 with situations in which he was the centre of attention, and he was required to be included (when introducing himself to the class, and when he was in the centre of attention when being tested at the blackboard). In their explanations of the reasons for fear, the participants in the research mentioned the fear of making mistakes and being laughed at (S7 "I am afraid when everyone is looking at me and expect me to talk"). All the participants expressed the welcome they received as positive. For some pupils the feeling of being welcome that they gained from the students was extremely important, singing them songs or writing welcome messages in their native language on the blackboard. One of the participants (S5) pointed out the power of the music in the welcome, because even though he did not know the words of the welcome song, he remembers the singing as a pleasant and positive experience.

Comparison of experiences in their previous and current education, in the category of satisfaction and relationships

Interesting results emerged from the interview related to satisfaction with the school and the importance of the setting, where the participants had the opportunity and possibility to compare their experience of education in their current and previous schools. Two participants (S2, S5) mentioned the aesthetics and attractiveness of the school as positive. In their comparison, the role of the equipment and furnishings of the school was pointed out in particular, where all the participants expressed that the new school was better and more attractive. In addition, S1 pointed out a feeling of satisfaction and acceptance which she felt when their joint work was displayed ("I like it most when I see my art work displayed with the others' "). Furthermore, the category of fun was also stressed, that is, the absence of boredom (S2 "It is fun to go to school") and the importance of positive peer relationships (S7 "Everyone talks to me and offers me help", S6 "They invited me to play after school"). Participant S3 emphasized that he would not go back to his old school because the pupils made fun of him there. Participant S6 pointed out as positive the category of freedom, which he explained using the example of freedom of clothing choice in comparison with wearing a uniform in his old school system. He also pointed out as important the category of expected standards of behaviour, where he assessed the current school as freer and more liberal. Participant S7 emphasized the positive peer relationships in comparison with their old school, the willingness of pupils to help and cooperate, and stressed the quality of the teacher and the higher expectations and requirements of the school. As opposed to this, he pointed out conflicts in the classes, a feeling of insecurity, and the lower requirements and expectations from the teachers in his previous school experience.

The didactic culture of the school

All participants expressed that they had the opportunity to speak their native language in their new class and teach their peers about the culture and language of the country they came from. Some of the pupils from the class with the non-native language speaking pupils also expressed the desire to learn their language and culture. However, not all non-native language speaking pupils made use of the possibility of presenting the variety of languages and wealth of their native culture, because in interaction with others they felt a feeling of shame, although they could not explain the reason for it (S1, S2). Apart from these participants in the research, all the others believed that their mother tongue and Croatian were equally valued. Furthermore, in the didactic culture of the school, examples of the teacher's individual approach and the opportunity for the non-native language speaking pupils to take on the role of teacher by teaching the other pupils, were mentioned as positive (for example presenting the city they came from, comparisons of the countries, a map of the City of Zagreb and their home city etc.).

The pupils' thoughts about the future

The final question in the interview (*If someone came to your class who did not know Croatian or your native language, what would you do to help them?*) we wanted to gain an insight into the thoughts and recommendations of the pupils about how we can ease the adjustment of future non-native language speaking pupils to a new class. The recommendations were mainly aimed at verbal signs of welcome, offering and giving help in learning, expression of care, and then adjusting the classes and tests, and the quantity of content and tasks set. They recommended organizing leisure time activities together, games etc. One of the participants pointed out in their thoughts on the future, the importance of neighbours as a source of learning and practising the language (S2). Within the class the non-native language speaking pupils mentioned the language barrier as their greatest problem in making friends. Thoughts of research participants/pupils of a school which has the status of Centre for Non-Native Language Speakers may be guidelines for organization of class time, extra-curricular and out of school interaction, which may help better adaptation and the creation of class cohesion.

CONCLUSION

The status of non-native language speaking pupils who attend school which has the status of Centre for Non-Native Language Speakers, after two or three years in a class, indicates the absence of isolation and rejection, whilst the possibility of developing their status into class star may be ascribed to some pupils. All the non-native language speaking pupils felt accepted by the teacher and pupils, and assessed their status fairly realistically. All the participants succeeded in making friends and almost all succeeded in realizing a relationship in the category of best friend. The dominant emotional reaction that occurred upon arrival in the new class that did not communicate in the pupils' mother tongue was expressed as emotional reaction of fear. Fear was related to fear of the unknown, rejection and lack of acceptance, then fear of the inability to cope in the new group, the lack of knowledge of the language and how to function in the new environment. Apart from fear, the dominant emotional reaction was also shame. The causes of these reactions go beyond the framework of this paper and the aim of this research, but they indicate the need for further development of the culture of peer relationships, but also a positive attitude towards their own mother tongue and culture. The non-native language speakers' thoughts about the future indicate the importance of attention, help, expressions of welcome as a part of intercultural education, and respect for the didactic principles of graduality and appropriateness. This paper indicates positive examples of good practice with the emphasis on the quality of the culture of relationships that recognize and respect non-native language speaking pupils. It would be interesting to monitor their status in longitudinal research. Since the results of this research cannot be generalized to all schools we find it useful to examine the status of non-native language speaking pupils in the culture of schools that are not centres for non-native language speakers. It is necessary to differentiate the status of non-native language speaking

pupils from students who are refugees, and point out their specific pedagogic needs. In addition to the index of rejection and acceptance, the need also arises to establish various other sociometric indexes for classes, such as expansiveness, coherence and integration.

REFERENCES

Bogdan, N., Lasić, J. (2013). Pripremna i dopunska nastava na hrvatskome jeziku za inoje-zične učenike. *Lahor, 2*(16), 206-218.

Crul, M. R. J., Keskiner, E., Schneider, J., Lelie, F., Ghaeminia, S. (2017). No lost genera-tion? Education for refugee children: a comparison between Sweden, Germany, The Netherlands and Turkey. U: R. Bauböck, M. Tripkovic (eds.), *The Integration of Migrants and Refugees: An EUI Forum On Migration, Citizenship And Demography. str.*62-80. https://doi.org/10.2870/30835.

Cvikić, L. (2012). Nejezični čimbenici ovladavanja inim jezikom. U: Mićanović, M., Češi, M., Cvikić, L., Milović, S. (ur.), *Inojezični učenik u okruženju hrvatskoga jezika. Okviri za uključivanje inojezičnih učenika u odgoj i obrazovanje na hrvatskome jeziku*. Zagreb, Agencija za odgoj i obrazovanje, 35-42.

Dogutas, A. (2016). Tackling with Refugee Children's Problems in Turkish Schools. *Journal of Education and Training Studies, 4(*8), 1-8. https://doi.org/10.11114/jets.v4i8.1524.

Ennis, C. D., Mueller, L. K., Hettrick, D. R., Chepyator-Thomson, J. R., Zhang, X. L., Rudd, W. S., Zhu, W. M., Ruhm, C., Bebetsos, G. (1989). Educational climate in elective adult education: Shared decision making and communication patterns, Adult Education Quarterly*, 39*(2), 76-88. https://doi.org/10.1177/0001848189039002002.

Ferlazzo, L. (2017). *Response: Understanding the Benefits of a Student's Home Language*. https://www.blogs.edweek.org (2/7/2020).

Horwitz E. K., Young D. J. (1991). *Language anxiety: From theory and research to classroom implications*. Englewood Cliffs, NJ: Prentice-Hall.

Horwitz, E. K., Horwitz, M. B., Cope, J. (1986). Foreign language classroom anxiety. *The Modern Language Journal*, *70*(2), 125- 132.

Hrvatski Sabor (2008). *Zakon o odgoju i obrazovanju u osnovnoj i srednjoj školi*. https://narodne-novine.nn.hr/clanci/sluzbeni/2012_11_126_2705.html (1/7/2020).

Jurčić, M., Markić, I. (2010). Modeliranje kohezije školskog razreda u kontekstu interkulturalnih odnosa. In Subotić, L., Živančević-Sekeruš, I. (eds.), *Susret kultura (p.* 156-162). Novi Sad, Univerzitet u Novom Sadu, Filozofski fakultet.

Kolak, A., Markić, I. (2019). Dimensions of intimacy as determinant of quality of peer friendly relationships. U: Vopava, J., Douda, V., Kratochvil, R., Konecki, M. (eds.), *Proceedings of MAC 2019,* (p. 184-192). Prag: MAC Prague Consulting Ltd.,

Ladd, G.W. (1990). Having friend, keeping friends, making friends, and being liked by peers in the classroom: Predictors of children's early school adjustment? *Child Development, 61*, 1081 – 1100.

Ladd, G.W., Price, J.M. (1987). Predicting children's social and school adjustment following the transition from preschool to kindergarten. *Child Development, 58*, 1168-1189.

Lasić, J. (2011). "Guest" Culture in the "Host" Language.*Croatian Studies Review 7*, 377–388.

Lebedina Manzoni, M. (2016). Važnost vršnjačkog utjecaja i privrženosti među djecom i mladima u kontekstu razvoja pozitivnih odnosa. In V. Bilić, S. Bašić (eds.), *Odnosi u školi: prilozi za pedagogiju odnosa,* (p. 70-96). Zagreb, Učiteljski fakultet Sveučilišta u Zagrebu.

Mantovani, D., Martini, E. (2008). 'Children of immigrants in Trento: educational achievement through the lens of friendship'. *Intercultural Education*, *19*(5), 435–447.

Mihaljević Djigunović, J. (2002). *Strah od stranog jezika: kako nastaje, kako se očituje i kako ga se osloboditi*. Zagreb: Naklada Ljevak.

Ministarstvo znanosti, obrazovanja i sporta (2013). *Pravilnik o provođenju pripremne i dopunske nastave za učenike koji ne znaju ili nedostatno znaju hrvatski jezik i nastave materinskog jezika i kulture države podrijetla učenika.* https://narodne-novine.nn.hr/clanci/sluzbeni/2013_02_15_252.html (1/7/2020)

Ministarstvo znanosti, obrazovanja i športa (2011). *Odluka o Programu hrvatskoga jezika za pripremnu nastavu za učenike osnovne i srednje škole koji ne znaju ili nedovoljno poznaju hrvatski jezik.* https://narodne-novine.nn.hr/clanci/sluzbeni/2011_12_151_3143.html (1/7/2020)

Portes, A. and Rumbaut, R.G. (2001). *Legacies. The story of the immigrant second generation*. Berkeley, New York: University of California Press/Russell Sage Foundation.

Sekol, I., Maurović, I. (2017). Miješanje kvantitativnog i kvalitativnog istraživačkog pristupa u društvenim znanostima – miješanje metoda ili metodologija? *Ljetopis socijalnog rada, 24*(1), 7-32. https://doi.org/10.3935/ljsr.v24i1.147.

Sepulveda, B. (1973). The Language Barrier and Its Effect on Learning. *Elementary English, 50*(2), 209-217. www.jstor.org/stable/41387954 (10/7/2020)

Simel, S., Špoljarić, I., Buljubašić Kuzmanović, V. (2010). Odnos između popularnosti i prijateljstva. *Život i škola, LVI*(23), 91-108. https://hrcak.srce.hr/53988 (1/7/2020).

Tomaševski, K. (2001). *Human rights obligations: making education available, accessible, acceptable and adaptable*. Stockholm: Swedish International Development Cooperation Agency.

TEACHERS' INTERCULTURAL COMPETENCIES AT SCHOOLS IN THE REPUBLIC OF CROATIA

PRELIMINARY COMMUNICATION   UDK: 371.136(497.5)

Vlasta Svalina
Ekonomska i upravna škola, Osijek, Republic of Croatia
svalina.vlasta@gmail.com

Mirela Müller, PhD, Assistant Professor
Faculty of Humanities and Social Sciences, University of Split, Republic of Croatia
mtolic@ffst.hr

Abstract: the issue of teachers' intercultural competencies is gaining more and more importance day by day, so it is inevitable to educate teachers to keep up with the students who come with completely different needs. In the new digital era, there are new „digital natives", students who are seeking innovative and enthusiastic teachers. The teachers should implement all their knowledge they have gained and they should teach their students to encourage intercultural friendships, to arrange for their students Internet-based intercultural contact by using pedagogical approaches such as cooperative learning and project-based learning; using different pedagogical activities. Lifelong learning as a part of teachers' job is becoming even more important with the new School for Life, the new curriculum reform in Croatia, that started in 2019. The teachers should adapt their traditional teaching methods to creative and innovative approaches. This should also be supported by a broader view of knowledge of this concept, which is influenced by schools, pedagogy, and different school subjects. This paper aims to examine the readiness of teachers to implement the intercultural competencies in their classrooms, which incorporates a variety of cognitive, sociological, and emotional skills. The users, both teachers, and students need to adapt to the new innovative pedagogical approaches to use them effectively in the classrooms.

Key words: lifelong learning, intercultural competences, new approaches.

INTRODUCTION

The term intercultural competence can be interpreted in many different ways. According to Teodorescu (2006) who has a different approach and points to the different areas of focus of "competency" and "competence" models: competency models rely on discovering skills, knowledge, qualities, and models of human behaviour that ensure success, while competence models focus on determining the measurable, specific and objective stages that describe which needs to be done to gradually achieve or exceed the goals of one's role, team, unit, or even the entire organization (Orazbayeva, 2016). Therefore, the term "competency" will be used in

this paper. During two years the teachers had online training using the Loomen platform to adopt new teaching strategies and approaches, this was also part of the lifelong learning while integrating the intercultural issues into the teaching process. Deardorff (2006) states that intercultural competence is the development of targeted knowledge, skills, and attitudes, which leads to visible behaviour and communication and the author claims that they are both effective and appropriate in intercultural interactions. „Stated another way, intercultural competence may be defined as complex abilities that are required to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself" (Fantini, 2009, 458). Whereas Alizadeh and Chavan (2016) emphasize that many countries are in the trend of becoming culturally diverse because of the processes of migration and globalization. The authors argue that the same meaning is intercultural and cultural competence. Since the new curricular reform called The School for Life was introduced in the Republic of Croatia during the 2019/2020 school year, the foreign language teachers were faced for the first time with the implementation of intercultural competencies in the teaching process. Furthermore, there are two modified foreign language teaching objectives, the first one is the teacher's competence to integrate two distinct learning processes appropriately and effectively, which means that their task is to master a new linguistic system and acquire new information technology to help their students to become intercultural speakers. On the other hand, there is the other important issue of whether and to what degree foreign language teachers possess the required competencies and the question of teacher education that will enable them to fulfil such complex tasks (Breka, Petravić, 2015). Makhmudov (2020) claims that teachers should understand the concept of „cultural iceberg". The cultural iceberg consists of three different layers, while the first one is the visible one, which includes cultural manifestations of the nation. The second layer is the cultural manifestations that are not quickly noticed, which are the cultural manifestations that are present among that nation. The third layer includes cultural aspects of the nation that are difficult to understand in depth. Moreover, according to one of the pioneers writing about this issue Edward T. Hall (1976) developed his version of the icy formation and called it the Cultural Iceberg. His model helped everyone to understand their own culture and afterward different cultures. Above the surface of the water, there are many observable characteristics like different clothes, dances, food, etc. The reality is much deeper and complex known as attitudes and core values that lie deep below the "water line". Certainly, without understanding our own culture it is difficult to understand other cultures and to adapt to them. Moreover, while teaching foreign languages it is clear that while teaching the students when teachers come to the classroom they also bring a different culture with the foreign language they teach. Furthermore, the issue is even more complex while teaching new generations who are „digital natives" and the teachers are „digital immigrants" according to Prensky who wrote about the complex generation gap (2001a).

LITERATURE REVIEW

The authors Alizadeh and Chavan (2016) described 1204 citations in their study. They were identified through an electronic search of databases. Interestingly, 18 publications included cultural competence frameworks while 13 studies contained empirical data on cultural competence outcomes. The themes of the review were centred around the challenges faced by the healthcare sector in many countries due to growing cultural diversity but at the same time the lack of cultural competence.

According to Schwarzenthal et al. (2019), there are three types of approaches to cultural diversity in schools that are relevant for students acquiring intercultural competence. First of all, fostering positive interactions among students along with cooperation, the second one is promoting that cultural differences have no importance, that all of them are equal no matter where they come from. And the last one is promoting the engagement with student's heritage cultures and different perspectives.

Ghanem, C. (2017) had a qualitative study about foreign language teachers' insights into the perception of their understanding of teaching both culture and intercultural competence, their teaching practices, and the teachers stated that they need a training program.

Furthermore, Bal and Savas (2020) explored intercultural competencies in their study among 30 middle and high school English language teachers in Turkey. The participants believed that they had difficulties in explaining the meaning of intercultural issues due to the lack of training on intercultural competence, and not having any chance to have interactive activities.

According to Byram and Wagner (2018), culture has pedagogical usefulness, and both teachers and students use it in the teaching and learning process. Pedagogy helps the learners to have the access to some complex issues. They claim that it is even more important than the language teachers' need to pay attention to where their students come from. The authors point out that teaching languages for intercultural communication is a complex process because their students have different cultural backgrounds and identities themselves.

The study of the author Toyoda (2016) examined a blended learning environment in an Australian university while teaching Japanese as a foreign language. The author claims that, if the students are given the appropriate learning environment, they have the opportunity not only to develop basic components of intercultural competence but also to facilitate success in both linguistic and intercultural domains. Analysing the database, the author concluded that intercultural learning and the increased linguistic capacity were the best in three domains: working with others, exposure to different views, and formation of global perspectives.

METHODOLOGY

The aim of the research

The research aims to examine the level of knowledge of the concept of interculturalism, the assessment of the impact of intercultural education, and the level of intercultural communication skills in foreign language teachers.

Research problem

Q1: To examine the familiarity of foreign language teachers with the concept of interculturalism.

Q2: To examine the familiarity of foreign language teachers with the impact of intercultural upbringing and education.

Q3: To examine the level of intercultural communication skills of foreign language teachers.

Research hypotheses

H1: Foreign language teachers are not familiar with the concept of interculturalism.

H2: Foreign language teachers are not sufficiently familiar with the impact of intercultural upbringing and education.

H3: Foreign language teachers do not have developed intercultural communication skills.

Participants

The study involved 259 foreign language teachers, of which 20 (7.7%) were male and 239 (92.3%) female. Most teachers belong to the age group of 31 to 40 years, i.e. 111 participants. In terms of work experience, most participants fall into the category between 16 and 30 years of work experience (42.5%), while the smallest share of participants were with more than 31 years of experience (5%).

Teachers working in primary schools (61%), secondary schools (37.5%), and in both primary and secondary schools (1.5%) participated in the research. The majority of participants work in the city (75.3%), while 61 (23.6%) work in the municipalities. A small number of participants (1.2%) work in both areas.

As for the foreign language taught by teachers, 210 teachers who teach English, 104 teachers who teach German, seven teachers who teach Italian, and two teachers who teach French participated in the research.

Instruments

The socio-demographic data questionnaire collected data on the age and sex of the participants, their length of service, institution, and area of employment, county, and the foreign language they teach.

A questionnaire on teachers' intercultural competencies was used to measure the level of knowledge of the concept of interculturalism and to assess the impact of intercultural education among foreign language teachers (Bedeković, 2011). A scale that examines the knowledge of the concept of interculturalism and a scale that measures the impact of intercultural education was taken from the questionnaire and adapted to the needs of this research. The total score on each scale was calculated as the average of the sum of the self-assessment results. The task of the participants was to assess the extent to which they agree with the offered statements on a Likert-type scale of 5 degrees (1 - not at all, 5 - completely). The higher the score, the greater the agreement with the claims offered. The coefficient of internal consistency of the scale used to assess the knowledge of the term interculturalism (Cronbach Alpha) is .69 and the coefficient of internal consistency of the scale used to assess knowledge of the concept of interculturalism (Cronbach Alpha) is .95. This indicates satisfactory levels of reliability of the scales used.

The Questionnaire on Intercultural Communication Skills of Foreign Language Teachers (Chao, 2015; A Self-Assessment Inventory of ICC in EL for ELF teachers - The revised version) was used to test intercultural communication skills. The questionnaire was adapted to the needs of this research. The questionnaire consists of four scales: affective orientation towards the intercultural context, skills in intercultural communication, intercultural perspective in foreign language teaching, and application of intercultural strategies in foreign language teaching. The total score on each scale is formed as the average score of the participants 'estimates. In the same way, the total result of the questionnaire was formed, which indicates the level of intercultural communication skills of foreign language teachers. The task of the participants was to assess the extent to which the offered statements refer to them using a 5-point Likert-type scale (1 - not at all, 5 - completely). The questionnaire is a satisfactory coefficient of internal consistency ($\alpha = .94$) where Cronbach's alpha for the scale of affective orientation towards the intercultural context is .82, skills in intercultural communication .93, intercultural perspective in foreign language teaching .81 and for the scale of application of intercultural strategies in teaching foreign languages .86, indicating satisfactory reliability.

Procedure

The research was conducted online using a Google online data collection application. Participants were given written instructions before completing a questionnaire explaining the goal and purpose of the research. Participants who agreed to participate in the survey expressed their consent to participate and continued to complete the rest of the questionnaire online. Completing the questionnaire took approximately 15 minutes. The gathering of participants was carried out through online publishing and the snowball method. The introductory page of the questionnaire offered the contact e-mail address of the researcher, which the participants could contact if they had any questions.

RESULTS

To check the justification of the use of parametric statistical procedures, it was checked whether the distributions of all variables deviate significantly from the normal distribution. Although the distributions deviate significantly from normal, the curvature and asymmetry indices were checked. Since the absolute values of these indices are equal to or close to zero, the results can be considered acceptable for conducting parametric statistical procedures (Kline, 2011). Estimates of foreign language teachers were presented using descriptive indicators, while differences among participants were examined using a t - test or simple analysis of variance.

Foreign language teachers' knowledge of the concept of interculturalism

The research data indicate that in the question "The term interculturalism includes": the highest agreement of the participants was observed in the terms 'respect and acceptance of diversity' (M = 4.61, SD = 0.816), while the lowest degree of agreement can be observed in the particles 'adaptation of majority culture to minority culture'. ' (M = 2.18, SD = 1.232) (see Table 1).

Table 1 Descriptive indicators of participants' responses to familiarity with the concept of interculturalism.

The term interculturalism includes:	N	Min	Max	M	SD
The existence of different cultures in a territory	259	1	5	4.06	1.116
Active collaboration of two or more cultures in all areas of life	259	2	5	4.37	0.881
Respect and acceptance of diversity	259	1	5	**4.61**	**0.816**
Adaptation of majority culture to minority culture	259	1	5	2.18	1.232
Assimilation of minority culture into the majority culture	259	1	5	2.31	1.313

The data obtained by a simple analysis of variance show that there are statistically significant differences in the degree of agreement with the descriptions of interculturalism concerning age categories. Post hoc analysis (Scheffe test) found that differences exist in descriptions of interculturalism as 'active cooperation of two or more cultures in all areas of life' and 'assimilation of minority culture into majority culture' (see Table 2).

Table 2 Indicators of participants' responses to familiarity with the concept of interculturalism concerning age group.

The term Interculturalism includes:	<30		31-40		41-50		51-60		>60		$F_{(4,252)}$	p
	M	SD	M	SD	M	SD	M	SD	M	SD		
The existence of different cultures in a territory	3.96	0.263	4.11	0.105	4.05	0.120	**4.16**	**0.266**	3.56	0.475	0.618	
Active collaboration of two or more cultures in all areas of life	4.25	0.219	4.27	0.081	4.51	0.091	**4.63**	**0.117**	3.56	0.444	3.637	3-5*, 4-5*
Active collaboration of two or more cultures in all areas of life	4.29	0.221	4.61	0.074	4.65	0.091	**4.81**	**0.105**	4.33	0.289	1.738	
Adapting the majority culture to the minority culture	1.92	0.232	2.16	0.108	2.30	0.142	**2.25**	**0.266**	1.44	0.242	1.308	
Assimilation minority culture into majority culture	2.25	0.277	**2.51**	**0.123**	2.34	0.149	1.84	0.216	1.33	0.167	2.999	2-4*, 2-5*, 3-5*

Note: **p < .01; *p < .05

The data of the conducted t - test show that there is a statistically significant difference between primary and secondary school teachers in the understanding of interculturalism in terms of 'existence of different cultures in an area' (t = - 2.427, p <.05), which can be seen in Table 3.

176

Table 3   Indicators of participants' responses to familiarity with the concept of interculturalism concerning the institution of employment.

The term interculturalism includes:	Primary school		Secondary school		t
	M	SD	M	SD	
The existence of different cultures in a territory	3.93	1.212	**4.28**	**0.906**	**-2.427***
Active collaboration of two or more cultures in all areas of life	4.31	0.876	4.46	0.884	-1.409
Respect and acceptance of diversity	4.55	0.882	4.71	0.689	-1.510
Adapting the majority culture to the minority culture	2.09	1.228	2.31	1.234	-1.395
Assimilation of minority culture into majority culture	2.31	1.313	2.31	1.319	0.001

Note: **p < .01; *p < .05

Since foreign language teachers did not recognize all the offered descriptions as significant for the term interculturalism, it can be concluded that foreign language teachers are only partially familiar with the term interculturalism, which only partially confirms Hypothesis 1.

Assessments of the impact of intercultural education in foreign language teachers

Research data suggest that participants see the greatest impact of intercultural education on the 'coexistence of different cultures' (M = 4.63, SD = 0.706), while the lowest degree of agreement can be seen in the impact of intercultural education on the 'rule of law' (M = 4.06, SD = 1.084) (see Table 4).

Table 4   Descriptive indicators of participants' responses on the assessment of the impact of intercultural education.

Intercultural education affects:	N	Min	Max	M	SD
1 reducing stereotypes and prejudices	259	2	5	4.62	0.745
2 coexistence of different cultures	259	2	5	**4.63**	**0.706**
3 the fight against ethnocentrism and nationalism	259	1	5	4.49	0.864
4 rule of law	259	1	5	4.06	1.084
5 tolerance towards the culturally different and equality of all people	259	1	5	4.61	0.767
6 combating all forms of discrimination, including racism	259	1	5	4.56	0.782
7 Suppression of xenophobic attitudes	259	2	5	4.53	0.819

The simple analysis results of variance showed that teachers of different age groups differed significantly in assessing the impact of intercultural education, with a post hoc test identifying differences in the domains of 'cultural tolerance and equality of all people' and 'combating all forms of discrimination, including racism 'and' suppression of xenophobic attitudes' (see Table 5).

Table 5   Participants' response indicators on the assessment of the impact of intercultural education concerning age group.

Intercultural education affects:	<30		31-40		41-50		51-60		>60		$F_{(4,254)}$	p
	M	SD	M	SD	M	SD	M	SD	M	SD		
1 reduction of stereotypes and prejudices	4.38	0.924	4.66	0.694	4.63	0.792	4.78	0.553	4.11	0.782	2.185	
2 coexistence of different cultures	4.50	0.834	4.67	0.651	4.64	0.742	4.66	0.653	4.22	0.833	1.040	
3 the fight against ethnocentrism and nationalism	4.33	1.049	4.52	0.851	4.45	0.859	4.75	0.568	3.89	1.167	2.139	
4 rule of law	3.79	0.977	4.08	1.137	4.08	1.038	4.28	0.991	3.56	1.333	1.214	
5 tolerance towards the culturally different and equality of all people	4.29	1.083	4.67	0.705	4.55	0.815	**4.88**	**0.336**	4.33	0.866	**2.609***	1-4*
6 combating all forms of discrimination, including racism	4.33	0.868	4.59	0.756	4.53	0.846	**4.88**	**0.336**	3.89	0.928	**3.659***	3-4*
7 suppression of xenophobic attitudes	4.38	0.970	4.56	0.805	4.50	0.864	**4.81**	**0.471**	3.89	0.782	**2.677***	3-4*

*Note: **$p < .01$; *$p < .05$*

A statistically significant difference was found between teachers of different work experiences in assessing the impact of intercultural education on the reduction of stereotypes and prejudices and on the rule of law (see Table 6).

Table 6 Participants' response indicators on the assessment of the impact of intercultural education concerning the length of service.

Intercultural education affects:	<5		6-15		16-30		>31		$F_{(3,255)}$	p
	M	SD	M	SD	M	SD	M	SD		
1 reduction of stereotypes and prejudices	4.36	0.895	4.63	0.738	**4.73**	0.640	4.23	0.832	**3.380***	1-3*
2 coexistence of different cultures	4.48	0.834	4.64	0.692	**4.70**	0.620	4.23	0.832	2.282	
3 the fight against ethnocentrism and nationalism	4.33	0.990	4.51	0.888	**4.56**	0.744	4.08	1.115	1.600	
4 rule of law	3.82	0.882	4.02	1.184	**4.29**	0.946	3.54	1.266	**3.352***	3-4*
5 tolerance towards the culturally different and equality of all people	4.36	1.025	4.64	0.736	**4.69**	0.667	4.38	0.768	2.007	
6 combating all forms of discrimination, including racism	4.33	0.854	4.59	0.784	**4.64**	0.706	4.23	0.927	2.200	
7 suppression of xenophobic attitudes	4.33	0.957	**4.58**	0.824	**4.58**	0.744	4.31	0.855	1.238	

*Note: **p < .01; *p < .05*

Given that foreign language teachers recognized the significant impact of intercultural upbringing and education on all offered domains, it can be concluded that Hypothesis 2 was rejected.

Foreign language teachers' intercultural communication skills

Descriptive indicators on the questionnaire on intercultural communication skills of foreign language teachers show that teachers express moderate intercultural communication skills (M = 3.91, SD = 0.630), which can be seen in Table 7.

Table 7 Descriptive indicators of response to the questionnaire on the intercultural communication skills of foreign language teachers.

Intercultural communication skills	N	Min	Max	M	SD
Affective orientation towards the intercultural context	256	1.67	5	**4.28**	**0.720**
Skill in intercultural communication	256	1.50	5	3.87	0.735
Intercultural perspective with foreign language teaching	256	1.57	5	3.63	0.704
Application of intercultural strategies in foreign language teaching	256	1.67	5	3.86	0.795
Total intercultural communication skills	256	1.74	5	3.91	0.630

Regarding age groups, the post hoc test revealed a statistically significant difference in affective orientation towards the intercultural context, skill in intercultural communication, the application of intercultural strategies in foreign language teaching, and on the overall scale concerning individual age groups of teachers (see Table 8).

Table 8 Participants' response indicators on the intercultural communication skills of foreign language teachers concerning age group.

Intercultural communication skills	<30		31-40		41-50		51-60		>60		F $(4,251)$	p
	M	SD	M	SD	M	SD	M	SD	M	SD		
Affective orientation towards the intercultural context	4.10	0.871	4.26	0.683	4.34	0.739	**4.55**	**0.476**	3.67	0.882	**3.467****	4-5**
Skill in intercultural communication	3.62	0.915	3.80	0.700	3.95	0.735	**4.13**	**0.606**	3.68	0.841	**2.381***	1-4*
Intercultural perspective with foreign language teaching	3.33	0.833	3.62	0.700	3.63	0.704	**3.87**	**0.529**	3.68	0.880	2.117	
Application of intercultural strategies in foreign language teaching	3.60	0.833	3.81	0.794	3.83	0.787	**4.43**	**0.441**	3.44	0.932	**5.954****	1-4**, 2-4**, 3-4**, 4-5*
Total	3.66	0.763	3.87	0.604	3.94	0.619	**4.25**	**0.415**	3.62	0.854	**4.024****	1-4**, 2-4*

Note: **p < .01; *p < .05

Furthermore, a simple analysis of variance found a statistically significant difference in the scales of affective orientation towards the intercultural context, intercultural communication skills, and intercultural perspective with foreign language teaching concerning years of service (see Table 9).

Table 9 Participant response indicators on the intercultural communication skills of foreign language teachers concerning years of service.

Intercultural communication skills	<5		6-15		16-30		>31		F (3,252)	p
	M	SD	M	SD	M	SD	M	SD		
Affective orientation towards the intercultural context	4.04	0.845	4.26	0.705	**4.41**	**0.659**	4.03	0.810	**2.965***	1-3*
Skill in intercultural communication	3.63	0.845	3.82	0.749	**3.99**	**0.646**	3.80	0.876	2.502	
Intercultural perspective with foreign language teaching	3.43	0.872	3.59	0.735	**3.71**	**0.591**	3.86	0.776	1.920	
Application of intercultural strategies in foreign language teaching	3.54	0.838	3.82	0.833	3.98	0.699	**3.99**	**0.959**	**2.844***	1-3*
Total	3.66	0.742	3.88	0.653	**4.02**	**0.520**	3.92	0.812	**3.079***	1-3*

*Note: **p < .01; *p < .05*

Since foreign language teachers show only moderately developed intercultural skills, it can be concluded that Hypothesis 3 has only been partially confirmed.

DISCUSSION

This research aimed to examine the level of knowledge of the concept of interculturalism, the assessment of the impact of intercultural education, and the level of intercultural communication skills in foreign language teachers. It is assumed that foreign language teachers will not be familiar with the concept of interculturalism, that teachers will not know the impact of intercultural education, and that they will not have developed intercultural skills.

Data from the descriptive analysis suggest that foreign language teachers most often describe the term interculturalism as 'respecting and accepting diversity', 'active cooperation of two or more cultures in all areas of life' and as 'the existence of different cultures in an area'. Petravić (2015) claims that it was only in the 1990s that a little more attention was paid to intercultural competencies in foreign language teaching, which contribute to the development of communication skills, and that the term interculturalism is active - communication cooperation of different cultures in all areas of life.

Teachers are then unaware of what interculturalism encompasses and most teachers are more inclined to evaluate interculturalism as a form of cooperation rather than adopting and changing their culture for someone else.

As for the age group, the survey data suggest differences in estimates. Namely, it was found that participants of the oldest age category express on average the lowest degree of agreement with the following descriptions of interculturalism: 'active cooperation of two or more cultures in all areas of life' and 'assimilation of minority culture into majority culture'. It can be concluded that teachers of younger age groups more often describe the term interculturalism in terms of cultural aspects to the oldest category of participants. Younger teachers are more often in contact with foreign colleagues, probably they went on exchanges, travelled more, and thus got to know (and they can recognize) the characteristics of different cultures. Perhaps young people are more sensitive to cultural differences and perceive them more easily than the older generations.

Nurutdinova et. al. (2018) suggest that the key issue while learning any foreign language is the opportunity to plunge into the unknown world and also the opportunity to communicate with different people. According to their research, 76% of Russians believe that learning foreign languages is the key to get to know a different culture, to be tolerant, and to develop memory, and it is also a vital component for their future employment.

Furthermore, the data indicate how teachers differ in their assessments concerning the institution of employment, with secondary school teachers more often describing interculturalism as 'the existence of different cultures in a territory' compared to primary school teachers. Therefore, high school teachers emphasize the existence of different cultures in the same territory more significantly than primary schools because high schools are mostly in cities - more encounters with differences in a larger area than staying in a small known area.

The teachers' understanding of the concept of intercultural competence might be a consequence of their general view on culture in language teaching. The teachers' answers suggest that culture is perceived as how other people live and think and in their responses transpires a noticeable similarity in their view on culture (Israelsson, 2016).

Since teachers did not consider all the descriptions relevant to the description of the term interculturalism, it can be concluded that Hypothesis 1 is only partially

confirmed, more precisely foreign language teachers are only partially familiar with the term interculturalism.

Assessments of the impact of intercultural education among foreign language teachers

Descriptive research data show that participants see the greatest impact of intercultural upbringing and education in the following areas: 'coexistence of different cultures', 'reduction of stereotypes and prejudices' and 'tolerance towards culturally different and equality of all people'. Given that teachers showed high agreement with all the offered domains of the impact of intercultural education, it can be concluded that teachers believe that intercultural education has an impact on various areas of human activity. Teachers recognize the importance - experience, media, daily cooperation, contact with foreign colleagues and experts. Thus, the second hypothesis was rejected because teachers recognize the impact. Although they may not be able to define it precisely, they recognize that intercultural upbringing and education affect many domains.

According to Kramsch (1993), the aim of the identity negotiation is that individuals become 'intercultural speakers' who can behave effectively and appropriately in different intercultural encounters (cited in Fernández-Agüero, Garrote 2019, 163), whereas, „culture is shared by a collective of people, such as a nation, a generation, or a social class. People usually only adapt their collective culture to a certain degree and often adopt elements of more than one culture" (Schwarzenthal et.al., 2020, 324).

There is a significant difference between foreign language teachers in the assessments when the age characteristics is taken into account. Namely, teachers aged 51-60 assess the greater impact of intercultural education on 'tolerance towards the culturally different and equality of all people' compared to the younger age group. Also, members aged 51-60 assess a greater impact both on 'combating all forms of discrimination, including racism' and on 'suppressing xenophobic fears' compared to the younger group of participants. It can be concluded that members aged 51-60 significantly experience the impact of intercultural education on domains that include multiculturalism and equality of people, while they have more work experience in the field of teaching practice.

A statistically significant difference was found in the assessment of the impact on the reduction of stereotypes and prejudices, where members of the group of 16-30 years of work experience expressed greater agreement than teachers with less than 5 years of service. Also, teachers in the group of 16-30 years of experience expressed greater agreement with the impact of intercultural education on the rule of law compared to the group with the longest work experience. According to the above, it can be concluded that members of the category of 16-30 years of work experience perceive the impact of intercultural education more significant in the areas of stereotypes, prejudices, and the rule of law about other groups. According to Prensky (2001b, 3) „we now know that brains that undergo different developmental expe-

riences develop differently and that people who undergo different inputs from the culture that surrounds them think differently".

Given that foreign language teachers recognized the significant impact of intercultural education on all offered domains, it can be concluded that Hypothesis 2 was rejected.

Intercultural communication skills of foreign language teachers

The descriptive indicators of this research suggest that foreign language teachers assess their intercultural communication skills as moderately developed. They also express a positive affective orientation towards the intercultural context and are assessed as moderately successful intercultural communicators. Teachers mainly apply intercultural strategies in foreign language teaching. The School for Life will change the orientation because it is intended for all foreign language teachers to incorporate intercultural competencies in their teaching process.

It turned out that teachers aged 51-60 have a more positive attitude about their affective orientation towards the intercultural context, more positively assess their skills in intercultural communication and report the more frequent application of intercultural strategies in foreign language teaching compared to younger and oldest colleagues. Accordingly, teachers aged 51-60 have been shown to assess their skills more developed than other groups of teachers.

As a crucial institution of socialization, the system of higher vocational education cannot develop effectively while ignoring the ongoing globalization, which results in the establishment of bonds and development of interdependence of countries in such fields as economy, politics, and education. In this situation, the emphasis is placed on the need to develop a set of competencies in students during vocational training, which would help them to integrate into the global society (global competency) (Orazbayevaa, 2016). According to the authors Swartz, Barbosa, and Crawford (2020), due to the easy accessibility to information in every corner of the globe, the teachers have the task to continually keep up with the new developments as well as impart critical thinking skills together with the fundamental knowledge to their students. To meet these needs, teachers should think outside the conventional classroom and/or teach outside the standardized textbook. Therefore, constant developments in technology have furthered this aim with the help of different learning management systems, collaborative platforms, and applications, as well as the social media to facilitate learning.

In addition to age, teachers also differ in the length of service factor. Thus, teachers who have more work experience assess their skills in intercultural communication, intercultural perspective in foreign language teaching and achieve higher results on the scale of affective orientation towards the intercultural context. It can be concluded that more experienced teachers perceive their intercultural skills to be more developed compared to less experienced colleagues. Accordingly, more experienced teachers experience their skills more developed than young people, because of more work experiences, different situations in which their skills have been tested,

and thus their success is confirmed. Young people, on the other hand, are more insecure because they still do not have enough life and work experience behind them to gain self-confidence.

Since foreign language teachers show only moderately developed intercultural skills, it can be concluded that Hypothesis 3 has only been partially confirmed.

It can be concluded that foreign language teachers are only partially familiar with the concept of interculturalism and have averagely developed intercultural skills. However, foreign language teachers show a developed awareness of the impact of intercultural education on a wide range of domains.

CONCLUSION

Recently, intercultural competencies have become more and more important both in the world and in the Republic of Croatia. The concept of the intercultural approach is present in all aspects of society and today they are part of the lifestyle of every individual because of modern technologies that offer different possibilities to be up-to-date with events in the whole world and possibilities to communicate with different people from different cultures and different countries. The school as an institution that educates new generations should also place increasing emphasis on developing intercultural competencies not only in foreign language teaching but also in teaching all other subjects because of the need to prepare students for the labour market or further education. Since the globalisation is getting more importance day by day in Croatia, the tolerance towards others is therefore more important than ever before. Teachers in Croatia have the obligation and opportunity to give the chance the digital natives to adopt intercultural competencies in everyday life. The teachers as digital immigrants have also the task to bridge the gap between them and their students and change their teaching practice according to contemporary teaching practice methods. Therefore, the conclusion is that a larger number of teachers could use teaching materials and content that contribute to awareness of diversity if there was additional teacher education.

REFERENCES

Alizadeh, S., Chavan, M. (2016). Cultural competence dimensions and outcomes: a systematic review of the literature. *Health & Social Care in the Community*, *24*(6), 117-130.

Bal, N. G., Savas, P. (2020). Intercultural Competence in the Eyes of State School English Language Teachers in Turkey. *Journal of Language and Education*, *6*(2), 56-75.

Bedeković, V. (2011). *Interkulturalne kompetencije nastavnika*. Sveučilište u Zagrebu, Filozofski fakultet.

Breka, O., Petravić, A. (2015). Učitelji stranih jezika i interkulturalna dimenzija u osnovnoškolskom obrazovanju. *Croatian Journal of Education: Hrvatski časopis za odgoj i obrazovanje*, *17*(Sp. Ed. 2), 27-41.

Byram, M., Wagner, M. (2018). Making a difference: Language teaching for intercultural and international dialogue. *Foreign Language Annals*, *51*(1), 140-151.

Chao, T. (2015). Constructing a self-assessment inventory of intercultural communicative competence in elt for efl trachers. *Asian EFL Journal Research*, *17*(4), 94-120.

Deardorff, D. K. (2006), The Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization at Institutions of Higher Education in the United States, *Journal of Studies in International Education*, *10*, 241-266.

Fantini, A. E. (2009). Assessing intercultural competence. *The SAGE handbook of intercultural competence*, 456-476.

Fernández-Agüero, M., Garrote, M. (2019). 'It's not my intercultural competence, it's me.' The intercultural identity of prospective foreign language teachers. *Educar*.

Ghanem, C. (2017). Teaching Intercultural Communicative Competence: The Perspective of Foreign Language Graduate Student Instructors. *International Journal for the Scholarship of Teaching and Learning*, *11*(2), n2.

Hall, E. T. (1989). *Beyond culture*. Anchor.

Israelsson, A. (2016). Teachers' perception of the concept of intercultural competence in teaching English. *Department of English Individual Research Project (EN04GY) English Linguistics.* Stockholms Univesity.

Kline, P. (2011). *The Handbook of psychological testing* (2nd ed.). London: Routledge.

Makhmudov, K. (2020). Ways of Forming Intercultural Communication in Foreign Language Teaching. *Science and Education*, *1*(4).

Nurutdinova, A. R., Zakieva, Z. R., Ismagilova, L. R., Nurova, L. R., Nelyubina, E. A., Salimzyanova, E. S., Konova, A. I. (2018). Skill conversion: the life-long foreign-language education in the system of continuing professional education. *Modern journal of language teaching methods (MJLTM)*, *8*(11), 565-578.

Orazbayeva, K. O. (2016). Professional Competence of Teachers in the Age of Globalization. *International Journal of Environmental and Science Education*, *11*(9), 2659-2672.

Petravić, A. (2015). Interkulturelle Kompetenz aus der Sicht der Fremdsprachenlehrkräfte – auf dem Weg zu einem neuen professionellen Profil. In S. Gehrmann, J. Helmchen, M. Krüger-Portratz, F. Ragutt (eds.), Bildungskonzepte und Lehrerbildung in europäischer Perspektive (pp. 171-203). Münster: Waxmann.

Prensky, M. (2001a). Digital natives, digital immigrants. *On the Horizon*. *9*(5), 1-6.

Prensky, M. (2001b). Digital natives, digital immigrants, part 2: Do they really think differently? *On the Horizon*. *9*(6), 1-6.

Schwarzenthal, M., Schachner, M. K., Juang, L. P., van de Vijver, F. J. (2020). Reaping the benefits of cultural diversity: Classroom cultural diversity climate and students' intercultural competence. *European Journal of Social Psychology*, *50*(2), 323-346.

Swartz, S., Barbosa, B., Crawford, I. (2020). Building Intercultural Competence Through Virtual Team Collaboration Across Global Classrooms. *Business and Professional Communication Quarterly*, *83*(1), 57-79.

Toyoda, E. (2016). Intercultural knowledge, awareness, and skills observed in a foreign language classroom. *Intercultural Education*, *27*(6), 505-516.

INTERCULTURAL COMPETENCIES OF TEACHERS AS A PREDICTOR OF INTERCULTURAL EDUCATION

Andija Kozina, PhD
Croatian Military Academy "Dr. Franjo Tudjman", Zagreb, Republic of Croatia
andrija.kozina@morh.hr

Abstract: nowadays, the Republic of Croatia, as a member of the North Atlantic Treaty Organization (NATO), the European Union (EU) and the United Nations (UN), in accordance with international agreements, sends members of its Armed Forces to crisis areas around the world as part of peace support operations. Our soldiers, non-commissioned officers, and officers participate in the conduct of international military operations in various functions from contingent commanders, staff, and executive officers to soldiers in patrols and checkpoints, so they are expected to possess different competences in order to carry out the task. Military teachers who conduct training at the Dr. Franjo Tuđman Croatian Defence Academy, the only higher education institution in the Armed Forces of the Republic of Croatia, are most responsible for the education of officers and the acquisition of the necessary competences. The paper examines the connection between intercultural competence (through skills, attitudes, awareness and knowledge) of military teachers and teachers' responsibility towards interculturalism. The survey was conducted among military teachers of the Croatian Defence Academy (N = 60) 51 male and 9 female teachers. The research starts from the hypothesis that knowledge as a part of intercultural competence is the most significant predictor of teachers' responsibility towards interculturalism. The paper uses data from the preparation of the doctoral dissertation "Intercultural Curriculum of Military Schools", which was defended on December 18, 2018, at the Faculty of Humanities and Social Sciences, University of Zagreb. The analysis of the obtained results clearly showed that the knowledge of interculturalism, of all other predictors, has the greatest impact on the responsibility of military teachers towards interculturalism.

Key words: Intercultural Education of Officers, Multicultural Structure, Military Culture, Military Environment.

INTRODUCTION

In the world today, we are witnessing continual international armed conflicts between two or more states, as well as wars within individual countries, various riots, isolated and sporadic acts of violence, major humanitarian catastrophes, and the like. In 2020, in accordance with the decisions on the participation of members of its armed forces in peacekeeping operations, the Republic of Croatia has participated in a total of 10 peace support operations with 404 soldiers, non-commissioned officers (NCOs), and officers ("Official Gazette", No. 98/2018, 69/2019, 60/2020).

Taking into account soldiers, officers, and NCOs who are in multinational NATO and EU commands and are serving as military envoys in embassies, about 1000 soldiers from the CAF are currently involved in multicultural headquarters or units or are in peace support operations in countries of various cultures. In order for the armed forces to respond well to these challenges, all soldiers, non-commissioned officers, and officers participating in international military missions and peace support operations must have different, well-developed types of competences. Therefore, the need for intercultural/multicultural education in the military is of great importance. Only a prepared, well-trained soldier can carry out the orders and respond to all challenges. The task of intercultural education is to prepare and train young people, members of various ethnic, religious, and national groups for quality coexistence in a multicultural environment, not only on a theoretical but also on a practical level, i.e. feasible in reality. In order to achieve this, upbringing and education, formal, non-formal, and informal education must be connected with the life-long learning of each individual (Spajić-Vrkaš *et al.,* 2014). Today, military leaders must have intercultural competencies in order to be able to lead their subordinates well and reach the final desired state in the implementation of combat and non-combat operations. "Upon deployment to a new cultural environment, soldiers must engage in a continual learning process. Their experience causes a degree of conflict between their own culture and values, beliefs, and norms of domestic culture, which can create insecurity on both sides" (Obilisteanu, 2011, 163). Their experience will determine to what degree their own culture, values, and beliefs will clash with the culture of the country they have been deployed to. The gap between the two can create a sense of uncertainty on both sides. Intercultural competences are not acquired by birth; they can only be developed through intercultural education.

REVIEW OF RELEVANT LITERATURE

At the end of the 20th century the world witnessed the disintegration of Yugoslavia and bloody wars between the nations who lived in that artificially created multinational state. At the beginning of the 21st century, the riots in the United Kingdom in 2001 and France in 2005 caused a surge of urban violence initiated by young, alienated migrants, realizing that the discrimination they were experiencing would not end during their lifetime. Democratic values of the society were not implemented and those people felt betrayed. As a result, multiculturalism was abandoned and an answer to the challenge has been sought ever since. Interculturalism has emerged as a new social phenomenon. Meer and Modood (2013) state the essential differences between multiculturalism and interculturalism. They believe that interculturalism is more than just coexistence and that it is focused on interaction and dialogue, which multiculturalism is not. Having studied the implementation of U.S. operations in Afghanistan and Iraq, Connable (2009) identified three recognizable challenges that were associated with operating in different cultural settings. First, he points out that cultural training for officers, non-commissioned officers, soldiers, and civilian personnel was inadequate. Second, military intelligence personnel did

not recognize the importance of studying and analyzing the cultures of the domicile population. Third, the operation commands were not trained to exploit the culture of a particular area to their advantage, so the insurgents had an advantage over them. The conclusion was that it was necessary to develop a culture of general knowledge and skills in soldiers, non-commissioned officers, and officers as a necessary supplement to the knowledge of a foreign language. Wunderle (2006) points out that there is a progression in cultural consciousness: from simply gathering information about a particular culture to gradual understanding. He states that cultural consciousness cannot be the knowledge of "yes" or "no" and that there are many levels there, ranging from recognition to deep understanding. We must not forget that intercultural education has many directions, historically, socially and spiritually (Rosenberg, 2019). Also, Samovar, Porter, and McDaniel (2013) point out that there are four components of intercultural competence: motivation, knowledge, skills and character. Motivation means that all communicators want to interact with members of another culture. Knowledge: one must know the other person and their culture. Using the skills refers to the actual application of individual skills that will enable the achievement of goals. Character: it is necessary to position oneself as a person with good character that the interlocutor from another culture will recognize and accept. Not every officer is expected to achieve the highest levels of cultural awareness. Consistent with their duties, officers have different levels and types of responsibilities (commanders vs. the rest of the unit) and are required to have different levels of cultural awareness.

The Navy Leadership Competency Model (NLCM) highlights five core military competencies: mission accomplishment, quality leadership, rapid response to change, people management, and resource management. In addition to those core competencies, the development of the awareness of the cultural differences between soldiers, non-commissioned officers and officers is increasingly mentioned at the time. Euwema and Van Emmerik (2007, 435) conducted a "Survey on intercultural competencies among 542 officers of the Dutch Armed Forces who participated in peacekeeping missions." The following groups of intercultural competencies were identified: cultural empathy, openness, social initiative, emotional stability, and flexibility. There are three key features that allow learning and adaptation to unfamiliar cultures: knowledge, traits, and skills. They can be most influenced by education, training and gaining experience. Knowledge includes the ability to organize data into a particular recognizable pattern or scheme, the ability of cognitive complexity, and the organization of data about a culture at the level of cultural self-awareness. Skills include flexibility in the application of knowledge and one's own behaviour (self-regulation) as well as various interpersonal skills when interacting with people from other cultures. The features primarily relate to influence and motivation, openness to other cultures, and a positive attitude toward learning from other cultures (Army Culture and Foreign Language Strategy, 2009).

It is estimated that there are about 600 languages and 500 ethnic groups in the world today (Vukićević, 2011). It can be said that the the multistructural structure of society is our reality and that this makes multiculturalism the most significant

phenomenon of the modern world. We must be aware that in 2020 the Republic of Croatia is participating in a total of 10 peace support operations with 404 soldiers, non-commissioned officers and officers. If we take into account soldiers, officers and NCOs who are in multinational NATO and EU commands and military envoys in embassies, about 1000 members of the CAF are involved in multicultural head-quarters or units or are in peace support operations in countries of different cultures. In order for these active military personnel to acquire intercultural competencies, they must undergo intercultural education. Intercultural education is divided into three parts and carried out before NATO member states go on peacekeeping missions in accordance with the publication Education and Training for Peace Support Operations (ETPSO ATrainP-1 (A)). The first part is carried out daily in the units and it includes the development of individual and team skills that each officer must have. "Every individual should first understand their own cultural system and then enter into a new intercultural environment" (Račková, Vranayová, Fejedelem, 2019, 676). The second part is undertaken when the area of operations and the type of peace support operation to be carried out are known. The third part is carried out in the area of operations, namely in the actual situation on the ground. Society is a complex network in which there are various interest groups, and one of them is a military organization. Its values are what the members of the military organization live by. The very structure of daily work and time is adapted to military life. Getting up early, exercising, eating together, lining up, strictly adhering to the prescribed working hours, regular reporting, etc. develop and enhance the influence of military culture in everyday life. The military is a very successful organization that strives to create a man who suits it. From the very beginning, the individual becomes part of a culture in which individuality is suppressed, task and mission conduct takes precedence over personal problems, and sacrificing for higher goals is part of everyday life. Supek (1989, 149) points out that "(...) in maintaining the continuity of culture (even military), the most important tradition, or the process by which selected aspects of learned behaviour and actions are passed from generation to generation."

METHODOLOGY

The aim of the research

The aim of the research is to find the connection between the intercultural competency of military teachers and the level of teacher responsibility towards interculturalism. It will be established which part of intercultural competency (awareness, attitudes, knowledge and skills) has the greatest impact on the responsibility of military teachers towards interculturalism. In addition, it will be determined whether the participation of military teachers as active military personnel in peace support operations affects the development of intercultural competencies.

Participants

Most of the surveyed teachers who teach at the 1st, 2nd, and 3rd levels of officer training are male (N = 60). There are nine female and fifty-one male teachers. Thirty-six of the teachers have more than ten years of teaching experience, whereas thirteen teachers have five to ten years of experience. Eleven teachers have less than five years of work experience. We can conclude that 60% of teachers have been at the Croatian Military Academy for more than ten years. Thirteen teachers (21.7%) have a master's degree of science or a doctorate. Most military teachers, forty-five of them (75%), have completed a graduate level. Two teachers (3.3%) have completed the undergraduate level (high school). Forty teachers (66.7%) have encountered interculturalism in their work so far. Regarding the participation of teachers in peace support operations, it is noticeable that 33.3% (20) of them participated in peace support operations, while 66.7% (40) did not.

Measuring instrument

Data collection was conducted using a survey questionnaire that was adapted for this research. The following sociodemographic factors were selected to collect general data: gender, completed military training, school success, meeting the concept of interculturalism, participating in peace support operations, working in multinational headquarters, and attending North Atlantic Treaty Organization schools.

The questionnaire used in the research, i.e. the adapted Multicultural Competencies Survey (Vassallo, 2012) was used to examine the intercultural competence of teachers and determine the competence of military teachers for intercultural education. The scale used in the examination of intercultural competencies is the Likert scale. It is a five-point scale that measures the intensity of the respondents' attitudes. The response anchors used were: 1. Completely agree; 2, Mostly agree; 3. Neither agree nor disagree; 4. Mostly disagree; 5. Completely disagree. The questionnaire consists of fifty-one statements expressing attitudes, knowledge, awareness and skills and nine statements expressing responsibility towards interculturalism. In accordance with the ethical principles of the survey, all respondents were anonymous and volunteered to participate in it.

As the matrix was not suitable for factorization due to the inadequate ratio of the number of subjects (N = 60) and the number of variables, and as the Kaiser-Meyer-Olkin (KMO) test was only 0.276, the factor analysis was not continued. Namely, the number of respondents must be at least five times higher than the number of variables (according to some authors and more). In order to suppress the variables to a smaller number of semantically unambiguous ones, composite variables of intercultural competencies were constructed. Composite variables were selected that are closest to knowledge and skills and the associated independence and responsibility, which, in accordance with the Croatian Classification Framework Act (Official Gazette, No. 22/13), most clearly define the concept of competence.

Table 1. Composite variables of intercultural competencies – **skills**

SKILLS	23. I adapt the teaching process to the structure of military school students and their cultural diversity.
	30. In my lectures, I develop activities that increase the self-confidence of all students in military schools, regardless of their cultural heritage.
	36. As a teacher, I am ready to act as a mediator whenever language barriers arise.
	44. I am always ready to adapt my lecture to students of military schools who are from other countries.
	45. I can recognize my negative and positive emotional reactions towards people of other racial and ethnic groups.
	46. I show understanding and respect for other cultures.
	47. It is essential to know how many military school students are from other countries before teaching.
	48. In the implementation of teaching, I apply activities that help students develop an understanding of other cultures.
	49. There is little content in military literature concerning interculturalism similar to mine.
	50. In the implementation of teaching, I do not allow discussions that encourage gender inequalities.
	51. In the implementation of teaching, I do not allow discussions that encourage religious prejudices and prejudices about customs and traditions.
	52. In the implementation of teaching, I do not allow discussions that encourage stereotypes.
	55. Through my lectures, I make military school students aware of cultural differences
	56. My teaching methods meet the needs of interculturalism in the classroom.
	57. I can immediately recognize those from other countries.
	58. I actively react against religious prejudice.
	59. My oral communication is also acceptable to students who come from different cultures.
	60. I can recognize the cultural foundations of implementing a teaching style in my subject.

Table 2. Composite variables of intercultural competences – **attitude**

ATTITUDE	2. It is a pleasure to teach military school students from other countries.
	13. I do not feel obliged to oppose racism and racist statements.
	20. I think that excessive attention is paid to intercultural issues in the implementation of teaching.
	22. There are cases in communication with participants when racist statements should be ignored.
	25. I feel uncomfortable in the company of people who show values or beliefs different from mine.
	26. I like working with military school students and teachers whose culture and attitudes are similar to mine.
	27. Teachers have a responsibility to be aware of the diversity of cultural environments of military school students.
	28. Classes should be held in military schools to introduce students to different ethnic customs and traditions.
	31. Developing respect for different cultures is the responsibility of teachers.
	32. As there are members of other nations in the classrooms, the teacher's job becomes a challenge.
	35. When there are students from different cultural backgrounds in the classroom, the teacher's job becomes more complex.
	38. Intercultural development and the awareness of interculturalism can help teachers to develop them in military school students.
	39. Teaching where cultural diversity is discussed will only create conflict in the lecture hall.
	41. I think I am qualified to teach students from different countries and from different cultures.
	43. Intercultural training of military teachers is not required.

Table 3. Composite variables of intercultural competences – **awareness**

AWARENESS	
	1. My personal beliefs are sometimes different from what I teach.
	5. My culture sometimes differs from the culture of military school students.
	7. Military school students are not aware of the importance of interculturalism in their military careers.
	9. I am aware that members of different cultures differ in many ways.
	10. It is essential to identify school students who are from different cultural backgrounds.
	11. From time to time, students from different cultural backgrounds may misinterpret different communication styles of teachers as communication problems.
	12. I am aware of the diversity of cultural backgrounds of military school students.
	14. I am also aware of regional differences.
	15. When I react on the basis of stereotypical beliefs about different ethnic groups, I am aware of it.
	40. I am aware that there are members of other cultures in the lecture hall.
	54. I am aware that racism exists.

Table 4. Composite variables of intercultural competences – **knowledge**

KNOWLEDGE	
	4. Little is known about intercultural teaching.
	16. Students' knowledge of interculturalism is at the level of my expectations.
	18. There are few topics in the implementation of military education that support interculturalism.
	19. Knowledge of a particular culture should influence the expected behaviours of military school students.
	21. I can discuss my ethnic/cultural heritage with others.
	33. There are sections in the curricula of military schools (Basic Officer Training, Advance Officer Training, and Command Staff Scholl) that talk about interculturalism.

Table 5. Composite criterion variable **teachers' responsibility towards interculturalism**

TEACHERS' RESPONSIBILITY TOWARDS INTERCULTURALISM	3. It is my responsibility to ensure that students share cultural differences.
	6. It is my responsibility to be familiar with the cultural heritage of the students.
	8. The role of teachers is important in meeting the needs of military school students from different cultural backgrounds.
	15. I can learn a lot from students whose cultural heritage is different from mine.
	24. I accept that the participants speak their mother tongue or the dialect of the region they come from.
	29. Teaching methods need to be adapted to meet all the needs of all learners.
	34. As a teacher, I can learn a lot from students from other countries.
	37. In order for a teacher to be purposeful, they need to be aware of the cultural differences that are present in the classroom.
	42. I am aware of my attitudes, beliefs, and values that may hinder the conduct of classes.

Before constructing the composite variables, certain variables (V 11, 13, 20, 22, 25, 26, 35, 39, and 43) were recoded so that the direction of the scale (polarization) on all variables was the same.

RESULTS

The research aimed to examine whether there is a connection between intercultural competency (through skills, attitudes, awareness, and knowledge) of military teachers and teachers' responsibility towards interculturalism and whether teachers' participation in peace support operations affects the level of intercultural competency of military teachers.

In order to determine whether there is a connection between intercultural competency (through skills, attitudes, awareness, and knowledge) of military teachers and the responsibility of teachers towards interculturalism, the basic descriptive values of composite variables are given.

Table 6. Descriptive values of composite variables

	Ranhe	Min	Max	Arithmetic mean		Std. deviation	Distribution asymmetry		Flatness of distribution	
	Stat	Stat	Stat	Stat	Std. error	Stat	Stat	Std. error	Stat	Std. error
Composite AWARE-NESS	1,42	1,67	3,08	2,322	0,0429	0,32952	0,106	0,311	-0,3	0,613
Composite ATTITUDE	2	1,33	3,33	2,1256	0,0596	0,46173	0,585	0,309	-0,318	0,608
Composite KNOW-LEDGE	2,17	1,5	3,67	**2,3305**	0,0541	0,41579	0,827	0,311	0,991	0,613
Composite SKILLS	1,61	1	2,61	**1,7969**	0,0572	0,43578	0,073	0,314	-0,954	0,618

Descriptive values of composite variables show that the highest score of agreement on the composite variable is knowledge (AS = 2.33), followed by awareness (AS = 2.32), and the lowest on the composite variable is skill (AS = 1.79). From the heights of the arithmetic mean, it is read that these are moderately right-skewed asymmetric distributions, i.e. moderately positive estimates on composite variables. All composite variables are data homogeneity. These are moderately platycurtic distributions (except for the composite knowledge which is moderately leptokurtic).

A separate test was conducted to determine whether intercultural competencies are predictors of teachers' responsibility towards interculturalism. A multiple regression analysis model was applied, in which one dependent (or criterion) variable depends on $k \geqslant 2$ independent (or predictor) variables. Predictor variables are composite variables of the following intercultural competences: awareness, attitude, knowledge and skills (Table no. 6), and the criterion variable is a summative assessment of teachers' responsibility for interculturalism (Table no. 7); (Mean = 1.96; SD = 0.558, Skewness = 0.722; Kurtosis = 0.719).

Table 7. Descriptive values of teachers' responsibility for interculturalism

Descriptive statistics											
	N	Arithmetic mean		Std. deviation	Vari-ance	Distribution asymmetry		Flatness of distribution			
	Stat	Stat	Std. error	Stat	Stat	Stat	Std. error	Stat	Std. error		
TEACHER'S RESPONSIBILITY TO INTERCULTURALISM	59	**1,9567**	,07268	,55824	,312	,722	,311	,719	,613		
Valid N (listwise)	59										

From average (arithmetic mean) height (AS = 1.96), it is evident that the assessment of the respondents of military teachers shows a high level of responsibility towards interculturalism.

Table 8: Application of the Stepwise method in the selection of parameters for the assessed model with teachers' responsibilities towards interculturalism as a dependent variable

Table 8. Input and output variables

Model	Entered variables	Removed variables	Method
1	Composite variable KNOWLEDGE	.	Stepwise (Criteria: Probability-of-F-to-enter <= ,050, Probability-of-F-to-remove >= ,100).
2	Composite variable SKILLS	.	Stepwise (Criteria: Probability-of-F-to-enter <= ,050, Probability-of-F-to-remove >= ,100).
3	Composite variable AWARENESS	.	Stepwise (Criteria: Probability-of-F-to-enter <= ,050, Probability-of-F-to-remove >= ,100).
4	Composite variable ATTITUDE	.	Stepwise (Criteria: Probability-of-F-to-enter <= ,050, Probability-of-F-to-remove >= ,100).

a. Dependent variable: teachers' responsibility towards interculturalism

Table 9: Evaluated linear regression model with teacher responsibility towards interculturalism as a dependent variable

Table 9. Coefficients

Model	Non-standard coefficients		Std. coefficients	t	Stat. mean	95.0 % confidence interval for B		Correlations			Collinearity	
	B	Std. error	Beta			Lower limit	Higher limit	Zero-order	Partial	Part	Tolerance	VIF
1 (Constant)	-,282	,306		-,922	,361	-,896	,331					
Comp KNOWLEDGE	,965	,129	,713	7,48	,000	,706	1,224	,713	,713	,713	1,000	1,000
2 (Constant)	-,717	,258		-2,776	,008	-1,236	-,199					
Comp KNOWLEDGE	,679	,116	,502	5,855	,000	,446	,912	,713	,627	,449	,800	1,249
Comp SKILLS	,613	,111	,473	5,521	,000	,390	,836	,698	,604	,423	,800	1,249
3 (constant)	-1,299	,299		-4,341	,000	-1,900	-,699					
Comp KNOWLEDGE	,545	,115	,403	4,747	,000	,315	,775	,713	,550	,336	,695	1,440
Comp SKILLS	,522	,106	,403	4,916	,000	,309	,735	,698	,563	,348	,744	1,345
Comp AWARENESS	,457	,142	,270	3,214	,002	,172	,742	,636	,407	,227	,711	1,406
4 (constant)	-1,530	,306		-4,992	,000	-2,145	-,915					
Comp KNOWLEDGE	,569	,111	,421	5,122	,000	,346	,793	,713	,583	,349	,688	1,454
Comp SKILLS	,390	,118	,301	3,292	,002	,152	,627	,698	,419	,224	,556	1,798
Comp AWARENESS	,424	,138	,250	3,077	,003	,147	,700	,636	,396	,210	,703	1,422
Comp ATTITUDE	,230	,103	,184	2,229	,030	,023	,437	,509	,298	,152	,680	1,470

a. dependent variable: teachers' responsibility towards interculturalism

The obtained values of non-standardized coefficients (beta) show the correlation between the criterion variable (teachers' responsibility towards interculturalism) and each predictor. Table no. 9. shows that all beta values have a positive sign, which indicates the conclusion that with the increase of the predictor value, the value of the criterion variable also increases. This means that with the increase of knowledge, skills, awareness, and attitude towards interculturalism (intercultural competencies), the level of teachers' responsibility towards interculturalism also increases.

Table 10. One-sample test for composite variables

	Test Value = 3					
	t	df	Sig. (2-tailed)	Mean Difference	95 % Confidence Interval of the Difference	
					Lower	Upper
Comp AWARENESS	-15,803	58	,000	-,67797	-,7638	-,5921
Comp ATTITUDE	-14,670	59	,000	-,87444	-,9937	-,7552
Comp KNOWLEDGE	-12,368	58	,000	-,66949	-,7778	-,5611
Comp SKILLS	-21,025	57	,000	**-1,20307**	-1,3176	-1,0885

From Table 10, it is evident that on all composite variables, the values are statistically significantly lower than the criterion value (mean difference with a minus sign). Low values in almost all composite variables prove that military teachers in total have developed intercultural competencies. It is also evident from the results of the research that competencies related to the attitudes of military teachers are the lowest in skills (MD = −1,20307).

The distribution of the dichotomous categorical variable participation in peace support operations is as follows: 40 who did not participate (66.7%) and 20 who participated (33.3%). The data obtained show that only a third of teachers participated in peace support operations or 33% of respondents. The Mann-Whitney U test sum of the ranks was used for testing due to the disproportion of the subsamples being compared. "This test is somewhat similar to the homogeneous sequence test, but it uses more information (ranks, not just a division into two categories) and can therefore be considered better and stronger. Like the median test, the sum of rank test tests whether two samples belong to a population with the same median" (Petz, 2004, 327).

Table 11. Mann-Whitney U test results of composite variables and peace support operations variables

	Composite AWARENESS	Composite ATTITUDE	Composite KNOWLEDGE	Composite SKILLS
Mann-Whitney U	373,000	274,000	364,000	291,000
Wilcoxon W	583,000	484,000	574,000	501,000
Z	-,273	-1,980	-,421	-1,458
Stat. meaning (2-tailed)	,785	,048	,674	,145

a. Grouping Variable: peace support operations

The results of the Mann-Whitney U test (Table 11) show a statistically significant difference between those teachers who participated in peace support operations and those who did not, in the composite variable attitude (0.048) as the area of intercultural competencies.

The height of the ranks is given in Graph 1.

Independent-Samples Mann-Whitney U Test Peace Support Operations
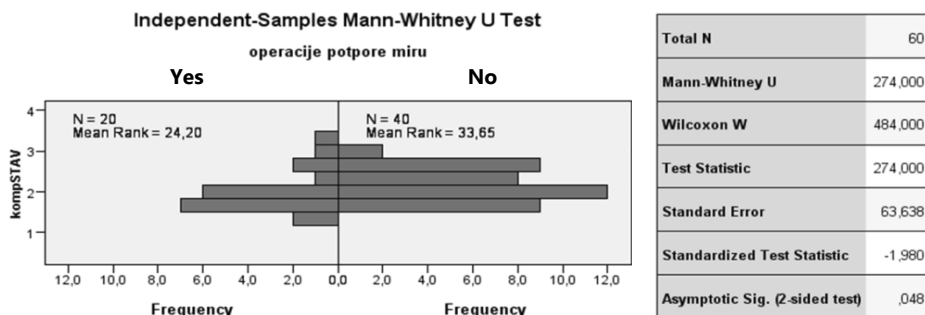
Graph 1. The height of the ranks

Graph no. 1: Average ranks of the composite variable attitude and participation in peace support operations

For teachers who participated in peace support operations, the average rank is 24.20, and for those who did not participate, 33.65, according to the direction of the scale. Thus, those military teachers who did not participate in peace support operations have a higher score on the composite variable attitude as an area of intercultural competencies.

DISCUSSION

One-Sample t-Test was used to measure the overall level of intercultural competence (4 composite variables). On all composite variables, the values are statistically significantly lower than the criterion value. Accordingly, from the data obtained, we can conclude the following: Overall, military teachers have developed intercultural competencies. It is noted that competencies related to the attitudes of military teachers are the lowest in skills, which can be explained by the fact that, in order to change the skills of the respondents, they would have to frequently encounter interculturalism in their work.

By performing a multiple regression analysis, we can see that the criterion variable teachers' responsibility towards interculturalism has a high arithmetic mean (AS = 1.96; SD = 0.558; Skewness = 0.722; Kurtosis = 0.719). Stepwise was chosen as the regression model for the equation. The independent variable that has the highest correlation to the dependent variable (composite variable knowledge) is selected, and then the computer selects among other variables the one that contributes the most to the accuracy of the prediction of the first one selected. From the obtained results it can be seen that all statistically significant predictors correlate with the criterion variable and these are high positive correlations. All initially entered predictors are included in the regression equation, but their order, i.e. the influence on the criterion variable, is very indicative. Thus, knowledge is listed as the most important predictor, followed by skills, awareness, and attitude.

By implementing a linear regression model with teachers' responsibility towards interculturalism as a dependent variable, it was found that all beta values have a positive sign, which leads to the conclusion that the value of the criterion variable increases with the increase of the predictor value. This means that with the increase of knowledge, skills, awareness, and attitude towards interculturalism (intercultural competencies) the level of teachers' responsibility towards interculturalism also increases. Concerning the direction of the scale with a lower level of knowledge, skills, awareness, and attitude towards interculturalism, the level of teachers' responsibility towards interculturalism decreases.

The results of the Mann-Whitney U test show a statistically significant difference between the teachers who were in peace support operations and those who were not, but the average ranks of the composite variable indicate that teachers who did not participate in peace support operations have a higher score on the composite variable attitude as an area of intercultural competencies than those who participated.

CONCLUSION

A One-Sample t-Test was used to measure the overall level of intercultural competency (4 composite variables). On all composite variables, the values are statistically significantly lower than the criterion value. **From the data obtained, we can conclude the following: Overall, military teachers have developed intercultural competencies.**

By conducting a multiple regression analysis, it was found that the criterion variable teacher responsibility towards interculturalism has a high arithmetic mean (AS = 1.96; SD = 0.558; Skewness = 0.722; Kurtosis = 0.719). From the obtained results of the Stepwise regression model, it is evident that all statistically significant predictors correlate with the criterion variable and these are high positive correlations. All initially entered predictors are included in the regression equation, but their order, i.e. the influence on the criterion variable, is very indicative. **Thus, knowledge is listed as the most important predictor, followed by skills, awareness, and attitude.**

It was investigated whether there is a difference between those respondents (military teachers) who participated in peace support operations regarding the assessment of intercultural competencies. Among teachers, it was found that one-third of them participated in peace support operations (33% of respondents). From the average rankings of the Mann-Whitney U test, it is evident, and in line with the direction of the scale, that those teachers who did not participate in peace support operations have a higher score on the composite variable attitude (0.048) as an area of intercultural competence. **Accordingly, we can conclude that participation in peace support operations is not a very significant predictor of the development of intercultural competencies.**

From the above results, data on the intercultural competencies of military teachers are read, which opens the possibility for changing the current way of conducting military training and developing the intercultural competencies of Croatian Army officers. The research found that knowledge of interculturalism, compared to all other predictors, has the greatest impact on the development of intercultural competencies. With this fact in mind, the introduction of intercultural content in military education would make it easier to transfer knowledge, attitudes, skills, and awareness of interculturalism through lessons learned and through intercultural training. The research showed that responsibility is one of the main values of intercultural education. Every upbringing and education encourages and develops a person's responsibility for life, work, dignity, and the common good. Intercultural education encourages the responsibility of military school students towards themselves and others who are different, and towards everything in the environment in which they currently find themselves. The results of the research could serve as a scientific contribution to the introduction of intercultural education in military schools and its harmonization with the values of European democracy. Knowledge has proven to be a major predictor of responsibility towards interculturalism, but the development of intercultural skills, awareness, and the development of officers' attitudes must not be neglected. Intercultural education in military schools must answer the questions: "Why is something taught?", "What is taught?" and "How is it taught?"

The conducted research can be the basis for further research that could be conducted in a military organization related to interculturalism as a social phenomenon of modern society, showing, for example, how the systematic values of military teachers affect the development of intercultural competencies of students, the

impact of leisure time on the development of interculturalism and the impact of military organizational culture on students. It is also possible to conduct research on the boarding school life of students, the impact of the military environment, the way military schools are managed on the development of competencies, etc.

REFERENCES

Headquarters, Department of the Army (2009). *Army Culture and Foreign Language Strategy*, Washington DC. https://usacac.army.mil/sites/default/files/documents/cace/ LREC/2009_Army_Culture_and_Foreign_Language_Strategy_ACFLS.pdf. (12/4/2017)

Connable, B. (2009). All Our Eggs in a Broken Basket: How the Human Terrain System is Undermining Sustainable Military Cultural Competence, *Military Review, 89*(2), 57-64.

NATO Training Group (2010). *Education and Training for Peace Support Operation (ETPSO ATrainP-1(A),* http://www.trinstitute.org/ojpcr/5 1conway.htm (25/3/2018)

Euwema, M. C., Van Emmerik, H. (2007). Intercultural competencies and conglomerated conflict behaviors in intercultural conflicts, *International Journal of Intercultural Relations, 31*, 427-441.

Meer, N., Modood, T. (2013). Interacting interculturalism with multiculturalism: observations on theory and practice. U: Barrett, M. (ur.), *Interculturalism and Multiculturalism: Similarities and Differences* (p. 111-132), Strasbourg: Council of Europe Publishing.

Department of the Navy. (n.d.). *Navy Leadership Competency Model (NLCM)*. http://www. au.af.mil/au/awc/awcgate/navy/navy-ldrcomp.htm (26/3/2017)

Obilisteanu, G. (2011). Inter-cultural Awareness in the Process of Becoming Future Officers, *Revista Academiei Fortelor Terestre, 2*(62), 160-164.

Official Gazette. (2018). *Decision on the participation of members of the Armed Forces of the Republic of Croatia in the peace support mission "RESOLUTE SUPPORT" in Afghanistan*, 98/2018 (1877).

Official Gazette. (2018). *Decision on the participation of members of the Armed Forces of the Republic of Croatia in the European Union operation "EUNAVFOR MED SOPHIA"*, 98/2018 (1878).

Official Gazette. (2018). *Decision on the participation of the Armed Forces of the Republic of Croatia in the activities of the strengthened NATO forward presence in the Republic of Poland*, 98/2018 (1879).

Official Gazette. (2018). *Decision on the participation of the Armed Forces of the Republic of Croatia in the KFOR peace support operation in Kosovo*, 98/2018 (1880).

Official Gazette. (2018). *Decision on the participation of members of the Armed Forces of the Republic of Croatia in the peace support operation "EU NAVFOR Somalia - ATALANTA"*, 98/2018 (1882).

Official Gazette. (2018). *Decision on the participation of members of the Armed Forces of the Republic of Croatia in United Nations peace support operations*, 98/2018 (1883).

Official Gazette. (2019), *Decision on the participation of the Armed Forces of the Republic of Croatia in the peace support operation "SEA GUARDIAN" in the Mediterranean*, 69/2019 (1395).

Official Gazette. (2019). *Decision on the participation of the Armed Forces of the Republic of Croatia in the activities of the strengthened NATO forward presence in the Republic of Lithuania*, 69/2019 (1396).

Official Gazette. (2019). *Decision on the participation of members of the Armed Forces of the Republic of Croatia in the operation of the coalition forces "INHERENT RESOLVE"*, 69/2019 (1397).

Official Gazette. (2019). *Decision on the participation of members of the Armed Forces of the Republic of Croatia in the peace support mission "NATO MISSION IN IRAQ"*, 69/2019 (1398).

Official Gazette. (2020). *Decision on the participation of members of the Armed Forces of the Republic of Croatia in the European Union operation "EUNAVFOR MED IRINI"*, 60/2020 (1209)

Petz, B. (2004). *Basic statistical methods for non-mathematicians, V. edition*, Jastrebarsko: Naklada Slap.

Račková, M., Vranayová, Z., Fejedelem, Š. (2019). *Intercultural Education - New Challenges for Higher Education,* 17th International Conference on Emerging eLearning Technologies and Applications (ICETA), Starý Smokovec: Slovakia SK, 676-680.

Rosenberg, J. (2019). *Intercultural Education, Folklore, and the Pedagogical Thought of Rachel Davis DuBois*, CH: Springer Nature Switzerland.

Samovar, L. A., Porter, R. E., McDaniel E. R. (2013). *Communication between cultures,* Zagreb: Naklada Slap.

Spajić-Vrkaš, V., Rajković, M., Rukavina, I. (2014). *I know, I think, I participate: the project New Age of Human Rights and Democracy in Schools: Experimental Implementation of the Civic Education Curriculum: Conclusions and Recommendations.* [report]

Supek, O. (1989). Ethnos and culture, *Migracijske teme, 5*(2-3), 145-153.

Stewart, D. W. (1981). The Application and Misapplication of Factor Analysis in Marketing Research, *Journal of Marketing Research, 18*(1), 51-62.

Vassallo, B. (2012). Am I Culturally Competent? A study on Multicultural Teaching Competencies among School Teachers in Malta. *The Journal of Multiculturalism in Education, 8*(1), 1-43.

Vukićević, S. (2011). The identity phenomenon and the integration processes of the Balkans in the EU, *Sociološka luča V/1*, 62-77.

Wunderle, W. D. (2006). *Through the Lens of Cultural Awareness: A Primer for US Armed Forces Deploying to Arab and Middle Eastern Countries,* Washington DC: U. S. Government Printing Office.

DIFFERENT PEDAGOGICAL APPROACHES TO THE EDUCATION OF GIFTED PUPILS IN EUROPEAN CULTURAL TRADITION

Marta Klemenčić
Faculty of Humanities and Social Sciences, University of Zagreb, Republic of Croatia
mklemenc3@ffzg.hr

Ante Kolak, PhD, Associate Professor
Faculty of Humanities and Social Sciences, University of Zagreb, Republic of Croatia
akolak@ffzg.hr

Mara Stojanac
Faculty of Humanities and Social Sciences, University of Zagreb, Republic of Croatia
mstojana@ffzg.hr

Abstract: it was Plato who already observed gifted individuals and looked for causal effects that make one a ruler, presenting the myth that it is a god who during birth assigns gold to those who are predestined to be rulers, silver to those who ought to be assistants, and iron and brass to peasants and craftsmen. The stated idea belongs to a theoretical framework which accentuates genetic factors. There is a growing number of theoreticians who emphasize the influence of the environmental and social surrounding in the development of an individual, with the education of the gifted being of highest importance within social structures. Education is greatly determined by cultural factors which also affect the area of education of gifted pupils, which is becoming more intense, complex and recognised within the education of pupils with special educational needs. This trend is followed by most of the European countries that, in regards to their specific cultural differences, differentiate in their views on 'giftedness'. The importance of cultural differences changed over time, particularly under the influence of specific determinants in recent history: the fall of the Soviet Union, migration, generally more inclusive attitude towards those different and foreign, and the creation of the European Union. The comparative analysis of the European cultural tradition in this paper focuses on European Union country members, clearly distinguishing terminological inconsistency and discrepancy. The pedagogical approaches to the education of gifted pupils are observed through the process of diagnostics and pupil identification; answering different didactical challenges in working with gifted pupils; methodological pluralism directed at the educational process, and the process of following and evaluating the gifted. Highlighting examples of good practice, the authors leave some questions open-ended and offer different possibilities and directions of pedagogical and didactic-methodological approach.

INTRODUCTORY OBSERVATIONS

Development and potential of each country depend on its most capable citizens and aiding growth and development of human potential. Gifted individuals are one of the most important components of each society, and along with it, the education of the gifted has become more intense, complex and noticeable within the education of pupils with special educational needs. "Gifted individuals, their rights and their education are one of the great challenges today's societies meet." (Cvetković-Lay, 2006, 236) The problem of terminological inconsistency and lack of a unifying definition of giftedness is apparent throughout the entire European pedagogical tradition.

The term 'gifted' is often equated with being talented. It signifies extremely high functioning in multiple areas or one specific area or it manifests as a growing potential for excellence. Author Freeman (2013) marks a positive move in perceiving gifted individuals as emotionally healthy, with unique abilities, who demand special educational support (as cited in Tourón, Freeman, 2017). There exist multiple definitions of giftedness in regards to different traits, characteristics and functioning of gifted children. They point to inconsistency of the sole vision of gifted pupils' status within the schooling system. It is thus, that the determination of giftedness in different European pedagogical traditions is the first research question in the empirical segment of this paper. One of the directions of determination of giftedness indicates that giftedness is "a set of properties complexly structured out of general and specific capabilities, which are based on inherited dispositions, creativity, other different personality traits and motivation" (Koren, 2012, 343). To determine whether a child is gifted or not, it is necessary to perceive specific characteristics of gifted children. Different authors (Cvetković-Lay, Sekulić Majurec, 1998, Čudina-Obradović, 1990) highlight that all characteristics of gifted children can be classified in three groups which determine giftedness according to Renzulli's three-ring conception of giftedness: above-average abilities, personality traits and creativity (Cvetković-Lay, Sekulić Majurec, 1998, Čudina-Obradović, 1990). Environmental surroundings, as well as other individual's characteristics, influence these three groups. Every child has something which makes them special. This argument can be supported by Gardner's theory of multiple intelligences, which states that each child has at least one intelligence that makes an individual gifted, and which needs to be discovered and afterwards developed. Gardner (1983) is one of representatives of first theoretical approach to giftedness, focused on inborn, aka genetic factors. Gardner advocates work methods which enable realisation of all multitudes of a pupil's potential, which will reflect on the empirical part of this paper in the form of research question aimed at didactical solutions. Identification is a means by which the further development of the future of giftedness is decided (Cvetković-

Lay, 1995). Achieving realisation of individual approach to a gifted pupil, as one of indispensable strategies in working with the gifted, requires previous identification process. In many countries, identification of gifted children is not adopted on a global level, that is, some countries still depend on testing intelligence to determine whether someone is gifted or not. When talking about identification, the author Koren (2012) talks about identifying gifted pupils as determining their identity as well as the degree and type of giftedness of the individual. However, identification is not an even and uniformed but a highly dynamic process, which is why identification is also referred to as process diagnostics. Identification is one of key pedagogical processes which makes the amount of resources a society devotes to working with the gifted visible. An identified gifted pupil has the ability to progress from a "beginner with potential" to a "specialised expert" (Sternberg, 2001). Sternberg represents second theoretical approach to giftedness, which is focused on cognitive models. Sternberg (2011) claims that metacognitive skills, information processing, memory and thinking skills are the initiators for the development of a gifted individual. Renzulli's three-ringed model is the best known representative of the third theoretical approach to giftedness. Numerous factors influence giftedness, but it is difficult to establish which one holds primacy. This problem is dealt by a newer approach to giftedness, called the systemic approach. Its representative is Tannenbaum (as cited in Vlahović-Štetić, 2008) who developed a model consisting of five factors: general ability, special aptitude, chance, environmental support and non-intellectual requisites. Each of these factors has a dynamic and static part and each influences the gifted individual. The education of the gifted is intertwined with all these factors. The trend of education of the gifted is followed by a majority of European countries which, depending on cultural differences, differ in views on giftedness. The importance of cultural differences changed with time under specific determinants in recent history: 1. the fall of the Soviet Union - "eliminated political holdfast and censorship, in the sphere of culture, science and mass information. In once closed and politically strictly controlled society, this allowed democracy to be welcomed open-handed" (Caratan, 1992, 50); 2. migration - "global migration leads to mixing and intertwining of population of multiple countries and affects the creation of a different ethnical system" (Cohen, 2008) "Since 2015., Europe has faced a larger number of asylum seekers; 2,4 million of refugees and 860 000 asylum seekers settled in 27 EU country members by the end of 2018" (official website of Migration Data Portal); 3. a generally more inclusive attitude towards those different and foreign - "by developing of society's awareness on value of each individual, inclusion occurs as a movement within the framework of the social model. Inclusion in itself does not imply equality of all people, but respecting the differences of each individual who is given the ability to make decision on their own life and taking responsibilities" (Cvetko, Gudelj and Hrgovan, 2000); 4. creation of the European Union - in numerous politics of the EU, including educational, cultural components exist. EU encourages national governments and international organisation to cooperate in politics of the cultural segment (https://europa.eu/european-union/topics/culture_hr). The named determinants showed all smaller

differences in some key items, and so in the aspect of what giftedness ought to represent and how it should be treated (Tourón, Freeman, 2017). Identification is just the first step in working with the gifted. It is important to point out individual programmes that are carried out with the gifted, that is, the opportunities which they are provided through some educational systems (acceleration, individualisation, and similar), and the manner of working with gifted pupils, evaluation and examples of good practice, in order to learn and progress by sharing experiences in this area. Didactical solutions indicate not only interest in progress in working with the gifted, but also the creativity of specific educational politics.

The European Union is a unique economic and political union of 27 European countries which together cover a large part of the continent. General attitudes towards education are reflected in the education of the gifted too. *The Conference for Education of the gifted in Europe: theoretical and research issues* (Pflünger, Mönks, 2005) held in Nijmegen in 1991 had a significant contribution to the education of the gifted in Europe. All Ministries of Education in Europe received the conference report, the first political document which stated special needs of gifted individuals, how to encourage and follow their progress, and ways to approach and work with them (Pflünger, Mönks, 2005). It is clear from the conference conclusions that giftedness is not the primary problem in the education of EU country members, which is as well visible when researching open-sourced databases. The problem of giftedness still remains marginalised.

Based on the introductory theoretical observations, we single out a few areas which will reflect onto the empirical part of this paper in the area of education of gifted pupils, and those are terminological inconsistency, the procedures of undertaking identification, legal legislative and didactical solutions.

EMPIRICAL RESEARCH SEGMENT METHODOLOGY

This research's aim was a comparative analysis of different pedagogical approaches to education of the gifted in European pedagogical tradition, directed at individual members: Austria, Belgium, Bulgaria, Croatia, Czech Republic, Cyprus, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, Ireland, Italy, Latvia, Lithuania, Luxemburg, Malta, the Netherlands, Poland, Portugal, Romania, Slovakia, Slovenia, Spain and Switzerland. The documentation work was carried out based on an analysis of available documents from individual EU members. The unit of analysis consists of EU members. The instrument which was created for the purpose of the research consists of protocols. A protocol consists of specified comparative categories and space for a short description. The research was conducted in August 2020. The analysis was approached by three independent researchers, followed by a consensus.

Based on theoretical deliberations, four research questions are distinguished, that is, areas which point onto the pedagogical approach to the education of the gifted in specified analysis units.

1. Which are the key determinants in defining a gifted pupil?
2. Which procedures are used during the process of identification?
3. What does chronological determination of the latest legislation regarding the education of the gifted look like?
4. Which didactical solutions are suggested in pedagogical activity?

The hypotheses based on research questions are:

H.1. All EU members have an unambiguous determinant of giftedness

H.2. All EU members have a unified process of identification

H.3. All EU members have legalised the education of the gifted in the period of last ten years

H.4. All EU members suggest the same didactical solutions in working with gifted pupils

RESULTS AND INTERPRETATION

The results of this paper are represented and interpreted trough four research questions.

Key determinants in defining a gifted pupil

As an answer to the first research question, a comparative analysis was carried out, the results of which are shown in Table 1.

Table 1. Comparative overview of giftedness determinants

AUSTRIA	BELGIUM	BULGARIA	CYPRUS	CZECH REPUBLIC	DENMARK	ESTONIA
Potential (Resch, 2014)	Combination of sources (Reid and Horváthová, 2016)	/	High achievements (Angelidou, 2012)	/	Combination of sources (Mönks and Pflüger, 2005)	/
FINLAND	**FRANCE**	**GREECE**	**CROATIA**	**IRELAND**	**ITALY**	**LATVIA**
Combination of sources (Uusikylä, 2016)	Within SEN* (European Agency for Development in Special Needs Education, 2012)	Within SEN* (Agaliotis and Kalyva, 2018)	Combination of sources + within SEN* (Primary school education of talented pupils policy, 1990; Bedeniković Lež, 2017)	Combination of sources (official website Centre for Talented Youth)	Combination of sources (official website GATE – Gifted and Talented Education)	Combination of sources (Mönks and Pflüger, 2005)

LITHUANIA	LUXEMBOURG	HUNGARY	MALTA	THE NETHERLANDS	GERMANY	POLAND
Knowledge and skills (Kondratavičienė, et al., 2019; European Agency for Development in Special Needs Education, 2012)	Multiple terminological inconsistencies (multilingualism) (Wolfensberger, 2014)	Combination of sources (European Agency for Development in Special Needs Education, 2012)	Combination of sources (European Agency for Development in Special Needs Education, 2012)	Potential (European Agency for Development in Special Needs Education, 2012, De Boer, et al., 2013)	Combination of sources (European Agency for Development in Special Needs Education, 2012)	Combination of sources (Limont, 2013)

PORTUGAL	ROMANIA	SLOVAKIA	SLOVENIA	SPAIN	SWEDEN
Combination of sources (European Agency for Development in Special Needs Education, 2012)	Combination of sources (Ignat, 2011; Mönks and Pflüger, 2005)	Combination of sources (Reid and Boettger, 2015)	Within SEN * (Bedeniković Lež, 2017; European Agency for Development in Special Needs Education, 2012)	High Intellectual Ability (HIA) (European Agency for Development in Special Needs Education, 2012)	Combination of sources (European Agency for Development in Special Needs Education, 2012; Westling Allodi and Rydelius, 2008)

The comparative analysis determined that Austria, Luxemburg and the Netherlands equalize giftedness with the potential each pupil has. "Giftedness is potential for above-average results… and it is a school's task to nourish those potentials" (Resch, 2014, 14). In Cyprus, the emphasis is on above-average results. "Pupils who proved to have a large capacity for high intellectual, artistic or creative accomplishments in specific academic areas" (Angelidou, 2012, 1), while Lithuania places importance on knowledge and skills, as the gifted have developed knowledge and skills by which they can quickly and efficiently react in a situation and resolve a problem (Kondratavičienė, Sičiūnienė, Grakauskaitė-Karkockienė, Karčauskienė, 2019). There are still EU member countries which define gifted pupils within pupils with special educational needs (SEN – *Special education needs*), those being Croatia, France, Greece and Slovenia. Spain is noted for equalizing giftedness with high intellectual abilities (Sastre-Riba, Sánchez, Villaverde, 2018). However, most countries (Belgium, Denmark, Estonia, Finland, Germany, Hungary, Italy, Ireland, Latvia, Malta, Poland, Portugal, Romania, Slovakia, Sweden) do not take one definition to describe giftedness but consult different approaches in trying to acknowledge all the mentioned segments of giftedness.

Table 1.1. Quantification of giftedness determinants of EU members

CATEGORY	FREQUENCY
Combination of sources	15
Within SEN	3
Potential	2
Other (High achievements, Knowledge and skills, Multiple terminological inconsistencies, High intellectual ability)	1

Most EU members, 15 of them (55,56%), use combined sources to determine gifted pupils. 3 EU members (11,11%) determine within SEN, as equal to the number of those that do not have an available determination of giftedness (11,11%). The gifted are determined as potential by 2 EU members (7,41%), while with other definitions by 4 of them (High achievements, Knowledge and skills, Multiple terminological inconsistencies, High intellectual ability), represented by one country member for each, equalling to 3,7%.

From the above stated comparative analysis, we conclude that the first hypothesis is dismissed as unambiguous determination of giftedness in European pedagogical tradition does not exist.

Procedures used during the process of identification

Comparative analysis regarding the process of identification of gifted pupils was undertaken as an answer to the second research question, the results of which are shown in Table 2.

Table 2. Comparative representation of identification of the gifted

AUSTRIA	BELGIUM	BULGARIA	CYPRUS	CZECH REPUBLIC	DENMARK	ESTONIA
Multiple (teacher recommendation + parent nomination + achievements surveying) (European Agency for Development in Special Needs Education, 2012)	Multiple (teacher recommendation + parent nomination + achievements surveying) (European Agency for Development in Special Needs Education, 2012)	/	Multiple (teacher recommendation + parent nomination) (European Agency for Development in Special Needs Education, 2012)	Individual schools (teacher recommendation + parent nomination + achievements surveying) (Machu, et al., 2016)	Multiple (parent nomination + achievements surveying) (Tillisch, et al., 2015; European Agency for Development in Special Needs Education, 2012)	Multiple (teacher recommendation + parent nomination + achievements surveying) (European Agency for Development in Special Needs Education, 2012)

FINLAND	FRANCE	GREECE	CROATIA	IRELAND	ITALY	LATVIA
Multiple (teacher recommendation + parent nomination + achievements surveying) (European Agency for Development in Special Needs Education, 2012)	Multiple	Similar procedures as with other children with special educational needs (European Agency for Development in Special Needs Education, 2012)	Multiple (teacher recommendation + parent nomination + achievements surveying) (European Agency for Development in Special Needs Education, 2012)	Multiple (teacher recommendation + parent nomination + achievements surveying) – no standardized tests (Škoda, 2015)	Multiple (teacher recommendation + parent nomination + achievements surveying) (European Agency for Development in Special Needs Education, 2012)	/	/

LITHUANIA	LUXEMBOURG	HUNGARY	MALTA	THE NETHERLANDS	GERMANY	POLAND
Multiple (teacher recommendation + parent nomination + achievements surveying) (European Agency for Development in Special Needs Education, 2012)	Multiple (school results + pedagogical and psychological testing) (European Agency for Development in Special Needs Education, 2012)	Multiple (teacher recommendation + achievements surveying) - no standardized tests (Gyarmathy, 2013)	/	Multiple (teacher recommendation + parent nomination) (Mönks and Pflüger, 2005)	Multiple (teacher recommendation + parent nomination + achievements surveying) (Mönks and Pflüger, 2005)	Parent nomination and pedagogical-psychological evaluation (Limont, 2013)

PORTUGAL	ROMANIA	SLOVAKIA	SLOVENIA	SPAIN	SWEDEN
Multiple (teacher recommendation + achievements surveying) (European Agency for Development in Special Needs Education, 2012)	Multiple (teacher recommendation + achievements surveying) (Mönks and Pflüger, 2005)	Multiple combinations – along with pedagogical-psychological supervision (Reid and Horváthova, 2016)	Multiple (teacher recommendation + parent nomination + achievements surveying) (Žagar, 2006 in Bedeniković Lež, 2017)	Multiple (teacher recommendation + parent nomination + achievements surveying) (European Agency for Development in Special Needs Education, 2012)	Teacher and expert recognition (European Agency for Development in Special Needs Education, 2012)

The problem of defining or determining a gifted pupil indicates the complexity of the education of the gifted. The identification process of gifted pupils itself can be conducted in numerous ways. Comparative analysis shows differences not only within the pedagogical culture of a specific European country but further into the cultural micro-level of individual schools. According to Čudina-Obradović (1990), identification is conducted by teachers in collaboration with the school's psychologist. Teachers and parents, following the psychologist's instructions, fill in an identification questionnaire. Author Coleman (2003) warns of an often exaggerated emphasis placed on intellectual abilities which marginalizes other aspects of giftedness. The sample of comparative analysis indicates multiple identifications. In Austria, Belgium, Croatia, Czech Republic, Estonia, Finland, Germany, Greece, Ireland, Lithuania, Slovenia and Spain, the identification includes the parent, teacher and a professional associate (to measure achievements). In Hungary, Portugal and Romania, the main role lies with the teacher. In Cyprus and the Netherlands, parents have a bigger role in the identification process. In Denmark, parents participate in co-construction of a selection of additional content and nominate the pupil (Tillisch, Christiansen, Munch, Balic Zunic, 2015). Although most countries undertake multiple identifications, those that have a unified identification process are rare.

Table 2.1. Quantification of giftedness identification of EU members

CATEGORY	FREQUENCY
Multiple	19
No available data	4
Other (Individual schools for themselves, Parent nomination and pedagogical - psychological evaluation, Multiple combinations along with pedagogical - psychological supervision, Recognition by an expert)	1

19 EU members (70,37%) use multiple identifications, 4 members (14,81%) have no available data on implementing identification, while 1 country member (3,71%) each has specific ways of identification (Individual schools for themselves, Parent nomination and pedagogical - psychological evaluation, Multiple combinations along with pedagogical - psychological supervision, Recognition by an expert). Based on a comparative analysis of the identification process, the second hypothesis cannot be entirely accepted.

Chronological determination of the latest legislation regarding the education of the gifted

To answer the third research question, comparative analysis of legal legislation regarding the education of the gifted was undertaken. Table 3. specifies latest available laws/acts in the area of education of the gifted.

Table 3. Comparative analysis of legal legislation on gifted pupils

AUSTRIA	BELGIUM	BULGARIA	CYPRUS	CZECH REPUBLIC	DENMARK	ESTONIA
Schulorganisationsgesetz – Bundesrecht konsolidiert, 2018 | Grundsatzerlass zur Begabungs – und Begabtenförder unh, 2017	Education for Special Needs Reform, 2019 (European Agency for Development in Special Needs Education, 2012)	Operational Programme "Science and Education for Smart Growth 2014 - 2020" National Programme of the Measures for the Protection of gifted children 2015 (Sharlanova, 2015)	Education and Training of Children with Special needs, Law of 1999 (source: https://www.euro pean-agency.org/ country-information/cyprus/legislation-and-policy)	Strategy of Educational Policy of the Czech Republic 2020 (source: http://www.vzde lavani2020.cz/ images_obsah/ dokumenty/strat egy_web_en. pdf)	Folkeskole Akt 2005 (Tillisch, et al., 2015)	No special legal legislation emphasis

FINLAND	FRANCE	GREECE	CROATIA	IRELAND	ITALY		LATVIA
No special legal legislation emphasis	No special legal legislation emphasis	Education of Special Needs, 2003 (European Agency for Development in Special Needs Education, 2012)	Primary school gifted pupils education policy (1990)	No special legal legislation emphasis	Ministry of Education proposition to include gifted pupils in SEN, 2019 (official website Centro Didattica talenti)		No special legal legislation emphasis

LITHUANIA	LUXEMBOURG	HUNGARY	MALTA	NETHERLANDS	GERMANY	POLAND
Education for all (2003) (Russick Leavitt, 2009)	Reform from 2003. distinguishes the gifted (European Agency for Development in Special Needs Education, 2012)	National Public Education Act, 2012 (Gyarmathy, 2013)	A new Framework for the Education Strategy for Malta 2014–2024 (Ministry for Education and Employment, 2014)	Since 2011. importance added onto education of gifted pupils (De Boer, et al., 2013)	Different educational systems for the gifted (because of the country's regional division) (Mönks and Pflüger, 2005)	No special legal legislation emphasis (Gencel, et al., 2019)

PORTUGAL	ROMANIA	SLOVAKIA	SLOVENIA	SPAIN	SWEDEN
No special legal legislation emphasis (European Agency for Development in Special Needs Education, 2012)	No special legal legislation emphasis (Ignat, 2011)	The Project of Alternative Care for Gifted Children, 2007 (Laznibatová, 2016)	White paper about Education in the Republic of Slovenia in 2011 (Bedeniković Lež, 2017)	The Organic Law of Education (LOE), 2006 (Sastre-Riba, et al., 2018; Munoz-Mohedano and Martin-Sanchez, 2016)	No special legal legislation emphasis, except in higher education (European Agency for Development in Special Needs Education, 2012; Westling Allodi and Rydelius, 2008)

Laws indicate what is of importance to a country. Laws regulate what a country deems necessary for its fair and successful performance. That is why laws on the gifted can demonstrate the emphasis a country places on their development. A large number of EU member countries (Estonia, Finland, France, Ireland, Latvia, Poland, Portugal, Romania and Sweden) do not have the status of the gifted defined by law. A specific example is Germany, which has different educational politics depending on its states and can thus be classified under countries which do not have nationally regulated laws on working with gifted pupils. Many countries haven't changed its law in over 15 years - Greece (2003), Lithuania (2003), Luxemburg (2003); and some in even over 25 years - Croatia (1990). However, there are countries with relatively new laws regarding the education of the gifted - Austria (2017), Bulgaria (2014), Czech Republic (2020), Denmark (2019), Hungary (2012), Italy (2019), Slovakia (2007), Slovenia (2011). These are namely laws which mention the gifted within only a few items. This analysis indicates the need for deliberation on the "efficient use of resources" that the EU promotes through its politics, as the future potential of citizens of the EU should be the EU's biggest resource.

Table 3.1. Chronological quantification of legal legislation

CATEGORY	FREQUENCY
No special legal legislation emphasis	10
Laws newer than 2010.	9
Laws older than 2010.	8

10 EU members (37,04%) do not have special emphasis within legal legislation on working with gifted pupils, 9 EU members (33,33%) have laws newer than 2010., while 8 EU members (29,63%) have laws older than 2010.

Based on insight into results we conclude that the third hypothesis is dismissed.

Didactical solutions used in the education of the gifted

As an answer to the fourth research question, comparative analysis of available didactical approaches in working with gifted pupils was undertaken. Table 4. shows didactical solutions that each country member use in working with gifted pupils.

Table 4. Comparative analysis of didactical approaches in the education of the gifted

AUSTRIA	BELGIUM	BULGARIA	CYPRUS	CZECH REPUBLIC	DENMARK	ESTONIA
Acceleration + Programme Enrichment (European Agency for Development in Special Needs Education, 2012; Resch, 2014)	Acceleration + Programme Enrichment + Kangaroo classes (European Agency for Development in Special Needs Education, 2012; Wolfensberger, 2014)	Programme Enrichment (Sharlanova, 2015)	Acceleration (only in private schools) (Angelidou, 2012)	Programme Enrichment + Acceleration (Machu, et al., 2016; European Agency for Development in Special Needs Education, 2012)	Programme Enrichment + Acceleration (European Agency for Development in Special Needs Education, 2012)	Programme Enrichment + Acceleration (European Agency for Development in Special Needs Education, 2012)

FINLAND	FRANCE	GREECE	CROATIA	IRELAND	ITALY	LATVIA
Programme Enrichment + Acceleration (European Agency for Development in Special Needs Education, 2012)	Programme Enrichment + Acceleration (European Agency for Development in Special Needs Education, 2012)	/	Programme Enrichment + Acceleration (Primary school and gifted pupils education policy 1990.)	Programme Enrichment + Acceleration (European Agency for Development in Special Needs Education, 2012)	/	/

LITHUANIA	LUXEMBOURG	HUNGARY	MALTA	NETHERLANDS	GERMANY	POLAND
Programme Enrichment + Acceleration + Autonomous Learning Model (Russick Leavitt, 2009)	Acceleration and starting school at an earlier age (European Agency for Development in Special Needs Education, 2012)	Programme Enrichment + Acceleration (European Agency for Development in Special Needs Education, 2012; (Gyarmathy, 2013)	/	Programme Enrichment (most prominent) + Acceleration (De Boer, et al., 2013)	Programme Enrichment + Acceleration (Fischer and Müller, 2014)	Acceleration (mostly in private schools) + Programme Enrichment (Limont, 2013; Nowicka, 2016)

PORTUGAL	ROMANIA	SLOVAKIA	SLOVENIA	SPAIN	SWEDEN
Programme Enrichment + Acceleration (European Agency for Development in Special Needs Education, 2012; Guedes, 2016)	Programme Enrichment (Mönks and Pflüger, 2005)	Programme Enrichment + Acceleration + Additional programmes (Reid and Horváthová, 2016)	Programme Enrichment + Acceleration + Additional programmes (Bedeniković Lež, 2017)	Programme Enrichment + Acceleration (Gencel, et al., 2019; Sastre-Riba et al., 2018; Munoz-Mohedano and Martin-Sanchez, 2016)	Programme Enrichment (European Agency for Development in Special Needs Education, 2012; Westling Allodi and Rydelius, 2008; Tourón and Freeman, 2017)

Most commonly used didactical approach is programme enrichment, ie programmes that are more demanding, broader and whose goal is the advancement of a gifted pupil in the domain of their giftedness (Nikčević-Milković, Jerković, Rukavina, 2016). In Austria, Belgium, Bulgaria, Croatia, Czech Republic, Denmark, Estonia, Finland, France, Germany, Hungary, Ireland, Lithuania, Netherlands, Portugal, Slovakia, Slovenia, Spain and Sweden, a type of programme enrichment is implemented. It is a problem to evaluate these programmes taking into consideration that each gifted child is different and requires a different approach. In addition to programme enrichment, an often solution is pupil acceleration. There are multiple aspects of acceleration, two most known being starting school at an earlier age and skipping grades. Less known aspects of acceleration are acceleration in a subject - only a specified subject is attended in a higher year, and summarizing a subject's curriculum to be covered in a short time period which is normally predicted for a much longer period. Acceleration is present in many EU country members - Austria, Belgium, Bulgaria, Croatia, Cyprus, Czech Republic, Denmark, Estonia, Finland, France, Germany, Hungary, Ireland, Lithuania, Luxemburg, Netherlands, Poland, Portugal, Slovakia, Slovenia and Spain. A special aspect of acceleration is present in Belgium with "kangaroo classes". These classes consist of pupils who meet 2 to 4 hours weekly outside of their regular classes, working on joint projects for which they hold interest (Wolfensberger, 2014). There are countries which specifically educate teachers for working with the gifted, namely Austria, Germany, Hungary, Luxemburg, Netherlands, Romania, Slovenia and Spain.

Table 4.1. Quantification of different didactical approaches to the education of the gifted

CATEGORY	FREQUENCY
Programme enrichment (21 EU members) and acceleration (20 EU members) - combination (17 EU members)	most represented
No available data on didactical solutions (4 EU members)	moderately represented
Singular solution (2 EU country members) - only programme enrichment (1 EU member), only acceleration (1 EU member)	least represented

Programme enrichment in combination with another solution is used by 21 EU members (77,78%), acceleration in combination with another solution by 20 EU members (74,07%). Combination of the two solutions is used by 17 EU members (62,96%). 4 EU members (14,81%) have no available data on didactical solutions, while 2 EU country members have a singular solution - programme enrichment (3,7%) and acceleration (3,7%).

Based on research results we can partially accept the fourth hypothesis because the combination of acceleration and programme enrichment is used by the largest number of EU members.

FINAL OBSERVATIONS

EU country members, although a part of the same body, largely differentiate amongst themselves in approach to gifted pupils. The definition of giftedness in most members (16 EU members) is a product of a combination of sources and multiple theories. Some members (3 EU members) use a definition within the domain of pupils with special needs (SEN). 19 EU members conduct multiple identifications of the gifted, consulting combined sources (parents, teachers, other pupils) and testing the pupil themselves. Laws/policies on working with the gifted are indicators of educational politics movement; in 10 EU members they don't exist, while they are older than 10 years in 8 EU members. Didactical solutions in working with the gifted are based on enriching programmes and acceleration in 17 EU members. These results depict work with the gifted in the European Union. However, particular schools, as well as particular inspired teachers, are deciding to work with the gifted outside of the named frameworks. A longitudinal approach to this research problematic would be desired to track the status of gifted pupils in European pedagogical tradition. Experience exchange, as well as examples of good practice, would surely contribute to the development of pedagogical culture regarding the education of gifted pupils. Answers to research questions of this paper open a variety of other areas for research within the education of the gifted such as pedagogical approaches in the process of identification of gifted pupils, pedagogical use of different types of acceleration (e.g. acceleration in a subject), principles of individualisation and differentiation within the education of the gifted, status of giftedness in pedagogical relation as well as in the pedagogical and didactical culture of an educational establishment.

REFERENCES

Agaliotis, I., Kalyva, E. (2018). Motivational Differences of Greek Gifted and Non-Gifted High-Achieving and Gifted Under-Achieving Students. *International Education Studies, 12(2),* 45-56.

Angelidou, C. (2012). Gifted Students – The Case of Cyprus. shttps://www.academia.edu/4916295/Gifted_Students_The_Case_of_Cyprus?email_work_card=view-paper (23/7/2020)

Bedeniković Lež, M. (2017). Gifted pupils in the croatian and slovenian educational system. *Metodički obzori, 12(1),* 65-79.

Caratan, B. (1992). Kraj Sovjetskog Saveza - Perestrojka bez Gorbačova. *Politička misao, 29(3),* 48-66.

Centre for Talented Youth, Ireland. https://www.dcu.ie/ctyi/mission.shtml (23/7/2020)

Centro Didattica talenti. https://didatticatalenti.com/ (17/7/2020)

Cohen, R. (2008). *Global diasporas*. Abingdon: Rutledge.

Coleman, M. R. (2003). *The Identification of Students Who Are Gifted*. http://www.hoagiesgifted.org/eric/e644.html (17/7/2020)

Cvetko, J., Gudelj, M., Hrgovan, L. (2000). Inkluzija. *Diskrepancija, 1 (1)*, 24-28. https://hrcak.srce.hr/20562 (17/7/2020)

Cvetković-Lay, J. (1995). *Ja hoću i mogu više: priručnik za odgoj darovite djece od 3 do 8 godina.* Zagreb: Alinea.

Cvetković-Lay, J., Sekulić Majurec, A. (1998). *Darovito je, što ću s njim? Priručnik za odgoj i obrazovanje darovite djece predškolske dobi.* Zagreb: Alinea.

Cvetković-Lay, J. (2006). Odnos prema djeci s visokim sposobnostima u zemljama EU - stvarnost hrvatskih stremljenja. In M. Žebec, G. Sabol, M. Šakić, M. Kotrla Topić (eds.), *Mozak i um - trajni izazov čovjeku* (p. 233-246). Zagreb: Institut društvenih znanosti Ivo Pilar.

Čudina-Obradović, M. (1990). *Nadarenost: razumijevanje, prepoznavanje, razvijanje.* Zagreb: Školska knjiga.

De Boer, G.C., Minnaert, A. E. M. G., Kampho, G. (2013). Gifted education in Netherlands. *Journal for the education of the gifted, 36(1),* 133–150.

European Talent Center https://talentcentrebudapest.eu/european-talent-centre (24/7/2020)

European Agency for Development in Special Needs Education (2012). *Gifted Learners A Survey of Educational Policy and Provision.* https://giftedphoenix.files.wordpress.com/2012/10/eurasdne-gifted-learners.pdf (22/7/2020)

European Agency for Special Needs and Inclusive Education. https://www.european-agency.org/country-information/cyprus/legislation-and-policy (23/7/2020)

Fischer, C., Müller, K. (2014). Gifted Education and Talent Support in Germany. *Ceps Journal, 4(3),* 31-54.

Framework for the education strategy for Malta 2014.-2024. https://planipolis.iiep.unesco.org/sites/planipolis/files/ressources/malta_framework_for_the_education_strategy_2014_2024.pdf (20/7/2020)

GATE (Gifted And Talented Education) Italy. https://www.gateitaly.org/ (19/7/2020)

Gardner, H. (1983). *Frames of mind: The theory of multiple intelligences.* New York: Basic Books.

Gencel, I.E., Taskin, C.S., Agaliotis, I., Esen Aygün, H., Karadayi, Z. (2019). *Gifted Education and Teacher Training: A Comparison of Turkey, Greece, Spain and Poland.* https://www.researchgate.net/publication/338127197_Gifted_Education_and_Teacher_Training_A_Comparison_of_Turkey_Greece_Spain_and_Poland (24/7/2020)

Guedes, D. (2016). *The current state od affairs of gifted education in Portugal.* https://www.slideshare.net/saocampos/the-current-state-of-affairs-of-gifted-education-in-portugal (27/7/2020)

Gyarmathy, E. (2013). The Gifted and Gifted Education in Hungary. *Journal for the education of the gifted, 36(1),* 19-43.

Ignat, A. A. (2011). Consueling the Gifted: a Romanian perspective. *Procedia - Social and Behavioral Sciences, 12,* 615-618.

Kondratavičienė, R., Sičiūnienė, V., Grakauskaitė-Karkockienė, D., Karčauskienė, K. (2019). *Lithuanian Teachers' Gifted Education Perceptions and Attitudes.* https://eera-ecer.de/ecer-programmes/conference/24/contribution/48230/ (27/7/2020)

Koren, I. (2012). Povijesni osvrt na konceptualizaciju pojave nadarenosti. *Napredak, 154(3),* 339-361.

Laznibatová, J. (2016). Gifted Education in Slovakia According to the Programme *APROGEN. ECHA NEWS, 30(1),* 13-17.

Limont, W. (2013). Support and education of gifted students in Poland. *Journal for the education of the gifted, 36(1)*, 66-83.

Machu, E. et all. (2016). Recognition and Teaching Gifted and Talented Children – Good Practice for Europe. https://www.talentedchildrenproject.eu/images/zpravy/Recognition%20and%20Teaching%20Gifted.pdf (20/7/2020)

Mönks, F.J., Pflüger, R. (2005). *Gifted Education in 21 European Countries: Inventory and Perspective*. Nijmegen: Radbound University Nijmegen.

Munoz-Mohedano, A.J., Martin-Sanchez, M.A. (2016). *Reality and criticism of giftedness in the Spanish education system*. https://tner.polsl.pl/dok/volumes/43/a11.pdf (17/7/2020)

Mužić, V. (1999). *Uvod u metodologiju istraživanja odgoja i obrazovanja*. Zagreb: Educa.

Nikčević-Milković, A., Jerković, A., Rukavina, M. (2016). Stanje, problemi i potrebe rada s darovitim učenicima u osnovnim školama u Republici Hrvatskoj. *Magistra Iadertina, 11(1),* 9-34.

Nowicka, R. (2016). Supporting Gifted and Talented Children within the Polish Educational System. *Gifted and Talented International*, 37-39.

Pravilnik o osnovnoškolskom odgoju i obrazovanju darovitih učenika (1990). *Narodne novine* 59/1990. https://narodne-novine.nn.hr/clanci/sluzbeni/1991_07_34_967.html (1/10/2020)

Reid, E., Horváthová, B. (2016). Teacher Training Programs for Gifted Education with Focus on Sustainability. *Journal of Teacher Education for Sustainability, 18(2*), 66-74.

Reid, E., Boettger, H. (2015). *Gifted education in various countries of europe*. https://www.researchgate.net/publication/282133674_GIFTED_EDUCATION_IN_VARIOUS_COUNTRIES_OF_EUROPE (23/7/2020)

Resch, C. (2014). National Policies and Strategies for the Support of the Gifted and Talented in Austria. *Ceps Journal, 4(3),* 9-30.

Russick Leavitt, M. (2009). *Giftedness Perceptions and Practices of Teachers in Lithuania*. Oxford Brookes University.

Sastre-Riba, S., Sánchez, L.P., Villaverde, A.B. (2018). Programs and Practices for Identifying and Nurturing High Intellectual Abilities in Spain. *Gifted Child Today, 41(2)*, 63-74.

Sharlanova V. (2015). *The Work with Gifted Children in Bulgaria – Relations Between Polices, Theories and Practices*. https://www.dipku-sz.net/izdanie/181/work-gifted-children-bulgaria-relations-between-polices-theories-and-practices (19/7/2020)

Official EU web page. https://europa.eu/european-union/index_hr (27/7/2020)

Official page: *Migration data portal*. https://migrationdataportal.org/regional-data-overview/europe (27/7/2020)

Sternberg, R.J. (2001). Giftedness as developing expertise: A theory of interface between high abilities and achieved excellence. *High Ability Studies, 12(2),* 159-179.

Strategy for Education Policy of the Czech Republic until 2020. http://www.vzdelavani2020.cz/images_obsah/dokumenty/strategy_web_en.pdf (24/7/2020)

Tannenbaum, A. J. (1983). *Gifted Children: psychological and educational perspectives*. New York: Macmillan.

Tillisch, S.S., Christiansen, M., Winther Munch, T., Balic Zunic, D. (2015). *Primary school for gifted children – a Danish example*. https://www.academia.edu/26434629/Primary_school_for_gifted_children_a_Danish_example. (27/7/2020)

Tourón, J., Freeman, J. (2017). Gifted Education in Europe: Implications for policymakers and educators. In Pfeiffer, S.I. (ed.), *APA Handbook on Giftedness and Talent* (p. 54-70). Washington: American Psychological Association (APA).

Uusikylä, K. (2016). *Gifted Education in Finland*. https://kariuusikyla.com/2016/07/25/gifted-education-in-finland/ (18/7/2020)

Vlahović-Štetić, V. (2008). *Daroviti učenici: Teorijski pristup i primjena u školi*. Zagreb: Institut za društvena istraživanja u Zagrebu.

Westling Allodi, M., Rydelius, P. A. (2008). *The needs of gifted children in context: a study of Swedish teachers' knowledge and attitudes*. https://www.researchgate.net/publication/299392188_The_needs_of_gifted_children_in_context_a_study_of_Swedish_teachers'_knowledge_and_attitudes (16/7/2020)

Wolfensberger, M. V. C. (2014). Belgium: Complex System, Differentiated Development. In Wolfensberger (ed.), *Introducing Talent Development and Honors in European Higher Education* (p. 77-89). Heidelberg, New York, Dordrecht, London: Springer Open.

COOPERATION IN INCLUSIVE EDUCATION FROM THE PERSPECTIVE OF PARENTS OF STUDENTS WITH AUTISM SPECTRUM DISORDER- CASE STUDY

Aleksandra Krampač-Grljušić, PhD
Primary school of Ljudevit Gaj, Osijek, Republic of Croatia
a.krampac@yahoo.com

Anamarija Žic Ralić, PhD, Professor
Faculty of Education and Rehabilitation, University of Zagreb, Republic of Croatia
anamarija.zic.ralic@erf.unizg.hr

Dora Akšamović
Primary school of Ljudevit Gaj, Osijek, Republic of Croatia
doraaksamovic@gmail.com

Abstract: inclusive education is a challenge that largely depends on the quality of cooperation. Quality cooperation and partnership between parents and teachers are a significant factor in the successful inclusion of students with disabilities in inclusive education. Collaboration between teachers and parents is desirable and unavoidable and affects the child's learning, personal development and behavior.

The aim of this paper is to examine the experience of parents' cooperation with teachers and, based on the knowledge of parents' experiences, to determine how to improve and encourage their mutual cooperation. The mother of a child with autism spectrum disorder described through the semi-structured interview various positive and negative experiences related to the inclusion of their child in the education system, from pre-school education, through decision-making on an appropriate education program, the transition from the pre-school to the primary school to cooperation during primary school education. Cooperation between the school and the parents is a continuous circular process and includes communication, reciprocity and mutual respect with the student in the center. Teachers' willingness to cooperate, mutual respect and mutual engagement in finding the best solutions for the child are the main determinants of positive or negative experiences of parents. Positive experiences in collaboration with teachers alleviate the stress that parents of a child with disabilities endure on a daily basis. Collaboration between parents and teachers requires a new way of thinking and includes direct, open and persistent communication as well as active involvement of students in the problem-solving process. Schools need to design services according to the needs of each individual, so it is necessary, more than before, to strengthen the competences of professionals to achieve quality cooperation, which primarily refers to the skills of effective and appropriate communication, active listening and assertiveness.

Key words: collaboration, inclusion, parents.

INTRODUCTION

Collaboration between family and school, teachers and parents, is intended for better work and development of children. It is one of the characteristics of teaching students[1] with disabilities (Friend M. et al., 2010) and is crucial for the implementation of quality inclusive education. Inclusion is a process that requires a change not only in attitudes and values but also in teaching methods, changes in the environment, the role of teachers and experts (Krampač-Grljušić, 2015). Collaboration is a style of interaction between at least two equal parties that are voluntarily involved in joint decision-making in work that is directed toward common goals (Hines, 2008). Such cooperation is desirable and unavoidable in order to achieve common goals. When collaboration is good, the advantage is felt by parents, teachers, and the school as a whole (Henderson, Brela, 1994; Epstein, 1992; Booth, Dunn, 1996; Esler et al., 2002). The aim of the collaboration is to promote the education and development of the child through strengthening and supporting the parents.

Partnership with parents is a long-term process that requires an individual approach to each parent and great commitment, empathy of parents and professionals (Jurčević Lozančić et al. 2019). Family, school and social processes affect inclusion and are subject to changes during the education of students with disabilities (Krampač-Grljušić, 2015). Numerous studies show a large number of positive effects of school, parent and local community cooperation for students with disabilities in which it is pointed out that good school-parent cooperation contributes to better academic success of students, acquisition of social skills, better behavior at school and at home, school atmosphere, better implementation of the program, teacher efficiency, connection between family, school and local community (Ljubetić, 2014; Lasater, 2016; Haines et al., 2017; Jurčević Lozančić et al. 2019; Miller et al. 2019) and contributes to reducing stress in mothers of students with disabilities (Burke, Hodapp, 2014).

Research confirms the importance of a school that is open and positively percieves collaboration with families and the local community who, through their active participation, contribute to better student success (Haines et al., 2015; Henderson, Mapp, 2002). Most countries (OECD, 2007) recognize the important role of parents. Fundamental values important for cooperation and partnership between parents and schools are to appreciate the partnership between schools and parents, to accept the risk of possible misunderstanding, to accept each parent as they are, to focus on friendship, to encourage parental self-esteem, to direct dissatisfaction in the right direction, have a good relationship and be able to say what they think and how they feel (Longo, 2002).

In order to create conditions for inclusive education of students with disabilities, we must have a common vision and create the necessary changes and guidelines from which the whole society will benefit (Pavlović, Šarić, 2012). Inclusive education is

---

[1] All nouns "students" refer equally to persons of both sexes

based on the rights of families and children with disabilities to be included in the regular supported education (Villeneuve et al., 2013).

Insufficient cooperation between parents and school

Parents often feel alienated from the school of their child with disabilities (Soodak, Erwin, 1995) because they are often left out of making important decisions. One of the most common indicators of alienation is "professional" language, which is unclear to parents and they feel "betrayed" by experts. Parents who have had a negative experience during their own schooling and have a lower level of education feel incapacitated to help their child in their educational progress and very often have a negative attitude towards school (Backer et al., 2016; Hornby, Lafaele, 2011; Lawson, 2003). One of the obstacles in achieving successful cooperation is untimely communication between teachers and parents (Backer et al., 2016) and the negative attitude of teachers who believe that parents are insufficiently informed and incompetent to make decisions (Arnini, 2007; Backer et al., 2016). Sometimes parents have a passive role in developing an individualized educational plan for a student with disabilities which is an obstacle to successful collaboration between parents and school (Haines et al., 2017; Fish, 2008; Hammond, Ingalls, Trussell, 2008; Zeitlin, Curcic, 2014).

Benefits of collaboration for parents, teachers and students

Children are not the only ones who benefit from family involvement. Families themselves benefit from improved feelings of satisfaction, self-esteem, and increased motivation to improve the educational environment at home (Hoover – Dempsy, Sandler, 1997). Good parental collaboration with the school provides insight into family diversity and is a key prerequisite for a successful partnership that contributes to better student success and a family that feels respected (Haines et al., 2015; Lawson, Alameda-Lawson, 2012). Parents are informed about the work and progress of their child through prescribed and established forms of contact, which helps in bringing children and parents closer. In addition to work and private commitments, parents often do not have time to cooperate with the school (Vrkić Dimić et al., 2007), but when teachers and parents work well together, children feel this connection and react accordingly. Studies have shown that cooperation between teachers and parents affects a child's learning, personal development, and behavior. Children strive for better success regardless of economic, social and cultural background or parental education; generally achieve better grades (Wherry, 2004), do homework more regularly; they are more often involved in school and extracurricular activities; have a better picture of themselves, better self-discipline, express greater motivation for school learning (Johnston, Fogelman, 2003), choose more demanding subjects and programs; they adapt better to school, avoid dangerous and risky behaviors (Johnston, Fogelman, 2003). A study conducted on 11,000 students with disabilities involved in inclusive education showed that they are less likely to

be absent from school, have better school performance (Knežević, 2019) and achieve better results.

Cooperation with parents is the primary source of information about the child and their life outside of school for teachers. When parents support teachers, teachers become aware of their worth which contributes to their staying in their profession. If parents talk disrespectfully about teachers in the school, underestimating their work, it affects the child's behavior in the classroom. School programs that include parents are of better quality, clear, adapted to the needs of students and parents. Schools that actively involve more parents in the local community have a higher reputation (Wherry, 2004) and greater support from the local community (Soo - Yin Lim, 2003).

Knowing a parent's perspective means getting to know their child better and managing the situation in the classroom more easily. The quality of a teacher's work will depend on the cooperation, respect, and recognition they receive from parents and children. Children who are encouraged at home and whose parents have established collaboration with teachers and the school achieve better school success than students who do not receive the necessary support (Longo, 2002). Good student work in school motivates parents to develop a better relationship with the school and the teacher. When a child's educational development stops or there are learning difficulties, parents alienate from school instead of increasing their interest in the child and their school work. Parents need to be encouraged to cooperate with the school because encouragement has positive effects not only for their child but for the school and the community (Ljubetić, 2014). Parents who have solved their child's difficulties with the help of school experts, become the best collaborators with teachers and advocates of inclusive education.

Communication of parents of children with disabilities with school

Collaboration between school and parents is a continuous circular process and includes communication, reciprocity and mutual respect, with the student being in the centre of achieving their goals. Cooperation between school and parents includes direct and open communication, and active involvement of students in the problem-solving process (Nahmias, 1995). One of the main obstacles to parent-school collaboration is precisely communication (Backer et al., 2016). Subjects that parents and teachers need to communicate successfully in order to achieve collaboration are problem assessment, planning, intervention strategies, behavioral monitoring, and school success. Communication between parents and school exists in different forms.

Flexible teachers achieve successful communication with parents because they try to see the situation from a parental perspective (Vrkić Dimić et al. 2007; Ljubetić, 2014). Through communication with parents, the teacher gets to know the student better, their strengths, difficulties and needs. Trust is considered a key element that strengthens the relationship between school and family and opens the way for families for better success of their child (Ljubetić, 2014). In communication with

parents, teachers should, just like with students, use individualized strategies to achieve quality collaboration (Haines et al., 2017).

Cooperation between school and parents is influenced by a number of subjective and objective factors. Eccles and Harold (1996), based on research on collaboration between school and parents, state: *characteristics of the relationship and attitude of parents towards the school, characteristics of the child, characteristics of the relationship and attitude of school staff, characteristics of the school, characteristics of the wider environment.* To these factors Epstein (1996) adds *tim*e that is *free for collaboration* between parents and school. These factors encourage or hinder collaboration between school and home. Collaboration will be more successful when professionals and parents know and understand the characteristics of each other.

THE AIM OF THE STUDY

The aim of this qualitative study was to gain insight into the concrete experiences of cooperation of a mother of a child with autism spectrum disorder with participants of the education system in an inclusive school environment. Concrete experiences of cooperation mean experiences of cooperation with teachers, teaching assistants, the professional team and the school principal.

Cooperation includes communication between parents and participants in the education system, active involvement of parents in collecting information about the child, feedback from parents, involvement of parents in planning and implementing activities, joint meetings of experts and parents, active role of parents in planning and implementing activities.

To meet the goal, the following research questions were asked:

1. What positive experiences in educational inclusion does a mother of a student with autism spectrum disorder have?
2. What experiences of mother of student with autism spectrum disorder indicate the weaknesses of the inclusive process?
3. What is involvement and engagement of a mother of a student with autism spectrum disorder?

METHODS

Considering the aim of the research and the researsch questions asked, a qualitative approach to data collection and analysis was used in this research. In order to gain insight into the perspective and opinion of the mother of a child with autism spectrum disorder, taking into account her experience and the meaning of collaborative experiences in an inclusive environment, the participants' answers are a key source of information in the research. A semi-structured interview was chosen as the research method. 15 questions in the interview were designed according to a theoretical framework that emphasizes the concepts of collaboration in an inclusive

environment, but there is still research interest in opening new topics during the interview. The interview is informative with regard to the goal it aims to achieve, and with regard to the way the participants are treated individually (Mesec, 1998). A semi-structured interview is a data collection technique in which the researcher has a before prepared interview reminder, which contains topics and framework questions, but follows the logic of the conversation and the freedom of the research participants to answer and leaves the possibility to open some new topics (Verčić et al., 2010). The quality of interviews depends on the quality of interactions between participants and researchers (Jeđud, 2007).

Research implementation procedure

The study was conducted at the Ljudevit Gaj Elementary School in Osijek. Participation was voluntary, and the respondent gave consent before joining the study. The respondent was motivated to participate and give answers. To conduct the research, a place suitable for the respondent was provided, which was calm and without disturbing sounds, and a pleasant atmosphere was provided. The conversation was recorded on audio via a dictaphone. The survey was conducted by the interviewer through two individual interviews. The research lasted 65 minutes: one interview lasting 45 minutes and a repeated interview lasting 20 minutes. The content of the interview was interpreted using open coding, and conclusions were drawn based on the interpretations.

Research participant

Mother of a boy with autism spectrum disorder who attends the 3rd grade of an inclusive school according to a special program with individualized procedures. She is 37 years old. Secondary school degree, employed. She lives with her husband and a ten-year-old child. The student is the only child in the family and has all the necessary material living conditions.

RESULTS OF QUALITATIVE ANALYSIS AND DISCUSSION

The categories derived from the data summarization, in line with the research questions, indicate that these are valuable contents related to the parental experience of working with professionals during the inclusive education of their child with autism spectrum disorder. The analysis of the interview highlighted the main topic for interpretation with regard to research questions: cooperation between parents of children with disabilities and various experts related to education, and the coding process resulted in six interpretable categories:

1. Experience of inclusive education
2. Teachers' willingness to work with children with disabilities
3. Communication
4. Cooperation of the parents of a child with disabilities with the teacher / school

5. Obstacles in achieving cooperation
6. Parental expectations

The research participant perceives the cooperation through the six mentioned categories.

Experience of inclusive education shows the experience of helplessness and exclusion of parents in making decision on the education of a child with disabilities, as well as deprivation in choosing a school. The Primary and Secondary School Education Act (NN 87/08, 86/09, 92/10, 105/10, 90/11, 5/12, 16/12, 86/12, 126/12, 94/13, 152/14, 07/17, 68/18, 98/19, 64/20) accepts that children with disabilities should enjoy all human rights and fundamental freedoms equally with other children (Article 7 of the Convention on the Rights of Persons with Disabilities, 2006), but nevertheless there are a number of obstacles to the exercise of these rights. Different systems of protection and action towards children with disabilities define the difficulty differently and emphasize those aspects of the problem that are a priority for their own determination (Šostar et al., 2006). The parent experiences that, *"When we were enrolling our son in school, a doctor determined the education program" (Personal interview)*. The society identifies categories of persons and attributes that it believes are common and natural to members of each such category (Zviršek, 2007). With this research, the parent testifies to the **impotence and exclusion** in making a decision about the service that will be provided to the child "*Nobody asked us for our opinion on the education program. The commission made decision. It is very rigid. Children are put in two or three categories..."(Personal interview)*. Deficiency, damage, difficulty are in the foreground and medical markings are generally considered objective diagnoses (Zaviršek, 2007). The respondent felt **deprived** when choosing a school *"When we were enrolling...at the first examination we were told that only two schools can educate children with disabilities in our city"(Personal interview)*. Families must be given the right to choose the service to be provided to the child (Roll - Pettersson, 2004). Often the participatory element is lost when the child starts school. Research (Soodak and Erwin, 1995) show that parents feel alienated and "betrayed" by professionals because they exclude them from the decision-making process, which was also confirmed by the research participant. The parent had the experience of participation provided by the experts of the school their son attends today. *"Our doubts were resolved after conversations with other parents of children with disabilities, teachers and the principal. This school is a friend to such children" (Personal interview)*. The results speak of the uneven practice of inclusive education and the existence of schools that open their doors to students with autism spectrum disorder and respect the opinion of mother of a child with autism spectrum disorder. It is known that freedom is more important than protection, and humanity more important than competence (Igrić, 2004). *"I think that education is still not adapted to the abilities of children with disabilities"(Personal interview)*.

The readiness of teachers to work with children with disabilities is perceived by the research participant as the **teacher's additional education, training and work**

on the acquisition of competences. *"According to the questions asked by the teacher, we concluded that she was well prepared and that she was putting in extra effort...she asked experts outside the school who could give her the right answers"(Personal interview).* Previous research in Croatia shows a generally positive attitude of teachers towards inclusive education and acceptance of children with disabilities, but also the need for teachers for professional support and additional professional training to be able to work well in inclusive conditions (Martan, 2018; Kranjčec, Žic Ralić, Lisak, 2016). According to this mother's experience, her child's teacher has professional support, and cooperation is established both within the school and with experts outside the school. A positive inclusive climate in the school is an incentive to invest additional effort by teachers in achieving inclusive education.

The participant describes **communication** with teachers as **positive** *"We are satisfied with the exchange of information because this change is on a daily basis, fast and fluid."(Personal interview).* Parents prefer more informal and more frequent forms of communication (Turnbull and Turnbull, 2001) and the participant lists **different forms of communication**- formal and informal, *"We have a notebook through which we correspond daily...we communicate orally...we come to parents' meetings and individual consultations. If something is not clear to us, we can always call...The teacher also left us her phone number"* (Personal interview). The participant confirms *"Our opinions coincide with the teacher's. Our thoughts and feelings are important to her"* (Personal interview), which results in positive outcomes, namely: good student achievement, socialization in the classroom, acceptance and active involvement of parents of other students. In communicating with parents, teachers should, just like with students, use individualized strategies to achieve quality collaboration (Haines et al., 2017). The mother states that the teacher accepts them as a source of information *"What she didn't understand, she asked us ...She asked us about everything that could help her in her work at school..."* (Personal interview) and **respects the parents' opinion,** which results in them praising the teacher's work, *"The teacher knows very well everything that is important for Luka"* (Personal interview). Parents should be given a choice that includes a division of responsibilities and decision-making power between them and professionals. Families need to be empowered and play an active role in all aspects of caring for and making decisions for their child with disabilities (Murray et al., 2007).

The cooperation of the parents of a child with disabilities with the teacher / school was a key dimension in this research. The mother perceives the cooperation as a circular process that involves the exchange of information between them and the teacher *"The teacher accepts our suggestions, which most often refer to doing homework that the child does not fully understand. We inform the teacher when we work extra at home and she considers this during the examination"* (Personal interview). The research participant associates the good cooperation with the teacher and attention she gives to her preparation at home with student's better school success *"The child's grades are very good. The teacher explained to us that*

all his grades were deserved and based on what he knows and can do. All his weaknesses are respected and developed" (Personal interview). Many authors confirm the hypothesis of a positive correlation between parental involvement and student progress (Epstein, Sanders, 1998) as confirmed by a research participant. At the school level, the mother is satisfied with the overall education, teachers, regular education services and the amount of information they receive from the school and she is *"Grateful for the recommendation that the child be educated in a regular school. I would recommend it to every parent…We see that our child progresses from year to year..." (Personal interview).* The respondent expresses satisfaction with the possibility of parental participation in school activities *"The school has organized project days and workshops in which we as parents regularly participate. We feel a sense of belonging to this small community" (Personal interview).*

She also recognized the **obstacles in achieving cooperation** that she faced during the inclusion of the child in the regular preschool group. Kindergarten staff and parents had **difficulty establishing cooperation.** The parents did not know what was expected of them and the child *"Expert associates were not ready to cooperate or offer any form of cooperation to make Luka comfortable or to be integrated with other children....The collaboration was awkward. Luka's "difficulties" were portrayed as something very embarrassing, he was isolated from other children. When they invited us for interviews, we were embarrassed because they first started with negative examples of Luka's behavior, and did not offer us any help..." (Personal interview).* The question is raised whether the values of children with disabilities are equal to the values of their peers and whether the values of the parents of a children with disabilities are equal to the values of other parents. We can conclude that respect for universal human rights still excludes all those deprived who do not have the necessary skills, mobility or otherwise symbolize addiction (Zaviršek, 2000). The legislation prescribes equal opportunities for all children, but despite this, the research participant states that she was not guaranteed the right **to participate in educational decisions** concerning her child. *"The only obstacle is that we would like the subjects that he is good at to be included in the program and him to be graded in such subjects (English language)" (Personal interview).* The inertia of the system and prejudice towards children with disabilities and their family members often "kill" hope and opportunities. For a change to happen, opportunities must open up and expand in the community, and service systems must develop new capacities. People must be within and part of the wider community. New support and changes in services are needed in response to the demands and needs of children with disabilities and their family members.

Parents' expectations from future cooperation. In the process of educating students with disabilities, parents have different experiences, but the fear of an uncertain future is always present in the parents of students with disabilities. The connection of different education systems in the Republic of Croatia is still not at the desirable and expected level. Mother's fear is reduced by achieving good cooperation and positive experiences with all professionals. Very often, it is important to parents that a teaching assistant is included, who provides the necessary support to

the student in cooperation with teachers, parents and experts in the field of education and rehabilitation, which is evident from the statement of the respondent. *"I expect everything to continue to work well in the future. I wish my child would still have a teaching assistant, good communication, and instructions on what and how to do extra at home. Teachers, who will do their best to explain and bring everything closer to him."(Personal interview)* Parents and the school must work actively together to create a safe environment in which the child can be both autonomous and successful in school. Families need to be empowered and play an active role in all aspects of caring for and making decisions for their child with disabilities (Murray et al., 2007).

Related to the research questions asked, the positive experiences of the mother of student with autism spectrum disorder relate to their experience of teacher's readiness to work with children with disabilities, which includes the teacher's involvement in acquiring the necessary new knowledge and skills to work with students with disabilities. Furthermore, the mother expresses satisfaction with communication and cooperation with teachers and the school as a whole, because in achieving educational goals, mutual communication and respect, harmonization and unity in encouraging the child are achieved.

Mother's experiences, which point to the weaknesses of the inclusive process, relate to difficulties in cooperating with the preschool institution, in which the student with autism spectrum disorder was isolated and without adequate support, to the inability to participate in decision-making on an appropriate education program, as well as in other educational decisions. The Republic of Croatia guarantees special care for persons with disabilities in its Constitution. The Primary and Secondary Education Act (NN 87/08) proposes a number of measures to support children with disabilities that will enable quality inclusive education. Unfortunately, all of the above is still on a declarative level. Parents want their child's strengths to be highlighted and their children with disabilities to be accepted by others just as much as they are accepted by their own family. Likewise, parents expect their children with disabilities to be exposed to the same educational experiences as their peers. One of the guidelines emerging from this research indicates that the law and legal acts may make this collaboration more difficult or easier.

The third research question concerned the involvement and engagement of the mother of a student with autism spectrum disorder. The results show that the mother is involved in continuous communication with the school and is engaged in joint efforts in the education of the child with disabilities. Likewise, it is evident that the school contributes to the involvement and engaged participation of parents by encouraging cooperation, respecting the parents' opinion, bringing parents together and contributing to their experience of belonging to the school community.

The results of this research support the understanding of how an active partnership with the school builds parents' trust and involvement in the educational process (Haines et al., 2015) and contributes to achieving a common goal, ie.. enables the child to achieve their maximum (Vrkić Dimić et al., 2017).

CONCLUSION

The research provided insight into the experience of cooperation of a mother of student with autism spectrum disorder with professionals during the process of educating her child as one of the essential aspects of successful inclusion of students with autism spectrum disorder in inclusive school. The results show a general positive experience related to teacher readiness, communication and cooperation with the school, but also negative experiences related to cooperation during preschool education and when making decisions related to the education of students with autism spectrum disorder. Through this research, the mother testifies to her commitment and involvement in the child's education, which is encouraged and enabled by the school. It was intended to interest experts in the importance of conducting similar research on a larger sample.

Schools should work with parents, respecting the individual differences and interests of the individual in order to promote the education and development of each child. The cooperation between parents and teachers (schools) requires a new way of thinking and strengthening the competences necessary for cooperation. Positive effects are achieved when teachers respect the parents' knowledge of children and their opinions in decisions concerning their children, and the school encourages the development of cooperation between parents and teachers. Emphasis should be placed on collegiality, mutual support, joint problem solving, and communication (Stanley, Beamish, Bryer, 2005). Successful learning and personal development of students is achieved through cooperation with parents. Good educational and other success of students with autism spectrum disorder is a joint success of professionals and parents.

REFERENCES

Arnini, S. (2007). Parents as partnere: An analysis of the barriers to parental involvement in special education. *Social Work Student Papers, 12.* https://digitalcommons.providence. edu/cgi/viewcontent.cgi?article=1011&context=socialwrk_students (1/10/2020/)

Backer, T. L., Wise, J., Kelley, G., Skiba, R. J. (2016). *Identifying barriers: Creating solutions to improve family engagement. School Community Journal, 26*(2), 161-184.

Booth, A., Dunn, J. F. (1996). *Family–school links: How do they affect educational outcomes?* Mahwah: Lawrence Erlbaum Associates, Inc.

Burke, M. M., Hodapp, R. M. (2014). Relating stress of mothers of children with developmental disabilities to family–school partnerships. *Mental Retardation, 52*(1), 13-23.

Eccles, J. S., Harold, R. D. (1996). Family involvement in children's and adolescents' schooling. In A. Booth, J. F. Dunn (eds.), *Family–school links: How do they affect educational outcomes?* (p. 3–34). Mahwah: Lawrence Erlbaum Associates, Inc.

Epstein, J. L. (1992). *School and Family Partnerships.* Report No. 6. https://eric.ed.gov/?id= ED343715 (1/10/2020)

Epstein, J. L. (1996). Perspectives and previews on research and policy for school, family, and community partnerships. Family-school links: How do they affect educational outcomes, 209-246.

Epstein, J. L., Sanders, M. G. (1998). What we learn from international studies of school-family-community partnerships. *Childhood Education, 74*(6), 392-394.

Esler, A., Godber, Y., Christenson, S. L. (2002). Best practices in supporting home-school collaboration. In A. Thomas, J. Grimes (eds.), *Best practices in school psychology IV* (p. 389-412). Bethesda: National Association of School Psychologists.

Fish, S. (2008). *Save the world on your own time*. New York: OUP USA.

Friend, M., Cook, L., Hurley-Chamberlain, D., Shamberger, C. (2010). Co-teaching: An illustration of the complexity of collaboration in special education. *Journal of educational and psychological consultation, 20*(1), 9-27.

Haines, S. J., Gross, J. M. S., Blue-Banning, M., Francis, G. L., Turnbull, A. P. (2015). Fostering family-school and community-school partnerships in inclusive schools: Using practice as a guide. *Research and Practice for Persons With Severe Disabilities, 40*, 227–239.

Hammond, H., Trussell, R. P., Ingalls, L. (2008). Ethical practices and parental participation in rural special education. *Rural Special Education Quarterly, 27*(1-2), 19-23.

Henderson, A. T., Berla, N. (1994). *A new generation of evidence: The family is critical to student achievement.* Washington: National Committee for Citizens in Education.

Henderson, A. T., Mapp, K. L. (2002). *A New Wave of Evidence: The Impact of School, Family, and Community Connections on Student Achievement. Washington: National Committee for Citizens in Education.*

Hines, J. T. (2008). Making collaboration work in inclusive high school classrooms: Recommendations for principals. *Intervention in School and Clinic, 43*(5), 277-282.

Hornby, G., Lafaele, R. (2011). Barriers to parental involvement in education: An explanatory model. *Educational review, 63*(1), 37-52.

Hoover-Dempsey, K. V., Sandler, H. M. (1997). Why do parents become involved in their children's education? *Review of educational research, 67*(1), 3-42.

Igrić, L. (2004). Društveni kontekst, posebne potrebe/invaliditet/teškoće u razvoju i edukacijsko uključivanje. *Hrvatska revija za rehabilitacijska istraživanja, 40*(2), 151-164.

Jeđud, I. (2007). Alisa u zemlji čuda - kvalitativna metodologija i metoda utemeljene teorije. *Hrvatska revija za rehabilitacijska istraživanja, 43*(2), 83-101.

Johnston, J. H., Fogelman, A. (2003). Family-Involvement Models in Middle Schools. In Olsen, G., Fuller, M. L. (eds.), *Home School Relations: Working Succesfully With Parent and Families* (p. 20-40). Boston: Pearson Education, Inc.

Jurčević-Lozančić, A., Basta, S., Šerbetar, I. (2019). Suradnjom i partnerstvom rastemo zajedno. In Višnjić Jevtić, A. (ed.), *Zajedno rastemo-kompetencije za cjeloživotno učenje* (p. 70-75). Zagreb, Čakovec: Učiteljski fakultet Sveučilišta u Zagrebu, Dječji vrtić „Cvrčak" Čakovec.

Knežević, M. (2019). Stavovi roditelja i razrednika o oblicima, učincima i teškoćama partnerskih odnosa između obitelji i škole. *Život i škola, LXV*(1-2), 143-157.

Krampač Grljušić, A. (2015). *Socijalno-emocionalna obilježja učenika inkluzivnih razreda i primjena modela krugova prijatelja* (unpublished doctoral thesis). https://urn.nsk.hr/urn:nbn:hr:158:448816 (1/10/2020)

Kranjčec Mlinarić, J., Žic Ralić, A., N., Lisak (2016). Promišljanje učitelja o izazovima i barijerama inkluzije učenika s poteškoćama u razvoju. *Školski vjesnik, 65*, 233-247.

Lasater, K. (2016). Parent-Teacher Conflict Related to Student Abilities: The Impact on Students and the Family-School Partnership. *School Community Journal, 26*(2), 237-262.

Lawson, M. A. (2003). School-family relations in context: Parent and teacher perceptions of parent involvement. *Urban education, 38*(1), 77-133.

Lawson, M. A., Alameda-Lawson, T. (2012). A Case Study of School-Linked, Collective Parent Engagement. *American Educational Research Journal, 49*(4), 651–684. https://doi.org/10.3102/0002831211427206 (1/10/2020)

Longo, I. (2002). Škola kao mjesto edukacije roditelja za kvalitetno roditeljstvo. https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&ved=2ahUKEwj sia6i4JjuAhUvAxAIHfKPDNsQFjAAegQIAhAC&url=http%3A%2F%2Fwww.nastavnic kovodstvo.net%2Findex.php%2Fliteratura%2Fcategory%2F16-roditelji%3Fdownload% 3D107%3Akola-kao-mjesto-edukacije-roditelja-za-kvalitetno-roditeljstvo&usg=AOvVaw 3DxIEtbXZRnv6alVELf2_f (1/10/2020)

Ljubetić, M. (2014). *Od suradnje do partnerstva obitelji, odgojno-obrazovne ustanove i zajednice*. Zagreb: Element d.o.o.

Martan, V. (2018). Pregled istraživanja inkluzivnog odgoja i obrazovanja iz perspektive učitelja i studenata. *Školski vjesnik, 67*(2), 265-285.

Mesec, B. (1998). *Uvod v kvalitativno raziskovanje v socialnem delu*. Ljubljana, Visoka šola za socialno delo.

Tkalac Verčič, A., Sinčić Ćorić, D., Pološki Vokić, N. (2010). *Priručnik za metodologiju istraživačkog rada - Kako osmisliti, provesti i opisati znanstveno i stručno istraživanje*. Zagreb. M.E.P. d.o.o.

Miller, A. L., Love, H. R., Kurth, J. A., Zagona, A. L. (2019). Parent identity and family-school partnerships: Animating diverse enactments for (special) education decision making. *Inclusion, 7*, 91-110.

Murray, M. M., Christensen, K. A., Umbarger, G. T., Rade, K. C., Aldridge, K., Niemeyer, J. A. (2007). Supporting family choice. *Early Childhood Education Journal, 35*(2), 111 – 117.

Nahmias, M. L. (1995). Communication and collaboration between home and school for students with ADD. *Intervention in School and Clinic, 30*(4), 241-247.

Organizacija za ekonomsku suradnju i razvoj (OECD) (2007). *Obrazovne politike za učenike u riziku i učenike s teškoćama u razvoju u jugoistočnoj Europi.* https://www.oecd. org/countries/croatia/38614202.pdf (1/10/2020)

Pavlović, S. i Šarić, M. (2012). Partnerstvo škole i roditelja – stvarnost ili iluzija inkluzivnog obrazovanja. *Croatian Journal of Education, 14*(3), 511-531.

Roll-Pettersson, L. (2004). Perceptions of school: parents of children enrolled and not enrolled in the Swedish special education programme—a longitudinal approach. *European journal of special needs education, 19*(3), 331-349.

Soodak, L. C., Erwin, E. J. (1995). Parents, professionals, and inclusive education: A call for collaboration. *Journal of Educational and Psychological Consultation, 6*(3), 257-276.

Soo-Yin, L. (2003). Parent Involvement in Education. In G. Olsen, M. L. Fuller, Home-School Relations (p. 134–158). Boston: Allyn and Bacon.

Stanley, A., Beamish, W., & Bryer, F. (2005). Communication between home and school about children with autistic spectrum disorder in primary schools. *Stimulating the 'Action'as Participants in Participatory Research, 3*, 113-122.

Šostar, Z., Bakula Anđelić, M., Majsec Sobota, V. (2006). Položaj osoba s invaliditetom u Gradu Zagrebu. *Revija za socijalnu politiku, 13*(1), 53 – 65.

Turnbull, A. P., Turnbull, H. R. (2001). *Families, professionals, and exceptionality: Collaborating for empowerment (4th ed.).* Columbus, OH: Merrill.

Ujedinjeni narodi (2006). *Konvencija o pravima osoba s invaliditetom i Fakultativni protokol uz konvenciju.* Zagreb: Povjerenstvo Vlade Republike Hrvatske za osobe s invaliditetom, Ministarstvo obitelji, branitelja i međugeneracijske solidarnosti.

Villeneuve, M., Chatenoud, C., Hutchinson, N.L., Minnes, P., Perry, A., Dionne, C., Frankel, E., Isaacs, B., Loh, A., Versnel, J., Weiss, J. (2013). The experience of parents as their children with developmental disabilities transition from early intervention to kindergarten. *Canadian Journal of Education, 36*, 4-43.

Vrkić Dimić, J., Zuckerman, Z., Blaži Pestić, M. (2017). Pojedini aspekti uključenosti roditelja u školovanje učenika sa specifičnim teškoćama u učenju i učenika bez teškoća. *Napredak: časopis za pedagogijsku teoriju i praksu, 158*(1-2), 50-68.

Zakon o odgoju i obrazovanju u osnovnoj i srednjoj školi, *Narodne novine* 87/08, 86/09, 92/10, 105/10, 90/11, 5/12, 16/12, 86/12, 126/12, 94/13, 152/14, 07/17, 68/18, 98/19, 64/20 (2008).

Zaviršek, D. (2006). "Disabled women everyday citizenship rights in East Europe: examples from Slovenia". In Lukic, J., Regulska, J., Zavirsek D. (eds.). *Women and citizenship in Central and Eastern Europe* (p. 62-87). Aldershot: Ashgate.

Zaviršek, D. (2007). Communities of Gatekeepers and Communities of Advocates: Being Disabled in Esatern Europe. In: Dominelli, L. (ed.). *Revitalising communities in a globalising world*, (Contemporary social work studies), (p. 207-217). Aldershot: Ashgate.

Zeitlin, V. M., Curcic, S. (2014). Parental voices on individualized education programs: 'Oh, IEP meeting tomorrow? Rum tonight!'. *Disability & Society, 29*(3), 373-387.

Wherry, J. H. (2004). Parent Involvement: Turning Up the Heat. *Principal, 84*(2), 6-6.

Yin R.K. (2007). *Studija slučaja – dizajn i metode.* Biblioteka Politička misao.

REVIEW PAPERS

CONTEMPORARY PARENTING IN DIFFERENT CULTURES

Vesnica Mlinarević, PhD, Professor
Faculty of Education, Josip Juraj Strossmayer University of Osijek, Republic of Croatia
vmlinarevic@foozos.hr

Ružica Tokić Zec, PhD
Faculty of Education, Josip Juraj Strossmayer University of Osijek, Republic of Croatia
rtokic@foozos.hr

Abstract: family pedagogy as a branch of pedagogy has the purpose of studying the laws and improving family education and pedagogical design of the educational process in the specific conditions of family life. For successful parenting activities of the family, harmonious family relations, appropriate position of the child in the family, psychological, social, moral and economic maturity of the parents, a certain level of pedagogical culture and prudent love is necessary. The paper deals with the upbringing and contemporary parenting as well as the specifics of parenting in different cultures, and is supported by theoretical studies and research results of foreign and domestic authors. Parenting includes caring for the child, his/her physical, social, mental and intellectual development by providing a supportive environment for the child to develop into a healthy person, and in this way parents build their own identity through motherhood / fatherhood. Education is a complex relationship that always changes the one who educates, but also the one who is educated, and it serves to encourage the growth and development of the individual and is culturally and socially conditioned. Upbringing and parenting today is a challenging task since the world in which children are brought up is diverse due to multicultural society we live in, so the culture plays an important role in upbringing. Therefore, pedagogy and education face challenges, and one of them is the development of a positive attitude and view on different cultures and families.

Key words: culture, family, parenting, society, upbringing.

INTRODUCTORY CONSIDERATIONS

Family, as the fundamental social group (Arias and Punyanunt-Carter, 2017), is of extreme importance for a child because the first social contacts, experiences, values, attitudes and norms are established within family. Upbringing takes place in a broader social and cultural context, in interaction with family members, peers, friends, neighbours and teachers. Regardless of the period, social order, and structure, the family has retained to this day some of its core functions: reproduction,

economic security, socialization, emotional support, and maintaining relationships among its members. Despite the changes in society, the family is still the foundation of upbringing and the starting point in the child's socialization, and parents are expected to actively participate in the upbringing of their own child. The purpose of family pedagogy, the scientific discipline of pedagogy, is precisely the study of the laws and improvement of family education and the pedagogical design of the educational process in specific conditions of family life (Maleš, 2011).

The development of a child involves a continuous interaction of his innate potentials and environmental influences, while the process of socialization can be observed within [1]Bronfenbrenner's theory of the ecological system (1979, as cited in Rosić and Zloković, 2002). It is the microsystem as the first level that includes the family and relationships with parents and siblings (Tokić, 2020). The form and role of the family as a factor of socialization has changed in the last few decades and is visible in many aspects of life. The changes relate to the structure and function of the family, there is a growing trend of incomplete families in the last few decades (Bureau of the Census, 1991, as cited in Rosić, Zloković, 2002). The differences between traditional and modern families, given the structure and role, are increasing which is visible in the increase of the number of divorces, and consequently incomplete and / or restructured families, single parents and extramarital relationships. This does not mean that the quality of life and upbringing in such families is lower, but the external circumstances in which families function have changed (unemployment, career preoccupation, changed leisure activities) which makes families more sensitive and risky for the proper development of children, and less time is spent with children. The composition, integrity and size of the family are especially taken into account when assessing the family's pedagogical potential because they significantly contribute to the occurrence of risky behaviors.

In the contemporary family, the child is an equal member who receives certain guidelines from the family, basic rules of conduct and has the right to express himself, emphasizing the orientation towards communication, child care and the introduction of quality life, while involvement of mother and father in child upbringing is equal (Jurčević Lozančić, 2005). The functions of the modern family, according to Petani (2010) are: biological-reproductive function, educational function, economic function, socio-cultural function, religious function and patriotic function. Changes in the family environment should be considered positive, the child is

---

[1] Bronfenbrenner's model has four fundamental systems: microsystem, mesosystem, exosystem and macrosystem, special emphasis is given to micosytem of child's family. Family is, according to aforementioned theory, a fundamental context in which human development takes place, and the emphasis is on exploring the way in which environmental factors (systems) affect processes within the family itself, which is important for this paper. In the microsystem of the family environment, children create notions of interpersonal relationships and develop patterns of social interactions, and in addition to the family, prominent places are occupied by school, peers and playgrounds, and experiences of interpersonal relationships in the family transfer to relationship with other children and peers. The influence of factors from the microsystem is most significant in the development of children, but the wider environment is also important.

approached as an individual being who can develop their abilities, achieve ambitions and progress in each phase of the development. Good upbringing is prone to changes that accompany social change, therefore "today some patterns of upbringing and parenting are still valid, some are abandoned, while others are experiencing a gradual transformation" (Maleš, 2011, 47). Being a parent is a challenging task, but "successful parents find effective strategies for coping with parental stress, find time and energy for quality time with children, set reasonable expectations, provide support and understanding, communicate openly and friendly, and see stress as a temporary challenge that they can overcome" (Ljubetić, 2007, 51). It is a common opinion that women care more about the family, but in modern society fathers also take care of children and families (Dobrotić, Laklija, 2009). The results of the research (Dobrotić, Laklija, 2009) show the importance and role of the father in the care and nursing of children. The father's presence and involvement (through play, joint activities, conversation, and encouragement) is as important to a child's socio-emotional development, satisfaction, success, and achievement as is the mother's.

The research (Petani, 2010) has shown that children who have a good, close and quality relationship with fathers achieve better results in school and are less prone to behavioral disorders, and this is especially evident in the relationship between father and daughter (Ljubetić, Batinica, 2015). The differences between mother's and father's involvement in the upbringing of children today are more a matter of differences in their personalities rather than differences between their gender roles. Social factors have contributed to the trend of delaying parenthood, so the movement for the emancipation of women and changes in the value system over the past century can be singled out. The awareness that one can become a parent in one's forties, fifties or even sixties has reduced the pressure of the so-called biological clock, so before starting a family, individuals turn to other life goals, relying on the help of medicine if they cannot conceive a child later.

Delayed parenting is one that occurs in an individual's life plans later than the biologically optimal time to start a family (ontogenetic and family time), but it is also the type of parenting that is more common today than in previous historical periods (Gregory, 2007). Elements that make a childless lifestyle tempting include a sense of freedom and openness to new opportunities and challenges, a sense of true commitment to the partner, the aversion to parental sacrifices and child-related activities, and the opinion that parenting is a loss of identity (Gillespie, 2010). There is an increasing number of families with only one child. The proportion of „large families has fallen, while the number of children growing up without siblings has risen" (OECD, 2011, 22). All parents, regardless of age, have one of the most responsible life roles and all parents need the help of a professional pedagogue who, with his competencies, seeks to support the upbringing of children in view of the rapid social changes that affect parenting.

CULTURAL INFLUENCE ON THE DEVELOPMENT OF PARENTAL ROLES

Culture is a broad concept and it refers to „the customs, values, beliefs, and practices of a group of people. It incorporates family roles, rituals, communication styles, emotional expression, social interactions, and learned behavior. Culture also refers to a shared way of life that includes social norms, rules, beliefs, and values that are transmitted across generations (Hill, McBride-Murry, Anderson, 2005, 23). Lack of systematic and scientific comparisons of cultures based on parental educational goals is evident, but ethnographic and anthropological data show significant differences among cultures. Bornstein et al. (1998, as cited in Čudina Obradović, Obradović, 2003) find differences between 7 cultures in understanding educational norms and goals, but also in the way they are put into practice, since each culture has its own, somewhat specific needs and development goals. The research with parents in the Republic of Croatia (N = 523) showed that the child is the most important family value, and that the most important educational goals are: independence, obedience, resourcefulness and success of the child (Janković, 1998), but there are regional differences. Despite possible cultural differences in parental goals and actions, the general attitude evident from the results is that the general components that make up "good parenting" can be identified, as opposed to dysfunctional, harsh, and abusive / neglectful parenting (Amato, Fowler, 2002).

The goals of parenting vary depending on the specific social context, and parents' expectations change under the influence of social changes (Ljubetić, 2007). The determination and continuity of the cultural context in which the upbringing takes place support a kind of stability and a sense of parents' security. Today, in the age of globalization and migration, due to the encounter of different cultural influences struggling to maintain their own identity, it is increasingly difficult to maintain a sense of security and cultural continuity of parents, as well as the prospects of successful parenting. Parents chaotically and in fear experience their parental role precisely because of certain beliefs, which are often associated with culture and tradition, and at the same time because of the need to adequately and timely respond to the demands of modern parenting today. The interest in parenting practices goes beyond scientific interests, e.g. British family policy distinguishes good from bad parenting and provides guidelines by which good parenting should be developed (Dermott, Pomati, 2015).

The term parenting includes several terms and distinguishes the essence of parenting, forms of parenting and the effects of parenting on children. The experience of parenthood consists of, for example, deciding to have children, taking on and accepting the parental role, consciously or intuitively setting educational goals and experiencing one's own value due to effort, emotional connection and the child's success (Čudina Obradović, Obradović, 2003). Parental care is also important, and it includes child birth, care for child's life and development, and actions and activities that a parent undertakes in order to achieve parental goals and fulfill his

or her parental role. The emotional atmosphere within which all parent-child interactions take place is extremely important and it is defined as the parenting style.

PARENTING IN DIFFERENT CULTURES – SIMILARITIES AND DIFFERENCES

Cross-cultural research indicates how parenting is constructed based on a specific culture. As upbringing is socially and historically conditioned, the values and upbringing practices of parents have changed during the historical development of society and the primary role of parents was care, physical survival and development of children. Today, modern parents have responsibilities for the development of social and intellectual abilities as well as the development of self-esteem in children. The transition present in the social context of the Republic of Croatia, as well as the internal transition that every family goes through, contributes to the creation of patterns of chaotic family functioning which is visible in the lack of parental authority and clear boundaries of upbringing, but also the lack of security. Changes in society and patterns of cultural behavior are reflected in changes in parenting practices as well as in the perception of parental roles. In the model of parental behavior, there are three goals that all parents, regardless of culture, set, according to Kolar and Soriano (2000): 1. health and survival of the child; 2. teaching the child the skills necessary for economic survival and 3. encouraging those principles / postulates of upbringing that are valuable in a particular culture. Each culture provides a unique framework for upbringing goals, the way children and parenting are perceived, and relies on their own identity, tradition and patterns of parental behavior, which become a specific style of parenting roles and responsibilities.

On the other hand, the values and practices of a parenting/upbringing style are built into the culture and the practice of parental upbringing in one culture, can be considered inadequate in another culture. Authoritative parenting is recognized today as humanistic, child-centered, as a promotion of children's needs and opportunities as well as positive overall developmental outcomes, such as social maturity, intellectual competence (Alexander, Sandahl, 2018), emotional security and autonomy (Francis, Shivananda Pai, Badagabettu, 2020), warm relationships between parents and children (Pintar, 2018), while authoritarianism and obedience are still promoted in some cultures.

Parental self-assessments and their changes over time and in different social and historical contexts are limited, but they most accurately describe Western culture, i.e., Western European and North American culture. Cultural values can commonly be divided into "independence" or "interdependence". American culture, for example, values "independence" which means that the most important goal is to raise independent children who act on their own personal choices. In non-Western cultures focus is on "interdependence" where the primary goal is to raise interdependent children who are part of a larger system of relationships (Ontai, Mastergeorge, 2006). Patterns in different cultures differ in terms of emphasizing the rights

or obligations of individuals. For example, the ideals of equality and freedom contained in the individualistic Western tradition differ from the ideals of togetherness in collectivist cultures and certainly influence parental attitudes and desirable actions and the goals that parents set in the process of raising children.

In Western societies, the traditional attitude about the desirability and center of the child in the life of an adult is partly lost because of the values of individualism, materialism and hedonism, which are reflected in decisions about (not) having a child, desire for freedom of decision, career self-affirmation, freedom from material and time constraints, and the freedom to choose the type of work activity and free time (Jones, Brayfield, 1997).

The research of Bornstein et al. (1998, as cited in Čudina Obradović, Obradović, 2003), which included 7 culturally different countries (Argentina, Belgium, France, Israel, Italy, Japan and the USA), revealed significant differences that could be explained by the specificity of norms and upbringing goals within each culture. There was also a great similarity between cultures, in all of them a high degree of maternal satisfaction with the parental role was obtained. The same authors explain this fact by two biological factors, the first is the secretion of the hormone oxytocin near the end of pregnancy and during childbirth, which stimulates lactation and breastfeeding causing the union of mother and child, and the second biological source of maternal pleasure is the primary breastfeeding relationship during many voice, visual and tactile interactions between the child and the mother which are growing into a strong emotional connection. Both of these forms of the biological foundation of motherhood have been proven in many, very different cultures (Stevenson-Hinde, 1998). A similar study based on observing fathers and children in natural situations in 23 different cultures, showed that within each culture there is clear evidence that men love their children, care for them, play with them, and are willing to protect and nurture them. While with children, fathers treat them the same as mothers. These data suggest that (regardless of culture) there is an independent affective connection between fathers and children.

The results of research by Siegel and McGillicuddy-DeLisi (2002) confirm the importance of patterns that exist in a particular culture, and the subject of the study was behavioral inhibition in upbringing in Chinese and Canadian culture. The results of the research show that Chinese parents believe that behavioral inhibition is inherent in a child's social competence, that it is the result of self-control development that stems from Confucius and Tao's philosophy. In Canada, beliefs within culture are different, autonomy, individuality, and social determination are the results of increased social maturity and competence. While mothers in Canada were more likely to restrain and punish behavioral inhibition, mothers in China supported social inhibition, showing that parental upbringing was determined by cultural patterns, and both effectiveness and competence were assessed from a particular culture standpoint.

In his study, Chao (1994) states that Chinese parenting is often described as controlling, authoritarian, restrictive, but the Chinese nevertheless achieve good results in

school. The study suggests that the concepts of authoritarian and authoritative parenting are somewhat egocentric and do not contain important characteristics of Chinese child upbringing, especially those for explaining school success. Chinese child upbringing includes the concept of "child training" which implies control, and the central part of the training focuses on children's ability for high academic achievement, indicating that competent parenting functions include control as an integral part of "child training" and has its own sociocultural history derived from cultural frameworks based on the Confucian tradition. The results of research on the differences between parenting styles in individualistic and collectivist cultures show that differences exist (Matejević, 2012).

Thai marriages are usually traditional, which means that the husband is the authority figure and breadwinner while the wife is in charge of home and raising children (Arias and Punyanunt-Carter, 2017). Thai mothers are engaged in education of their children, and in communication with them to a greater extent than fathers. They tend to spoil them with food and comfort (Tulananda, Young, and Roopnarine, 1994). When comparing Tai and American fathers, differences occur. American fathers seem to be more involved with their children than Thai fathers. Thai fathers seek more external support and help from other family members than American fathers expecially when dealing with daughters (Tulananda et al., 1994).

Worldwide, parents use different parenting styles, and scientists use their theories and research to offer families effective parenting styles and ways of action. Asian societies strive for collectivism, which is expressed through family and state affiliation in China, while in Japan, affiliation is expressed through loyalty to the work organization (Stević, 2018).

Chinese culture is based on Confucian values. It is characterized by respect for the elderly and authority, loyalty to the family and the need for harmony (Stević, 2018). Korean parents spend most time carrying their young children which signifies the importance of physical contact. Parents have the role of teachers while it is the child's duty to respect their parents, and when they grow up they repay them for those sacrifices and children's main task is to study diligently. What Asian countries have in common is that they are committed to cultural heritage and diversity. The values of the family and community are highly important. In Japan, four-year-olds leave the house without their parents, but in the company of siblings, and elementary school pupils travel alone because parents value their children's independence. Therefore, children have obligations to clean up and learn life skills.

In Norway, most children go to state kindergardens when they are one year old, because it is considered better for a child to become part of a collective as young as possible, therefore, childhood is institutionalized. At the same time, they are dedicated to spending time in the fresh air, so children spend a lot of time outdoors every day. In Sweden, the relationship between parents and children is based on equality and democracy, children's rights come first. In the Netherlands, the so-called free upbringing is prevailing. It is considered that the academic success of the child is not the most important, education is therefore left to the school, and the priority is resting, good food and a positive atmosphere in the family.

Denmark is known as the country of happy people, and part of the happiness lies in specific upbringing. The Danes are guided by the phrase P.A.R.E.N.T. P stands for play that develops resilience and social adjustment. Children should be provided with a place to play, and adults should intervene in children's play only if necessary. A stands for authenticity, that is understanding one's own feelings and developing a sense of humility that is achieved by praising the child only in cases of extraordinary progress. Reframing or reshaping refers to real optimism, ie finding something good in a bad situation that leads to the development of resilience in children. Empathy is learned in the family, but also in school, children become sensitive to the needs of others. The next characteristic is *No ultimatums* which means talking to the child and explaining what is expected of him instead of using ultimatums and blackmail. T stands for togetherness and hygge. Hygge is the foundation of Danish culture, which means "having a good time together". Parents prefer to play with children instead of using mobile phones, television and toys and emphasize the importance of togetherness and teamwork (Alexander, Sandahl, 2018).

In Spain, social life and interpersonal relationships are valued, and the social life of the child is important. The children stay awake until 10pm because they need to participate in family gatherings. Further development of a young person depends on the type of the relationship in the family and the upbringing the child has acquired in it. "The responsibility of the family is great in the realization of family functions, because parents can motivate or discourage the child to certain behaviors" (Petani, 2010, 21-22). The family has an irreplaceable role in the upbringing of children, because it is a fundamental social unity. In it, the first social contacts, experiences, values, attitudes and norms are adopted. The influence that the family has through its educational activities cannot be compensated by other life or educational surroundings.

There are differences among children belonging to different cultures in relation to the competence of parents, e.g. in a study where respondents were children of African American descent, the same classification of parenting styles obtained in European and American children could not be applied (Baumrind, Thompson, 2002). The results of the study show that authoritative parenting is a significant predictor of academic success among European and American adolescents, but not among African-American, Asian, and Latin American adolescents. Norms and customs in a society affect the upbringing of children and the requirements for successful parenting, therefore, the effectiveness of certain educational procedures can be understood only in the context of patterns that exist in a particular culture.

Cross-cultural research shows that the Chinese model of upbringing can be labeled as authoritarian from the point of view of European culture and can be considered undesirable, but from the standpoint of Chinese culture it is considered adequate because it contributes to the high achievements of Chinese children.

The effectiveness of certain educational procedures can be discussed only with knowledge of the broader social context and patterns that exist in a particular culture (Baumrind, Thompson, 2002). The same authors state that two-thirds of African

mothers, members of the middle and lower class in America, accept corporal punishment as a mean of upbringing, compared to only one quarter of European women and members of the middle class in America (Baumrind, Thompson, 2002).

In addition to encouraging the upbringing and education of children focused on the local environment and the place of growth, Norway, for example, has a national programme called 'Cultural Backpack', which provides children with access to arts and culture, including various performances in painting, film, music, literature, folklore and cultural heritage. Norway gives importance to learning in the local community through which it strives to connect children and young people with the widest range of arts and cultures from around the world, while ensuring the availability of its own culture and all local, cultural resources (Cohen, Milne, 2007).

CONCLUDING REMARKS

The family is the first social group on the path of a child's growing up, and quality family relationships are the foundation of child's healthy development. In the family environment, the child acquires first experiences, forms opinions and attitudes, internalizes value orientations, develops his personal potentials and builds and develops social relationships. The place where a child grows up, his social and cultural connections can shape a child's life, strengthen his sense of identity, and deepen his understanding of the world in which he lives. Culture as a dimension of parenting can help understand social, economic, or historical differences in parenting beliefs and practices. For example, while in one culture the application of corporal punishment may allow the goal to be achieved, in another it may negatively affect personality development by expressing various problems in social and emotional development. This paper provides theorethical background on parenting in different cultures and societies, such as China, Japan, Korea, Thailand, Canada, Denmark, Norway and Spain. Parenting style and the concept of upbringing depend on the cultural values and type of the society (collectivistic and individualistic cultures). Some cultures value individuality in children while other put emphasis on togetherness and team work within the family. Further research is needed to make systematic theory on parenting in different cultures and societies because the family and upbringing are fundamental in child's life, they influence child's behaviour and educational success.

REFERENCES

Alexander, J. J., Sandahl, I. D. (2018). *Danski odgoj djece*. Zagreb: Egmont d.o.o.

Amato, P. R., Fowler, F. (2002). Parenting practices, child adjustment and family diversity. *Journal of Marriage and Family, 64,* 703-716.

Arias, V. S., Punyanunt-Carter, N. M. (2017). *Family, Culture and Communication*. USA: Oxford University Press.

Baumrind, D., Thompson, A. R. (2002). The Ethics of Parenting, In M. Bornstein (Ed.), *Handbook of Parenting*, Vol. 5. Practical Issues in Parenting (p. 3-36). New Jersey: Lawrence Erlbaum Associates.

Chao, R. K. (1994). Beyond Parental Control and Authoritaritaritan Parenting Style Understending Chinese Parenting through the Cultural Notion of Training. *Child Development*, *65*, 1111 1119.

Cohen, B., Milne, R. (2007). Northern Lights: building better childhoods in Norway, *Children in Scotland*, www.childreninscotland.org.uk.

Čudina Obradović, M., Obradović, J. (2006). *Psihologija braka i obitelji*. Zagreb: Golden marketing – Tehnička knjiga.

Dermott, E., Pomati, M. (2015). „Good Parenting Practices: How Important are Pover, Education and Time Pressure?" *Sociology*, *50*(1), 125-142.

Dobrotić, I., Laklija, M. (2009). Korelati sukoba obiteljskih i radnih obveza u Hrvatskoj. *Revija za socijalnu politiku*, *16*(1), 45-63.

Francis, A., Shivananda Pai, M., Badagabettu, S. (2020). Psychological Well-being and Perceived Parenting Style among Adolescents. *Comprehensive Child and Adolescent Nursing*, *17*, 1-10.

Gillespie, G. (2010). Family. U A. O'Reilly (Ed.), *Encyclopedia of motherhood: volume 1*. (p. 380-383). Washington DC: Sage Publications, Inc.

Gregory, E. (2007). *Ready. Why women are embracing the new later motherhood*. New York: Basic Books.

Hill, K. A., V. McBride-Murry, V. D. Anderson. (2005). Socio-cultural Contexts of African American Families. In V. C. McLoyd, N. E. Hill, and K. A. Dodge (ed.), *African American Family Life: Ecological and Cultural Diversity* (p. 21–44). New York: Guilford Press.

Janković, J. (1998). Vrednote u kontekstu obiteljskog sustava. *Revija za socijalnu politiku*, *5*(1) 13-22.

Jones, R. K., Brayfield, A. (1997). Life's greatest joy? European attitudes toward the centrality of children, *Social Forces 75,* 1239–1270.

Jurčević Lozančić, A. (2005). *Izazovi odrastanja - predškolsko dijete u okružju suvremene obitelji i vrtića,* Petrinja: Visoka učiteljska škola u Petrinji.

Kolar, V., Soriano, G. (2000). *Parenting in Australian families: A comparative study of Anglo, Torres Strait Islander and Vietnamese communities*. Melbourne: Australian Institute of Family Studies.

Ljubetić, M. (2007). *Biti kompetentan roditelj*. Zagreb: Mali profesor.

Ljubetić, M., Batinica, V. (2015). Odnos kvalitete prošlog odnosa s ocem i nekih značajki rizičnog ponašanja kćeri (pilot istraživanje). *Napredak*, *156*(3), 253-266.

Maleš, D. (2011). *Nove paradigme ranog odgoja*. Zagreb: Filozofski fakultet Sveučilišta u Zagrebu - Zavod za pedagogiju.

Matejević, M. (2012). Funkcionalnost porodičnih sistema i vaspitni stil roditelja u porodicama sa adolescentima. *Nastava i vaspitanje*, *1*, 128-141.

OECD. (2011). Families are Changing. In *Doing Better for Families*. Paris: OECD.

Ontai, L. L., Mastergeorge, A. M. (2006). Culture and Parenting: A Guide for Delivering Parenting Curriculums to Diverse Families. *Journal of Extension, 44*(4), 1-26.

Petani, R. (2010). *Dimenzije roditeljskog ponašanja i stavovi adolescenata prema obiteljskom životu*. (Doctoral disertation). Zagreb: Sveučilište u Zagrebu, Filozofski fakultet.

Pintar, Ž. (2018). Roditeljstvo u otporu. *Školski vjesnik, 67*(2), 287-298.

Rosić, V., Zloković, J. (2002). *Prilozi obiteljskoj pedagogiji*. Rijeka: Graftrade.

Stevenson-Hinde, J. (1998). Parenting in different cultures: Time to focus. *Developmental Psychology. 34*(4), 698-700 https://doi.org/10.1037/0012-1649.34.4.698.

Stević, Lj. (2018). Ljudska prava i azijske vrijednosti. *Politeia, 8*(16), 133-145.

Tokić, R. (2020). Participativna uloga roditelja u aktivnostima škole. *Napredak, 161*(1-2), 105-122.

Tulananda, O., Roopnarine, J. L. (2001). Mothers' and fathers' interactions with preschoolers in the home in northern Thailand: relationships to teachers' assessments of children's social skills. *Journal of Family Psychology, 15*(4), 676-687.

CIVILISATIONAL AND ANTI-CIVILISATIONAL CONFLICTS

Zlatko Miliša, PhD, Professor
Faculty of Humanities and Social Sciences, Josip Juraj Strossmayer University of Osijek, Republic of Croatia
zmilisa@ffos.hr

Igor Josipović, PhD
Faculty of Humanities and Social Sciences, Josip Juraj Strossmayer University of Osijek, Republic of Croatia
ijosipovic@ffos.hr

Vjekoslav Jeleč, PhD, Assistant Professor
City of Zagreb Office for Health, Zagreb, Republic of Croatia
vjelec@kbd.hr

Abstract: in this article, the authors argue in favour of their principal thesis about anti-civilizational conflicts, contending with the theses about the "clash of civilisations" presented by Samuel Huntington in 1996. Their goal is to identify a new paradigm and the modern implications of civilizational conflicts, or clashes of civilisations, as well as to redefine the notion of anti-civilizational conflicts, or conflicts within civilisations, which have become an important determinant of the state of modern western and eastern civilisations. The political environment that has shaped the new global order after the Cold War in the 1990s, and especially the attack on World Trade Center in New York on 11 September 2001 and the ensuing events, ushered in a new era of political, social and economic relations. The West is undergoing social processes that have been eroding its homogeneity for decades, primarily in the economic and national sense. The East, on the other hand, faces an increasingly obvious lack of religious homogeneity, and permanent wars. Globalisation, in addition to the migration crisis, is instrumental in generating new conflicts. Clashes between civilisations continue, but instead of conventional warfare, mass migration that directly affects the state of the western civilisation becomes the weapon of choice. The dominant globalist economic policy of corporate capitalism underpins it all. The anti-civilizational conflict, where a civilisation is eroding its own homogeneity, is taking place side by side with the clash of civilisations.

Key words: clash of civilisations, anti-civilization conflict, new paradigm, globalization, immigration.

INTRODUCTION

Since the 1990s, the relations between the East and the West, as civilizational categories, have been hallmarked by the political and economic influence of the West,

and its exploitation of the East. The domination of the western civilisation is reflected in frequent wars in the East, deposition of authority figures in eastern countries, and economic control of eastern countries' territories, especially oil-rich ones. Described as a clash of civilisations, this domination of the West lasted until the mid-2010s, when the first changes became apparent, and the influence of the West started to diminish. As of that moment, civilizational conflict started to transform into anti-civilizational conflict, a notion describing the decreasing influence of the West over the East, and the increasing influence of the East over the West, leading to a transformation of the western society.

The aim of this paper is to detect a new paradigm and contemporary implications of the clash of civilizations, and to redefine the concept of anti-civilization conflicts, i.e. conflicts within civilizations, that become an important ascertainment of the current situation in Western and Eastern civilizations. The basic thesis concerns pointing out the fact that the notion of clash of civilizations had lost its original analytical purpose in contemporary political and international relations and how these changes transform this concept into the notion of anti-civilization conflicts. Such notion seems much more appropriate nowadays. Next, the second thesis concerns how anti-civilization conflicts paradigmatically explain and correctly present recent changes that occur in the countries of Western civilization, but also in the relations between Western and Eastern civilizations. The final thesis concerns the undergoing transformation of Western civilization that is causing it to gradually lose its primacy in international politics and submit itself through a process of dissolution in the economic, social and political domain.

The analysis and derivation of the thesis on anti-civilization conflicts is spurred by Samuel Huntington's book *Clash of Civilizations* (Huntington, 1993) that discusses the idea of an international conflict between East and West as a conflict of two dominant civilizations. Moreover, Martha Nussbaum gave another interpretation of conflict of civilizations in her book *Not for Profit: Why Democracy Needs the Humanities* (Nussbaum, 2013) introducing the concept of a conflict within civilizations by placing greater emphasis on increasing numbers of terrorist attacks in Western civilization to support her thesis. Also, emphasis must be put on PJ Buchanan, who in his book *The Death of the West* (Buchanan, 203) elaborates on the demographic depopularization of the West and the problem of immigration, and Franz Neumann, who in his book *The Democratic and the Authoritarian States* (Neumann, 2013) notes the rise of totalitarian behaviour of democratically elected authorities in Western societies caused by the extensive centralization of political power.

1. CIVILIZATIONAL CONFLICT

The global political scene transformed after the Fall of the Berlin Wall. The bipolar division into the eastern and the western block was rendered meaningless by the disappearance of the former from the political scene. The space once occupied by

the enemy of the now victorious West, or the western civilisation, was left vacant. Thus began the era of a unilateral world, dominated by the West, without a true opponent or enemy. This situation, however, changed after 11 September 2001 and the terrorist attack on New York. The East, mainly the Muslim world, was blamed for the act, and promoted to the new global adversary of the West. A new war between the western (Christian) and the eastern (Muslim) civilisations erupted almost 11 years after the end of the ideological Cold War.

This paradigmatic view is promoted by the notion of "clash of civilisations", coined by Samuel P. Huntington, a professor from the Harvard University, who argued that the conflict between world powers would be civilizational rather than ideological or political in nature after the end of the Cold War. He views the clash of civilisations through the prism of religion, which has had a deep impact in the form of the schism between the western and the Islamic world. Huntington's principal assumption is that the new conflict will be cultural rather than ideological or economic. The main conflicts in global politics will involve different civilisations. The clash of civilisations will dominate global politics and will be the last stage in the evolution of conflicts in the modern world. Huntington also sees new conflicts in the sexual liberalisation that is being subtly imposed on Islamic societies (Huntington, 1993).

1.1. Globalisation

The imposition of western values on the eastern world by force or war is a big part of this conflict. In response to the terrorist act of 2001, the United States launched a military campaign to destroy the eastern regimes that it labelled as dictatorships. The deposition of Iraqi President Saddam Hussein had been its first goal. In the invasion carried out March-May 2003, the United States overthrew Saddam Hussein and occupied Iraq, using the excuse that the country had been developing nuclear weapons. The military intervention in Iraq and the deposition of Saddam's regime created a fertile ground for the development of terrorism and/or further conflicts.

After the successful first phase, in which the USA took control of Afghanistan and Iraq, it launched the second phase, whose goal was to overthrow other dictators. Using a variety of political and diplomatic actions, the West was able to shake the political foundations of the eastern countries, having started to assemble a critical mass of dissidents and political opposition members in these countries in a bid to bring down their ruling regimes. The process was dubbed 'The Arab Spring'.

It started with the self-immolation of a protester in Tunisia on 17 December 2010, which ultimately led to the dethronement of Zine el-Abidine Ben Ali, a dictator of many years, and the consequent destabilisation of Tunisia's economy. In a domino effect, in early 2011, protests were staged in Egypt against the resident dictator Hosni Mubarak, who was replaced by General Fattah el-Sisi in 2013. Libyan dictator Muammar al-Qaddafi, hailed as a great ally of the West and the United States decades before, was deposed that same year, and the protests in Syria against

another dictator, Bashar al-Assad, started in 2013 as well. The civil war in Syria caused by these events is still ongoing, having taken the lives of more than 300,000 people to date.

As a result of all this, the Islamic East is in chaos today, largely due to the civilizational conflict policy: the antagonization of the eastern tradition, different life philosophy, and religion by the United States and the West. The exodus of these countries' populations to Europe was an unexpected result of the policy. In 2015 in particular, Muslims rushed to North and West Europe, which have double standards for refugees and asylum seekers, via the Mediterranean Sea and Balkan. According to the UNHCR, more than 700,000 migrants and refugees arrived to Europe via the Mediterranean Sea in 2015 alone (most of them from Syria), and more than 3,000 died or disappeared on the harrowing journey (UNHCR, 2015).

Extremization of the territory in question was the second unwanted result. Terrorist groups formed in the Middle East in response to the West's violence, the most important being the Taliban and the ISIS. Their leaders took political control of the dethroned dictators' countries and started pursuing an aggressive foreign policy toward the West, manifested in frequent terrorist attacks across Europe. Strict religious regimes, practically a police state, and poverty are the other reasons behind the exodus of the Muslim population to Europe.

The Arab Spring can therefore be considered the end of the "clash of civilisations" era, and the beginning of the era of anti-civilizational conflicts, since it created the prerequisites for the development of terrorist groups, and for the migration that started the accelerated demographic transformation of the West.

2. ANTI-CIVILIZATIONAL CONFLICTS

In any dictionary, the word **civilisation** stands for something advanced and progressive, but if we take a look at historical and modern-day examples, we will see that civilisation is in fact regressive, or anti-civilizational, in the most important aspects of humanity (Quinn, 2000). In his essay *Education after Auschwitz*, sociologist and philosopher Theodor Wiesengrund Adorno (Adorno, 1966) defends the thesis that the western world was destroyed in the wars, and reverted back to its original state of primitive barbarism.

In her book *Not for Profit: Why Democracy Needs the Humanities*, American philosopher Martha Nussbaum (Nussbaum, 2013) converted Huntington's "clash of civilisations" into a "clash within", seeing as how terrorism remains the main security issue in the Muslim world as well, not just in the United States and the West. A simplified version of the clash of civilisations suits the latter.

The thesis about the clash of civilisations and the bipolarization into the West and the East, or Christianity and Islam, is based on extreme heterogeneity of the latter (take the conflicts between the Sunni and the Shiite, for instance), the homogeneity of the former, and the fact that future conflicts will be civilizational rather than ideological (O'Hagan, 1995). We argue that this thesis is no longer valid, and that

this is precisely why we can no longer speak about a clash of civilisations. Just as the Islamic world is divided into the Sunni and the Shiite, the homogeneity of the western world too is increasingly eroded by economic inequalities, the influence of powerful corporations, market fundamentalism, and religion. For this precise reason, instead of a clash of civilisations, we face anti-civilizational conflicts, or the collapse of the western world under the aggressive influence of the eastern civilisation, which is using terrorism and migration to change the cultural landscape of the West.

R. Koch and C. Smith recognise the "suicide" of the European civilisation in the inversion of values. Austerity and responsibility have been replaced with deviations from empathy, solidarity and altruism, which have given way to radical moral relativism, ethnocentrism, egotism, materialism and hedonism (Koch and Smith, 2007). The fact is that destructive ideologies have originated from the wealthiest parts of the world.

We believe that clashes of civilisations have directly led to the degradation of the western society, reflected in constant (forced) divisions, and especially in market fundamentalism. It is reflected in particular in the increasing economic inequalities in the countries of the western civilisation, which used to be an "exclusive" trait of the East. The increasingly obvious erosion of the western society is a result of none other than the clash of civilisations. For this reason, anti-civilizational conflict – a conflict within the western civilisation – is a more adequate term.

We can define anti-civilizational conflict as a process in the western civilisation that is eroding its homogeneity and leading to a potentially radical transformation. In this article, we discuss three areas where the current transformation and erosion of the western society are the most obvious: economy, society and politics.

2.1. Economy

The transformation of the western economy comes from within. The citizens' living environment has been completely transformed by concessions made to big corporations. From the banks' substantial influence over people's everyday lives, to corporations that are all but running the countries they are operating in, the dictate and the logic of the market have undermined the citizens' quality of life in the West and led to internal economic migrations, impoverishing the "peripheral" countries. In addition to financial control, corporations are using their influence to take control of countries' other important resources: food, natural resources, and oil. The International Monetary Fund (IMF) and the World Bank play the role of additional levers in the subjugation of the West (but also the East).

In his explanation of this economic strategy, Joseph Eugen Stiglitz (Stiglitz, 2001) elaborated how corporations, banks and the International Monetary Fund are planning social unrests in poor and transition countries in their documents, aiming to bring these countries down to their knees with the plans offered to them. Their strategy comprises four steps. First, they survey and thoroughly analyse the economic

situation in any country that applies for financial assistance, to which they provide relatively little capital, and most of it ends up in the hands of foreign corporations. Funding is approved for projects that benefit these corporations the most. Furthermore, the country is required to privatise state-owned companies and the key companies of its industry, and to liberalise its labour market. The banks and the IMF then demand higher interest rates and higher prices of food and energy, along with lower salaries and pensions, systematically undermining citizens' standard of living. This ultimately leads to social unrests and to radical protests that bring the over-indebted country to the brink of collapse. Stiglitz's ironic comment about this enslavement strategy comes to mind: "What a strange world it is when poor countries are financing the richest" (Stiglitz, 2006).

In addition to exerting financial control and maximizing profits, this policy also aims to gain control of food sources, which often leads to the production of suspicious, unsafe and genetically modified food (GMO). The distinguished American economist, author and geopolitical analyst F. William Engdahl deplores the *worldwide expansion of genetically modified crops and food* as a crime against humanity (Engdahl, 2008). His warnings have been confirmed by several respectable sources. A group of scientists published a study proving that long-term consumption of GMO food caused tumours**,** immune system disorders**,** infertility, allergies, arthritis and intestinal infections. GMO food has been found to slowly poison the organism, shorten life expectancy, and destroy fertility. Millions of children die every year as a result of epidemics, malnutrition and poisoned water and food (Black, Morris, Bryce, 2003). The objective, Engdahl warned, was to destroy agricultural production in economically disadvantaged countries. This policy was pursued by supporting American producers of genetically modified grain crops from the 1990s onwards, and by forcing these products on poorer countries (Engdahl, 2008).

2.2. Society

The economic development of a country and a society indisputably leads to personal material independence, but it also leads to isolation. It cultivates self-absorbed and deeply divided generations, devastatingly ghettoized in different camps. While these divisions were encouraged, the prevalent opinion of the citizens of well-to-do countries that marriage should be consigned to history flew under the radar. In a 2004 survey, among 21 different values, Croatian citizens singled out wealth and success as the top two. Compassion and altruism were at the bottom of the list (Ajduković, Matančević, Rimac, 2017).

More than 53% present-day Europeans are single and are avoiding marriage. Statistics compiled by Japan's National Institute of Population and Social Security Research reveal that 69% Japanese men and 59% women were single in 2016. There are nine million single men and women in Italy, and there are 60% single households in Stockholm alone. According to the data of the US Bureau of Labor Statistics, in October 2014, more people were single than married for the first time in history. 40% new mothers in modern-day USA are not married. In Croatia, half of

the adult population is unmarried, compared to 1976, when this percentage had been 37.4%. The percentage of persons who have never gotten married increased from 22.1% in 1976 to 30.4% today. There were 41 million households in Germany in 2015, and as many as 17 million were single households. This is the result of urbanisation (Spitzer, 2019).

The Death of the West (Buchanan, 2003) sounds an almost mythological warning: demographic depopulation and immigration to Europe will kill the West. Allowing illegal migrants into Europe is a part of the strategy aimed at obliterating national specificities and sovereignties.

The nearly global crisis was very similar to the aftermath of World War II, especially in terms of planned migration. Demographers estimate that Africa's population will increase from the present 1.2 billion to 2 billion by 2050, whereas the EU's population will decline by 16% in the same period. Migration waves should be viewed from the perspective of conquests, or attempts to take control of territories, in order to grab the capital that countries possess: oil, natural resources, and so on. A planned relocation strategy is behind the so-called "humane relocation".

Terrorist activities and violence have increased dramatically since 2013 in Turkey, France, Sudan and the Democratic Republic of the Congo. The conflicts in Gaza, North and South Korea, Syria and Iraq have been renewed, and civil unrests in Ukraine in 2013 escalated into a state of war in 2014. The very "heart of Europe" was targeted with the so-called Islamic State's terrorist attack in the capital of Belgium, Brussels, in early spring of 2016, in which 34 innocent people were killed. Unrests spread across Europe, starting with the protests of 15 October 2011 in a thousand cities in 82 countries.

Once again, Europe proved to be a "fortress", a term coined by the sociologist Andrew Geddes in 2000. Even though Europe is bound by its own laws to protect refugees entering its territory, stronger national border control tendencies, aimed at curbing migration, emerged in the EU's migration policy. EU member states are using different means to prevent access to their territory, closing their borders or putting up wire fences, as Hungary, Austria, Slovenia and later also Macedonia have done. Slovakia only accepts Christians, using the excuse that there are no mosques in its territory.

Images of the 175-kilometre wire fence put up by Hungary amplified the nerve-wrecking scenes of the clashes between the police and the fleeing refugees in late July and early August 2015. Hungarian PM Orban was the political and media "black sheep" at the time. Soon after, in November, Slovenia, Austria, and Macedonia put up their own wire fences.

2.3. Politics

E. Durkheim argued in his work that safeguarding traditional values was essential for the society's survival and development. Claude Levi Strauss in *Structural Anthropology* and E. Hatch in two volumes of *Anthropological Theories* presented

research findings showing that the so-called primitive societies are in fact ethically superior to the materially wealthy modern world. Where western theoreticians saw "wild", "primitive" and "backward" customs or rituals of the tribal groups, Levi Strauss and Hatch discovered civilised gestures, civility, solidarity and lasting interpersonal relations. We therefore agree with the Latin saying that customs provide the best interpretation of laws. In the *Discourse on the Origin and Basis of Inequality Among Men*, Jean Jacques Rousseau warns that people's morality declines with the increase in a civilisation's material wealth. The anthropologist John Henry maintains in *Culture Against Man* that production and desires are complementary in traditional and economically underdeveloped societies.

The civilisation of humanity is undermined in the name of civilizational *progress*. People are deliberately robbed of their hopes for the future, and a sense of hopelessness is planted in their place. In addition to war, subjugation also takes spiritual and ideological form today. Franz Neumann (Neumann, 1992) distinguishes between three important characteristics of totalitarianism. Firstly, the state becomes a police state, with law enforcement agencies keeping citizens under surveillance against their will at their own discretion. The government seizes control by instrumentalising the state's institutions, isolating individuals, and turning culture into propaganda. Secondly, the government is centralised, with one national party being in complete control of the society. Totalitarianism used to be based on the principle of one leader and one party. In the modern world, the real leaders operate far away from the public eye. We have a pluralism of political parties and parliamentary democracy, but the methods of subjugation and oppression remain essentially unchanged, albeit more sophisticated and brutal.

In his visionary novel *1984*, George Orwell describes the destructive power of the mass over the individual. Having lost themselves in the mass, people vent their frustration on others and on those who are different, which results in divisions and creates clones of the system. People believed the world leaders' announcements of war on terror and their unilateral thesis about a clash of civilisations in 2015, when in reality we are witnessing anti-civilizational conflicts, or clashes within civilisations!

2.4. The example of Catalonia, or relativization of sovereignty

Turnout in the Catalonian independence referendum of 1 October 2017 was approximately 42.3%, with 90% of those who cast their votes voting in favour of this wealthy province's emancipation from Spain. Catalonia has a highly developed industry and tourism, and accounts for 20% of Spain's GDP. After a show of police brutality over almost a thousand citizens who voted in the referendum, the "shadow players" once again demonstrated their double standards, relativizing human rights principles. The right to self-determination is defined by the UN Charter and the International Covenant on Civil and Political Rights. A number of countries were formed in line with this principle after the two world wars, making decolonisation possible. The consequences were far-reaching, but most European politicians stayed

silent. Does a similar scenario have to unfold in Catalonia now for the international arbiters to realise that the will of the majority cannot be disputed? The fate of Catalonia's independence is not the issue here. The real issue are historic precedents that have been proven to exacerbate frustrations and conflicts. The events in Kosovo in 2008 are an example of an exception in Europe. In the rest of the world, East and West Timor declared independence in the past two decades. Does it even need to be mentioned that President Woodrow Wilson allowed precedents after World War I, when the peoples of Austria-Hungary were given a choice between staying in the Monarchy and breaking away into independent national states?

CONCLUSION

The paradigm of international relations has changed since 2011, changing the understanding of the notion of "clash of civilisations". The traditional understanding of the conflict between the West and the East as a conflict between the western civilisation, perceived as homogeneous, and the eastern one, perceived as heterogeneous, marked by a domination of the West's inconsistent policies, has changed and transformed into an anti-civilizational paradigm. The western civilisation has become heterogeneous. This transformation is reflected in the economy, society and politics. In terms of economy, corporations, the World Bank, and the IMF dictated the polarisation of the western world into the rich and poor, causing internal migrations and impoverishing the "peripheral countries" of the West. In terms of society, the autochthonous population of the West is aging, which is a side-effect of the wealth accumulated in the past, but the society is also facing a civilizational shift resulting from the mass migration wave from the eastern Muslim world, which is changing the ethnic, demographic and cultural landscape of the western countries, and leading to the problem of terrorism that remains unsolved. This brings us to politics, where the government is reinforcing the surveillance of its citizens under the guise of security and protection from terrorist attacks, all but introducing a police state, and diminishing democratic procedures. For this precise reason, we can no longer discuss a "clash of civilisations". Instead, we are facing an anti-civilizational conflict, in which the West is losing its political world supremacy, and undergoing an irreversible transformation.

REFERENCES

Adorno, T. W. (1966). *Education after Auschwitz*. https://josswinn.org/wp-content/uploads/2014/12/AdornoEducation.pdf (24/8/2020)

Ajduković, M., Matančević, J., Rimac, I. (2017). Siromaštvo djece iz perspektive stručnjaka: učinci i mogućnosti djelovanja. *Ljetopis socijalnog rada*, *24*(2), 277-308.

Black, E., Morris, S., Bryce, J. (2003). Where and why are 10 million children dying every year. *The Lancet, 361*, 2226-2234.

Buchanan, P. J. (2003). *Smrt zapada – dramatično upozorenje kako izumiranje i imigracijske najezde vode u propast Ameriku i cjelokupnu zapadnu civilizaciju*. Zagreb: Kaptol.

Engdahl, W. F. (2008). *Sjeme uništenja*. Zagreb: Detecta.

Koch, R., Smith, C. (2007). *Samoubojstvo zapada*. Zagreb: Naklada Ljevak.

Neumann, F. (1992). *Demokratska i autoritativna država*. Zagreb: Naprijed.

Nussbaum, M. C. (2013). *Ne profitu: Zašto demokracija treba humanistiku*. Zagreb: AGM.

O'Hagan, J. (1995). Civilisational Conflict, Looking for Cultural Enemies. *Third World Quarterly*, *16*(1), 19-38.

Spitzer, M. (2019). *Usamljenost – neprepoznata bolest*. Zagreb: Naklada Ljevak.

Stiglitz, J. E. (2001). IMF's four steps to damnation. *The Guardian*. https://www.theguardian.com/business/2001/apr/29/business.mbas (24/8/2020)

Stiglitz, J. E. (2006). We have become rich countries of poor people. *Financial Times*. https://www.ft.com/content/1b34cc7c-3e97-11db-b4de-0000779e2340 (24/8/2020)

UNHCR (2015). *UNICEF Annual Report*. Unicef.org. https://www.unicef.org/publications/files/UNICEF_Annual_Report_2015_En.pdf (2/9/2020)

Quinn, D. (2000). *Izvan civilizacije*. Zagreb: L1.

PEDAGOGICAL CULTURE OF THE INTERNATIONALIZATION OF EDUCATION

REVIEW PAPER   UDK: 37.013.43

Maja Brust Nemet, PhD, Assistant Professor
Faculty of Education, Josip Juraj Strossmayer University of Osijek, Republic of Croatia
mbrust@foozos.hr

Andrijana Sili
Primary school Josipovac, Josipovac, Republic of Croatia
andrijana.sili@skole.hr

Jelena Červenjak Kmoniček, MSc
Primary school Dobriša Cesarić, Osijek, Republic of Croatia
jelena.cervenjak@skole.hr

Abstract: pedagogical culture consists of values, beliefs, traditions and customs in which the educational dimension of the school is emphasized. Teachers can be the initiators of changes in the pedagogical culture of a school, since they, through their active participation in lifelong learning, contribute to the hidden curriculum of the school. In schools with a positive pedagogical culture, teachers develop professionally, cooperate, are collegial and transfer the acquired competences to their school community. A positive school culture supports lifelong learning, shared vision, collegiality and collaboration.

Literature review identifies different pedagogical cultures and related pedagogies such as the culture of internationalization, globalization, standardization, ranking and privatization of education, culture of a virtual world and open pedagogical sources. This paper reviews the literature on pedagogical cultures as well as international and national documents that provide teachers with lifelong learning programs through mobility and projects. Pedagogical culture should encourage the internationalization of education by which teachers gain new competences and experiences through international cooperation. The Republic of Croatia signed a number of normative and strategic development documents that promote the vision of the development of European society as a social community that encourages lifelong learning. Through lifelong learning via mobility and international projects, teachers adapt to new global challenges, meet other cultures and gain new experiences with which they strengthen themselves and transfer the philosophy of intercultural education to the culture of their school. Teachers should be the intercultural mediators who will enter into relationships with different cultures, create a positive school culture that recognizes diversity as a value, and as such position themselves in the local community, while contributing to the transformation of education.

Key words: intercultural education, internationalization of education, pedagogical culture of a school.

INTRODUCTION

Pedagogical culture consists of values, beliefs, traditions and customs in which the educational dimension of the school is emphasized, and which is the result of the historical raising of the awareness of the value of knowledge in a particular social community, of the work of everyone in the school and careful support for its work outside of it. Pedagogical culture determines the civilizational profile of the school, which transmits and unites students and teachers in the values that they achieve together (Antić, 1999). A positive school culture relies on collaboration and team-work among teachers, where there are critical friends and reflective practitioners who share information, observe each other during the educational process and accept feedback from their peers, parents and students. The support of a principal is also extremely important, especially of a kind of principal who supports teachers, encourages them to international mobility, and has a level of understanding and respect for the complexity of the job and the value of teachers. A greater pedagogical culture also represents a departure from the predominant educational function of the school in favour of education (Brust Nemet, 2015).

Teachers can be the initiators of the changes in pedagogical school culture, and it is teachers who, through their active participation in lifelong learning, contribute to the hidden school curriculum. Teachers are a key factor in the diversity of each school and the creation of its identity, so a teacher's role is crucial in creating the culture of a modern school. The professional growth and development of teachers is a prerequisite for changing school cultures, as well as building a context for learning and change. By co-creating a learning community, teachers will be able to transform their experience into thinking, thinking into reflection, reflection into new thinking and then action (Brust Nemet, 2015).

PEDAGOGICAL SCHOOL CULTURE AS A REFLECTION OF PROFESSIONAL DEVELOPMENT AND GROWTH OF A TEACHER

In schools that have a positive pedagogical culture, teachers develop professionally, cooperate, are collegial and they transfer the acquired competences to their school community. Research by Brust Nemet (2015) showed that positive school culture is determined based on collegiality among teachers, but also on a teacher's self-determination. Cooperation and self-determination among all stakeholders of the educational institution are necessary for the successful functioning and recognition of the school in a positive sense. A positive school culture supports lifelong learning, shared visions, collegiality, and collaboration. According to Zmuda, Kuklis and Kline (2004) a positive school culture must possess certain business principles, such as continuous support of lifelong learning, a common belief that a certain goal is possible and achievable, a belief that a school is a complex system with everyday purpose, trust in its colleagues, a shared vision that articulates a coherent picture of how the school can look and function, the legitimacy of a shared vision that presupposes all perspectives in the school community.

When reviewing the literature, one can identify different pedagogical cultures and related pedagogies such as the culture of internationalization, globalization, standardization, ranking and privatization of education, the culture of the virtual world and open pedagogical sources (Šoljan, 2013).

The culture of the globalization of education affects Croatian social, economic, cultural and educational life, and the teacher's role through the elements of civic education is to provide the students with an insight into globalization changes, as well as prepare them for active citizenship through various insights into current and future trends with the help of methods of active learning (Friedman, 2005).

The culture of internationalization of education tries to, with the help of various national stakeholders and international participants, shape national policies and institutional strategies with the highest possible degree of internationalization of the entire education system and its components through mobility, and projects supported by the European Union and others. Croatian educational documents follow the European principles, but there is the question of the implementation, that is, in what amount are the strategic and development documents implemented in our education system. Based on research and taking Slovenia and the most important participants in Slovenian higher education as an example, the authors Kalin Golob, Červ, Stabej, Stritar Kučuk and Kropivnik (2017) concluded that an international influence is extremely desirable when it comes to improving the quality of education. Via a historical review, Ferraz-Lorenzo and Machado-Trujillo (2020) emphasized the importance of international connections that are crucial for the design, configuration and structuring of national education systems.

The culture of standardization of education seeks to standardize various forms of human activity, including education, specifically through the Programme for International Student Assessment (PISA), the Bologna Process, the Croatian National Education Standard, the National Framework Curriculum for Preschool Education and General Compulsory and Secondary Education, national exams, and external evaluation of education. Standardization of education enables efforts for all students to acquire equal competences at the end of a certain educational cycle. The goal is to enable a functional education, greater flexibility of teachers and educational work aimed at the student (Šoljan 2013), but on the other hand, the culture of standardization and performance in education puts a lot of pressure on achieving excellent results on standardized tests that measure the achievement and focus on content, and that is why teachers are exhausted and reluctant to introduce new content into subject curricula (Bartulović, Kušević, 2016, 26).

The culture of ranking education, whose holders believe that one can ensure the determination of the institutional quality and the quality of school systems through measurement and development of ranking lists. Determining the situation introduces measures that can improve the work of educational institutions, and the effectiveness of the entire system. The culture of ranking education narrows the pedagogical creative work, and their work will depend on the extent to which educators have managed to neutralize the negative effects of pedagogy inspired by the culture

of ranking. This enables the students to focus solely on the acquired knowledge, and the teaching process focused on multiple intelligences, social competences and talents, creativity and critical thinking is neglected (Šoljan, 2013).

The culture of privatization of education explains a gradual increase in private education, and, statistically, there is an average of 30% of private education in the world, taking into account the total education. In the culture of privatization of education, the main issue being the financing and accessibility of education for all, Croatia is gradually entering this culture, while pedagogues should work together with teachers to deal with the issue of the quality of privatized education. The privatization of education would enable pluralism, and parents would indeed have greater choices when enrolling their children in the education system of the Republic of Croatia at all levels. The introduction of private schools which would work according to different principles and alternative conceptions might meet the needs of all children, but also teachers. Macedo and Araújo (2020) warn that the privatization of education shapes and strengthens the status of economic elites, so tensions over inequality and privilege may arise. Banks (2020) states that it is necessary to implement transformative education for citizens to meet the needs and aspirations of citizens of different groups, and especially emphasizes the role of schools and teachers when it comes to helping the marginalized groups to become effective and participatory citizens in multicultural societies (Banks, 2017).

The culture of a virtual world and education is becoming more and more popular, especially in the current Covid-19 pandemic. Even though our education system is based on the physical world and the local community, and despite its sluggishness, it will gradually have to adapt to new generations, new life, work and learning in a synthetic world in which cultures of the real and the virtual mix, and whose influences can be both positive and negative. The culture of a virtual world should become an integral part of a school's everyday life, since it is impossible to ignore new trends, and it is necessary to introduce students and teachers to the positive and negative sides of virtuality, while educational scenarios require a pedagogical approach that is constantly transforming and innovating within a digital culture (Figueiredo, Mafalda, Kamensky, 2021).

The culture of open pedagogical resources implies an open and public domain (knowledge, sources of education, copyrighted papers) accessible to everybody, and that culture is promoted by various international organizations, national and educational bodies. Such a culture serves to promote education, as well as to encourage lifelong learning. The culture of pedagogical resources thus becomes a national and non-national treasure with the help of which it is possible to enhance the exchange experiences and accelerate the implementation of new and positive experiences and knowledge in educational practice. Students and teachers can be more motivated due to the creation of stimulating new learning and teaching opportunities and encourage a faster exchange of examples of good practice (Silva, Silva, Bilessimo, 2020).

LIFELONG LEARNING THROUGH MOBILITY AND PROJECT PARTICIPATION

Every teacher has the obligation of lifelong learning that should be supported by international and national educational policies. Through international mobility and participation in international projects, teachers are enabled to acquire new and strengthen the existing pedagogical, social, and professional competences. The pedagogical and social competences of teachers and school cultures are important for the success of educational activities in general, and especially for student success and development, as well as the general satisfaction of teachers with their profession (Brust Nemet, 2015). According to the Ordinance on the Advancement of Teachers, Professors, Associates and Principals in Primary and Secondary Schools and Student Dorms (NN, 2019), to develop professionally for the titles of mentor, advisor and senior advisor, international mobility, projects, lectures, and workshops are evaluated, and that simultaneously encourages the teachers to develop and progress professionally.

The Agency for Mobility and European Union Programs (AMEUP, 2020) is a public institution within the system of the Ministry of Science and Education of the Republic of Croatia, which implements and promotes European Union programs and other international programs in the field of science, education and training. The Agency is focused on raising the quality of the system primarily by its internationalization, which is strengthening the instruments of mobility for learning and training. Since the mid-1990s, the program Comenius has brought European dimensions to education with the mobility of students and educators, enabling the gaining of a transnational experience, participating in European collaborative projects, improving their foreign language skills, and sharing and comparing pedagogical approaches (Crawley, Gilleran, Nucci, Scimeca, 2010).

ERASMUS+ is the largest international mobility program within the European Union, and its aims are learning, exchanging experiences, cooperation and supporting policy reforms for educators and teachers. From 1987 to 2018, 10 million participants participated in the Erasmus+ programme (European Commission, 2020). ETwinning is a platform integrated into Erasmus+, and it promotes the cooperation between European schools through the use of information and communication technologies and continuous online professional development, that is virtual mobility and open education. Currently (2020) 848781 teachers and 212388 schools are participating in eTwinning, and 112252 projects are in progress. In eTwinning in Croatia 60% of schools are participants (1043), 3099 teachers and there are 1178 projects in progress (eTwinning, 2020).

According to the Agency for Mobility and EU Programme's report (2017), the most of teaching and non-teaching staff believe that the international mobility helped them improve their interpersonal and social competences (95.5% agree or strongly agree with the statement), awareness of culture and expression (94, 4%) and emotional skills (94.2%). To a lesser extent, but again very positively, they have developed the competences on "learn how to teach" (85.6% agree or strongly agree),

practical skills (80.1%), a sense of initiative and entrepreneurship (76.1%), and analytical skills (72.6%). In terms of personal and professional development, the majority feels that they have increased their social, linguistic, and/or cultural competences (97.3%), improved their foreign language skills (93.9%), strengthened or expanded their professional network, or created new contacts 93%), learned from good practices abroad (92.6%), increased the job satisfaction (91.5%), shared their knowledge and skills with students and/or other people (90.4%), acquired professional or practical skills relevant to their current job and professional development (88.3%) and experimented and developed new learning practices and teaching methods (88.0%). To a lesser extent, but still very positively, participants assessed the way they improved their employment and career opportunities (75%), how they improved their organizational/managerial/leadership skills (74.7%), how they strengthened the cooperation with a partner institution or organization (70%) and how they improved their competences when it comes to using information and communication technology tools (67.0%). Two skills that they assessed most negatively were cooperation with the people from the sphere of civil society (28%) and cooperation with the people in the labour market (slightly less than 20%). All of the teachers are convinced that eTwinning projects have created very rich and authentic learning situations for their students. They have greatly contributed to increasing their motivation and openness, improving their communication and teamwork skills, and helping them develop cultural awareness and tolerance for differences. All people involved in the project bring their own unique 'cultural capital' and a relationship-building process (Crawley, Gilleran, Nucci, Scimeca, 2010, 9-10). Internationalization stands for the integration of international, intercultural, and global goals of a teacher's education, while the determinants of internationalization are: individual mobility, mobility of programs and service providers, internationalization of curricula, internationalization of educational institutions, and international cooperation (Knight, 2012). The internationalization of education is a challenge for all stakeholders of the education system in Europe, and the Erasmus program has played a key role in European internationalization (Fernandez, Amelio Medina, Villalba de Benito, Misra (2017).

THROUGH PEDAGOGICAL CULTURE TO THE INTERNATIONALIZATION OF EDUCATION AND INTERCULTURALLY COMPETENT TEACHERS

The Republic of Croatia is a signatory of several normative and strategic-development documents with the help of which it wants to promote the vision of the development of European society as a social community that encourages lifelong learning. International experience shows that teachers are increasingly encouraged to participate in mobility to enable the internationalization of education and the development of intercultural competence in preparation for diversity. In comparative research of the internationalization of education between Bulgaria, Switzerland and South Africa, the authors Leutwyler, Popov and Wolhuter (2017) found that the

teachers' education is exposed to the growing imperative of internationalization, but on the other hand, is still shaped by national tradition. Some researchers critically contemplate mobility, and they call for caution and suggest the promotion of a fair partnership and mutually beneficial experiences for both hosts and visitors (Major, 2020). Dvir and Yemini (2017) believe that the internationalization at a school level strengthens European institutions and European citizenship, while Drandić (2013) emphasizes the importance of the role and competences of teachers in the dialogue and integration of different cultures that can result in the professional and personal development of teachers. The international teaching experiences are increasingly encouraged as they develop intercultural competences and prepare teachers for "super-diversity" of the education system (Major, 2020).

Intercultural education aims at promoting diversity as a social resource, but such an understanding of diversity does not find the purpose of education in learning or in knowledge as complete, performative categories, but in thinking, understanding and the richness of relationships which one enters in the process of teaching and learning (Bartulović, Kušević, 2016, 7). The foundation of the national curriculum lies in a multicultural environment that encourages different dimensions of knowledge and their competences, based on openness, acceptance and respect for diversity (Hrvatić, Sablić, 2008). Blažević (2016) emphasizes that the realization of curricular and interdisciplinary content can contribute to all subjects because interculturalism implies a much broader picture than the awareness of differences. In the Croatian education system, there is a need for the implementation of intercultural education in order to promote European values and common (European) educational dimensions of all European countries (Bedeković, 2017). Gundara (2000) mentions some obstacles to the introduction of multicultural education in EU countries such as lack of a systematic approach, theoretical discussion without practical implications, lack of a unified model, insufficient impact of international recommendations of the European Union and the Council of Europe, while Banks (2002) states that multicultural education must include content integration, knowledge construction, equality pedagogy, reduction of prejudice and strengthening of school culture and social structure. Multilingual and intercultural education is a response to the needs and demands of quality education, including the acquisition of competences, diversity of learning experiences, and the construction of individual and collective cultural identities. Its main goals are to make the teaching process more efficient, to increase the contribution to the school success of the most vulnerable students, and social cohesion (Beacco, Byram, Cavalli, Coste, Egli Cueanat, Goullier, Panthier, 2016).

Buterin (2012) emphasizes the importance of the affirmation of the acceptance of different cultures, and the influence of the school community in the implementation of intercultural education and intercultural curriculum, while Sablić, Škugor and Malkić (2010) believe that the teachers have a key role in the process of intercultural education seeing that they are the initiators of tolerance, dialogue, awareness and aspiration for cooperation among students who invest in personal and professional development and, in addition to lifelong education, become bearers of intercultural education at the school and local level. Bijelić (2010) does not consider the school

as a place of intercultural learning, but a place of coexistence, tolerance and participation of all, and teachers should adopt the intercultural competences through life-long learning, mobility, and also through teaching, interschool projects, school ceremonies, competitions, and international events (Mlinarević, Brust Nemet, 2010).

Sorkos and Hajisoteriou (2020) believe that the education systems must engage in diversity to achieve a sustainable philosophy of social change, such as globalization, the 4th Industrial Revolution, the global recession, and mobility. The authors believe that it is necessary to overcome the dichotomy between intercultural and inclusive education, and to pave the way for a pedagogical model based on the paradigm of "sustainable intercultural and inclusive education". The goal of this paradigm is to meet the academic and socio-emotional needs of all stakeholders of the education system while emphasizing sustainability within and among generations in terms of inclusion, equality, and social justice. Hercigonja (2017) points out that the strongest influence of school and other educational institutions lies in the cultural dialogue and the education of an intercultural society, and Seehausen (2015) believes that the dialogue is a key for overcoming segregation. Šundalić (2015) warns about education being affected by social opportunities and troubles due to which not everyone is equally competent to think dialogically, respect differences and cooperate with those who are different from themselves. It is therefore imperative to make education equally accessible at all levels and to all classes of society.

CONCLUSION

Pedagogical culture should encourage the internationalization of education through which teachers will gain new competences and experiences via international cooperation. Byram (2018) argues that internationalism, especially the aspect of mobility, has a moral dimension that can provide a normative-value basis for internationalization processes.

Lifelong learning through mobility and international projects, enables teachers to adapt to new global challenges, meet other cultures and gain new experiences with which they strengthen themselves and transfer the philosophy of intercultural education to their school culture. Teachers should be the intercultural mediators who will enter into relationships with different cultures, reflect on foreign experiences and literature, show interest in the development of the cultural and intercultural knowledge and acquaintances to establish a basis for critical thinking, and to think about solutions to educational problems from a comparative perspective (Groux, 2020). That will directly create a positive school culture that recognizes diversity as a resource, and as such position itself in the local community, while contributing to the transformation of education.

REFERENCES

Agencija za mobilnost i programe Europske unije (2020). *O Agenciji za mobilnost i programe Europske unije* https://www.mobilnost.hr/hr/sadrzaj/info-kuta/o-nama/ (1/9/2020)

Agencija za mobilnost i programe Europske unije (2017). *Rezultati analize izvješća sudionika mobilnosti – Erasmus+ ključna aktivnost 1.* Zagreb: Agencija za mobilnost i programe Europske unije. https://www.mobilnost.hr/cms_files/2017/12/1513240330_izvjestaj-analiza-izvjesca-sudionika-mobilnosti-za-objavu.pdf

Antić, S. (1999). Pedagoški pojmovnik. In A. Mijatović et al. (eds.), *Osnove suvremene pedagogije.* (pp 639-655). Zagreb: HPKZ.

Banks, J.A. (2020). Transforming citizenship education in global societies. In: H. P. Baptiste, J. H. Writer, *Visioning Multicultural Education: Past, Present, Future* (p. 143-156). New York: Routledge. doi.org/10.4324/9781003095644

Banks, J.A. (2017). Failed Citizenship and Transformative Civic Education. *Educational Researcher, 46*(7), 366-377. doi: 10.3102/0013189X17726741

Bartulović, M., Kušević, B. (2016). *Što je interkulturno obrazovanje?* Zagreb: Centar za mirovne studije.

Banks, J. A. (2002). *An Introduction to Multicultural Education.* Boston: Allyn and Bacon.

Beacco, J.C., Byram, M., Cavalli, M., Coste, D., Egli Cueanat, M., Goullier, F., Panthier, J. (2016). *Guide for the development and implementation of curricula for plurilingual and intercultural education.* Strasbourg: Council of Europe.

Bedeković, V. (2017). Interkulturalni odgoj i obrazovanje u funkciji promicanja europskih vrijednosti. *Informatologia 50*(1-2), 74-86.

Bijelić, I. (2010). Interkulturalna kompetentnost učitelja u osnovnoj školi. In A. Peko, M. Sablić, R. Jindra (eds.), *Obrazovanje za interkulturalizam* (p. 137-150). Osijek: Učiteljski fakultet.

Blažević, I. (2016). Interkulturalizam u nastavi prirode i društva. *Školski vjesnik: časopis za pedagogijsku teoriju i praksu, 65*, 189-200. doi: orcid.org/0000-0001-6735-2922

Brust Nemet, M. (2015). *Socijalno-pedagoške kompetencije učitelja u kurikulumu kulture suvremene škole* (unpublished doctoral dissertation). Zagreb: Filozofski fakultet Sveučilišta u Zagrebu.

Buterin, M. (2012). Interkulturalno obrazovanje temeljeno na školskoj zajednici. *Život i škola: časopis za teoriju i praksu odgoja i obrazovanja, LVIII*(27), 104-111.

Byram (2018). Internationalisation in higher education – an internationalist perspective. *On the Horizon, 26*(2), 148-156. doi: 10.1108/OTH-11-2017-0090

Crawley, C., Gilleran, A., Nucci, D., Scimeca, S. (2010). *Voices of eTwinning.* Brussels: Central Support Service for eTwinning, European Schoolnet.

Drandić, D. (2013). Uloga i kompetencije nastavnika u interkulturalnom obrazovanju. *Magistra Iadertina, 8*(1), 49-57.

Dvir, Y, Yemini, M. (2017). Mobility as a continuum: European commission mobility policies for schools and higher education. *Journal of Education Policy, 32*(2), 198-210. doi: 10.1080/02680939.2016.1243259

Europska komisija (2020). *eTwinning.* https://www.etwinning.net/hr/pub/newsroom.htm (30/10/2020).

Europska komisija (2020). *Erasmus+.* https://ec.europa.eu/programmes/erasmus-plus/node_hr (1/8/2020).

Fernandez, L., Amelio Medina, J., Villalba de Benito, M.T. i Misra, S. (2017). Pouke za ICT studente iz intenzivnih obrazovnih iskustava u multinacionalnom okruženju. *Tehnički vjesnik, 24*(4), 1071-1078.

Ferraz-Lorenzo, M., Machado-Trujillo, C. (2020). Educational transfer, modernization and development: The transnational approach in history of education studies. *Foro de Educacion, 18*(2), 1-22. doi: 10.14516/FDE.852

Figueiredo, M., Mafalda, R., Kamensky, A. (2021). Virtual reality as an educational tool for elementary school. *Smart Innovation, Systems and Technologies, 198*, 261-267. doi: 10.1007/978-3-030-55374-6_26

Friedman, T. L. (2005). *The world is flat: A brief history of the twenty-first century*. New York: Farrar, Straus and Giroux.

Groux, D. (2020). Education and development: School and its role in lifelong learning. In R. Papa (ed.), *Handbook on Promoting Social Justice in Education* (p. 247-265). Switzerland: Springer Nature. doi.org/10.1007/978-3-030-14625-2_144

Gundara, J. S. (2000). *Interculturalism, Education and Inclusion*. London: Paul Chapman Publishing Ltd.

Hercigonja, Z. (2017). Interkulturalni odgoj i obrazovanje kao imperativ razvoja interkulturalnih kompetencija. *Socijalne teme: časopis za pitanja socijalnog rada i srodnih znanosti, 1*(4), 103-115. doi: orcid.org/0000-0002-5823-1915

Hrvatić, N., Sablić, M. (2008). Interkulturalne dimenzije nacionalnog kurikuluma. *Pedagogijska istraživanja, 5*(2), 197-206.

Kalin Golob, M., Červ, G., Stabej, M., Stritar Kučuk, M. i Kropivnik, S. (2017). Stayin' Alive? National Language and Internationalisation of Higher Education. The Case of Slovenia. *Croatian Journal of Education, 19*(4), 1059-1104. doi.org/10.15516/cje.v19i4.2412

Knight, J. (2012). Student Mobility and Internationalization: trends and tribulations. *Research in Comparative and International Education, 7*(1), 20-33.

Leutwyler, B., Popov, N., Wolhuter, C. (2017). The Internationalization of Teacher Education: Different Contexts, Similar Challenges. In N. Popov, C. Wolhuter, J. Kalin, G. Hilton, J. Ogunleye, E. Niemczyk, O. Chigisheva (eds.), *Current Business and Economics Driven Discourse and Education: Perspectives from Around the World* (p. 66-78)*, 15*. Sofia: Bulgarian Comparative Education Society.

Macedo, E., Araújo, H.C. (2020). Making the "best" of private education: Building ties and meanings in an elite Portuguese school. *Educacao e Pesquisa, 46*, 1-16. doi: 10.1590/S1678-4634202046218386

Major, J. (2020). Beyond transformation, aid and gratitude: Developing a mutually beneficial international teaching experience. *Theory into Practice, 59*(3), 249-258. doi: 10.1080/00405841.2020.1739955

Ministarstvo znanosti i obrazovanja (2018). Pravilnik o napredovanju učitelja, nastavnika, stručnih suradnika i ravnatelja u osnovnim i srednjim školama i učeničkim domovima. *Narodne novine,* 68.

In Mlinarević, V., Brust Nemet, M. (2010). Posjeduju li budući učitelji kompetencije za rad u izvannastavnim aktivnostima. In A. Peko, M. Sablić, R. Jindra (eds.), *Obrazovanje za interkulturalizam* (p. 151-167). Osijek: Učiteljski fakultet.

Silva, J.B., Silva, I.N., Bilessimo, S. (2020). Technological structure for technology integration in the classroom, inspired by the maker culture. *Journal of Information Technology Education: Research, 19*, 167-204. doi: 10.28945/4532

273

Sablić, M., Škugor, A., Malkić, E. (2010). Odgoj i obrazovanje za interkulturalizam – IN MEDIAS RES. In A. Peko, M. Sablić, R. Jindra (eds), *Obrazovanje za interkulturalizam* (p. 89-104). Osijek: Učiteljski fakultet.

Seehausen, C. (2015). Dialogue – a Tool for Overcoming Segregation. In V. Mlinarević, M. Brust Nemet, J. Bushati (eds.), *Intercultural Education* (p. 41-61). Osijek: Učiteljski fakultet.

Sorkos, G., Hajisoteriou, C. (2020). Sustainable intercultural and inclusive education: teachers' efforts on promoting a combining paradigm. *Pedagogy, Culture and Society,* (Article in press). doi: 10.1080/14681366.2020.1765193

Šoljan, N. N. (2013). Različite pedagoške kulture- različite pedagogije: Kontrastivni diskurs o globalnim pedagoškim kulturama i pedagogijama u nastajanju. In N. Hrvatić, A. Klapan (eds.), *Pedagogija i kultura- teorijsko-metodološka određenja pedagogijske znanosti* (p. 33-48). Zagreb: Hrvatsko pedagogijsko društvo.

Šundalić, A. (2015). Education for Dialogue and Coexistence in Pluralism. In V. Mlinarević, M. Brust Nemet, J. Bushati (eds.), *Intercultural Education* (p. 91-115). Osijek: Učiteljski fakultet.

Zmuda, A., Kuklis, R., Kline, E. (2004). *Transforming schools- creating a culture of continuous improvement.* Alexandria, Virginia USA: Association for Supervision and Curriculum Development.

TRANSFORMATIVE POTENTIALS OF INTERDISCIPLINARY APPROACHES TO INTERCULTURALISM: ON CULTURAL STUDIES AND CRITICAL PEDAGOGIES

REVIEW PAPER   UDK: 37.013.73

Jasmina Husanović Pehar, PhD, Associate Professor
Faculty of Humanities and Social Sciences, University of Tuzla, Bosnia and Herzegovina
jasmina.husanovic@untz.ba

Abstract: this paper is a critical exploration of the ways in which a study of interculturalism is enriched by those interdisciplinary approaches that focus on transformative politics, particularly in the context of social care or the politics of care today. The starting premise of such interdisciplinary approaches to interculturalism is a critique of the politics of identity developed in the field of cultural studies and critical pedagogies. The key claim is that interdisciplinary approaches to interculturalism have a transformative potential only when, through their own knowledge production, they embrace and embody an intersectional approach to the questions of ethnicity/race, gender and class, in the light of current political and analytical challenges to the idea of interculturalism both in the local and global social and political context. The lessons of the platform Workers' University from Tuzla are explored in this context, in order to propose some suggestions for the future study and practice of interculturalism in transformative vein.

Key words: critical pedagogy, cultural studies, emancipatory politics, interculturalism, social care.

INTRODUCTION

Amongst the key postulates of interculturalism is the imperative to resist identitarian violence through a thorough emancipatory approach to the complex knot of difference and diversity, justice and equality. Looking at the contemporary world today shows us that the struggle to do so is not only far from over, but is in serious crisis. In the light of current scholarly predicaments (as well as the social, cultural, political and economic ones), it is important to bring forth once again the contemporary thought on the promising practices in the field of cultural production, knowledge production and social activism which struggle against the dominant technologies of governing trauma, poverty and insecurity today. In other words, the question of exploitation, extraction and alienation in the neoliberal order and the concurrent biopolitical regimes of power, is inseparable from the problem of commodification of both our knowledge and our citizenship. This is further complicated by the deep shift in the cultural politics of emotions in everyday life due to a

dramatic loss of public and social goods, as well as those forms of knowledge and forms of life associated with the very existence of those lost or plundered or destroyed or stolen goods; in other words, forms of life, knowledge, and political subjectivity conducive to emancipatory practices of interculturalism, which are endangered by new hierarchies and vulnerabilities around us.

This paper offers critical insights on how we can encircle productive terrains for critical and interdisciplinary approach to economic, political and social violence and exploitation today (including our own positioning in public life and activism, at our workplaces, in education, in everyday life...). My thoughts are informed by several feminist, postcolonial and materialist theoretical insights which reorient or shift the study and practice of interculturalism to the question of transformative social care in knowledge production and community education which resists the dominant neoliberal deadlocks and catastrophes of sociality and politicality. In order to illustrate such claims, I rely on several insights that stem from the published results of my own feminist participatory action research in Bosnia and Herzegovina, pertaining to the platform Workers' University in Tuzla, over the course of the last five years (Husanović et al, 2020).[1] This enables me to propose several productive trajectories that the study and practice of interculturalism should embrace in these challenging times for critical thought and transformative politics overall. Firstly, in the next section I analyse the context of interculturalism both in Bosnia and Herzegovina and internationally, caught in the neoliberal political and cultural regime and dominant public pedagogy.

IN SEARCH OF THE POLITICAL ECONOMY OF INTERCULTURALISM: POSITIONAL STRUGGLES AGAINST THE ETHNONATIONALIST AND NEOLIBERAL PUBLIC PEDAGOGIES

The commodification of trauma as a global trend involves the normalisation of violence and deepening social inequalities have affected the position of 'victims'/'survivors' who experienced various forms of wartime and afterwar violence and exploitation (Husanović 2015a). Such (inter)national governance of life through the ethnonationalist and neoliberal ideological apparatuses is perpetuating the same matrices of wartime and postwar forms of violence and exploitation that have to be understood intersectionally, through the prism of class, ethnicity and gender. In my previous and current field research situated at the interstices between cultural production, social activism and knowledge production, the focus is on the question of emancipatory politics in the context of omnipresent governance of trauma and poverty, in order to analyse the potentials, challenges, deadlocks and ways forward for such politics within the triad between art, academia and activism (Husanović, 2014a; Husanović, 2015b; Arsenijević, Husanović, 2011). The resistance or revolt against the twin logics of victimisation and commodification that produce trauma-

---

[1]   Please note that this article relies on some of the insights from my research published in the scientific monograph Husanović, Arsenijević and Hibert (2020).

tically alienated forms of life, thought, and labour, with dissolved capacity for political subjectivisation, solidarity, and transformative action, proves to be strongest in the domains of cultural and knowledge production, as well as grassroots activism (Husanović, 2015a; Husanović, 2009a).

The institutionalized sphere of knowledge production (higher education, scientific research) often seems to perpetuate the typical symptoms of post-atrocity order evident in various public institutions. Within the universities themselves a continuous struggle to "teach difficult subjects" (Arsenijević, Husanović, 2011) – such as the culture of trauma or the politics of terror, and their effects on social life and cultural practices – is sporadic, repressed or insufficient, or it perpetuates the very same logic of violence, identitarianism and/or exclusion at the core of such problems. This is not surprising considering that knowledge production can be qualified as emancipatory only if and when it never fails to expose the logic of commodification which extends to all social goods (including critical intercultural praxis affirmative of plurality and difference, based on the politics of equality), the logic based on the strategies of ghettoisation to govern precarious life and its labour power necessary for production and consumption. This is surely the lesson of Bosnia and Herzegovina and its region (Husanović, 2014b), as well as the reason behind the crisis of the European social project – trying to cling to intercultural ideals whilst being grinded by ethno-corporate realities (Comaroff, Comaroff, 2009).[2]

To be a student or a critical educator in public universities today implies to be caught in the ethno-corporate matrix of feudal struggles in heartless institutions (Flecha, 2008). This states of affairs reproduces both the precarization of cognitive labour and the diminishing of our capacity for public collective action when we are managed as precarious subjectivities in the public sphere and labour market. In such a situation, it is an imperative to think of interculturalism today in terms of the political economy that frames it – in other words, the neoliberal regime in all its economic, political, cultural and social aspects. If interculturalism is perceived and understood merely as an outcome of the identity politics, without being based on the notions of equality and solidarity, then it is nothing more than a façade hiding the antagonisms that ripple through the social fabric destroying all commonality and communality on their way.

The intercultural project is beset by multiple and complex emergencies, in the midst a 'theatre of cruelty' created by neoliberalism (Giroux, 2010, 49–70), as a mode of biopolitical and thanatopolitical or necropolitical governance through cultural politics that produces "new forms of subjectivity and particular forms of conduct" through its own "cultural politics of subjectification and self-regulation' (Giroux,

---

[2] Ethno-corporatism refers to a group or groups of people unified by a common corporate or material culture but displaying distinct characteristics of an ethnic group. A definition for an ethno-corporate identity would be based upon the conflation of user or customer culture (including brand or trademark loyalty) with decidedly-ethnic overtones (marriage within the culture, ethnic self-classification based upon user or customer ancestry, etc.); as a result, an ethno-corporate identity would not be exclusively based upon ethnic ancestry but also upon corporate or material usage, sponsorship

2010, 51). When neoliberal governance doubles up with another theatre of cruelty, ethno-nationalism (with its own forms of subjectivity based on ethnic identity, and the accompanying forms of conduct), we are faced with devastating terrain for any humanist project. What has to be stressed is that neoliberalism (as well as ethno-nationalism) has become a pedagogical force that threatens any critical thought and action, as it continues to mobilise social agents and their actions in everyday life to "legitimate its norms, values, institutions and social practices and normalize its regime of common sense and reductive notion of political rationality" (Giroux, 2010, 51). Therefore, "neoliberalism has to be understood and challenged as both an economic theory and a powerful public pedagogy and cultural politics' (Giroux, 2010, 61) which violates and exploits in the actual contexts of precarity our universities, workplaces, streets, communities, etc. in order to dissolve our capacity for political action (Touraine, 2001). Neoliberal, ethno-nationalist and racist public pedagogy and cultural politics is evidently on the increase in the post-national Europe too, dissolving our capacities for transformation. Many transversal practices, subjectivities and emancipatory potentials resist this dissolution, reclaiming transformative politicality and sociality in the public field, at the intersections of art and knowledge production, social activism and critical pedagogies. As Giroux's imperative goes:

"Under the reign of neoliberal globalization, it is crucial for intellectuals and others to develop better theoretical frameworks for understanding how power, politics, and pedagogy as a political and moral practice work in the service of neoliberalism to secure consent, to normalize authoritarian policies and practices, and to erase a history of struggle and injustice. The stakes are too high to ignore such a task. We live in dark times and the spectre of neoliberalism and other modes of authoritarianism are gaining ground throughout the globe. We need to rethink the meaning of global politics in the new millennium and part of that challenge suggests the necessity to 'recognize that equality and freedom, class and culture, as ineluctably linked. 'Doing so offers educators and others the possibility to take new risks develop a new vitalized sense of civic struggle, and exercise the courage necessary to reclaim the pedagogical conditions, visions, and economic projects that make the promise of a democracy and a different future worth fighting for" (Giroux, 2010, 66).

WORKERS' UNIVERSITY IN TUZLA: MATERIALIZING CRITICAL PEDAGOGIES IN ACTION

How then, to embody new public pedagogies, and what lessons might be there for interculturalist projects overall? I take the example of the Workers' University platform in Tuzla in order to illustrate how we are to understand it as a platform based on the combination of critical pedagogy and participatory action research that is truly rooted in the most acute community problems (Husanović 2019a; Husanović 2019b; Husanović et al. 2020). The genealogy of the activist platform Workers' University in Tuzla has been documented in other scholarly interventions and articles (Kurtović, 2018; Fullop, 2020) showing its development from the materialized

solidarity with the workers of DITA factory since 2012. As noted by Nora Fullop, "within the framework of the initiative, people from different backgrounds - workers, students, activists, artists, academics and other professionals - worked together to intervene in the fatal political and economic processes in the region through jointly created knowledge and solidarity" (Fullop, 2020). It was a long-term period of maturation where "the focus of the activity is on creating the democratic structure so that those who want to take part in political work can do through public meetings. In addition, the emphasis is on knowledge production, which is created by a diverse company. Thus, mutual learning takes place between students, workers, workers-activists and all other participants" (Fullop, 2020).

The activities of the Workers' University include open classrooms, trainings, and support for workers' struggles which are based on the principles of participatory action research and the creation of multimedia materials to show and promote their struggle using methods which promote collaboration, associational labour, self-organization and group work, such as articulation of claims and constructive, non-confrontational communication strategies (Radnički univerzitet, 2016, 8). The methodology of the Workers' University circles around the central question "How do we work together?". It is inspired by the tenets of radical pedagogy and feminist participatory action research (Radnički univerzitet, 2016, 1-11). As noted by scholars, "this critical examination, the production of knowledge aimed at understanding the established economic and political situation, can radically undermine the dominant (neoliberal) ideology. However, in order to facilitate political action it was paramount to clarify which economic-political goals were achievable and, due to their unavailability, which were dangerous for the collective (for example, because they would increase hopelessness). While working together, it was necessary to balance on these fringes, to find realistic demands and create interventions (Radnički univerzitet, 2016, 8). This is what genuine community activism should be about, and should be modelled in the future studies of interculturalism. In line with the ethos of critical pedagogy, researchers have developed symbolic and material forms of solidarity practices based on the ethics of social care (Radnički univerzitet, 2016, 7).

Kurtović (2018) analysed in detail the experimental practice of the Workers' University platform. Although named after an old socialist-era institution found in nearly every larger town in former Yugoslavia, whose primary goal was promoting literacy, technical skills and ideological education of the working classes, the goal of this platform was social literacy that takes emancipatory politics at the grassroots level at its primary goal. Kurtović correctly points, that:

> "when it comes to the very idea of 'Workers University,' the material is even more illuminating, in so far that it shows contemporary activists have reimagined the model as something far more progressive than the original had ever been. During the late socialist era, Workers' Universities lost much of their radical political character, becoming one of the many official institutions which sought to reproduce the system, rather than push forth an agenda of political emancipation. (…) Today's Radnički univerzitet, even though it clearly takes is name from

these earlier institutions, foregrounds its political character. (…) in contrast to the socialist period, this new 'Radnički' is a para-statist form; it is not sponsored by public funds, nor is it a part of the official political establishment. Rather, it exists as an organization that is attempting to stage a critique of existing state of things, and support those – such as the workers' syndicates – that are actively trying to change it. Yet their political effect of this effort is ambiguous still – just like the archive itself, Radnički univerzitet is an arena of experimentation, which enables new ways of being and thinking together, as well as new ways of making sense of socialist history and whatever came after" (Kurtović, 2018, 21-22).

In my activist and theoretical work, together with other members of the Workers' University, I follow a particular type of politics that is required for any radical and properly emancipatory politics in Bosnia and Herzegovina. This platform "recuperates and upholds the right to resist in all possible ways through the refusal to accept and inhabit the world where the currently dominant ethno-capitalist organization of life is presented as the only possibility"; this done as "to intervene into the trinity of culture-economy-politics by fiercely and violently reclaiming and protecting an unbribable affective infrastructure which is socially owned" in order to "undo the dominant governance through trauma and poverty in Bosnia and Herzegovina today, and decolonize space and infrastructure in order to claim justice" (Arsenijević, Husanović, Vasić Janeković, 2017, 226-227). If we understand interculturalism as a particular imploration of social justice based on difference and plurality, it is useful to remember that the Old Latin term *ious*, one of the etymons of justice, also means "sacred formula." In other words, at the very centre of interculturalist enterprise in an attempt to protest certain sacredness of the social, heal the injuries of the privatization and destruction of the commons, counter the politics of exclusion and violence. Such a striving can be found in the so-called under-commons which make the commons possible at all (Moten, Harney, 2004, 101–115). Mitropolous call this the infrastructure:

"Infrastructure, after all, is about how worlds are made, how forms of life are sustained and made viable. To think of politics as infrastructural is to set aside questions of subjectivity, identity, demands, promises, rights and contracts, and instead to render visible the presumptions that the knots of attachment, adherence, care or fondness have already tied, by nature or supposedly incontestable forms of connection (by kinship, race, money, sexuality, nation, and so on). The materialities of infrastructure render it the most pertinent political question there is. Everything else is distraction. Infrastructure is the under-commons – neither the skilled virtuosity of the artisan, nor regal damask, nor the Jacquard loom that replaced, reproduced and democratized them, but the weave" (Mitropolous, 2012, 118).

My proposition is that the study and the practice of interculturalism today is a matter of creative labour – it has to be approached as the "dynamics of material infrastructure in the living under-commons, and as a matter of infra-politics, engaging those forms of life and means of production that together do the weave of production, making it sustainable and viable" (Arsenijević, Husanović, Vasić Janeković, 2017, 236). Is it the infra-political virtuosity that one needs in the practice and study of

interculturalism, within the social itself, its "pulse" and its "knots" in that which makes it possible for the social good to exist and insist and persist under the unbearable conditions of ethnocorporate neoliberal regime invading our public pedagogies too.

TOWARDS THE INFRAPOLITICAL VIRTUOSITY IN THE STUDY AND PRACTICE OF INTERCULTURALISM

What can be our lessons in this direction? What is useful for the study and practice of interculturalism from the experience of actual struggles to repoliticise the current governance of trauma and logic of commodification; lessons of working in social institutions in the hands of the ruling regimes; and lessons of intervening into the knowledge production on the margins, against the dominant matrices of governing? Interculturalist enterprise seems to be a remnant of the liberal project that has shown its obverse face – the terror of neoliberalism – and this is there we realise the traumatic fact that we are always already human waste, whose economic and political value is that of 'usable bodies', objectified through fears of having no protection by state/nation/capital, staring in the face of the political art of the arbitrary (Husanović, 2014a).

The imperative remains, nevertheless, to continue the search for a community of equals that intervenes into difficult subjects through a reinvented classroom as activism, or activism as a classroom. This is how intercultural project should be reimagined and reframed today. Such interventions, which include a common work of artists, theorists, students, activists, citizens, are an act of knowledge production where a community of equals builds the stage to "frame the story of a new adventure in a new idiom. The effect of the idiom cannot be anticipated. It calls for spectators who are active interpreters, who render their own translation, who appropriate the story for themselves, and who ultimately make their own story out of it (...). What had to be done was a work of translation, showing how empirical stories and philosophical discourses translate each other. Producing a new knowledge meant inventing the idiomatic form that would make translation possible" (Ranciere, 2010). This requires radical groundwork precisely at the sites of greatest antagonisms, there where the emancipatory potential shines through, once the interculturalist enterprises around engage with the lessons of critical pedagogies and cultural studies based on the politics of equality and solidarity. The field of knowledge production is certainly one such site of materializing infra-political virtuosity. Authentic political interventions opposed to the culture of terror are those practices that set up the possibility of political subject which traverses ventriloquism of the official politics and public and their continual blood-hounding ideological operations for the purpose of further impoverishment of the public good like intercultural values. Testifying collectively to the potentiality of a promising politics includes particular strands of academic, cultural, activist and artistic production which share a particular pedagogy engaged in the production of possibility (Williams, 2005) when it comes to emancipatory praxis.

They testify to and resist violence/terror by turning experiences of trauma into critical insights of hope (Felman, 2002) by attributing creative ability to the loss (Eng, Kazanjian, 2003) and through insisting on the emergence of emancipatory political subject in relation to the dominant (inter)national regimes of governance and accompanying forms of political authority. In our own ghettoes—taking shape in particular laboratories of "hegemony, neoliberalism, rise of fundamentalism and fascism, masculinization, ethnicization, racialization and militarization of the world, as well as (feminization of) poverty" (Mohanty, 2002)—there are still many things that propel us, affirming the postulate "I revolt, therefore we are ... still to come" (Kristeva, 2002).

There are several questions still to be asked. How do these emergent social imaginaries and political gestures struggle with the "loss of the ability to speak, or the loss of the capacity for language, which means in turn the loss of belonging to the world as such" (Marazzi, 2008)? In which direction do they modify this loss in order to bring us together, 'communify' us (Marazzi, 2008) against the identitarian politics, through *new* languages of political action and *new* collectivities? The language of art offers radical kinds of witnessing to trauma that at the same time reveal the contingent nature of the forms of political and social organisation. The politics of affect here strikes directly at the very political sovereignty of the nation-state as a mask for the reorganisation of old and new elites. In this unstable field of oscillation of culturalised political emotions, what counts as transformative? I imply that a certain practice has an emancipatory charge only if it responses to the loss of the capacity for language (i.e. of belonging to the world and a way of life) in such a way that it rejects the language of sovereign biopolitical power; if it turns loss into something that brings us into communality through affirmative political imaginary against the perpetuation of the politics of atrocity that produces human waste; if it offers cultural readability, intelligibility of the 'proper places' and 'proper language' (Athanasiou, 2008) intended for those excluded/included from the *res publica* through political violence, corruption, impoverishment and banality.

Only interventions and platforms which 'think' commonality and solidarity *differently*—in the context of the technologies governing the humanness, the management of the human and the production of human waste through political, economic and social violence—can engage with the scar of the mass grave against the perpetuated terror of inequality in everyday life, through hopeful politics. Such trajectories and networks of hopeful politics should revolutionise our lenses and senses because their engagement with the questions of abject, affect, revolt and collectivity today brings into the field of visibility and intelligibility the very question of emancipatory politics after the catastrophe of experience that overcame us in recent decades. Therefore, the coming critical pedagogies should focus on the practices of cultural criticism and analysis that engender classroom as "an emancipated community, which is in fact a community of storytellers and translators" (Ranciére, 2007). There is a strong legacy in the former Yugoslav region of actors and spectators in a communal space of knowledge production, transforming the relationships of inequality into a community of equals. However, their work on

producing knowledge in an emancipatory classroom has to be furthered. In this respect, it should be wedded to complementary strands of feminist theory, cultural studies, psychoanalysis and post-colonial theory, which have produced emancipatory public classrooms as a critical practice beyond the conventional models of knowledge transmission. These imply a cooperative learning process outside the traditional walls of institutionalised classroom culture, which is practice-oriented, non-authoritarian, building on the experiences, insights and affects around texts and stories of everyday life, its practice and politics (Arsenijevic, Husanovic 2011).

The conversations have to bring together a complex world of audiences, their stories, passions and experiences into a public classroom framed as a community of equals, where together we produce maps of knowledge and action, articulating a triple search: for the subject/agent/collectivity; for the space of intervention and for the vision-imaginary of change. Which of our own material experiences of life (as the combination of intellect, work and action) affirms the subject, space and imagination of emancipatory politics today, and how? If anything, the interdisciplinary approached to the study of interculturalism have the following transformative potential: they show how knowledge production through participatory action research inside the community reclaims politicality and sociality. It is set against violence, exploitation and alienation whilst confronting material experiences of perpetual terror and hopeless politics of loss by inventing a public language of hope. What can lead us in this direction are new public languages of communality and hope in various circles of emancipatory knowledge production and collective action, in the region as well as globally (Arsenijević 2011; Husanović 2009b). Interventions in hopeful politics produce collective spaces of knowledge production, where teachers and students become both actors and spectators transforming the relationships of inequality into a community of equals into "community as academia" (Arsenijević, Husanović, 2011).

CONCLUSION

The important gestures in the area of cultural production and public acts which arrive from multiple trajectories in the region of former Yugoslavia and internationally deal with some of those difficult questions—as a community of equals, in solidarity through their struggle for the public good, and as an emancipatory public classroom in the aftermath of the catastrophe of experience which has been striking us during the past decades. Such living spaces of solidarity in cooperative knowledge and creative collective public action is where our critical energies must fully focus today in resisting the ideological lies constitutive of the official institutional spaces of education in schools and universities. This is where new intercultural endeavours should start from and continue forward. In other words, knowledge must be reclaimed as public good, against its further depletion, commodification and exploitation. Producing critical insights and acts in the study of interculturalism is demanding labour and everyday practice that requires renewing communality in heartless institutions and regimes of governance around us.

REFERENCES

Arsenijević, D. (2011). Mobilising Unbribable Life: The Politics of Contemporary Poetry in Bosnia and Herzegovina. In A. Mousley (ed.), *Towards a New Literary Humanism* (p. 166-180). New York: Palgrave Macmillan.

Arsenijević, D., Husanović, J. (2011). Community as Academia: An Outline of Emancipatory Politics of Knowledge Production. In P. Penda and T. Bijelić (eds.), *Modernisation of Literary and Cultural Studies* (p.133-140). Banjaluka: Faculty of Philology; Podgorica: Faculty of Philology.

Arsenijević, D, Husanović, J., Vasić Janeković, V. (2016). Društveno dobro – produkcija i realizacija javnog dobra. *Sarajevske sveske, 49-50*, 49-62.

Arsenijević, D, Husanović, J., Vasić Janeković, V. (2017). Protesting for Production: The Dita Factory and the Struggle for Social Justice in Bosnia and Herzegovina. In D. Jelača, M. Kolanović, D. Lugarić (eds). *The Cultural Life of Capitalism in Yugoslavia: (Post)Socialism and Its Other* (p. 225-242). London: Palgrave Macmillan.

Athanasiou, A. (2008). Reflections on the Politics of Mourning: Feminist Ethics and Politics in the Age of Empire. *Historein, 5*, 39-57.

Comaroff, J.L., Comaroff, J. (2009). *Ethnicity, Inc.* Chicago: University of Chicago Press.

Eng, D., Kazenjian, D. (2003). *Loss: The Politics of Mourning.* Berkeley: University of California Press.

Felman, S. (2002). *The Juridical Unconscious: Trials and Traumas in the Twentieth Century.* Cambridge, MA: Harvard University Press.

Flecha, R. (2008). Heartless Institutions: Critical Educators and University Feudalism. *International Journal of Critical Pedagogy, 1*(1), 1-6.

Fullop, N. (2020). Solidarity economy initiatives in Eastern Europe today. *Fordulat* 27/1. http://www.fordulat.net/?q=Fulop_SzolidarisGazdasag_KeletEuropa (28/10/2020)

Giroux, H. A. (2010). Neoliberalism, pedagogy, and cultural politics: Beyond the theatre of cruelty. In L. Zeus (ed.), *Handbook of Cultural Politics and Education,* (p. 49-70). Rotterdam: Sense Publishers.

Husanović, J., Arsenijević, D., Hibert, M. (2020). *Društvena pismenost: kultura, ekologija, mediji*. Sarajevo: Muzej književnosti i pozorišne umjetnosti Bosne i Hercegovine.

Husanović, J. (2019a). *Arhiv i učionice za društveno dobro: o emancipativnoj politici Radničkog univerziteta.* http://radnickiuniverzitet.org/view-more/arhiv-i-ucionice-za-drustveno-dobro/130 (1/10/2020)

Husanović, J. (2019b). *Za žene radnice: socijalističko-feministički imperativi Radničkog univerziteta*. http://radnickiuniverzitet.org/view-more/za-zene-radnice/129 (1/10/2020)

Husanović, J. (2015a). Economies of affect and traumatic knowledge: lessons on violence, witnessing and resistance in Bosnia and Herzegovina. *Ethnicity Studies, 2,* 19-35.

Husanović, J. (2015b). Governance of life and femininity in Bosnia and Herzegovina. Reflections on affective politics and cultural production. In F. Andreescu, M. Shapiro (eds.), *Genre and the (Post-)Communist Woman. Analyzing transformations of the Central and Eastern European female ideal* (p. 114-132). London: Routledge.

Husanović, J. (2014a). Resisting the culture of trauma in Bosnia and Herzegovina: Emancipatory lessons for/in cultural and knowledge production. In D. Žarkov, M. Glasius (eds.), *Narratives of Justice in and out of courtroom. Former Yugoslavia and Beyond* (p. 147-162). Cham: Springer International Publishing.

Husanović, J. (2014b). Traumatic Knowledge in Action: Scrapbooking Plenum Events, Fermenting Revolt. In D. Arsenijević (ed.), *Unbribable Bosnia and Herzegovina* (p. 145-153). Baden-Baden: Nomos.

Husanović, J. (2009a). *Između traume, nade i imaginacije: Kritički ogledi o kulturnoj produkciji i emancipativnoj politici*. Beograd: Fabrika knjiga.

Husanović, J. (2009b). The politics of gender, witnessing, postcoloniality and trauma. Bosnian feminist trajectories. *Feminist Theory, 10*(1), 99-119.

Kristeva, J. (2006). Intimate revolt: The future of the culture of revolt, the life of the mind, and the species. *International Journal of Baudrillard Studies*, *3*(1). https://baudrillardstudies.ubishops.ca/intimate-revolt-the-future-of-the-culture-of-revolt-the-life-of-the-mind-and-the-species/ (1/10/2020)

Kurtović, L. (2018). An archive to build a future: The recovery and rediscovery of the history of socialist associations in contemporary Bosnia-Herzegovina. *History and Anthropology*. https://doi.org/10.1080/02757206.2018.1532893 (2/10/2018)

Marazzi, C. (2008). *Capital and Language: From the New Economy to the War Economy*. Los Angeles: Semiotext(e).

Mitropolous, A. (2012). *Contract and Contagion: From Biopolitics to Oikonomia*. Wivenhoe: Minor Compositions.

Mohanty, C. T. (2002). "Under Western eyes" revisited: Feminist solidarity through anticapitalist struggles. *Signs: Journal of Women in Culture and Society*, *28*(2), 499-535.

Moten, F. and Harney, S. (2013). *The Undercommons: Fugitive Planning and Black Study*. New York: Minor Compositions.

Radnički univerzitet (2016). *Methodological Framework - What Happened?* http://radnickiuniverzitet.org/file/methodological-framework-what-happened/21. (22/2/2017)

Ranciére, J. (2010). *Dissensus: On politics and aesthetics.* London: Continuum Publishing.

Ranciére, J. (2007). The Emancipated Spectator", *Artforum*, 271-280.

Touraine, A. (2001). *Beyond Neoliberalism*. London: Polity.

Williams, R. (2005). *Culture and Materialism: Selected Essays*. London: Verso.

ON A PATHWAY OF IDENTITY: FROM "SERBO-CROATIAN" TO THE CROATIAN LANGUAGE

Tihomir Živić, PhD, Associate Professor
Faculty of Agrobiotechnical Sciences Osijek, Josip Juraj Strossmayer University of Osijek, Republic of Croatia
tihomir.zivic@fazos.hr

Antonija Huljev, PhD
Faculty of Education, Josip Juraj Strossmayer University of Osijek, Republic of Croatia
ahuljev@foozos.hr

Abstract: as one of the twenty-four recognized languages of the European Union, Croatian is spoken by the Croats in their motherland, the Republic of Croatia, it is an official language in Vojvodina (Serbia), in Burgenland (Austria), and in the region of Molise (Italy), whereas it is a co-official language in Bosnia-Herzegovina and in the communities in Carașova and Lupac (Romania). Additionally, the Croats in Montenegro (especially in the Bay of Kotor), in Slovakia, Czechia, and Hungary (especially in Baranya County) use it as a minority language, it is also spoken in Kosovo (especially in Janjevo and Letnica), and, for instance, it is spoken by approximately 60,000 Croats in the territory of the United States of America due to an expanded diaspora. What is more, its inscriptional history dates as far back as to the 7th century. Nonetheless, a persistent negation of Croatian identity and a linguistic de-Croatization was continued by certain antagonistic circles even subsequent to the declaration of Croatian independence in 1990. By virtue of a joint solicitation by the Croatian (National and University Library, Croatian Standards Institute) and Serbian institutions (National Library of Serbia, Institute for Standardization) launched to the Library of Congress, the Croatian language was finally distinguished from the Serb language in a librarian and terminological way by the ISO's allocation of the mandatory new codes on 1 September 2008. However, the paper testifies to many proofs that this disambiguation has not been completed, as individual printed materials still attribute Croatian as a variant of the "Serbo-Croatian language," especially those from the Anglo-American speaking area.

Key words: Croatian language, de-Croatization, disambiguation, ISO, Serb language.

INTRODUCTION: A CONCISE HISTORICAL COMPENDIUM

On a pathway of its identity, the Croatian language has experienced numerous obstacles, so one may still hear a pseudoscientific contention that the Croats and Serbs are allegedly the same nation, and that the parlance they speak is the identical idiom: a Croato-Serbian or Serbo-Croatian vernacular (or frequently even a Croato-serbian/Serbocroatian speech).

Various popular editions, more or less conversant, which try to disclose this complicated problematic to the public, also testify the extent to which this topic occupies both the science and populace nowadays. E.g., in June 2017, *Večernji list*, one of the most widely distributed Croatian dailies, issued the so-called "special edition," i.e., a version purchasable in addition to a daily. The June 2017 special edition was entitled *Hrvati i Srbi: Povijest međusobnih odnosa* (*Croats and Serbs: A History of Interrelations*). A separate part of this edition is dedicated to a problematic still actual nowadays—to the issue of the so-called "Serbo-Croatian language."

In his article "Jedan narod, tri jezična standarda" ("One Nation, Three Linguistic Standards"), the author Žarko Ivković (2017) explains that a turning point in the Croato-Serbian relationships occurred at the time of the Illyrian Movement (1830–43), whose objective was to obtain a cultural and political unity of all Illyrians, i.e., of the South Slavs.

In parallel with the maturation of an awareness about the impracticability of the Illyrian ideology, a stance on a necessity to create a universal literary language of the Croats and Serbs, who have the Shtokavian dialect and Ijekavian pronunciation in common, was increased. Therefore, the philologists Vuk Stefanović Karadžić, Đuro Daničić, Fran Miklošič, Ivan Mažuranić, Dimitrije Demeter, Ivan Kukuljević, Vinko Pacel and Stjepan Pejaković met in Vienna in 1850. At present, the 1850 event is known as the Vienna Literary Agreement, having seen a concord on the basic directives for the development of a literary language common to both the Croats and the Serbs. The Agreement concluded that the Ijekavian dialect of a southern category, i.e., of the Herzegovinian Neoshtokavian type, spelling the *ije* reflex in the long and the *ije* reflex in the short syllables, is most appropriate for a literary language of both the Croats and the Serbs, and that the phoneme *h* should be denoted wherever it should be placed etymologically, and so forth. Vuk Stefanović Karadžić was given the responsibility to draft the principal rules for the southern dialect, and he did so. This historical moment is exactly a response to the present issue of why the Croatian and Serbian standards are so similar; however, this does not mean that they pertain to the same language in any way (Ivković, 2017, 21).

An instance from Miroslav Tuđman's scientific monograph (2019) entitled *Haški krivolov: Analiza dokaza o ciljevima zajedničkog zločinačkog pothvata u predmetu IT–04–74* (*The Hague Poaching: An Analysis of Evidence on the Objectives of a Joint Criminal Enterprise in the Case IT–04–74*) may be quoted as an illustrative and legal example of equalization of the Croatian and the Serb language.

In the chapter entitled "Oluja u čaši vode ili zločin u jeziku" ("A Storm in a Teacup, or a Language Crime"), the author graphically portrays how an event may be completely miscontextualized by improper translations and linguistic ignorance, which might eventually influence even a court judgment. The author quotes as follows:

> In the Hague courtrooms, the attorneys-at-law, judges, and the indictees were unable to communicate in the same language, known to anyone, but depended on the translators. The translators were assigned to translate from the official languages to the B-C-S [i.e., to the nonexistent, so-called "Bosnian-Croatian-

Serb"] language of The Hague Tribunal. The cultural, educational, and professional differences among all those courtroom participants were overlapped in the translation language, so that a difference between a translation and an interpretation of testimonies has disappeared. In a courtroom, a translator's task cannot be to interpret the testimonies. Nevertheless, this dual assignment of theirs is "legalized" in The Hague sessions' transcripts by a parallel usage of the English terms *translator* and *interpreter*, which are both used in the meaning of a *prevoditelj* and *tumač*. (20)[1]

The Judge Antonetti was aware of the fact that the attorneys-at-law and judges may be "lost in translation" due to misinterpretation, but he has reduced the dimension of this problem to a "storm in a teapot":

A difficulty we have here is that we work in several languages, each has its nuances, and we occasionally have a storm in a teapot because of translation only. The words expressed by a person are not necessarily completely translated into the other language with all nuances, so sometimes a misinterpretation might occur. (20)

Furthermore, Tuđman continues:

The defence has systematically and consistently indicated numerous deficiencies and translation frailties of written and oral evidence referred to by the Prosecution: … a semantics dubitability of even the standard terms like "general" or "army," a misunderstanding and inconsistency in the translation of abbreviations… (20)

The adduced facts are just a specimen of a language abuse and a qualification of the Croatian and the Serb language under a nonexistent idiom, the so-called "B-C-S language," during a trial at the International Criminal Tribunal for the Former Yugoslavia (ICTY).

Also in the 20th century, new organized attempts of an amalgamation into a common language have awaited the Croatian tongue: first of all, it was the *Anketa* (*Poll*) by Jovan Skerlić (1913), i.e., a proposal by this Serbian literary critic and historian that the Croats should accept the Ekavian dialect, while the Serbs should accept the Latin script in return (Ivković, 2017, 22).

Besides, 'In the past, the Croats had used various scripts, Latin, Glagolitic, and Western Cyrillic (*bosančica*), to note their language until they have exclusively adopted the Latin script' as their own (Babić, Moguš, 2010, 8). Nonetheless, certain phonemes were occasionally noted by different variants in the Latin script. Babić and Moguš write as follows:

[All up to] the alphabetic reform by Ljudevit Gaj, the Croats deployed various alphabets. In the South, they have mostly looked up to the Italian writing style and they looked up to the Hungarian one in the North, but they have also found out the solutions of their own. At the time of the Croatian National Revival, the Illyrians have managed to unify all the Croats when it comes to the alphabet as formulated by Ljudevit Gaj, with certain minor subsequent modifications. (8)

---

[1] All translations are ours unless indicated otherwise.

The Croatian Latin script is called *gajica* exactly according to its reformer.

In the public, there is frequently a misunderstanding when it comes to an orthography and an alphabet, so it is often misquoted that Ljudevit Gaj was a reformer of the Croatian orthography. The Croatian orthography experienced a great tribulation in both Yugoslavias, especially when the Croatian orthographic tradition was considerably undermined by the Novi Sad Agreement (1954) and an orthography that has emanated from its principles. This act has also perturbed the way by which the Croatian orthography would have been developed and adopted normally: "Since the majority of the present-day literate people was educated in conformity with the Novi Sad orthography, it is difficult for them to abandon the habits" (Babić, Moguš, 2010, 9). Also, when the reasons advocate certain linguistic and orthographic solutions, it is insignificant whether they are immediately accepted in praxis, it is important to know what is correct (Babić, Moguš, 2010, 9).

TOWARD THE CROATIAN LINGUISTIC STANDARD: THE IMPORTANCE OF THE DIASPORA

A fact that the Croats wrote in different scripts throughout history may be added to the disputes concerning a common standard, linguistic fundament, and orthography. What is less known today, however, is the truth that the Croatian language was normed and standardized as early as the 17th century, which is especially explicated by the author Stjepan Krasić in his scientific monograph *Počelo je u Rimu (It Started in Rome, 2009).*

In the political perplexities, the fragmentation of the then Croatian lands in four entities (German Empire, Ottoman Empire, Venice Republic and the Dubrovnik Republic) has influenced the course of creation of a unitary Croatian literary language, and therefore the Croatian language was forced to mature in the diaspora. The prescription of its linguistic legitimacy and the prescription of rules began abroad by the compilation of dictionaries, grammar, orthography, selection of a dialect for the literary language and everything that renders it, what it is in a narrower sense, including hereby all its specificities and peculiarities (Krasić, 2010).

The pontiffs have passed a decree according to which the linguonym "Illyrian language" was authorized to be taught at the educational institutions and universities in Bologna, Padua, Vienna, Ingolstadt, Cologne, Leuven, Paris, Toulouse, Valencia, Salamanca and Alcalá de Henares (Madrid). Roman Catholicism was crucial for the formation of the Croatian language. Krasić quotes that a conviction that the Slavs speak an identical language prevailed in the learned circles in almost all Europe at least from the 14th century, be it that it is only dialectally differentiated from one nation to the other.

The pontiffs therefore concluded that it would be sufficient to select the most general, developed, and beautiful "dialect" to print the ecclesiastical books in it for all the Slavic folks. To discover which Slavic dialect was most widespread and most universal, Clement VIII (1592–1605) entrusted to Claudio Acquaviva, the Supreme

Head of the Jesuits, to inquire the members of his Order, then present in almost all Europe, about it (Krasić, 2010).

In 1599, Acquaviva conducted a sort of a poll among the rectors and professors of his Order. Two rather copious replies that were sent to him by the rectors of two colleges have been preserved up to nowadays. The first was by the Slovak Jesuit Teofil Kristek (1561–1622) who, as he quoted in his report, spoke Hungarian, Czech, Ukrainian, Russian, Serb, Bulgarian, Slovenian and Croatian language in addition to his mother tongue. His response was as follows: the Slavic nations speak their own languages, and a language that would be used for the aforementioned purpose should be Croatian—*lingua croatiaca* (Krasić, 2010).

Teofil Kristek cited four cogent reasons for the selection of the Croatian language. The first reason was that this language was vastly spoken "u svim krajevima pod Turcima" 'in all the regions under the Turks,' and it was voiced by the educated people, politicians, and diplomats in addition to the commoners. The second reason was that the language was "majka i korijen" 'the mother and the root' of other Slavic languages. The third reason was its pronunciation, which is "najljepši i najslađi" 'the most beautiful and dulcet,' without hiatuses and hard consonants, while the fourth reason adduced was a fact that it was most proximate to its Old Slavonic paragon and had the richest cultural history (Krasić, 2010).

A similar answer was also provided by Alfonso Carrillo, the Rector of the Institute in the Slovak town of Šaľa nad Váhom and former theology professor in Paris and Vienna. He was a great friend of the Šibenik-based clergyman Faust Vrančić (Faustus Verantius), the author of the first Croatian printed dictionary. In his reply to Acquaviva, Carrillo stated the following, *inter alia*: "I have consulted many experts, and I see that the Croatian language is more appropriate than other dialects to assist the nations of the East" (Krasić, 2010).

On the basis of poll results, in mid-December 1599 Acquaviva established a special subdepartment, the Academy of the Illyrian Language, to study the Croatian language at the Roman College, his Order's university, whereby the fundaments were laid for a scientific approach to the language (Krasić, 2010). In 2010, Stjepan Krasić concludes as follows:

> Ever since that time, the Croatian language has not merely been a medium of popular or literary expression but has also been a study subject. The systematic efforts to create the necessary linguistic instruments and to start creating a normed and modern literary language were initiated at that time… While the Croatian language was being developed, normed, and has achieved an international reputation that is difficult to be found in the history of other nations, the Serb language stagnated in its Church Slavonic "fetters," from which it began to be liberated not sooner than at the end of the 18th and the commencement of the 19th century, beginning to be formed into a literary language in a modern sense of the word. The Croatian and the Serb language have a completely different history.

The imposition of the hybrid Serbocroatian language, which was actually streamlined toward a complete negation of the Croatian language's existence, has continued even subsequent to Croatia's liberation from the Yugoslavian shackles by the Homeland War. E.g., the so-called "Foundation for Truth" published the *Slovo o srpskom jeziku* (*The Declaration about the Serbian Language*) in 1998, cosigned by 15 Serbian intellectuals. The document declaratively negates the existence of the Croatian language and especially of the Croats as a nation, while these assertions are explained by a "fact" that the Croatian language is actually a Zagreb-based variant of the Serb literary language.

The Serbian linguists comprehend the speakers of the Shtokavian dialect as the Croatized Serbs, who are connected to the ethnic Croats, i.e., to the Chakavians and Kajkavians, by a national idea (Gudelj, n. d., 108). Thus, quoting a *Večernji list* article of 13 September 1998, Gudelj concludes:

> The Serbian linguists supplement the deliberations Karadžić bases on the unverified data by the unscientific hypotheses and create a new linguistic history, representing it to the world as the only "truth" of the Serb as well as of the Croatian language, whose "jedini izvor" 'the only source' is the "čakavsko narječje" 'the Chakavian dialect.' (109)

AGAINST DEFAMATIONS AND FALSIFICATIONS BY MEANS OF LINGUISTIC EVIDENCE

As testified in 1976 by the Slovenian ethnologist and cultural historian Rado Lenček in his article "A Few Remarks for the History of the Term 'Serbocroatian' Language" in the *Zbornik za filologiju i lingvistiku*, a centennial linguistic dispute concerning the name "Serbo-Croatian" was launched by the famous Jacob Grimm as early as in 1824, i.e., at the time when Croatia still was a part of the Austrian Empire and Serbia was under the rule of the Ottoman Empire. The Slovenian linguistic Jernej Kopitar, also reputed in Vienna, where he worked, readily embraced and expanded Grimm's determinant and expanded it in the forthcoming decennials (Pohl, 1996), and certain Zagreb-based circles used it as well in the 1854–59 period.

Although at that time the language was officially called "Croato-Serbian" and "Serbo-Croatian," i.e., "Croatian and Serb," "Serb and Croatian" and "Croatian or Serb" and "Serb or Croatian," both the Croats and Serbs have unofficially simply called their languages "Croatian" and "Serb," but thereby a frequent error in the West was an opinion that the native speakers of these languages had not actually implied their divergence at all. What is more, the situation became even more complicated to the uninformed westerners by the act of independence of Bosnia-Herzegovina and by the promotion of a belief that the "Bosnian," "Croatian," and "Serb" were the three names of a single official language, about which Ranko Bugarski and Celia Hawkesworth wrote the following in 2006:

> In 1993 the authorities in Sarajevo adopted a new language law (*Službeni list Republike Bosne i Hercegovine*, 18/93): "In the Republic of Bosnia and Herze-

govina, the Ijekavian standard literary language of the three constitutive nations is officially used, designated by one of the three terms: Bosnian, Serbian, Croatian" (142).

It matched a 1980s attitude, e.g. that a desirable coincidence with the term "Indo-European" is hidden in the advocated term of "Serbo-Croatian," for it does not only name the two components of a supposedly identical language, but it also demarcates the areas in which it is spoken, not excluding the cross-border regions of Bosnia-Herzegovina and Montenegro. Additionally, such a viewpoint also gave right to an opinion voiced by certain western linguistic circles, especially in the English- and German-speaking area, that an accordance between a nation and a language was at the time a matter of controversy and essentially a prejudicial issue (Richter Malabotta, 2004, 81; Mappes-Niediek, 2005, 30), so that it should allegedly have been more appropriate to terminologically use a more "succinct" solution (Kamusella, 2008, 228, 297), like the one coined—really extremely unwieldy—by the aforementioned International Criminal Tribunal for the Former Yugoslavia (ICTY): "Bosnian/Croatian/Serbian" (BCS).

Nevertheless, there is an obvious fact that the claims about the so-called "Serbo-Croatian" actually being a language known under the separate names of Croatian and Serb, sporadically also of the Montenegrin or even of the Bunjevac language, have unfortunately existed in the English-speaking area in the 21st century as well. When such an entry is also printed in the *Encyclopedia of Language and Linguistics* edited by Edward Keith Brown and Anne Anderson, published by the reputed Amsterdam-based Elsevier not so long ago, in the year 2006, it does not surprise that one may read the following in the further text of their article, in a paragraph on the Croatian language:

> The same language is referred to by different names, Serbian (*srpski*), Serbo-Croat (in Croatia: *hrvatsko-srpski*), Bosnian (*bosanski*), based on political and ethnic grounds. … [T]he names Serbian, Croatian, and Bosnian are politically determined and refer to the same language with possible slight variations (294).

Of course, it is unclear how and why should the Croatian language be called the Serb, Serbo-Croatian, and Bosnian language, as is a frequent statement by certain Anglo-American media that the names "Croatoserbian," "our," and "Serbocroatian" are allegedly "typical"—even a full nine years subsequent to an official disambiguation between the Croatian and the Serb language.

Such an equalizing "nostrification" is also findable in an article signed by the T. J. pseudonym on 10 April 2017 in the British paper *The Economist*, in which the author asks himself titularly whether Serbo-Croatian is a single language at all or are there four different languages, and it is interesting to note that the English *Wikipedia* uses the writings by Snježana Kordić, especially her paper on the modern nation definitions, the texts from the past centuries, and a declaration on a common Balkan-based Bosnian, Dalmatian, Croatian, Illyrian, Slavic and Serb name of these languages up to the 19th century, which is extremely conflicting to some Croatian linguists, to explain the development of the South Slavic "indigenous speeches" and

the dialects like the Chakavian, Kajkavian, and the Shtokavian one, as well as the differentiated history of the very literary languages.

Luckily, there are also many scientific approaches that are more impartial and more systematic, e.g., the ones penned as early as in 1975 by Elinor Murray Despalatović, which clarify the origin of the name "Illyrian" and the role of Ljudevit Gaj in the Illyrian Movement since 1832 more precisely.

CONCLUSION; OR, ARE THE CROATIAN AND SERBIAN FOR SOME STILL "A SINGLE LANGUAGE"?!

It is worth reminiscing that we still encounter a statement among the western linguistics, especially in the English-speaking area, that the Independent State of Croatia has systematically closed all Serb educational institutions in its territory and that all the "Eastern" words have been incessantly purged from the Croatian language and have eventually been exterminated (Crowe, 2013, 61) in an aspiration to a sheer purism, although a right presentation was already expertly provided by Marko Samardžija in the book *Jezični purizam u NDH: Savjeti Hrvatskoga državnog ureda za jezik* (*Linguistic Purism in the Independent State of Croatia: Tips of the Croatian State Language Office*, 1993).

When it comes to a disambiguation between the Croatian and the Serb language, however, the Antifascist Council for the National Liberation was in fact an organ that declared the Croatian, Macedonian, Slovenian and the Serb language equal in Yugoslavia on 15 January 1944, and an intended decision on the recognition of distinction between the Croatian and the Serb language was modified in 1945 for the benefit of a "single language," conveniently called Croato-Serbian or Serbo-Croatian, indubitably to pacify the interethnic tensions (Greenberg, 2004, 115).

Thus, the Novi Sad Agreement, concluded on 10 December 1954 between the Matrix Croatica and the Matrix Serbica, explicitly stipulated that the Montenegrins, Croats, and Serbs share a "common language" of two equal variants, of the western or the Zagreb-based one and of the eastern or the Belgrade-based one, so the usage of both scripts, the Latin one and the Cyrillic one, and of the two pronunciations, the Ijekavian one and the Ekavian one, is therefore also justified (Jonke, 1968, 18). This neologism was officially named "Serbo-Croatian," with a permission of an unofficial usage of the terms "Croatian language" and the "Serb language," and the work on a common orthography and dictionary was also initiated, so these volumes have seen the light of day in the 1960s in Zagreb in the Ijekavian dialect (as an "orthography of the Croatoserbian literary language") and in Novi Sad in the Ekavian dialect.

Naturally, such ambitions toward a linguistic centralization, which have essentially limited or, for that matter, have completely repudiated a self-existence of the Croatian language, have almost immediately met a vehement disapproval of the Croatian linguists, from Stjepan Babić (2004, 36) to many others, so the memorable pamphlet "Deklaracija o nazivu i položaju hrvatskog književnog jezika" ("The

Declaration on the Name and the Status of the Croatian Literary Language") was published in the Zagreb-based *Telegram: Jugoslavenske novine za društvena i kulturna pitanja*. Essentially, it was a vociferous protest of the Croatian intellectuals—i.e., of the eighteen leading cultural and scientific institutions, from the then Croatian Writers' Association, Croatian Philological Society, Institute of the Croatian Academy of Sciences and Arts up to Matrix Croatica—, yet condemned in a part of the public, against orthographies and dictionaries that would, albeit gradually, legalize the Croatoserbian (i.e., Serbocroatian), while the Croatian language should have ultimately become merely an unequal local variant of the prevailing Serb idiom.

It is visible from the materials presented and analysed in this paper that such tendencies have not been stopped even 12 years following an official differentiation of the Croatian and the Serb language and the allocation of the separate ISO codes. Since the Yugoslav National Army exclusively used Serbo-Croatian as a language of command, it was exactly this vernacular that was imposed as the preferred one, aided by a fact that the native speakers of the Serb language numerically doubled those of the Croatian language in the former population share, and the Macedonians and Slovenians, actually the Ekavian dialect speakers in their maternal idiom, resorted to the Serbo-Croatian language as a kind of a *lingua franca*.

At a frequently turbulent dividing line between the politics and linguistics, our linguists therefore await a continuation of a very serious explanatory scientific work, since certain western colleagues of theirs keep occasionally writing that three fourths of the population in the territory of the common ex-Yugoslavian state spoke "a single language," and that none of the languages enjoyed the status of an official federal language. It would be the only way to somewhat silence, but definitely not to completely obliterate, the voices of associations and linguists, writers, journalists and artists from the territory of ex-Yugoslavia, i.e., from Bosnia-Herzegovina, Montenegro, Croatia and Serbia, who promoted and signed the *Deklaracija o zajedničkom jeziku* (*Declaration on the Common Language*) even in March 2017, despite the condemnations by the Faculty of Humanities and Social Sciences of the University of Zagreb, Croatian Academy of Sciences and Arts, the then President and the Government of the Republic of Croatia, claiming that both the Croatian and the Serb language are merely the variants of such a "polycentric" idiom.

REFERENCES

Babić, S. (2004). *Hrvanja hrvatskoga*. Zagreb: Školska knjiga.

Babić, S., Moguš, M. (2010). *Hrvatski pravopis: usklađen sa zaključcima Vijeća za normu hrvatskoga standardnog jezika*. Zagreb: Školska knjiga.

Brown, E. K., Anderson, A. (eds.) (2006). *Encyclopedia of Language and Linguistics*. Amsterdam: Elsevier.

Bugarski, R., Hawkesworth, C. (eds.) (2006). *Language in the Former Yugoslav Lands*. Bloomington: Slavica Publishers.

Crowe, D. M. (ed.) (2013). *Crimes of State Past and Present: Government-Sponsored Atrocities and International Legal Responses*. Abingdon: Routledge.

Despalatović, E. M. (1975). Ljudevit Gaj and the Illyrian Movement. *East European Quarterly*. New York/London: Columbia University Press.

Društvo književnika Hrvatske, Hrvatsko filološko društvo, Institut za jezik JAZU, Matica hrvatska. (1967). Deklaracija o nazivu i položaju hrvatskog književnog jezika. *Telegram: Jugoslavenske novine za društvena i kulturna pitanja*, *359*.

Greenberg, R. D. (2004). *Language and Identity in the Balkans: Serbo-Croatian and Its Disintegration*. New York: Oxford University Press.

Gudelj, A. (n. d.). Srpskim slovom na hrvatsku riječ. *Glede, studentski časopis*, 108-109.

Ivković, Ž. (2017). Jedan narod, tri jezična standarda. In D. Klarić (ed.), *Večernji list specijal, Hrvati i Srbi: Povijest međusobnih odnosa*. Zagreb: Večernji list.

Jonke, Lj. (1968). Razvoj hrvatskoga književnog jezika u 20. stoljeću. *Jezik*, *16*(1), 17-18.

Kamusella, T. (2008). *The Politics of Language and Nationalism in Modern Central Europe*. London: Palgrave Macmillan.

Kordić, S. (2010). Moderne Nationalbezeichnungen und Texte aus vergangenen Jahrhunderten. *Zeitschrift für Balkanologie*, *46*(1), 40-41.

Krasić, S. (2009). *Počelo je u Rimu*. Dubrovnik: Ogranak Matice hrvatske.

Lenček, R. (1976). A Few Remarks for the History of the Term "Serbocroatian" Language. In *Zbornik za filologiju i lingvistiku*, *19*(1), 45-53.

Mappes-Niediek, N. (2005). *Die Ethno-Falle: Der Balkan-Konflikt und was Europa daraus lernen kann*. Berlin: Christoph Links Verlag.

Pohl, H.D. (1996). Serbokroatisch — Rückblick und Ausblick. In I. Ohnheiser (ed.). *Wechselbeziehungen zwischen slawischen Sprachen, Literaturen und Kulturen in Vergangenheit und Gegenwart: Akten der Tagung aus Anlaß des 25jährigen Bestehens des Instituts für Slawistik an der Universität Innsbruck, Innsbruck, 25. – 27. Mai 1995*. (p. 205-219). Innsbruck: Non Lieu.

Richter Malabotta, M. (2004). Semantics of War in Former Yugoslavia. In B. Busch, H. Kelly-Holmes (eds.), *Language, Discourse and Borders in the Yugoslav Successor States* (p. 78-87). Clevedon, Multilingual Matters.

Samardžija, M. (1993). *Jezični purizam u NDH: Savjeti Hrvatskoga državnog ureda za jezik*. Zagreb: Hrvatska sveučilišna naklada.

Skerlić, J. (1914). Anketa o južnom ili istočnom narečju u srpsko-hrvatskoj književnosti. *Srpski književni glasnik*, 114-125, 217-228, 285-293, 375-389, 438-447.

Slovo o srpskom jeziku (1998). Beograd: Fond za istinu o Srbima.

Tuđman, M. (2019). *Haški krivolov: Analiza dokaza o ciljevima zajedničkoga zločinačkog pothvata u predmetu IT–04–74*. Zagreb: Hrvatska sveučilišna naklada/Hrvatski dokumentacijski centar Domovinskog rata u BiH.

Online Sources

Krasić, S. (2010). Hrvatski jezik normiran je u 17. stoljeću. *Vijenac, književni list za umjetnost, kulturu i znanost*, *433*. https://www.matica.hr/vijenac/433/hrvatski-jezik-normiran-je-u-17-stoljecu-1563/. (1/10/2020)

Library of Congress (2008). *Codes for the Representation of Names of Languages*. Library of Congress, https://www.loc.gov/standards/iso639-2/php/code_changes_bycode.php?code_ID=513 (1/10/2020)

T. J. (2017). Is Serbo-Croatian a Language? *The Economist*. https://www.economist.com/the-economist-explains/2017/04/10/is-serbo-croatian-a-language (1/10/2020)

FROM ARTS TO ZOOM – ARTISTIC AND CREATIVE EDUCATION IN THE COVID19 QUARANTINE PERIOD (ECONOMIC, LEGAL AND CULTURAL PERSPECTIVES)

Igor Mavrin, PhD
Academy of Arts and Culture in Osijek, Josip Juraj Strossmayer University of Osijek, Republic of Croatia
imavrin@gmail.com

Marina Čepo
Academy of Arts and Culture in Osijek, Josip Juraj Strossmayer University of Osijek, Republic of Croatia
mcepo@uaos.hr

Barbara Balen
Academy of Arts and Culture in Osijek, Josip Juraj Strossmayer University of Osijek, Republic of Croatia
barbara@uaos.hr

Abstract: educational processes were moved to digital platforms worldwide in March 2020, due to the COVID-19 coronavirus pandemic. The process of instant digital transformation in the higher education system was realized without significant preparation, leaving teachers and students in a vacuum, forced to look for alternative methods of classroom teaching, as well as of practical teaching, in the virtual space. The summer semester of the 2019/2020 academic year at Croatian universities was mostly finished completely digitally, with certain exceptions where teaching could not be fully realized in digital forms. Global epidemiological projections for the second half of 2020 and early 2021 (winter semester of the 2020/2021 academic year) predict a certain return of the pandemic and a high probability of re-closure to prevent the spread of the COVID-19 virus. Some of the world's universities have already started preparations for online classes during the 2020 summer semester, so they are ready for the winter semester of the upcoming academic year. Temporary quarantine regimes, until an effective vaccine or cure for the new coronavirus is found, will also involve the occasional (or more permanent) relocation of teaching processes to virtual classrooms. The paper analyses the economic impacts, legal foundations and cultural and social perspectives of the transition to distance learning in higher education institutions at the global, national and regional levels, with special emphasis on higher education in the field of art and creativity. The paper also provides an overview of trends in digital transformation of artistic and cultural higher education, analyses its advantages and disadvantages, and suggests an effective hypothetical model of creative education in a virtual environment. Guidelines are also being set, for amending legislation in the field of education, in order to adapt the system to possible recurrences of emergencies and for the new digital epoch.

INTRODUCTION

The COVID-19 pandemic forced an online transformation of higher education worldwide, regardless of the differences in economic power between states and countries, the level of their technological infrastructure, or the attractiveness of universities in terms of the economic and symbolic value of the degrees they provide. This unprecedented moment in modern human history also raised questions over legal issues: whether the lockdown had a stronghold in national legislations, and whether the supranational concept of the right to education was respected. Questions were also raised over the economics of higher education – are online university degrees equally valuable as the ones gained at classic universities, and should tuitions remain as high as they were before the pandemic. And as the key issue – will universities change their usual modes of operation after the end of the pandemic. This paper focuses on economic, legal, and social impacts of the COVID-19 pandemic in higher education, with special emphasis on artistic and creative education at tertiary level.

1. ECONOMICS OF HIGHER EDUCATION IN THE CONTEXT OF THE COVID-19 CRISIS

In the spring of 2020 global education went online on all levels – from elementary and high schools to universities, an unprecedented event in modern history forcing the shift to online classrooms and raising questions about the role of universities in the 21st century. This paper focuses on the economic impact of higher education and economic and social implications of the COVID-19 lockdown on universities and higher education on the whole.

1.1. Higher education economic impact and COVID-19 lockdown implications

Higher education economics could be viewed as non-profit enterprises, using the microeconomic theory of firms and markets (Winston, 1999), but also the perspective of the impact universities have on local economies and global economic development. Fourth generation universities have a significant impact on local progress and global economy. Their goals are diverse – education, research, development and innovation, the utilization of knowledge and proactive economic development; they serve the role of local economic accelerators and strategy determinators, as their outputs are experts, scientists, entrepreneurs, and also competitive local economies (Kotosz, Gaunard-Anderson and Lukovics, 2015).

Universities can also have a significant impact on GDP, the main indicator of economic growth. The socio-economic impact of universities is linked to growth in

human capital, innovations, the development of institutions and democracy and the increase in demand for goods and services, with every 10 percent increase in the number of universities associated with a 0,4 percent growth in regional GDP (Valero & Van Reenen, 2019). The investment in higher education is on the rise, both on individual and policy level, with a significant impact of that increase on developing countries – the reason for that could be found in technological advances and demographic changes, both in longevity and low fertility (Barr, 2008).

1.2. Research pandemic – review and key findings from global surveys on COVID-19 impact on higher education

The emergence of COVID-19 resulted in a lockdown that impacted the global population. Universities around the globe closed their doors, ceasing all activities, including studying abroad as one of the key trends in higher education. Researchers focused on pandemic influences on higher education, both on students' perceptions and experiences, and universities' management reactions on the new educational climate imposed by COVID-19. Some of the studies and reports published focus on higher education, while others focus on education in general. Specific higher education reports mostly analyse the impact on international students' mobility.

Student and staff mobility was impacted in European countries, along with campus life and dynamics, with event cancellations and in some cases even discriminatory behaviour towards students from countries more affected by COVID-19 (Rumbley, 2020). In the case of the United States, domestic and international students reported the same problem concerning online education – the lack of motivation (Chirikov & Soria, 2020). From a global perspective, negative economic impact of the COVID-19 crisis could severely damage prospects in the poorest countries (Altbach & de Wit, 2020). The management of universities expects the economic impact of the coronavirus crisis to have an impact on the academic staff, including furloughs, pay-cuts, and redundancies, but also plan to provide fully online or blended courses in the next five years (THE, 2020).

Global expectations concerning education are mostly impacted by emerging trends caused by the forced shift to online education. However, the change could prove to be only temporary, with schools and universities trying to reopen in September and October 2020 worldwide despite health risks and implementation difficulties. QS conducted a survey in the period between March and August 2020, with over 66.000 respondents among international students coming from 198 different nationalities and territories. As the study (QS, 2020) showed, 55 percent of potential international students decided to delay studying abroad for one year. In cases where it was possible to study for a degree online, attitudes were mostly unchanged in the months during the pandemic (from March to August 2020). 10 percent of the respondents were extremely interested in online studying (9 percent in March), while the number of those not interested at all peaked in March (42 percent), falling to 38 percent (April, May and June), and ending at 36 percent in August.

From an institutional perspective, 72 percent of respondent universities believe that the COVID-19 crisis will have a negative impact on the number of international student applications. The manner in which scientists worked on their research has also changed during the pandemic and lockdown period. A survey on changes in scientific work (ResearchGate, 2020) showed that 46 percent of scientists spend much more time on both literature search and paper writing, while 61 percent of them spend much less time teaching and 86 percent spend much less time attending conferences. After their initial postponements in Spring 2020, most conferences took place online in the following months. The number of research studies implemented, and research papers written and published could be considered as a positive effect of the lockdown. However, with 61 percent scientists claiming spending less time teaching, the higher education online shift could be considered in view of quality loss. The COVID-19 activity period at global level before effective vaccination is found or the virus weakens or disappears, will see higher education institutions and other public activities temporarily suspended or switched online, meaning the scientific focus would turn strongly towards the impact of the virus on educational processes, both short- and long-term.

2. LEGAL IMPLICATIONS OF THE LOCKDOWN: THE RIGHT TO EDUCATION IN INTERNATIONAL, EUROPEAN, AND NATIONAL LEGISLATION

The right to education is a fundamental human right entered into several international, European, and national sources of law. The first document mentioning the right to education and emphasizing its importance was the Universal Declaration of Human Rights (1948), adopted by the United Nations (hereinafter: the UN). Article 26 (1) of the Declaration emphasizes the right to education, but also contains a provision relating to higher education, wherein "technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit".

The Convention against Discrimination in Education (1960), adopted by the United Nations Educational, Scientific and Cultural Organization (hereinafter: UNESCO), prohibits, in accordance with Article 1, paragraph 1, conduct which leads to discrimination "based on race, colour, sex, language, religion, political or other opinion, national or social origin, economic condition or birth" which "has the purpose or effect of nullifying or impairing equality of treatment in education". Article 1 (2) stipulates that the term 'education' refers to all types and levels of education and includes access to education, educational standard and quality, and the conditions in which education is carried out.

At the Council of Europe level, the most important document setting the standards of the catalogue of human rights is certainly the Convention for the Protection of Human Rights and Fundamental Freedoms (1950) (hereinafter: the ECHR). The right to education is part of Protocol no. 3 (1952) of the ECHR and its Article 2

guarantees this right very succinctly, stating only that "no person shall be denied the right to education", while the rest of the provision refers to the right to education in the spirit of and in accordance with religious and philosophical beliefs.

When it comes to the European Union (hereinafter: the EU), the Charter of Fundamental Rights of the EU (C 202/02, 2016) Article 14 paragraph 1. states that "everyone has the right to education and to have access to vocational and continuing training". It is clear from the analysis of the sentence that this is also a very brief and insufficient description of the right to education, which is a consequence of harmonizing European with international legislation and the mere transposition of provisions, instead of self-definition, based, of course, on the international framework. Regarding higher education, in 2017 the European Commission adopted a Communication on a renewed EU agenda for higher education (COM, 2017), while in 2018 it published a document entitled Building a Stronger Europe: the role of policies in the field of youth, education and culture policies (COM, 2018). In 2020, the Strategic Framework for European Cooperation in Education and Training (ET, 2020) was adopted, and the adoption of the Europe 2020 strategy (COM, 2020) strengthened political interest as well as interest in higher education in the EU.

According to Đanić-Čeko, Dagen and Vrbešić-Ravlić (2019), EU higher education policy can affect the demographic, security and economic significance of a particular Member State, as well as the development of higher education in a regional sense. The Constitution of the Republic of Croatia (OG 56/90, 135/97, 08/98, 113/00, 124/00, 28/01, 41/01, 55/01, 76/10, 85/10, 05/14) ensures the right to education in Article 66, emphasizing that "education in the Republic of Croatia is available to everyone, under equal conditions, in accordance with their abilities. Compulsory education is free in accordance with the law." Therefore, the right to education is inextricably linked to the prohibition of discrimination in the field of education on any grounds, including economic status, which is extremely important for this paper. Also, the EU Charter of Fundamental Rights and the ECHR need to be complemented by a certain prohibition of discrimination in this area, or the principle of equality, without which the right to education is incomplete. In addition to the Constitution of the Republic of Croatia, the legal framework at the national level related to higher education includes the Act on Scientific Activity and Higher Education (OG 123/03, 198/03, 105/04, 174/04, 02/07, 46/07, 45/09, 63/11, 94/13, 139/13, 101/14, 60/15, 131/17) as well as the Act on Quality Assurance in Science and Higher Education (OG 45/09).

2.1. Restriction of constitutional rights in the Republic of Croatia and decision-making in emergency situations

According to Article 17 of the Constitution of the Republic of Croatia, certain freedoms and rights guaranteed by a constitutional provision may be restricted in the event of major natural disasters, a state of war, threats to the unity and independence of the state and in that case such a decision should be made by the Croatian Parliament by two-thirds of all members.

As a pandemic does not actually fit such a definition, there was no activation of this article or declaration of a state of emergency in the Republic of Croatia. Namely, in order to legalize all decisions made by the Civilian Protection Headquarters, which were mostly related to the restriction of constitutional freedoms, including the right to education, the Government of the Republic of Croatia amended the Act on the Civilian Protection System (OG 82/15, 118/18, 31/20). Pursuant to the revised Article 22, the Civilian Protection Headquarters of the Republic of Croatia makes decisions and instructions implemented by the civilian protection headquarters of local and regional self-government units.

The purpose of this Act is completely different from the one stated in these amendments. Namely, the original goal was only to establish a hierarchy in the conduct of the Civilian Protection Headquarters at the national and local levels. These changes now gave unlimited power to the headquarters when it comes to emergencies such as a pandemic, which is certainly not common and raises a few questions. What was legal and should have been applied in making decisions on the restriction of human rights and fundamental freedoms, due to the pandemic, is the application of Article 47 of the Act on the Protection of the Population from Infectious Diseases, which existed before the COVID-19 pandemic. This article states that in order to prevent and control infectious diseases, at the proposal of the Croatian Institute of Public Health, the Minister may order special security measures to protect the population from infectious diseases, such as quarantine, travel bans or restrictions on the movement of persons in certain areas. This means that the adoption of such measures does not require the declaration of a state of emergency, which was mostly discussed, because according to the existing regulations of the Republic of Croatia, the decision of the Minister is sufficient.

After it became clear that the Civilian Protection Headquarters in the pandemic made decisions in an illegal manner, i.e., that it was not authorized to do so, the Government of the Republic of Croatia proceeded to amend Article 47 of the Act on the Protection of the Population from Infectious Diseases. According to amendments, security measures related to restrictions on the rights and freedoms of citizens during a pandemic can now be ordered by the Ministry of Health and the Croatian Institute of Public Health, but also by the Civilian Protection Headquarters (Amendments to the Act on the Protection of the Population from Infectious Diseases, OG 47/2020). This amendment actually sought to legalize decisions that have already been made, a retroactive application of the law, which is contrary to Article 90 of the Constitution, but which leaves the possibility of retroactive effect of the law for particularly justified reasons. If the Government of the Republic of Croatia based such a decision on that provision, it is necessary to clearly state the reasons such a retroactive action of the law was required and why the Headquarters made decisions, instead of the Minister of Health.

Pursuant to Article 4 of the Act on the Protection of the Population from Infectious Diseases (OG 79/07, 113/08, 43/09, 130/17, 114/18, 47/20), a Decision was adopted in March 2020 to suspend teaching in higher education institutions, secondary and primary schools and the regular operation of pre-school education institutions and

the establishment of distance learning (OG 29/20, 32/20). Point 3 of the Decision states that "principals and heads of bodies of higher education institutions, secondary and primary schools are obliged to organize the work of institutions in cooperation with the Ministry of Science and Education in such a way that distance learning runs smoothly". What follows from this provision can be interpreted as shifting responsibility to the heads and directors of educational institutions. On the other hand, uninterrupted distance learning is a really broad concept whose realization requires large financial expenditures for purchasing technical equipment at universities. However, there remains a large part that heads and principals cannot influence, and that is the technical equipment and financial capabilities of students to procure the equipment needed to participate in distance learning. It should be the responsibility of the state in such situations, and additional engagement is needed to ensure access to online teaching for all students, regardless of their financial means. Otherwise, there is certainly discrimination in education based on economic status. The obligation of the state is to ensure the realization of fundamental human rights in all situations, and the right to education is no exception.

3. RESEARCH: ARTISTIC AND CREATIVE HIGHER EDUCATION DURING LOCKDOWN IN THE REPUBLIC OF CROATIA

Artistic education in the Republic of Croatia is represented at all levels of education, with higher education conducted in six institutions in four Croatian cities – Zagreb, Split, Rijeka, and Osijek (Table 1). Study programs in the field of arts are also conducted at the universities in Pula, Dubrovnik and Koprivnica, and at individual faculties, as well as at private universities, polytechnics, and higher educational institutions, mainly located in the capital (Mozvag).

Table 1: Artistic higher education in the Republic of Croatia

Institution	City	Artistic / creative field of education
Academy of Music	Zagreb	Composition and Music Theory, Musicology, Conducting, Harp and Percussion, Singing, Piano, Harpsichord and Organ, String instruments and Guitar, Wind instruments, Music pedagogy
Academy of Dramatic Arts	Zagreb	Dramaturgy, Production, Editing, Filming, Film and Television directing, Theatre directing and radio broadcasting, Acting, Dancing, Photography
Academy of Fine Arts	Zagreb	Painting, Graphics, Sculpture, Animated film and new media, Conservation and restoration of art works, Art culture

Academy of Arts	Split	Composition and Music Theory, Music Pedagogy, Piano, Singing, String instruments and guitar, Wind instruments, Visual communication design, Film and Video, Sculpting, Conservation and restoration, Arts culture and Fine arts, Painting, Theatre art – acting
Academy of Applied Arts	Rijeka	Applied arts, Art pedagogy, Graphic design and visual communication, Acting and media, Drawing, Sculpture, Painting, Intermedia, Art history
Academy of Arts and Culture	Osijek	Music pedagogy, Singing, Piano, Composition, Music Theory, String instruments, Guitar, Tambourine, Tamburitza, Acting and puppetry, Puppet animation, Puppet directing, Acting, Theatrical design, Costume design, Scenography, Design and technology of the puppet, Arts culture, Illustration, Painting, Graphics, Sculpture, Multimedia, Visual communication, Cultural Management, Media Culture and Librarianship, Management in Culture and Creative industries, Media and Public Relations, Nonverbal theatre

Source: edited by authors, data collected from Mozvag
(https://mozvag.srce.hr/preglednik/pregled/hr/podrucje/odabirPolje.html?oznakapodrucje=7)

During the proclamation of the pandemic, arts academies in Croatia adapted to the global challenge and switched to working on online platforms. Some practical art courses required more adaptation than classical theoretical courses, due to their teaching peculiarities requiring direct contact with students. The decision of the Civilian Protection Headquarters of the Republic of Croatia on the relaxation of epidemic measures from 10 May 2020 allowed the work of faculties in small groups, which mainly referred to art courses (such as acting, painting, instrumental playing, dance etc.) and laboratory exercises. The summer semester of the 2019/2020 academic year was successfully completed with certain extensions.

3.1. Student perception of artistic higher education via online platforms during the 2020 lockdown

For the purpose of the paper, an online survey on student perception of artistic higher education during the 2020 lockdown was conducted. The focus of the research were the students from the Academy of Arts and Culture in Osijek. 85 of the students out of 707 in total responded to the survey (12 percent). The general information on the respondents is presented in Table 2.

Table 2: Student perception of online artistic education during the 2020 lockdown

Number of respondents	Sex		Undergraduate/ Graduate Students		Field of Artistic/ Creative Education		
	M	F	BA	MA	Cultural and Creative Industries (CCI)	Music	Fine Arts
85	66 %	34 %	81 %	19 %	56 %	25 %	19 %

Source: edited by authors

3.1.1. Positive and negative implications of online education in artistic and creative fields

The online poll included both multiple choice and open questions, with open questions concerning positive and negative sides of online education in artistic and creative fields (Table 3).

Table 3: Positive and negative implications of online education – artistic fields and CCI (student perception)

Positive sides	Negative sides
Individual approach; Time planning and time management; Lack of transport time and costs; Staying at home; Free time; Study materials available online; Mastering and improving ICT skills; Organizational implications.	Technical problems on online platforms; Too much pressure from professors; Too many assignments; Loss of private life and studying borders; Lack of assistance from professors; Difficulties in understanding the studying materials; Missing real-life classrooms; Lack of concentration and too much relaxation in general; Lack of mid-term exams; Monotony of lectures on online platforms.

Source: edited by authors

As the respondents suggested, the positives of online education were contained in an individual approach and better time management, while the negatives came from too many obligations, and technical issues regarding online platforms.

3.1.2. Main findings from the research: online education

Respondents to the survey provided the following opinions on online education in general, and online education during lockdown:

- 41 percent of the respondents have neutral opinion about online education, with 43 percent having a positive or very positive attitude and 16 percent having a negative or very negative attitude towards online education.
- Over half of the respondents (62 percent) had a positive or very positive experience with online education during lockdown, 24 percent a neutral experience and only 14 percent a negative one.
- However, 73 percent of the respondents found that online education provided less quality education than classroom teaching, with 21 percent thinking it provided equal quality, and only 6 percent believing it provided higher quality education.
- One third (33 percent) of the respondents are prone to attending some courses completely online after the online experience during lockdown, and almost half (47 percent) are ready to attend courses combining online and in person learning.
- 40 percent of the respondents believe online education experience will have a neutral impact on their future education, with 36 percent considering it will have some or a significant impact.
- Almost half (48 percent) of the respondents support a new lockdown and the transition to online classes if the COVID-19 pandemic worsens.
- 57 percent of the respondents would still choose the same study program if courses were held exclusively online, while 28 percent disagree or completely disagree.

As the results show, most of the students from artistic and creative fields of education had a positive experience with online classes during lockdown, but they still favour in person teaching. Some of the students are partial to future online experiences, which could be used as a guideline for decision makers or management of arts academies.

3.1.3. Economic, social, and quality of life impacts of lockdown on students of arts and CCI

The lockdown has also had a socio-economic impact on students. Respondents are mostly dependent on the income from their parents or caretakers (58 percent), part of them cover most of their college costs from scholarships (17 percent), temporary student jobs (12 percent), while some of them have their own income (8 percent). The lockdown has had a neutral impact on the quality of life of 44 percent of the respondents, with little or no impact at all for 34 percent of respondents. 22 percent claimed lockdown had partly or significantly impacted the quality of their college

lives. For half of all respondents (49 percent) disposable income was mainly unchanged during lockdown, but for 41 percent of them disposable income decreased partially or significantly. However, 56 percent of respondents claimed that studying costs decreased partially or significantly during lockdown. For 37 percent of them costs remained mainly unchanged, and for 7 percent the costs have partially increased.

Concerning online programs and courses, 46 percent of respondents strongly agree, and 14 percent partially agree (60 percent total) that scholarships and other costs for online studying programs should be lower than for classes attended in classrooms. These facts lead to the conclusion that students in artistic and creative fields have some affection for studying online, but only in emergency circumstances. They noticed certain positives from online studying, but they prefer to attend classes in classrooms, not online. They regard online study programs as less valuable in economic terms. In general, artistic education is firmly connected to the relationship between students and mentors and could hardly be completely conducted online.

3.2. Limitations of the research and aims of future research

Limitations of this research could be found in the fact that students from only one institution were participating in the poll. Future researches should focus on the entire academic artistic community, and on other fields of studying. This could lead to a clearer picture of the potentials of artistic education on online platforms, and how the lockdown and the online education experience impacted the future of artistic education.

CONCLUSION

The pandemic has highlighted a number of problems related to the right to education, especially higher education, which are a violation of international, European and national sources of law. Croatia has restricted a number of human rights, including the right to education, in an illegal manner subsequently legalizing such practices, but still has not found a way to ensure equality in access to education, regardless of economic status and the necessary technical equipment. The obligation of the state is to ensure the realization of fundamental human rights in all situations, and the right to education is no exception. Therefore, far greater accountability and state involvement is needed to ensure the principle of equality regarding the right to education, even in times of pandemic.

COVID-19 and the induced lockdown opened questions on the future of higher education, especially in terms of universities/faculties as industries of knowledge, with high tuitions on elite universities in question with the whole world teaching and learning on online platforms. Nevertheless, as the research focused on artistic and creative education has shown, universities are not merely places of education, but also the meeting points for intellectual multilogues, resulting in innovation at all levels of human activities.

The myth of the death of geography, with the online world ready to take over the real one, exposed its weaknesses in online teaching at tertiary level. Online learning platforms are still not ready to take over direct human interaction in classrooms, regardless of the growing impact of artificial intelligence and continuous technological advances. The current level of technology available for virtual classrooms does not allow for the level of interaction found in real ones. Further enhancements in immersive technologies, however, could change this in the near future.

REFERENCES

Act on the Civilian Protection System. *Official Gazette*, 82/15, 118/18, 31/20.

Act on the Protection of the Population from Infectious Diseases Act. *Official Gazette,* 79/07, 113/08, 43/09, 130/17, 114/18, 47/20, 134/20.

Act on Quality Assurance in Science and Higher Education. *Official Gazette*, 45/09.

Act on Scientific Activity and Higher Education. *Official Gazette*, 123/03, 198/03, 105/04, 174/04, 02/07, 46/07, 45/09, 63/11, 94/13, 139/13, 101/14, 60/15, 131/17.

Amendments to the Act on the Protection of the Population from Infectious Diseases. *Official Gazette*, 47.

Baldigara, T. (2012). Croatian Higher Education on Communicational Path of Approaching European Higher Education System. *Informator*, *45*, 53–67.

Barr. N. (2008). Financing Higher Education: Lessons from Developed Economies, Options for Developing Economies. In Lin, J. Y., Pleskovic, B. (eds.), *Higher Education and Development. Annual World Bank Conference on Development Economics – Regional* (p. 143-174). The World Bank, Washington D. C. doi: 10.1596/978-0-8213-7123-7

Chirikov, I., Soria, K. M. (2020). *International students' experiences and concerns during the pandemic*. SERU Consortium, University of California – Berkeley and University of Minnesota. Available at: https://cshe.berkeley.edu/seru-covid-survey-reports (2/10/2020)

Communication (COM (2010) 2020 final) – *Europe 2020: A strategy for smart, sustainable and inclusive growth* http://publications.europa.eu/resource/cellar/8d8026dc-d7d7-4d04-8896-e13ef636ae6b.0019.02/DOC_2 (13/10/2020)

Communication from the Commission to the European Parliament, the Council, the European Economic and Social Committee and the Committee of the Regions on the renewed EU Higher Education Program COM/2017/0247 final, https://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:52017DC0247&from=EN (13/10/2020)

Communication from the Commission to the European Parliament, the Council, the European Economic and Social Committee and the Committee of the Regions on the renewed EU Higher Education Program, Building a stronger Europe: the role of youth, education and culture policies COM/2018/268 final, https://ec.europa.eu/transparency/regdoc/rep/1/2018/EN/COM-2018-268-F1-EN-MAIN-PART-1.PDF (13/10/2020)

Constitution of the Republic of Croatia. *Official Gazette*, 56/90, 135/97, 08/98, 113/00, 124/00, 28/01, 41/01, 55/01, 76/10, 85/10, 05/14

Council of Europe (1950). *European Convention for the Protection of Human Rights and Fundamental Freedoms*, ETS 5.

Decision on the suspension of teaching in higher education institutions, secondary and primary schools and the regular operation of pre-school education institutions and the establishment of distance learning, *Official Gazette*, 29/20, 32/20.

Đanić Čeko, A., Dagen, T., Vrbešić-Ravlić, N. (2019). Pravni aspekti implementacije europske politike visokog obrazovanja u hrvatskom regionalnom kontekstu i njen utjecaj na nacionalnu sigurnost Republike Hrvatske. *Harmonius: Journal of legal and social studies in South East Europe*, *VIII*(1), 412-433.

EU cooperation in education and training (ET 2020). *Council conclusions on a strategic framework for European cooperation in education and training*, https://eur-lex.europa.eu/legal-content/EN/TXT/HTML/?uri=LEGISSUM:ef0016&from=HR (13/10/2020)

European Union (2007). Council of the European Union, Charter of Fundamental Rights of the European Union, 2007/C 303/01, C 303/1.

Kotosz; B.; Gaunard-Anderson, M-F.; Lukovics, M. (2015). The Local Economic Impact of Universities: An International Comparative Analysis. *Paper presented at The Fourth International Conference in Researching Economic Development and Entrepreneurship in Transitional Economies.* Graz (Austria), 22-24 October 2015.

Mozvag – *Preglednik studijskih programa*, https://mozvag.srce.hr/preglednik/pregled/hr/podrucje/odabirPolje.html?oznakapodrucje=7 (20/10/2020)

Protection of the Population from Infectious Diseases Act, *Official Gazette,* 79/07, 113/08, 43/09, 130/17, 114/18, 47/20.

QS (2020). *The Coronavirus Crisis and the Future of Higher Education. Discover how universities and prospective international students are weathering the ongoing coronavirus crisis*. QS, August 2020. https://info.qs.com/rs/335-VIN-535/images/the-coronavirus-crisis-and-the-future-of-higher-education.pdf (13/10/2020)

ResearchGate (2020). *COVID-19 impact on global scientific community*. https://www.researchgate.net/institution/ResearchGate/post/5e81f09ad785cf1ab1562183_Report_COVID-19_impact_on_global_scientific_community (2/10/2020)

Rumbley, L. E. (2020). *Coping with COVID-19: International higher education in Europe*. EAIE – European Association for International Education.

THE (2020). *THE Leaders Survey: Will Covid-19 leave universities in intensive care?* https://www.timeshighereducation.com/features/leaders-survey-will-covid-19-leave-universities-intensive-care (2/10/2020)

UN Educational, Scientific and Cultural Organization (UNESCO) (1960). *Convention Against Discrimination in Education.*

UN General Assembly (1948). *Universal Declaration of Human Rights*, 217 A (III).

Valero, A., Van Reenen, J. (2019). The economic impact of universities: Evidence from across the globe. *Economics of Education Review*, *68*(1), 53-67; https://doi.org/10.1016/j.econedurev.2018.09.001

Winston, G. C. (1999). Subsidies, Hierarchy and Peers: The Awkward Economics of Higher Education. *Journal of Economic Perspectives*, *13*(1), 13-36.

THE REPUBLIC OF TURKEY'S EDUCATION POLICY ON REFUGEES: THE CASE OF SYRIAN REFUGEES

Abidin Temizer, PhD, Associate Professor
Mehmet Akif Ersoy University, Burdur, Republic of Turkey
atemizer@mehmetakif.edu.tr

Abstract: the Republic of Turkey is the main country to which people affected by adverse conditions in the Middle East, Africa, and various countries of Asia migrate. It ranks first among the countries with the highest number of refugees in Europe. According to data for August 2020, there are only 3,621.968 Syrian refugees in Turkey.

This study will focus on the number of refugees in Turkey and Turkey's education policy on refugees by using the official statistics in Turkey. The data on the countries of origin of refugees and their distribution by age groups will be examined. Since most of the incoming refugees are at the age for education (46% of them are between 0-18 years old, and 13.7% of them are between 19-24 years old), the educational problems and the measures taken by Turkey in this regard will be discussed in the case of Syrian refugees.

Key words: education, refugees, Syrian refugees, Turkey.

INTRODUCTION

First of all, it should be noted that Turkey is the most experienced country in the world about refugees. This is because the refugee influx that started with the Jews in Andalusia taking refuge in the Ottoman Empire during the period Ottoman Empire was the strongest and continued with the Hungarian refugees in 1848. In addition, the migration and seeking refuge of Muslims living in the land that Ottoman Empire lost starting from the 19th century also continued in the Republic of Turkey, the continuation of the Ottoman Empire founded in the same land. While the Republic of Turkey hosted cognates coming from the Balkans and Caucasians on the one hand, it also hosted and continues to host refugees coming from countries such as Afghanistan, Somali, Iraq and Syria. One of the reasons why Turkey is exposed to an intense wave of migration is its geographical location. Being a bridge between Asia, Europe and Africa makes Turkey attractive for immigrants.

Turkey has had to host immigrants and refugees due to historical and geographical reasons and thus gained a serious deal of experience in this regard. Turkey has a systematic basis to meet all kinds of needs of migrants and refugees from housing to food, from education to solving health problems. Refugees Commission, which was established in 1860 when Ottoman Empire was exposed to an intense migration in order to provide housing for refugees and to meet their needs, was transferred to the newly founded Turkey by getting new names. *Aşâir ve Muhâcirîn Müdüriyet-i*

Umûmîyesi (Seydi, 2014, 268), which was established in Ankara in 1920, continues its existence under the name General Directorate of Migration Management.

In this context, in terms of effective management of immigration problems, there was a need for a competent institutional structure that develops and implements strategies and current policies in its field of duty, focused on human rights, equipped with qualified personnel and a solid infrastructure, like its examples in the world. For these reasons, Turkey introduced new regulations to identify and to implement more effective policies on immigration. The most important of these regulations is number 6458 "Foreigners and International Protection Law", which was put into effect after being published in the Official Gazette/*Resmi Gazete* from April 11, 2013, number 28615 (Yabancilar ve Uluslararasi Koruma Kanunu).

The Law on Foreigners and International Protection has been the guarantee of the rights of immigrants and those seeking for international protection by placing an effective asylum and immigration management on a legal basis. With this law, the legal framework of immigrant and refugee rights was made suitable for international standards. In addition, General Directorate of Migration Management was organized in all cities (81 cities) of Turkey.

Within the context of the aforementioned Law, the Republic of Turkey meets the needs of refugees such as housing, food, health and education.

This study will focus on the number of refugees in the past ten years in Turkey and Turkey's education policy on refugees by using the official statistics in Turkey.

METHOD

This study is based on the literature search. This study will focus on the number of refugees in Turkey and Turkey's education policy on refugees by using the official statistics in Turkey.

This work has four main parts. The first part analyses Refugees in Turkey and the place of Turkey in the World. The second part describes migration policy of Turkey and Syrian refugees. The third part describes the status of Syrians in Turkey. The fourth part gives information on school-aged (5-17 years of age) Syrian children in Turkey. The fifth part describes the situation of Syrians in the Turkish Higher Education System.

The statistics of United Nations High Commissioner for Refugees (UNHCR), The Council of Higher Education (YÖK) and Republic of Turkey General Directorate of Migration Management institutions were used in the study.

REFUGEES IN TURKEY AND THE PLACE OF TURKEY IN THE WORLD

There are 26 million refugees globally, around half of whom are under the age of 18. Half of the world's refugees are children (UNHCR figures, 2019). 85% of refugees are being hosted in developing countries.

The Republic of Turkey is the main country to which people affected by adverse conditions in the Middle East, Africa, and various countries of Asia migrate. It ranks first among the countries with the highest number of refugees in Europe.

Figure 1. Largest Refugee Hosting Countries and Refugees in the World
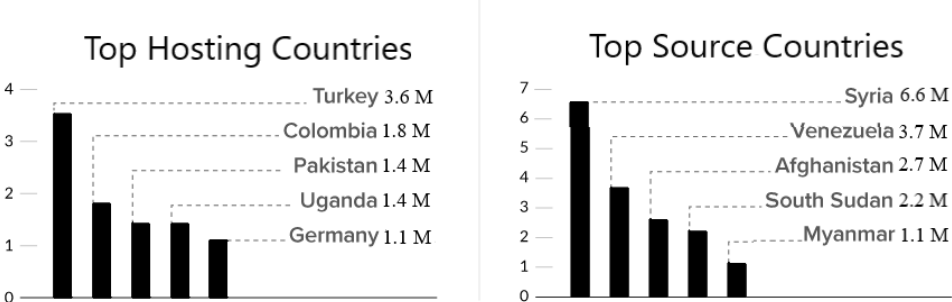
Source: UNHCR (2019)

According to data for August 2020, there are only 3,621.968 Syrian refugees in Turkey.

Table 1. Syrian refugees in Turkey

Age	Men	Women	Total
0-4	255.958	247.316	503.274
5-9	282.622	259.721	542.343
10-14	203.413	184.589	388.002
15-18	142.114	118.516	260.630
19-24	286.862	212.812	499.674
25-29	202.982	148.003	350.985
30-34	159.158	115.923	275.081
35-39	119.015	96.915	215.390
40-44	84.752	75.806	160.558
45-49	60.448	57.266	117.754
50-45	49.872	48.926	98.798
55-59	37.999	37.999	75.998
60-64	28.425	29.288	57.713
65-69	20.326	20.745	41.071
70-74	7.735	8.705	16.440
75+	7.723	9.994	17.717
TOTAL	**1.949.444**	**1.672.524**	**3.621.968**

Source: Refugees Association (2020)

MIGRATION POLICY OF TURKEY AND SYRIAN REFUGEES

The first regulatory document related to refugees and immigrants in Turkey is the Settlement Law of 1934.

The law is related to domestic settlement in acts on asylum and migration to Turkey and it is a law issued with a nationalist mentality in the process of creating a nation-state. In this law, Turkey defined immigrants as "people descended from Turkish race and culture". As a result of approximately five thousand refugees coming from Iraq and the increase in individual asylum cases in 1991, a regulation on the status of asylum was adopted in 1994. According to Şimşek (2018) the third article of this regulation, a refugee was defined as "*a foreigner who is outside his country of citizenship and cannot benefit or does not want to benefit due to fear from the protection of his country of citizenship because he rightly believes that he will be prosecuted due to the events taking place in Europe because of his race, religion, nationality, membership to a specific social group or his political thoughts, or a foreigner with no nationality or a foreigner who cannot or does not want to return to the country of his residence due to fear*." Again, according to the third article of this regulation passed in 1994, asylum seeker means "a foreigner who is outside the country of his citizenship because of his rightly fear that he will be prosecuted due to the events taking place in Europe because of his race, religion, nationality, membership to a specific social group or his political thoughts and who cannot or does not want to benefit from the protection of the country of his citizenship or a foreigner with no nationality or a foreigner who cannot or does not want to return to the country of his residence due to fear." The regulation issued in Turkey in 1994 does not mention the rights of immigrants and refugees about health and access to social services.

Turkey has developed its immigration and refugee policies within the framework of European Union membership negotiations. In this context, along with the immigration flow from Syria, the circular issued in April 2012 by the prime ministry reported that asylum seekers were under "temporary protection" (Şimşek, 2018, 377). Within the scope of this legal status, the aforementioned individuals are allowed to enter and exit across the border, their all humanitarian needs are met and their security is ensured. Educational rights of immigrants were regulated in article 96 of "Foreigners and International Protection Law" published in the Official Gazette of April 11, 2013. This article says "Publicity and information activities through courses, online education and similar systems on making use of public and private goods and services, access to education and economic activities, social and cultural communication, receiving basic health services are generalized by General Directorate in cooperation with public institutions and non-governmental organizations" (https://www.resmigazete.gov.tr/eskiler/2013/04/20130411-2.htm). According to the circular of Ministry of Education regarding the access of foreigners to education which was issued in September 2014, persons under temporary protection can receive education in state schools. According to the latest data, 62% of Syrian children at school age are receiving education in state schools. In order to enrol in

schools, residence permit, temporary protection identity document or foreigner identification document are required. This prevents unregistered immigrants from accessing the right to education. Immigrants who want to continue their university education in Turkey are required to pass Foreign Student Examination (YÖS) organized by universities (TBMM İnsan Haklarını İnceleme Komisyonu Mülteci Hakları Alt Komisyonu raporu, 2020, 254).

THE STATUS OF SYRIANS IN TURKEY

The legislative and administrative regulations in Turkey obviously do not allow the Syrians to be defined as "refugees". The public institutions and politicians in Turkey have refrained from using the concept of "refugee", which would bring or may be perceived to bring legal obligations upon the country, and generally preferred to use the concepts "asylum-seeker" or, more frequently, "guest". However, the definition of Syrians in Turkey in the context of international law was spelled out through a Circular dated 30 March 2012 upon the recommendation of the UNHCR and Syrians in Turkey were henceforth recognized as "foreigners under temporary protection" (Erdoğan, 2020).

Finally, the Temporary Protection Regulation, which entered into force on 22 October 2014, has clearly defined the legal status of Syrians in Turkey. According to the Provisional Article 1 of the Regulation (Erdoğan, 2020).

"The citizens of the Syrian Arab Republic, stateless persons and refugees who have arrived at or crossed our borders coming from Syrian Arab Republic as part of a mass influx or individually for temporary protection purposes due to the events that have taken place in Syrian Arab Republic since 28 April 2011 shall be covered under temporary protection, even if they have filed an application for international protection. Individual applications for international protection shall not be processed during the implementation of temporary protection" (Erdoğan, 2020, 8).

SCHOOL AGE (5-17 YEARS OF AGE) SYRIAN CHILDREN IN TURKEY

The Syrian school age children who receive education in Turkey appear quite balanced in terms of their gender distribution. Of the total 684.728 Syrian students, 49,18% are girls and 50,82% are boys (Erdoğan, 2020, 74).

Table 2. Schooling Numbers and Rates of Syrians by School Grade (June 14th, 2019)

CLASS	E-SCHOOL (Turkish Republic School Registered student)	YÖBİS (Temporary Education Centres in Arabic Registered Students)	TOTAL	Education Levels	School age population	School age population by education levels	Percentage
Pre-school (5 years old)	30.997	1.201	32.198	32.198	95.094	95.094	33.9 %
1st grade (6 years old)	99.914	626	100.540	365.535	101.529	382.748	95.50 %
2nd grade (7 years old)	92.938	920	93.858		99.667		
3rd grade (8 years old)	70.211	2.554	72.765		94.684		
4th grade (9 years old)	55.494	42.878	98.372		86.868		
5th grade (10 years old)	67.503	908	68.411	173.252	85.820	300.458	57.66 %
6th grade (11 years old)	42.817	2.513	45.330		77.881		
7th grade (12 years old)	22.444	9.129	31.573		69.818		
8th grade (13 years old)	13.862	14.076	27.938		66.939		
9th grade (14 years old)	20.254	214	20.468	72.073	66.550	269.236	26.77 %
10th grade (15 years old)	10.290	691	10.981		64.782		
11th grade (16 years old)	5.344	3.870	9.214		69.398		
12th grade (17 years old)	2.849	7.228	10.072		68.515		
HEP A-B & High-school preparation	5	3.704	3.709				
open schools	17.624	0	17.624				
TOTAL NUMBER OF STUDENTS	**552.546**	**90.512**	**643.058**	**643.058**	**1.047.536**	**1.047.536**	**61.39 %**

Source: MEB Hayat Boyu Öğrenme Genel Müdürlüğü (2020)

315

# SYRIANS IN TURKISH HIGHER EDUCATION SYSTEM

The number of Syrian students, some of whom being university drop-outs from Syria and others graduated from Turkish schools to proceed to higher education, enrolled in Turkish universities, has been steadily increasing. The number of Syrian students who were enrolled in around 100 public and 50 private universities in Turkey was 9.689 in the academic year 2015-2016, 15.042 in the academic year 2016-2017, 20.701 in the academic year 2018-2019, 27.034 in the 2018-2019 academic year and 33.554 in the 2019-2020 academic year (Uyruğa Göre Öğrenci Sayıları Raporu, 2020).

Syrian students are at the top of the list of foreign university students in Turkey, whose total number is around 140 thousand. Syrian students at the public universities do not pay any tuition fees. In the academic year 2017-2018, there were 410 doctoral and 1.650 graduate students among Syrians. There are many national and international institutions, especially including the Presidency of Turks Abroad and Related Communities (YTB), who provide scholarships to Syrian students. Among these EU support, DAFI, HOPES, and SPARK scholarships have a special place. According to existing studies, however, only around 15% of Syrian university students receive a scholarship (Erdoğan, 2020, 38).

The Turkish state and its relevant institutions, MoNE and Higher Education Council (YOK), have been making significant efforts to increase the number of Syrian students in Turkish higher education. There appear to be four main reasons for this strategy:

1. To provide a peaceful and honourable future for the Syrian youth who had escaped war and destruction in Syria; prevent lost generations from emerging; developing human capital
2. To help Syrian university students to create bridges between the more than 3.6 million Syrians and the Turkish society, thus making them important actors of a peaceful future together
3. To make them contribute in Turkey
4. To help them assume a pivotal role in the reconstruction of Syria should they return to their country of origin (Erdoğan, 2020, 38).

Figure 2. Syrians in Higher Education in Turkey (between 2015-2020)
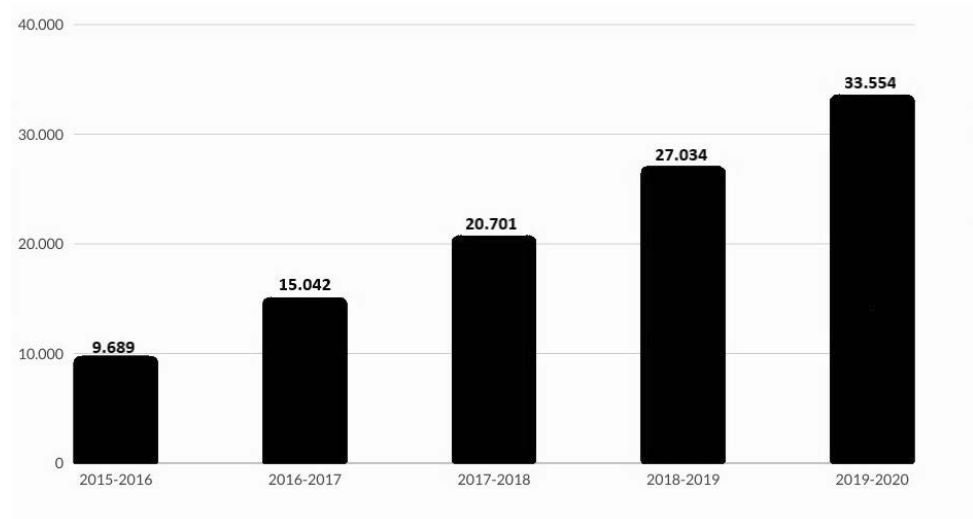
Source: Uyruğa Göre Öğrenci Sayıları Raporu (2020)

CONCLUSION AND RECOMMENDATIONS

The Republic of Turkey is the main country to which people affected by adverse conditions in the Middle East, Africa, and various countries of Asia migrate. It ranks first among the countries with the highest number of refugees in Europe. According to data for August 2020, there are only 3,609,884 Syrian refugees in Turkey.

Syrian students are at the top of the list of foreign university students in Turkey. Syrians do not pay for education from primary school to university education.

Syrian children's education rate in Turkey is much higher than those in Syria.

Our recommendations for the solution of educational problems of refugees- *Syrian refugees in particular and all refugees in general*- living in Turkey:

1. First of all, the problems should be identified precisely for the solution of the educational problems of refugees. For this purpose, academic studies (books, articles, congresses, workshops, etc.) related to the subject should be supported as we did in this study.
2. The integration of refugees into the systems of a country should be supported.
3. Administrators and teachers in educational institutions should be informed about refugees.
4. Some modifications may be arranged in the curriculum for Syrian children.
5. Enrolment rates of refugee children should be increased.
6. Icebreaker activities should be arranged for Turkish and Syrian children to integrate them.

317

7. Orientations should be organized for refugee children before they start school.

8. Diplomas of refugees granted by Turkey or their home countries should be nostrificated by Europe.

9. It is important to note that international institutions especially from the EU play an important role in this process, particularly through financial assistance. It is, however, essential that this role needs to be strengthened and made sustainable (Erdoğan, 2020, 39).

REFERENCES

Erdoğan, M. M. (2020). *Syrians Barometer 2019*. Ankara: Orion Kitabevi. https://reliefweb.int/sites/reliefweb.int/files/resources/SB2019-ENG-04092020.pdf (1/10/2020)

MEB Hayat Boyu Öğrenme Genel Müdürlüğü (2020). https://hbogm.meb.gov.tr/meb_iys_dosyalar/2019_06/26115239_14_HAziran___2019_YNTERNET_SUNUUU_.pdf (6/9/2020)

Refugees Association (2020). https://multeciler.org.tr/turkiyedeki-suriyeli-sayisi/ (5/9/2020)

Seydi, A. R. (2014). Türkiye'nin Suriyeli Sığınmacıların Eğitim Sorununun Çözümüne Yönelik İzlediği Politikalar, *SDU Faculty of Arts and Sciences Journal of Social Sciences*, *31*, 267-305.

Şi mşek, D. (2018). Mülteci entegrasyonu, göç politikaları ve sosyal sinif: türkiye'deki suriyeli mülteciler örneği. Sosyal Politika Çalışmaları Dergisi, Göç Özel Sayısı Cilt 2, 367-392. DOI: 10.21560/spcd.vi.446153

TBMM İnsan Haklarını İnceleme Komisyonu Mülteci Hakları Alt Komisyonu raporu' (2020). https://www.tbmm.gov.tr/komisyon/insanhaklari/docs/2018/goc_ve_uyum_raporu.pdf (7/9/2020)

UNHCR (2019). *UNHCR figures at a glance*. https://www.unhcr.org/figures-at-a-glance.html (3/9/2020)

Uyruğa Göre Öğrenci Sayıları Raporu (2018-2020). https://istatistik.yok.gov.tr (7/9/2020)

Yabancılar ve Uluslararası Koruma Kanunu (2020). https://www.resmigazete.gov.tr/eskiler/2013/04/20130411-2.htm (3/9/2020)

MODELS AND SPECIFICS OF BILINGUAL TEACHING FOR NATIONAL MINORITIES IN THE REPUBLIC OF CROATIA

Ana Maria Marinac
Department of Social Sciences and Humanities, University of Slavonski Brod, Republic of Croatia
marinac.anamaria98@gmail.com

Tea Čarapović
Faculty of Humanities and Social Sciences, Josip Juraj Strossmayer University of Osijek, Republic of Croatia
teac1802@gmail.com

Luka Pongračić
Faculty of Education, Juraj Dobrila University in Pula, Republic of Croatia
lukapongracic2@gmail.com

Abstract: there is a large number of national minorities in the Republic of Croatia, which directly means a large number of children who participate in the educational process. It is a large multicultural space that creates great educational challenges. Members of national minorities exercise the right to education in their own language in accordance with the Constitution of the Republic of Croatia, the Constitutional Act on the Rights of National Minorities and the Act on Education in the Language and Script of National Minorities. Students belonging to national minorities have the opportunity to be educated in their mother language, and this has been achieved in the Republic of Croatia through three basic models (A, B and C) and special forms of education. These models belong to the regular education system of the Republic of Croatia. This paper investigates and describes the mentioned models of education for minorities. An overview of the regional distribution of schools towards national minorities was made. A qualitative analysis of the specifics of the work of schools that offer education according to special bilingual models was made. There are a considerable number of bilingual schools in the Republic of Croatia and their influence on the development of interculturalism is very large. These schools nurture not only the language of the minority, but also their culture and history. Bilingual schools are a big step in the long-term development of interculturalism in the Republic of Croatia and enable the development of awareness of respect for diversity among all students, but in the local community in which they are located.

Key words: bilingual education, interculturalism, multiculturalism.

INTRODUCTION

Bilingualism is a topic of much contemporary research and many authors have researched and written about it. It is estimated that more than one-half of the world's people are bilingual (Grosjean, 2010), and research highlights the many benefits of bilingual speakers, showing that bilingual speakers can have certain cognitive advantages - more developed creative thinking, faster cognitive development in early cognitive development, rapid development metalanguage concepts, language awareness (Paradis, 2005). The biggest differences according to recent research are social and socio-economic differences (Edwards, 2006), which are present in every country, regardless of whether it has been recognized by the state authorities or not (Hržica, Padovan, Kovačević, 2011). According to Baker, Prys (1998), advantages can be classified according to three criteria; communicative, cultural and cognitive benefits. Better and easier communication and a wider circle of interlocutors are some of the communicative advantages. Wei (2006) points out that bilingual speakers are more patient and are often focused on the needs of their interlocutors. Knowing two languages also introduces two or more cultures and societies (Baker, Prys Jones, 1998).

In Croatia, bilingual teaching is encountered when organizing classes in the languages and scripts of national minorities or teaching intended for members of the majority culture. However, such forms of teaching are not significantly represented. Teaching in such a school is conducted in two languages, and it should be emphasized that teachers are often not native speakers. Students are most often members of national minorities and minority communities. Members of national minorities have the constitutional right to attend classes according to three models and special forms of education. The models are arranged in three levels, so teaching is conducted according to model A, which includes teaching in the language and script of national minorities; model B implies bilingual teaching; model C, which regulates teaching in a way that nurtures the language and culture of national minorities. Students who are members of national minorities choose the model that they will attend in accordance with the possibilities for the implementation of the program and the law governing the rights of national minorities. It should be emphasized that all models belong to the regular educational program in the education system in the Republic of Croatia (Ministry of Science and Education, 2020).

THE IMPACT OF BILINGUALISM ON CHILD DEVELOPMENT

Bilingualism is extremely complex and as such can be divided according to several parameters: language ability, age of second language acquisition, language presence in the social community, the position of language in relation to society, belonging to society (Jelaska, 2005). The language development of a child who acquires two languages from an early age takes place in almost the same phases as the language development of a child who acquires one language (Bardarić Jončić, Kolarić, 2012). Before the first year of life, the child goes through cooing and chattering at a certain

time, and after that first word appears (Vujnović Malivuk, Palmović, 2015). When a child learns two languages at the same time, as expected, each of these languages has a smaller vocabulary range, but when comparing the combined vocabulary range of two languages with the vocabulary of a child acquiring only one language, the bilingual child vocabulary is at least equal, often larger (Pearson et al., 1997). By the age of 18 months, a child learns approximately 50 words of one language, and if it is a bilingual child, it learns 50 words, including words from both languages (Pearson, Fernandez, Oller, 1993). The importance of the time component is also emphasized by many authors in the acquisition of the mother tongue and another, a foreign language that begins to overlap and the mother tongue model begins to coexist with the foreign language model (Paradis, 2010; Meisel, 2011a; 2011b).

When it comes to more complex language structures, such as verb forms, which are special from language to language, bilingual children adopt them without delay compared to monolingual children (Paradise, Gnesee, 1996). Fierro Cobas, Chan (2001) single out two phases of language acquisition of bilingual children: in the first phase, both languages develop as one system, intertwined; in the second stage the child begins to separate one system from the other and adopt two languages as two systems. In children who acquire two or more languages at the same time, switching, i.e. alternating the use of two languages in the same utterance or conversation, often occurs, and it also occurs in adulthood (Knight, Swanwick, 2002). From the first to the second year of life, a child adopts two languages as one system - often the root of a word belongs to one language, and the prefix and suffix to another language. Code mixing is also common, i.e. a phenomenon in which a child mixes elements of several languages (Knight, Swanwick, 2002). From the second to the third year, words of one language and words of another language are used in the same sentence. At the age of four, a child begins to use and view two languages as two systems (Fierro Cobas, Chan, 2001). Despite the merging of two languages in the first few years of listening, learning and using two languages, recent research (Gnesee, 2009) shows that children still in stages can easily separate and use both languages depending on the environment in which they live.

Until the middle of the last century, bilingualism was not associated with positive opinions, quite the opposite because it was believed to harm the intellectual development of the individual. They introduced US national minorities into bilingualism as it is now considered (Bardarić Jončić, Kolarić, 2012). Bilingual children are not only making progress in the language area but also in a number of other areas, as evidenced by various studies. Pealo and Lambaret (1962) prove that bilingual children show better results on tests that require manipulation and reorganization of symbols. Bialystok et al. (2009) indicate that bilingual children have the ability to ignore distracting information and a much more developed metalinguistic awareness. Mehler (2009) indicates improved perceptual development.

INTERCULTURALISM IN BILINGUAL SCHOOL STUDENTS

Bilingual education can be approached in different ways. It can be said that they depend mostly on social factors such as the presence of members of national minorities, the status of national minorities in a particular country, education system, etc. Bilingualism is defined as a complex concept and includes sociological, psychological, linguistic and educational processes. Various authors cite a large number of approaches to bilingual education, but two basic approaches can be singled out - the education of persons belonging to national minorities and the education of majority language speakers who develop certain competencies as second language students (Ivanković, 2017). It can be concluded that bilingualism in students significantly develops the concept of interculturalism and intercultural consciousness (Byram, 2009). Learning and actively speaking multiple languages unquestionably entails getting to know another culture and cultural consciousness, from which critical thinking about the values and importance of one's own culture develops (Byram, Guilherme, 2000). Hall (1967) leads to a reflection on the relationship between communication and culture and states that culture makes communication, communication culture.

MODELS OF BILINGUAL EDUCATION

Members of national minorities in Croatia exercise the right to education in their own language and script, this right is regulated by the Constitution of the Republic of Croatia (N.N. 56/90, 135/97, 8/98, 113/00, 124 / 00, 28/01, 41/01, 55/01, 76/10), the Constitutional Act on the Rights of National Minorities (N.N. 155/02) and the Act on Education in the Language and Script of National Minorities (N.N. 51 / 00 and 56/00) (Ivanković, 2017) and they were provided with the possibility of education according to three basic models (model A, model B and model C) of education and some special forms of schooling. Ivanković (2017) states that models of bilingualism in Croatia cannot fit into Baker's models. Baker (according to Ivanković, 2017) presents three models, ie three categories of such education. Mackey (1970) lists over 20 models that can be included in three of Baker's models. The first model can be called a "monolingual model of education", where minority students are educated in the majority language. The second model is the "weak bilingual model", it is characteristic of students who have not mastered the language of the majority and they are given the opportunity to attend classes in their own language until they master another language. These models are examples of transitional models. The third category is the "strong bilingual model" in which minority and majority languages are used equally. There are models that are not only intended for students belonging to national minorities and minority communities, but for all students. It develops through formal education. There is also a difference in the model in which a certain number of teaching hours are held in the minority language and a certain number in the majority language. The fourth type of strong model is applied in countries that are multilingual, with Switzerland as an example of such a country. Certain subjects are taught in one language, and certain in another langua-

ge, which ultimately results in the development of interculturalism and complete bilingualism (Ivanković, 2017).

ADVANTAGES OF BILINGUAL DEVELOPMENT

Different advantages are expressed in individuals who have well-developed two languages, especially in children of younger school age. Cultural benefits stem from gaining experience from two cultures, learning culture and language is combined and results in a greater understanding of interculturality. Communication advantages are manifested in the ability to communicate with more people, but also a better understanding of the communication needs of others. Bilingualism also creates cognitive advantages, when both languages are respected and supported in an academic and social sense. The most pronounced cognitive advantage of bilingualism is the developed metalanguage awareness" (Hakuta, Bialystok, 1994; according to Brdarić-Jončić 2012: 106-107). Wei (2006) states that people who are bilingual speakers show more empathy in communication. Also, research (Engel de Abreu, 2011; Castillo, Bialystok, Calvo, 2013; Ratiu, Azuma, 2015) has shown that bilingual children adopt information faster and better, especially at the age of 5 to 7 years when working memory develops the most, which is also manifested by better memory in adulthood (Schroeder, Marian, 2012). Research (Cepanec, Šimleša, 2008; Arizmendi et al. 2018) also discusses the benefits of bilingual development, and they are most evident in the most important area, which are the executive functions of the child. Grosjean confirms these theories and concludes that a bilingual person is not a sum two monolingual.

METHODOLOGY

The research methodology consists of a qualitative approach and a review of the regional distribution of schools in the Republic of Croatia for national minorities. The research was conducted by searching the websites of the Government of the Republic of Croatia, the Central Bureau of Statistics of the Republic of Croatia, the Ministry of Science and Education and the websites of individual counties, schools. The curricula of schools that work according to models A, B and C were analyzed and based on a qualitative analysis of the specifics of the school that offers education according to special bilingual models in Croatia is made. The specific goal of the research is to determine the level of the specificity of the work of bilingual schools.

RESULTS AND DISCUSSION

Members of national minorities in the Republic of Croatia have the right to education according to special forms and models A, B and C. The Ministry of Science and Education in cooperation with minority associations adopts the Curriculum for regular classes according to models A, B and C. All three models in regular are in

the education system of the Republic of Croatia. Given the possibilities of implementing the program, members of national minorities choose the model of education themselves. The quality of teaching in the language and script of national minorities has been improved by co-financing the production of the author's textbooks in Czech, Hungarian, Serbian and Italian (Ministry of Science and Education, undated). In addition to the above models, special forms of teaching are realized: winter and summer school, correspondence-consultative teaching and special programs for the inclusion of students of the Roma national minority in the education system. In the school year 2018/2019 all three models included 7013 students in 205 primary schools, divided into 768 classrooms with 1004 teachers. Secondary education in the language and script of national minorities in all three teaching models included 1459 students in 30 secondary schools, in 176 classrooms with 407 teachers (Government of the Republic of Croatia, 2019).

As part of Model A, classes are conducted in the language and script of the national minority, but it is mandatory to learn the Croatian language in the same number of hours in which the minority language is taught. Students also learn additional content important to the minority community. This model of teaching can be implemented in institutions with instruction in the Croatian language in special departments with instruction in the language and script of the minority or in special institutions (Ministry of Science and Education, undated). Members of the Czech, Hungarian, Serbian and Italian national minorities are educated according to such a model. For the Czech national minority, there are only primary schools with instruction in the Czech language, while for the Hungarian, Serbian and Italian national minorities, there are also primary and secondary schools with instruction in the language (and script) of the national minority. Italian-language schools operate in the counties of Istria and Primorsko Goranska County, where most members of the Italian national minority are represented. Schools with instruction in Serbian and the Cyrillic alphabet predominate in eastern Slavonia, schools with instruction in Czech operate in the vicinity of Daruvar, while schools with instruction in Hungarian are found mostly in Osijek-Baranja County (Ministry of Science and Education, 2018). This model in the school year 2018/2019 covered 3563 students in 54 primary schools, 298 classrooms with 811 teachers. 302 students attended classes in Czech, 130 students in Hungarian, 1553 students in Serbian, and 1578 students in Italian. Model A secondary schools covered 1089 students, of which 33 students attended classes in Hungarian, 529 students in Serbian and 527 students in Italian (Government of the Republic of Croatia, 2019). Most of the students covered by Model A are students belonging to the Italian and Serbian national minorities. In a study conducted by Čorkalo Biruški et al. (2019) students of national minorities did not choose model A as the model they prefer. Only parents of students whose children attend classes in Italian have chosen model A as the model they prefer. Although model A includes the most students (4652), some other models are more acceptable to students. The reasoning can be that young people increasingly want to fit into the environment with their peers, and perhaps in those years not everyone attaches so much importance to preserving cultural uniqueness.

In Model B, classes are conducted bilingually. A group of natural subjects is taught in Croatian and a group of social subjects in the language of a national minority. Classes can be held in institutions with classes in the Croatian language and in special departments (Ministry of Science and Education, undated.) According to the list of schools from 2018/2019 there are four such schools in the Republic of Croatia, three primary and one secondary school. Primary schools are located in 3 counties and include a total of 79 students, in 15 classrooms with 41 teachers (Government of the Republic of Croatia, 2019). According to the 2011 census, a total of 9641 members of the Czech national minority live in the Republic of Croatia, and as many as 2/3 live in Bjelovar-Bilogora County, so it is not surprising that a large number of schools in that county teach Czech (Central Bureau of Statistics of the Republic of Croatia, 2011). For the Czech national minority, bilingual classes in Czech and Croatian are conducted at the Daruvar Grammar School (Ministry of Science and Education, 2018). In the school year 2018/2019 model B included 10 students in 2 classrooms with 3 teachers. In the school year 2017/2018 slightly more students were included, 19 of them in 3 class divisions (Government of the Republic of Croatia, 2019). Grammar School Daruvar has a general grammar school program in 11 classrooms. In each generation, lessons in 2 classes are held in Croatian, and in 1 in Czech according to model B (Daruvar High School, undated). In 2011, 14048 members of the Hungarian national minority were registered in the Republic of Croatia, and more than half of them live in Osijek-Baranja County (Central Bureau of Statistics of the Republic of Croatia, 2011). For the Hungarian national minority, bilingual classes in Hungarian and Croatian are conducted in 2 primary schools: Ivan Gundulić Primary School in Zagreb and Lug - Laskói Általános Iskola Primary School (Ministry of Science and Education, 2018). In the school year 2018/2019 bilingual classes in Hungarian and Croatian were held in 2 home and 2 regional schools for 64 students, in 12 classrooms with 27 teachers (Government of the Republic of Croatia, 2019). There are 11 classes in Ivan Gundulić Primary School in Zagreb, 2 of which are bilingual for children of Hungarian nationality. All-day classes are organized for students in bilingual combined classrooms. The parents of the students of that school believe that their children should attend bilingual classes in order to continue their education in Croatia without any difficulties. Courses in Hungarian are Hungarian language, Nature and society and Music, while the rest of the courses are held in Croatian. They use textbooks from Hungary or some Croatian textbooks that have been translated into Hungarian. The school also celebrates Hungarian National Days, and in 2016 they marked the 20th anniversary of the start of bilingual classes at their school. After completing the 4th grade, students continue their education according to model C, nurturing Hungarian culture and language. The school cooperates with numerous associations and a bilingual kindergarten (Ivan Gundulić Primary School, undated). Primary school Lug - Laskói Általános Iskola is located in the municipality of Bilje in Osijek-Baranja County. In the main school in Lug, classes are held in Hungarian and Croatian according to model B, as well as in the sattelite schools in Vardarac (from 2014/2015) and Kopačevo (from 2013/2014) (Elementary school Lug - Laskói Álta-

lános Iskola, undated). According to the last census from 2011, 186633 members of the Serbian national minority live in the Republic of Croatia. Most of them live in the Vukovar-Srijem County (27824), Osijek-Baranja County (23657), Sisak-Moslavina County (21002), Primorsko Goranska County (14888) and Karlovac County (13408) (Central Bureau of Statistics of the Republic of Croatia, 2011). Most schools where the Serbian language is taught are located in those counties. While in Slavonia they are mostly according to model A, in the rest of Croatia they are mostly according to model C. For the Serbian national minority, Ernestinovo Primary School conducts bilingual classes in Croatian and Serbian according to Model B (Ministry of Science and Education, 2018). The school has 112 students and in the school year 2018/2019 bilingual lessons were attended by 15 students in 3 classes with 14 teachers, in the central school in Ernestinovo and the satellite school in Silaš (Primary School Ernestinovo, undated; Government of the Republic of Croatia, 2019). The least number of students are national minorities included in model B (89). In a study conducted by Čorkalo Biruški et al. (2019) students who participate in Serbian language classes and their parents prefer model B.

Model C is specific in that classes are conducted in the Croatian language with an additional two to five school hours intended for learning and nurturing the culture and language of the national minority. Additional classes include not only learning the literature and language of the national minority, but also history, geography, fine arts and music. With the newly formed national minorities, more and more students are involved in learning the language and culture of the national minority to which they belong (Ministry of Science and Education, undated). For the Albanian national minority in the Republic of Croatia, according to model C, there are 19 primary and 1 secondary school. The Austrian and German national minorities have 2 primary schools teaching the German language and culture. For the Bosniak national minority, there are 10 primary and 1 secondary school with Bosnian language and culture. There are 17 primary and 3 secondary schools in the Republic of Croatia with Czech language and culture classes for members of the Czech national minority. For the Hungarian national minority, there are 27 primary and 2 secondary schools that operate according to model C. According to the same model, there are 7 primary and 3 secondary schools for members of the Macedonian national minority. According to model C, there is 1 primary school for the Polish national minority, and 3 primary schools for the Ruthenian national minority. The Russian national minority has 5 primary schools and 1 secondary school with Russian language and culture classes, while the Slovak national minority has 14 primary and 2 secondary schools. There are 4 primary and 3 secondary schools with Slovene language and culture in the Republic of Croatia, and 34 primary and 3 secondary schools with Serbian language and culture for the Serbian national minority. There is 1 primary school with Hebrew language and culture for the Jewish national minority, 1 primary school and one school with Italian language and culture classes for the Italian national minority, and 3 primary schools for the Ukrainian national minority (Ministry of Science and Education, 2018). This model covered a total of 3371 students in 18 counties and 146 primary schools. Furthermore, a total of 360 stu-

dents learning the language and culture of the national minority to which they belong are included in 5 counties and 18 secondary schools (Government of the Republic of Croatia, 2019). Model C in 2019 covered 3731 students, and at the same time, this model covered most national minorities. According to Čorkalo Biruški et al. (2019) Hungarian language participants accept all three models, Czech language participants prefer model C, and students belonging to the Italian national minority prefer model C. It should be emphasized that neither students nor parents have a negative attitude towards any of these three models. Each of the models allows for a different level of acquisition of minority language and other minority content, while at the same time changing the intensity of contact with peers.

CONCLUSION

When children start to acquire two languages, they have a smaller vocabulary in each of them than children who adopt only one language. On the other hand, more complex language structures are adopted at the same rate as in monolingual children. After the fourth year of life, children view two languages as two systems. Bilingual children are advanced in both languages and other areas.

Given a large number of bilingual people in the world, bilingual schools lack more teachers who are native speakers. If we look at the three categories of Baker's bilingual education, we can conclude that the models of bilingual education in Croatia cannot fit into these categories. Croatian education policy applies the highest standards in relation to the upbringing and education of national minorities, and the Ministry of Science and Education completely fulfills its obligations in accordance with the law. Most students belonging to national minorities are included in model A (4652), slightly less in model C (3731), and the least in model B (89). Model B classes, where part of the subject is taught in the language of national minorities and part in the Croatian language, are attended by members of the Czech, Hungarian and Serbian national minorities in four schools. In these schools, students cooperate with numerous associations of national minorities, bilingual kindergartens and schools in other countries, and mark days important for their own nations. More and more students are getting involved in learning the language and culture of national minorities according to Model C because language acquisition flows more naturally if it is linked to the culture and music of a particular nation. In addition, there are numerous advantages of bilingual teaching. Students are encouraged to develop a positive attitude towards multilingualism and lifelong learning, new ways of learning and working are adopted, which characterize research work, independence and creativity, students remember faster and have more empathy in communication.

REFERENCES

Arizmendi G.D., Alt, M., Gray, S., Hogan, T.P., Green, S., Cowan, N. (2018). Do Bilingual Children Have an Executive Function Advantage? Results from Inhibition, Shifting, and Updating Tasks. *Lang Speech Hear Serv Sch.*, *49*(3), 356-378.

Baker, C., Prys Jones, S. (1998). *Encyclopedia of Bilingualism and Bilingual Education*. Clevedon: Multilingual Matters.

Baker, C. (2011). *Foundation of Bilingual Education and Bilingualism*. Bristol: Multilingual Matters LTD.

Bialystok, E., Craik, F., Green, D., Gollan, T. (2009). Bilingual minds. *Psychological Science in the Public Interest, 10*(3), 89-129.

Byram, M. (2009). Evaluation and/or Assessment of Intercultural Competence. In A. Hu, M. Byram (eds.), *Intercultural Competence and Foreign Language Learning. Models, Empiricism and Assessment* (p. 215–234). Tübingen: Gunter Narr Verlag.

Byram, M., Guilherme, M. (2000). Human rights, cultures and laguage teaching. In A. Osler (ed.), *Citizenship and Democracy in Schools: Diversity, Identity, Equality* (p. 63–78). Stoke-on-Trent: Trentham Books.

Bardarić Jončić, S., Kolarić, B. (2012). Dvojezično obrazovanje gluhe djece. *Hrvatska revija za rehabilitacijska istraživanja, 48*(1), 104 – 116.

Castillo, M. J., Bialystok, E., Calvo, A. (2013). Bilingual children have a better "working memory" than monolingual children. *Journal of Experimental Child Psychology, 114*(2). 187-202.

Cepanec, M., Šimleša, S. (2008). Razvoj izvršnih funkcija i njihovih neuroloških korelata. *Suvremena psihologija, 11*(1), 55-72.

Čorkalo Biruški, D., Jelić, M., Pavin Ivanec, T., Pehar, L., Uzelac, E., Rebernjak, B. (2019). *Obrazovanje nacionalnih manjina i međuetnički stavovi u Hrvatskoj*. Zagreb: Friedrich-Ebert-Stiftung.

Državni zavod za statistiku Republike Hrvatske (2011). *Popis stanovništva, kućanstava i stanova 2011*. https://www.dzs.hr/Hrv/censuses/census2011/results/htm/H01_01_04/h01_01_04_RH.html (2/5/2020)

Edwards, J. (2006). Foundations of Bilingualism. In W. C., Ritchie, T. K. Bhatia (eds.), *Handbook of bilingualism* (p. 7-32). San Diego: Academic Press.

Engel de Abreu, P. (2011). Working memory in multilingual children: Is there a bilingual effect? *Journal Memory, 9*(5), 529-537.

Fierro-Cobas, V., Chan, E. (2001). Language development in bilingual children: A primer for pediatricians. *Contemporary Pediatrics*, *18*(7), 79-98.

Genesee, F. (2009). Early chilhood bilingualism: Perils and possibilities. *Journal of Applied Research on Learning*, *2*(2), 1-21.

Gimnazija Daruvar. (undated). http://gimnazija-daruvar.skole.hr/nastava/smjerovi (21/8/2020)

Grosjean, F. (1989). Neurolinguists, beware! The bilingual is not two monolinguals in one person. *Brain and Language*, *36*, 3-15.

Grosjean, F. (2010). *Bilingual: life and reality*. United Kingdom: Harvard University Press.

Hall, E. T. (1976). *Beyond culture*. New York: Doubleday.

Hržica, G., Padovan, N., Kovačević, M. (2011). Društvenojezični utjecaj na dvojezičnost - hrvatske dvojezične zajednice u Istri i Beču. *Lahor: časopis za hrvatski kao materinski, drugi i strani jezik, 2*(12), 175 – 196.

Ivanković, I. (2017). Poznavanje temeljnih odrednica interkulturalizma kod učenika polaznika dvojezičnih gimnazijskih programa i učenika polaznika redovitih gimnazija u Republici Hrvatskoj. *Školski vjesnik: časopis za pedagogijsku teoriju i praksu, 66*(3). 329-345.

Jelaska, Z. (2005). Dvojezičnost i višejezičnost. In Z. Jelaska, et al. (ed.), *Hrvatski kao drugi i strani jezik*. Zagreb: Hrvatska sveučilišna naklada.

Knight, P. & Swanwich, R. (2002). *Working with deaf pupils. Sing bilingual policy into practice*. London: Davin Fulton Publishers.

Kovács, A. M., Mehler, J. (2009). Cognitive gains in 7 month-old bilingual infants. *Proceeding of the National Academy of Sciecnes, USA*, *106*, 6556-6560.

Mackey, W. F. (1970). A typology of bilingual education. *Foreign Language Annals*, *3*(1), 596–608.

Miesel, J. (2011a). *First and Second Languaga Acqusition*. Cambridge: Cambridge University Press.

Miesel, J. (2011b). Bilingual language acquisition and theories of diachronic change: Bilingualism as cause and effect of grammatical change. *Bilingualism: Language and Cognition, 14*(2), 121 – 145.

Ministarstvo znanosti i obrazovanja. (undated). *Obrazovanje nacionalnih manjina*. https://mzo.gov.hr/istaknute-teme/odgoj-i-obrazovanje/obrazovanje-nacionalnih-manjina/571 (2/5/2020)

Ministarstvo znanosti i obrazovanja. (2018). *Popis škola – nacionalne manjine 2018./2019*. https://gov.hr/UserDocsImages//Moja%20uprava//Popis%20%C5%A1kola_%20nacionalne%20manjine_2018_2019.pdf (2/5/2020)

Ministarstvo znanosti i obrazovanja (2020). Obrazovanje nacionalnih manjina. https://mzo.gov.hr/istaknute-teme/odgoj-i-obrazovanje/obrazovanje-nacionalnih-manjina/571 (29/10/2020)

Osnovna škola Ernestinovo. (undated). http://os-ernestinovo.skole.hr/skoli (22/8/2020)

Osnovna škola Ivana Gundulića, Zagreb. (undated). http://os-igundulica-zg.skole.hr/madarskijezik (21/8/2020)

Osnovna škola Lug - Laskói Általános Iskola. (undated). http://os-lug.skole.hr/skola (22/8/2020)

Paradis, J. (2010). The interface between bilingual development and specific language impairment. *Applied Psycholinguistics, 31*, 3–28.

Paradis, J., Genesee, F. (1996). Syntactic acquistion in bilingual children. Antonomus or interdependent? *Studies in Second Language Acquistion, 18*, 1-25.

Paradis, M. (2005). Aspects and Implications of Bilingualism. In J. F. Kroll, A. M. de Groot (eds.) *Handbook of Bilingualism - Psycholinguistic Approaches* (p. 411-417). New York: Oxford University Press.

Peal, E., Lambert, W. (1962). The relation of bilingualism to intelligence. *Psychological Monogr*aph, *76*, 1-23.

Pearson, B. Z. et al. (1997). The relation of input factors to lexical learning by bilingual infants (ages 10 to 30 months). *Applied Psycholinguistic*, *18*, 41-51.

Pearson, B. Z., Fernandez, S. C., Oller, D. K. (1993). Lexical development in bilingual infants and toddlers: Comparison to monolingual norms. *Language learning, 43*, 93-120.

Ratiu, I., Azuma, T. (2015). Working memory capacity: Is there a bilingual advantage? *Journal of Cognitive Psychology, 27*(1), 1-11.

Ustav Republike Hrvatske. Narodne novine, 55/1990, 135/1997, 8/1998, 113/2000, 124/2000, 28/2001, 41/2001, 55/2001, 76/2010. 26.

GAMES WITH BODY PERCUSSION ELEMENTS WORLDWIDE

Ana Popović
Faculty of Education, Josip Juraj Strossmayer University of Osijek, Republic of Croatia
apopovic@foozos.hr

Blanka Gigić Karl, PhD
The Academy of Arts and Culture, Josip Juraj Strossmayer University of Osijek, Republic of Croatia
bgigickarl@aukos.hr

Abstract: Body percussion is easily involved in a variety of educational activities. It does not require special equipment or instruments and can be performed inside or outside. It can be practiced from an early age and does not require prior musical knowledge. Therefore, it is not surprising that musical games with elements of body percussion can be found in almost all cultures in the world. Placed side by side, musical games with elements of body percussion show the richness of different cultures around the world. On the other hand, it is possible to find striking similarities between them, which points to the unity of humanity as a whole.

In this paper, several musical games with elements of body percussion from different parts of the world will be presented. These games were part of a workshop for kindergarten teachers held in 2019 as part of the regular professional development of educators conducted by the Education and Teacher Training Agency. Learning musical games from all over the world encourages the development of interculturalism, and their dissemination is best achieved through the education of educators. This paper brings an analysis of the games and the workshops.

Key words: body percussion, interculturalism, kindergarten teachers, music games.

INTRODUCTION

In the contemporary world, intercultural education is often regarded as crucial in upbringing of socially sensitive, empathic and tolerant persons.

When talking about intercultural education and education for interculturalism, many different aspects are presented, and also many different models that can provide either intercultural education or education for interculturalism.

In this paper, a potential tool that can be efficient both for intercultural education and education for interculturalism will be presented: the use of body percussion in everyday teaching. In addition to presenting the extensive bibliography that goes a

long way to prove the benefits and applicability of body percussion in education with special reference to interculturalism, this paper will also describe and analyze body percussion workshop that was inspired by games with body percussion elements around the world. When analyzing the workshop a special reference to their applicability in everyday work with children will be made.

REVIEW OF RELEVANT LITERATURE

RHYTHM

One of the three major components of music is rhythm, and as Crossley-Holland puts it:

> "whatever other elements a given piece of music may have (e.g., patterns in pitch or timbre), rhythm is the one indispensable element of all music. Rhythm can exist without melody, as in the drumbeats of so-called primitive music, but melody cannot exist without rhythm. In music that has both harmony and melody, the rhythmic structure cannot be separated from them" (Crossley-Holland, 2017, 20).

It is connected to all biological functions in the world, in humans it is connected to our premotor and motor functions, small brain, and basal ganglia. There is evidence to support the idea that the sense of rhythm is the ability that is developed earlier in life than other music abilities (Šulentić Begić, Bubalo, 2014). Rhythm helps create awareness of one's own body and spatial orientation. Therefore, it is no wonder that many scholars, when comparing music to humans, put rhythm in connection to body, and even record physical response to the rhythm (Shamim Qureshi, 2015).

BODY PERCUSSION

In many music textbooks in Croatia, a famous sentence keeps repeating: the oldest musical instrument in the world is human voice. As De Souza (2014) explains it, this belief is grounded in Rousseau's philosophical reflections on human and musical origins. When we talk about making music, we can say that the voice and the body are human's first musical instruments. Body percussion is, therefore, an activity in which different parts of the body and different sounds of voice are used to make music, as Romero-Naranjo and Romero-Naranjo put it: "Body percussion is the art of hitting the body in order to produce various types of sounds for didactic, therapeutic, anthropological and social purposes" (Romero-Naranjo, Romero-Naranjo, 2013). The term body music is used less frequently[1].

---

[1] The dilemma on whether to use the term body percussion or body music existed in English as well; Fransico Javier Romero used both terms in his paper *Body music! Body percussion! didáctica de la percusión corporal*, published in 2004, but in later papers he mostly uses the term body percussion. In Croatian language, in addition to English loanword body percussion, the less precise term *tjeloglazba* was introduced by Profil Klett publishing company few years ago (Popović, 2018).

Musical games with elements of body percussion can be found in almost all cultures in the world. Although this activity is not a novelty, in recent years, body percussion has been in focus of many scholars, not only anthropologists and ethnomusicologists, but biologists, sociologists, psychologists, physicians and therapists because of its multiple positive effects on people of different conditions and diagnoses.

BENEFITS OF BODY PERCUSSION IN EDUCATION

In recent decades, clinical diagnostics of the brain have significantly evolved, enabling us to observe the processes in the living brain, for example with help of PET scan or color Doppler (Strenja Linić, 2013). The new findings confirmed that lasting plasticity of the brain helps prevent many illnesses and keeps us healthy both physically and mentally[2]. Plasticity of the brain is best achieved with lifelong learning, and this finding led to fast development of a new discipline: neurodidactics (Velički, Topolovčan, 2017) that deals with best ways of learning with regard to cognitive neuroscience (Jukić, Ringel, 2013; Berk, 2008; Jensen, 2005).

Music has many proven benefits on development of children, and there are also studies that connect early music education with some benefits later in life (White-Schwoch et al., 2013). There is also a proven connection of music and literacy development; both in faster and easier development of literacy (Cogo-Moreira et al., 2013; Moreno et al., 2011), linguistics and speech (Bidelman et al., 2014; Moreno et al., 2014) and in discovering and treating various disorders in this field, for example dyslexia (Rauschenberger, 2017; Overy, 2000). Moreover, the complex processes that happen in our brain during reading (Dehaene, 2013) are stunningly similar to what is happening when we are listening and performing music (Levitin, 2007). Music also helps the cognitive development (Habe, 2005; Bilhartz et al., 1999). This positive effect on cognitive functions is often referred to as Mozart-effect (Demarin, 2006). A more recent paper by Nikolić listed many research papers that describe positive effect of music on humans, showing how musically educated persons perform better in prose memory tests, word memory, reading skills, vocabulary, consecutive repetition of verbal information, error detection in the pitch of the tone of the language that is being used, decoding emotions that are transmitted by prosody in speech, short-term memory tests, working memory, visual memory, simple tasks reaction rates, visual-motor integration, tactile precision, selective attention, spatial ability, mathematical abilities and other nonverbal abilities (Nikolić, 2017). When combining these findings with Gardner's Theory of Multiple Intelligences (Gardner, 2011; Armstrong, 1999) one can argue that music can encourage the development of all intelligences, not only the music one. It is no wonder that there have been efforts to introduce arts (music included) into STEM education model, thus creating STEAM education (Jolly, 2014; Kim et al., 2012).

---

[2] Brain plasticity is the ability of the brain to learn and adjust (Rosenzweig, Bennet & Diamond, 1970; Bennet et al., 1964).

We can safely assume that body percussion can help in achieving all the benefits of music mentioned above, because it is also a way of practicing music. Nevertheless, there are also some papers showing that body percussion has strong effect on developing motor and cognitive functions (Ahokas, 2015); it helps cognitive, visual-spatial and psychomotor development (Carretero-Martinez et al., 2014) and it helps in dealing with dyslexia (Crespo Colomino et al., 2014). The therapeutic benefits of BAPNE body percussion method have been very well documented (Cozzuti, Blessano, Romero-Naranjo, 2014; Romero-Naranjo et al., 2014; Romero-Naranjo, 2014). There are efforts in introducing body percussion as a tool in education (Dahmen, 1997) as an aid in intervention, support and empowering students (Moral-Bofil et al., 2015), as an aid in empowering ethnic minority children (Popović, 2015), enhancing children's learning skills (Popović, 2017), as a prevention program (Popović, Popović, Bogut, 2018) and also in integrated education (Popović, Popović, Bogut, 2017). An elaborate review paper on health benefits and possible applications of body percussion can be found in paper by Romero-Naranjo: *Science and art of body percussion: a review* (2013).

METHODS AND COURSE OF RESEARCH

During the last few years several body percussion workshops were held to various types of audience (Popović, 2018; Popović, Gigić Karl, 2018). This paper will analyze workshops held for kindergarten teachers (in Đakovo on June 13th, 2019 and in Belišće on June 27th, 2019) as a means of disseminating games with body percussion elements, and also the games themselves, with special reference to their applicability in intercultural education. Also, a special reference to their applicability in everyday work with children will be made.

RESULTS

GAMES WITH BODY PERCUSSION ELEMENTS AROUND THE WORLD

Ghana: *24611* clapping game

This game is performed in a circle, and players have to clap each others' hands and also their own an exact number of times: 2, 4, 6, 1, 1. When a player misses the number of claps, he is out of the game. The game is played until there is one "winner"[3]. This game is good for developing motor skills, concentration and sense of rhythm. It has no words, therefore it is suitable for multilingual environment, and can be practiced by persons of any culture or ethnicity.

Morocco: *A ram, sam, sam*

This game is very popular around the world, and many people are not even aware that it originates from Morocco. In addition to usual choreography that is taught to

---

[3] The game is best introduced visually; therefore, we have a video of children in Ghana performing this game: https://www.youtube.com/watch?v=yDoSCqf1fXc&t=45s.

children, we can add more elaborate body percussion elements in it, to make it more interesting to older children or adults. This game is performed by singing the song A ram, sam, sam – however, the words are easy to learn. In addition, most of the words of the song do not have any meaning, except "guli" that means "tell me" and "a rafiq" which means "friend" in Arabiq, but these words are often distorted and it is not essential for persons performing the game to be aware of the meaning[4].

North America: *Bim Bum song*

This is also a very common clapping game around the world, and it originates from North America. It is a song that consists of a very simple and logical melody that is sung to meaningless lyrics that consist of only three words: bim, bum and biddy. Each word represents a specific movement: clap, tap or snap and it is played by consecutively singing faster and faster[5]. It is suitable for multilingual environment, and can be practiced by persons of any culture or ethnicity.

Brazil: *Cai, cai, balão*

Cai, cai, balão is also a very popular children's song that is sung repeatedly in most Latin countries in the world. The game traditionally involves balloons that are not supposed to hit the ground (the lyrics of the song are: fall, fall, balloon here in my hand, don't fall, don't fall, don't fall, fall on soap street). When added body percussion elements, it can be a very fun and useful music game for developing motor skills, memory, rhythm and intonation. It is sung in Portuguese and can also be translated into other languages (we have came across a Spanish version[6]) or learned as it is because it consists of just a few simple words, and in that case it will also promote Portuguese language, and not only their traditional game.

Liberia: *Kokoleoko*

Similar to *Cai, cai, bãlao, Kokoleoko* is also a very popular childrens' song that is repeatedly sung not only in Africa, but also in Americas, and the rest of the world. It is an onomatopoeic song about chicken and roosters. As all the other childrens' songs, it has just a few words, and they are connected to certain body movements that include elements of body percussion. There are many versions of the game, and we singled out the one that is collaborative game of clapping and moving in two circles[7]. The interesting word that keeps repeating itself in the song is the word "mama", which means mother in many languages in the world.

West Africa (?): *Fanga*

This song is very interesting from the intercultural point of view. The song and the dance are often taught throughout the United States elementary schools and kinder-gartens and are presented as ""welcome dance" song that's sung as a call-and-

---

[4] https://allnurseryrhymes.com/a-ram-sam-sam/.

[5] Learn more about this game at: http://simplemusicteaching.com/2018/03/17/bimbumbiddy.

[6] https://www.youtube.com/watch?v=0GRERCi7p3E.

[7] The rules of the game are easily seen in this video: https://www.youtube.com/watch?v=EXmttnKYFyw.

response" and attributed to Nigeria, Liberia or Sierra Leone[8]. However, as Damm puts it, there is no evidence that this song and dance existed anywhere in Africa, or even that they were performed before Asata Dafora Horton first presented them in the US:

> "The evidence indicates that the fanga dance was created and performed in the United States by Asata Dafora as part of a movement beginning in the 1930s to stage "reconstructed African dances" as theatrical productions, was adapted and popularized in the 1950s by Pearl Primus and others, and finally was simplified in the 1990s for children in elementary music classes" (Damm, 2015, 80).

In his earlier paper, Damm also established that the provenance of the lyrics to this song is unclear and that it "includes words from three different languages", and concludes that this song "represents adaptation, recontextualisation, and interpretation of various stylistic elements, themes, and practices thought of as African, which were first staged in the United States in tribute to African cultures" (Damm, 2011, 24). However, when body percussion elements are added[9], this song represents a valuable rhythm exercise, and the story behind the origin of this song can be very useful when addressing the issue of cultural identity and interculturalism, especially because the song "sounds" African although it was created in the US.

INTERNATIONAL GAMES WITH BODY PERCUSSION ELEMENTS

Sevens

Although the origin of this game is uncertain, it is obvious that it first gained popularity in English speaking parts of the world. There are many videos showing this game, and also many recorded tutorials and the different versions of the game do not differ much from each other. The game is cooperative and not competitive and does not include touching of other players. It consists of seven equal beats (thus the name of the game) that are repeated in sets of two, and there are several sequences of how the beats are performed. This is a simple hand clapping song that does not include singing, and it is therefore suitable for any language speaking groups, and also for multilingual groups[10].

When you're happy and you know it

As well as with *Fanga Alafia*, there is a controversy regarding the origin of this song, but in different direction. There are various sources that claim that it is of Latvian origin and also that it resembles a song *Molodejnaya*, written by Isaak

---

[8] We can find this explanation on Mama Lisa's Blog (https://www.mamalisa.com/?t=es&p=3641#:~:text=The%20dance%20originated%20in%20Liberia%20or%20Sierra%20Leone.&text=Babatunde%20Olatunji%20described%20Fanga%20as,studio%2C%20during%20the%20early%20sixties) and it is also marketed as "a traditional West African folk song" on Prodigies Music (https://prodigiesmusic.com/product/funga-alafia).

[9] There is a very elaborate and instructive body percussion adaptation of this song by Michelle Wirth (https://www.bodypercussionclassroom.com/fanga-rhythm.html).

[10] In addition to English version of tutorial (https://www.youtube.com/watch?v=3knQAUN1kcY), our research also found a Serbian version: https://www.youtube.com/watch?v=5y0sVCmMX0k.

Dunayevsky for the Soviet film Volga-Volga (1938)[11]. Today, the song is under copyright and it is credited to Joe Raposo[12]. Although we can say that the song "has" an author and origin, there is no doubt that it is a very popular song, and the children around the world learn it in their own languages and presume that it has been written in their own language[13]. In addition to singing, the song has a few body percussion elements: handclapping, stomping feet, tapping knees and the like. These body percussion elements have undoubtedly added to the songs popularity, and no matter the language of the song, they are common to all of the versions.

CROATIAN GAMES WITH BODY PERCUSSION ELEMENTS

As in any other culture, Croatian tradition is also rich in games with body percussion elements. Most of them have lyrics but, similar to *Cai, cai balão*, there are not many words to learn, and therefore these games are suitable for any kind of intercultural education. For the purpose of this paper, we will single out Croatian nursery rhyme that has body percussion elements called *Taši, taši, Tanana:* the title of the rhyme has no meaning, but later in the song there are words "svilena marama" that means "silk scarf", "šećer" that means "sugar" and "večera" that means "dinner". The game can also be personalized by adding the name of the child.

---

[11] The *Nursery rhymes* portal claims that it „is stemming from an old Latvian folk song " (https://www.nurseryrhymes.org/if-you-re-happy-and-you-know-it.html, 30/10/2020), the *Folklingers* is adding some doubt about the origin and says that it "could be a derivative of an old Latvian folk song, but its original roots are uncertain" (http://folkslingers.com/if-youre-happy-and-you-know-it/, visited 30.10.2020), *Groovekidnation* mentions that it is believed that the song originates from a Latvian folk song, but also mentions that "the tune resembles the song *Molodejnaya*, written for the Soviet film Volga-Volga (1938) by Isaak Dunayevsky" (http://groovekidnation.com/top-nursery-rhymes-if-youre-happy-and-you-know-it, 30/10/2020). When listening to the *Molodejnaya* (https://www.youtube.com/watch?v=P4f410gVNiE, 30/10/2020) we can certainly find some similarities, but we cannot claim that it is the same song.

[12] The library of Congress keeps an online version of The Catalogs of Copyright Entries (CCEs) and on the page1522 we can see that the song *If you're happy and you know it* is credited to Joseph Raposo (it expires on December 31, 2059), although there are many versions of the song that were published before 1971 (https://archive.org/details/catalogofco1971325512li/page/1522/mode/2up, 30/10/2020).

[13] A quick search reveled many versions of this song in languages other than English: (https://www.youtube.com/watch?v=JC6G9_G4u6A), Croatian (https://www.youtube.com/watch?v=oKDS9ch1cJQ&list=OLAK5uy_nmu9UzquMxV9QzRO3styQ32B8Fqt3cdRY), Latvian (https://www.youtube.com/watch?v=VY1k-Xtr908), Russian (https://www.youtube.com/watch?v=wNfYQHouyQY), Spanish (https://www.youtube.com/watch?v=bFpgU2oAbmg), Italian (https://www.youtube.com/watch?v=9-RopLXUaEc), French (https://www.youtube.com/watch?v=FBgwBUHgRro), Chinese (https://www.youtube.com/watch?v=8xG8iEtfItc), Arabic (https://www.youtube.com/watch?v=S5x1xVo-5EU) and Japanese (https://www.youtube.com/watch?v=MU2eCSfEHr0). Dozier (2018) has also dealt with the meaning and importance of this song, stating that informed use of the song is essential.

WORKSHOP AS A TEACHING FORM FOR GAMES WITH BODY PERCUSSION ELEMENTS

Bognar and Matijević (2005) define workshop as a modern form of interactive learning and teaching which is aimed at the learner with the aim of developing skills and / or strengthening sensitivity for certain issues. Moving away from the traditional role of teachers, structured and goal-oriented communication that involves personal and active commitment of each participant, and interactive teaching methods, are the main features of the workshop (Martinko, 2012). Since games are best learned by demonstration, workshop was the form of choice in introducing them to the public. When planning the activity, the outlines of the workshop were drawn with help of *Workshop on How to Give Workshops. Proceedings* (1976). The aim was defined: to raise awareness of the importance of games with body percussion elements for children's development, show some basic principles of creating rhythmic patterns in body percussion and refer to Croatian traditional games and songs with body percussion elements. The main points of discussion were planned: in addition to health and musical benefits, the use of traditional games with elements of body percussion also contributes to the preservation of cultural heritage, both of their own and other countries. This workshop planned to enrich knowledge about other cultures through learning several traditional games that use elements of body percussion (traditional games from Africa, South America, but also some European countries). The activities were structured to have a theoretical introduction to what body percussion is and what the benefits of body percussion are, and then a few games were learned on site. Before learning the games, a quick remark was made, noting that these games come from all over the world, and can, therefore, be a very good tool in intercultural education. The order of learning the games was led by a didactic principle from simpler to more complex, and from closer to further (Bognar, Matijević, 2005). All the games were learned the same way: first explaining the origin and the rules of the game, then learning and performing the game and discussing about personal experience and the possible use of the game in kindergarten. This recap was made the same way after learning each one of the games. Since the audience were sitting down for the theoretical part of the workshop, the first game that was presented was the *Bim Bum song*, as it allowed the participants to remain seated. The next game took the participants further from their comfort zone: they were asked to stand up and form a circle for the next activity: the game *Sevens*. It was expected that few of the participants already had known this game, and it would therefore be a good introduction to what is coming next. The game they learned next was similar to the previous one, but culturally a bit farther: the *24611* game, and the process of learning it was the same. The next game the participants learned was a bit more elaborate and took the participants further from their comfort zone: singing was included for the game *A ram sam sam*. Similar to the procedure with clapping games, the games with singing were introduced starting with the one that was expected to be known by a few participants. Indeed, most of the kindergarten teachers knew about this song, but did not know about its origin, and were excited to learn new body percussion elements to the song they already know. The next game had

the similar structure to the previous one: *Cai, cai, balão.* However, none of the participants knew the song from before. The game they learned next was similar to the previous one, but the body percussion elements were a bit more complex: it was the *Kokoleoko.* At this point, the participants had already been standing for a great amount of time, so they were instructed to sit down for the next activity: they learned the polyrhythmic adaptation of *Fanga,* which was musically and rhythmically the most difficult game of the workshop. The aforementioned controversy about the origin of this song was discussed, and the kindergarten teachers together came to the conclusion that the origin of a particular game they teach the children is important to learn, especially because knowing the origin of a song can also help children recognize and respect elements of cultures other than their own. Regarding this topic, the point was also made by introducing the interesting story about the origin of the widely known song *When you're happy and you know it.* The final part of the activity was a discussion about well-known games with body percussion elements from Croatia that can be related to the ones they had just learned, and most of the participants mentioned the game *Taši, taši tanana.* After the workshop, all of the participants were asked to fill an anonymous questionnaire and grade the quality and applicability of the workshop. The overall grade the participants gave was: excellent (5) by all of the participants (100%), and the grade of the importance for personal professional development was excellent (5) by most of the participants (97%).

DISCUSSION

The concept of using games to facilitate learning is not new, but lately it has been given some more attention (Slunjski, Ljubetić, 2014; Aladrović Slovaček, 2013; Peti-Stantić, Velički, 2008). When talking about music games, we can notice that there are many handbooks containing various music games dating from mid-20th century that are still being used (Tomerlin, 1968; Manasteriotti, 1978; Vukomanović, Komnenić, 1981), and there are also scientific and professional papers pointing out their benefits (Milinović, 2015; Šulentić-Begić, 2014). Also, an effort to introduce games into music teaching has been noted (Žilić, 2020). Thus, the use of games with body percussion elements, alongside their other noted benefits, represents a contemporary tool in teaching various content, not only music[14].

When talking about gaining lifelong learning competences, the best time to start is as early as possible, and kindergarten is the best place to start. Keeping in mind that the proper approach in this age is essential (Popović, Perić, 2019), we can establish that games with body percussion elements are an interesting, efficient and appropriate tool for learning at this age. Given the multicultural origin and suitability for

---

[14] When introducing nonmusical content with music in integrated teaching, one has to be very careful in order to keep the gaining of musical competences in sight, along with nonmusical content (Šulentić Begić and Begić, 2013), because learning with music has to include gaining music competences as well as when learning music itself (Brđanović, 2017).

working in multicultural and multilingual environment, the games presented in this paper represent a great addition in intercultural education to any kindergarten curricula.

Hands on experience is an important way of learning for any discipline, form science (Holstermann, Grube, Bögeholz, 2010; Stohr-Hunt, 1996) to art (Selden-Barnes, 2015). However, it is important for this experience to be led instructionally because that way this experience will have a lasting learning effect (Butts, Hofman, Anderson, 1993). The best way of disseminating the knowledge of these games is therefore through workshops for kindergarten teachers. This way, kindergarten teachers learned these games well enough to be able to present them and play with children in their everyday work. Keeping this in mind, we can safely assume that the two workshops conducted for the kindergarten teachers led to disseminating the knowledge of these games among them, instructive learning of their origin and words led to disseminating the values of intercultural education and education for interculturalism, and given the fact that the audience of these workshops has the opportunity to teach a great number of children, we can also assume that these two workshops led to indirect education of a great number of children.

CONCLUSION

One of the three major components of music is rhythm, and it can be argued that rhythm is the one component that is indispensable. Body percussion is a multimodal musical and physical activity which relies heavily on rhythm and has many proven benefits both in music therapy, and in working with children, elderly people or any other types of groups. It can be used for various didactic, therapeutic, anthropological and social purposes and is easily involved in everyday activities since it has low technical or preparation requirements.

In this paper, games with body percussion elements from around the world were presented as a potential tool that can be efficient both for intercultural education and education for interculturalism. In addition to presenting the extensive bibliography that goes a long way to prove the benefits and applicability of body percussion in education with special reference to interculturalism, this paper analyzed a workshop that was inspired by games with body percussion elements around the world. In addition to health and musical benefits, the use of traditional games with elements of body percussion also contributes to the preservation of cultural heritage, both their own and other countries. When analyzing the workshop a special reference to the applicability in everyday work with children was made. These workshops therefore enriched the knowledge about other cultures through learning several traditional games of other cultures that use elements of body percussion (Africa, South America, but also some European countries). Since the workshops were held for kindergarten teachers, it is reasonable to assume that the transfer of this knowledge to children with whom these kindergarten teachers work every day also occurred.

REFERENCES

Ahokas, J. R. (2015). *Brain and Body Percussion; The Relationship Between Motor and Cognitive Functions* (Master's Thesis). Jyväskylä: University of Jyväskylä, Department of Music.

Aladrović Slovaček, K. (2013). Jezične igre u nastavnoj praksi. In B. Petrović-Soči and A. Višnjić (eds.), *Međunarodna stručno znanstvena konferencija OMEP 2013, Igra u ranom djetinjstvu* (pp.14-23). Zagreb: Alfa.

Armstrong, Th. (1999). *Seven Kinds of Smart.* New York: Plume.

Bennet, E.L., Diamond, M.C., Kretch, D., Rosenweig, M.R. (1964). Chemical and anatomical placticity of the brain. *Science*, 146, 610-619.

Berk, L.E. (2008). *Psihologija cjeloživotnog razvoja.* Jastrebarsko: Slap.

Bidelman, G. M., Weiss, M. W., Moreno, S. and Alain, C. (2014). Coordinated plasticity in brainstem and auditory cortex contributes to enhanced categorical speech perception in musicians. *European Journal of Neuroscience*, *40*(4), 2662–2673.

Bilhartz, T. D., Bruhn, R. A. and Olson, J. E (1999). The Effect of Early Music Training on Child Cognitive Development. *Journal of Applied Developmental Psychology*, *20*(4), 615 – 636.

Bognar, L., Matijević, M. (2005). *Didaktika*, Zagreb: Školska Knjiga.

Brđanović, D. (2017). Glazbeno obrazovanje i obrazovanje glazbom – neiskorišteni obrazovni potencijal. In S. Vidulin (ed.), *Glazbena pedagogija u svjetlu sadašnjih i budućih promjena 5* (p. 82-92). Pula: Muzička akademija u Puli.

Butts, D.P., Hofman, H.M. and Anderson, M. (1993). Is hands-on experience enough? A study of young children's views of sinking and floating objects. *Journal of Elementary Science Education, 5*(50), 135-143.

Carretero-Martinez, A., Romero-Naranjo, F. J., Pons-Terres, J. M., Crespo-Colomino, N. (2014). Cognitive, visual-spatial and psychomotor development in students of primary education through the body percussion – BAPNE Method. *Procedia – Social and Behavioral Sciences*, *152*, 1282-1287.

Cogo-Moreira H., de Ávila C.R.B., Ploubidis G.B., Mari J.dJ. (2013). Effectiveness of Music Education for the Improvement of Reading Skills and Academic Achievement in Young Poor Readers: A Pragmatic Cluster-Randomized, Controlled Clinical Trial. *PLoS ONE* 8(3): e59984,

www.plosone.org/article/info:doi/10.1371/journal.pone.0059984 (14/10/2014)

Cozzutti, G., Blessano, E., Romero-Naranjo, F.J. (2014). Music, Rhythm and movement: A comparative study between the BAPNE and Willems Methods. *Procedia – Social and Behavioral Sciences*, *152*, 13-18.

Crespo Colomino, N., Romero Naranjo, F.J. (2014). Body percussion and dyslexia. Theoretical and practical contribution through the BAPNE method. *Procedia – Social and Behavioral Sciences*, *132*, 686-690.

Crossley-Holland, P. (2017). Rhythm, *Encyclopædia Britannica,* https://www.britannica.com/art/rhythm-music (26/10/2020)

Dahmen, U. (1997). Bodypercussion. Eine kurze Anleitung für den Unterricht, *Musik und Unterricht*, Handorf: Lugert Verlag.

Damm, R.J. (2015). The Origins of *The Fanga* Dance. *Music Educators Journal, 102*(1), 75-81.

Damm, R.J. (2011). Fanga Alafia: History and meaning, *The Orff Echo*, *43*(2), 21-25.

Dehaene, S. (2013). *Čitanje u mozgu: znanost i evolucija ljudskog izuma.* Zagreb: Algoritam.

Demarin, V. (2006). Mozart Efekt (Mozart Effect). In T. Pezelj and G. Genc (eds.), *Medicina, znanost i umjetnost- knjiga radova* (p. 9-15). Zagreb: Hrvatski odbor Europskog udruženja Medicine umjetnosti.

De Souza, J. (2014). *Voice and Instrument at the Origins of Music.* https://doi.org/10.7916/D8D50Q05 (30/10/2020)

Dozier, C. (5.9. 2018). Toward a Critical Edition of "If You're Happy and You Know It". *Eidolon, https://eidolon.pub/toward-a-critical-edition-of-if-youre-happy-and-you-know-it-37991b978f61* (30/10/2020)

Gardner, H. (2011). *Frames of Mind.* New York: Basic Books.

Habe, K. (2005). *Vpliv glasbe na kognitivno funkcioniranje: doktorsko delo*, Ljubljana: manuscript.

Holstermann, N., Grube, D. and Bögeholz, S. (2010). Hands-on Activities and Their Influence on Students' Interest. *Research in Science Education*, *40*, 743–757.

Jensen, E. (2005). *Poučavanje s mozgom na umu.* Zagreb: Educa.

Jolly, A. (2014). STEM vs. STEAM: Do the Arts Belong? *Education Week TeacherI,* http://www.edweek.org/tm/articles/2014/11/18/ctq-jolly-stem-vs-steam.html. (26/5/2017)

Jukić, R., Ringel, J. (2013). Cjeloživotno učenje – put ka budućnosti. *Andragoški glasnik*, *17*(1), 25-35.

Kim, S., Chung, Y., Woo., A., Lee, H. (2012). Development of a Theoretical Model for STEAM Education, *Journal of The Korean Association for Science Education*, *32*(2), 388-401.

Levitin, D.J. (2007). *This Is Your Brain on Music: The Science of a Human Obsession.* Boston: Dutton Penguin.

Manasteriotti, V. (1978). *Zbornik pjesama i igara za djecu. Priručnik muzičkog odgoja.* Zagreb: Školska knjiga.

Martinko, J. (2012). Radionica – metoda interaktivnog učenja i poučavanja odraslih. *Andragoški glasnik*, *16*(2 (29)), 165-174.

Milinović, M. (2015). Glazbene igre s pjevanjem, *Artos*, 3, http://www.uaos.unios.hr/artos/index.php/hr/eseji-3/milinovic-m-glazbene-igre-s-pjevanjem (19/6/2017)

Moral-Bofil, L., Romero-Naranjo, F. J., Albiar-Aliaga, E., Cid-Lamas, J.A. (2015). The BAPNE Method as a School Intervention and Support Strategy to Improve the School Environment and Contribute to Socioemotional Learning (SEL). *International Journal of Innovation and Research in Educational Sciences*, *2*(6), 450-456.

Moreno, S., Friesen, D.C., Bialystoki E. (2011). Effect of Music Training on Promoting Preliteracy Skills: Preliminary Causal Evidence. *Music Perception: An Interdisciplinary Journal*, *29*(2), 165-172.

Moreno S., Marques C., Santos A., Santos M., Castro S. L., Besson M. (2009). Musical Training Influences Linguistic Abilities in 8 Year Old Children: More Evidence for Brain Plasticity. *Cerebral Cortex*, cercor.oxfordjournals.org/content/19/3/712.short (14/10/2014)

N.N. (1976). *Workshop on How to Give Workshops. Proceedings.* San Francisco: San Francisco Public Library, https://files.eric.ed.gov/fulltext/ED134134.pdf (30/10/2020)

Nikolić, L. (2017). Utjecaj glazbe na opći razvoj djeteta. *Napredak, 159*, 1/2, 139-158.

Overy K. (2000). Dyslexia, Temporal Processing and Music: The Potential of Music as an Early Learning Aid for Dyslexic Children. *Psychology of Music*, *28*(2), 218-229.

Peti-Stantić, A. and Velički, V. (2008). *Jezične igre za velike i male*. Alfa. Zagreb.

Popović, A., Gigić Karl, B. (2019). The Applicability and Effects of Body Percussion: Opinions of Music Students in Osijek, Croatia, *Cogniție Muzicală, 1*(1), 81-91.

Popović, A., Perić, M. (2019). Bioethics in the future: ecological upbringing from a pre-school age. A drama music workshop as an example, *Pannoniana, 3*(1-2), 279-301.

Popović, A., Gigić Karl, B. (2018). Body Percussion, *Međunarodni festival Umjetnost i žena/International Festival Art and Woman,* Osijek: Sveučilište J. J. Strossmayera u Osijeku, Akademija za umjetnost i kulturu, 8-9.

Popović, A., Popović Ž., Bogut, I. (2018). Body Percussion: a Prevention Program in Everyday Teaching Practice. In J. Ivanović (ed.), *Book of Selected Papers of the Hungarian Language Teacher Training Faculty's Scientific Conferences* (p.142-151). Subotica: Sveučilište u Novom Sadu, Učiteljski fakultet na mađarskom nastavnom jeziku u Subotici.

Popović, A. (2018). Incorporating neurodidactics and music: Body percussion as an everyday teaching practice, *Social sciences & arts conference SGEM Vienna scientific sessions 19 - 22 March 2018*.

Popović, A. (2018). Body percussion or tjeloglazba? Technical Terms Related to Bodily Rhytmical Games in Music Textbooks in Croatian Language. In S. Kiš Žuvela (ed.) *Terminološka istraživanja u muzikologiji i humanističkim znanostima Conmusterm Knjižica sažetaka* (p. 56-56). Zagreb: Sveučilište u Zagrebu - Muzička akademija - Odsjek za muzikologiju.

Popović, A., Popović, Ž., Bogut, I. (2017). Glazbene aktivnosti u integriranoj i izvanučioničkoj nastavi prirodoslovlja (Musical Activities in Integrated and Outdoor Nature Science Teaching). In J. Ivanović, É. Borsos, Z. Námesztovszki, F. Németh (eds.), *Zbornik radova naučnih konferencija Učiteljskog fakulteta na mađarskom nastavnom jeziku 2017* (p. 673-682). Subotica: Sveučilište u Novom Sadu, Učiteljski fakultet na mađarskom nastavnom jeziku u Subotici.

Popović, Ana (2017). Body percussion as a means of enhancing children's learning skills. In M. Sablić, A. Škugor, I. Đurđević Babić (eds.), *42nd Annual ATEE Conference 2017 - Changing perspectives and approaches in contemporary teaching. Book of abstracts* (p. 338-338). Dubrovnik: Faculty of Education, Josip Juraj Strossmayer University of Osijek and Association for Teacher Education in Europe (ATEE).

Popović, A. (2015). Glazba kao sredstvo obrazovanja romske djece. In V. Mlinarević, M. Brust-Nemet and J. Bushati (eds), *Obrazovanje za interkulturalizam, Položaj Roma u odgoju i obrazovanju* (p. 571-595). Osijek: Fakultet za odgojne i obrazovne znanosti.

Rauschenberger, M. (2017). Towards the Prediction of Dyslexia by a Web-based Game with Musical Elements. In *Proceedings of the 14th Web for All Conference on The Future of Accessible Work. Web For All 2017 - The Future of Accessible Work*. Perth. https://www.researchgate.net/profile/Maria_Rauschenberger/publication/314281580_Towards_the_Prediction_of_Dyslexia_by_a_Web-based_Game_with_Musical_Elements/links/5aa954bc458515178818bcdd/Towards-the-Prediction-of-Dyslexia-by-a-Web-based-Game-with-Musical-Elements.pdf (14/12/2017)

Romero-Naranjo, A.A., Jauset-Berrocal, J.A., Romero-Naranjo, F.J., Liendo-Cardenas, A. (2014). Therapeutic benefits of body percussion using the BAPNE method, *Procedia – Social and Behavioral Sciences*, *152,* 1171-1177.

Romero-Naranjo, F. J. (2014). Body percussion and memory for elderly people through the BAPNE method. *Procedia-Social and Behavioral Sciences*, *132*, 533-537.

Romero-Naranjo, F. (2013). Science & art of body percussion: a review. *Journal of Human Sport and Exercise, 8*, 442-457.

Romero-Naranjo, F. J., Romero-Naranjo, A. A. (2013). Handclapping Songs and Gender: an Approach Using the Bapne Method. *Feminismo/s*, *21*, 205-223.

Romero, Francisco J. 2004. Body music! Body percussion! didáctica de la percusión corporal. *Música y Educatión, 68*(4), 49-88.

Rosenzweig M.R., Bennett E.L., Diamond M.C. (1972). Chemical and Anatomical Plasticity of Brain: Replications and Extensions, 1970. In J. Gaito (ed.), *Macromolecules and Behavior* (p. 205-277). Boston: Springer.

Selden Barnes, N. (2009). Hands-On Writing: An Alternative Approach to Understanding Art, *Art Education, 62*(3), 40-46.

Shamim Qureshi, A. (2015). Our heart like rhythm and out brain like melody and harmony, *International Journal of Research – Granthaalayah,* http://granthaalayah.com/Conference_Innovation_in_Music.html (30/10/2020)

Slunjski, E. and Ljubetić, M. (2014). Play and its Pedagogical Potential in a Preschool Institution. *Croatian Journal of Education: Hrvatski časopis za odgoj i obrazovanje, 16,* 127-141.

Stohr-Hunt, P.M. (1996). An analysis of frequency of hands-on experience and science achievement, *Journal of Research in Science Teaching, 33,* 101-109.

Strenja-Linić, I. (2013). Primjena transkranijskog doplera u cerebrovaskularnim bolestima. *Medicina Fluminensis*, *49*(2), 175-183.

Šulentić Begić, J. (2014). Glazbene igre u primarnom obrazovanju. In: B. Jerković; T. Škojo (eds.), *Umjetnik kao pedagog pred izazovima suvremenog odgoja i obrazovanja* (p. 685-701). Osijek: Sveučilište J. J. Strossmayera u Osijeku, Umjetnička akademija u Osijeku.

Šulentić Begić, J., Bubalo, J. (2014). Glazbene sposobnosti učenika mlađe školske dobi. *Tonovi, 64*, 66-78.

Šulentić Begić, J., Begić, A. (2013.). Mogućnosti interdisciplinarnog povezivanja nastave glazbe s neglazbenim predmetima. In S. Vidulin-Orbanić (ed.), *Interdisciplinarni pristup glazbi: istraživanje, praksa i obrazovanje. Glazbena pedagogija u svijetu sadašnjih i budućih promjena 3* (p.241-256). Pula: Sveučilište Jurja Dobrile. Odjel za glazbu.

Šulentić Begić, J., Špoljarić, B. (2011). Glazbene aktivnosti u okviru neglazbenih predmeta u prva tri razreda osnovne škole. *Napredak – časopis za pedagogijsku teoriju i praksu*, *152,* 447-462.

Tomerlin, V. (1968). *Muzičke igre. Priručnik za nastavnike.* Zagreb: Školska knjiga

Veličk, V., Topolovčan, T. (2017). Neuroznanost, nastava, učenje i razvoj govora. In: Matijević, M. (ed.), *Nastava i škola za net-generacije* (p.77-114). Zagreb: Učiteljski fakultet Sveučilišta u Zagrebu.

Vukomanović, N., Komnenić, O. (1981). *Muzičke igre. Zbirka igara za decu predškolskog i nižeg školskog uzrasta. Priručnik za vaspitače, učitelje, nastavnike i studente pedagoških akademija.* Gornji Milanovac: Dečije novine.

White-Schwoch, T., Woodruff Carr, K., Anderson, S., Strait, D.L., Kraus, N. (2013). Older Adults Benefit from Music Training Early in Life: Biological Evidence for LongTerm Training-Driven Plasticity. *The Journal of Neuroscience*, *33*(45), 67-74.

Žilić, P. (2020). Igrifikacija u nastavi glazbene kulture. In T. Škojo (ed.), *Inovativne metode poučavanja u umjetničkom području. Zbornik sažetaka. Osijek, 23. i 24. listopada, 2020* (p.72-73). Osijek: Sveučilište Josipa Jurja Strossmayera u Osijeku Akademija za umjetnost i kulturu.

Apendix: List of primary sources last visited 30/10/2020

https://www.youtube.com/watch?v=yDoSCqf1fXc&t=45s	https://www.youtube.com/watch?v=P4f410gVNiE
https://allnurseryrhymes.com/a-ram-sam-sam	https://archive.org/details/catalogofco1971325512li/page/1522/mode/2up
http://simplemusicteaching.com/2018/03/17/bimbumbiddy	https://www.youtube.com/watch?v=JC6G9_G4u6A
https://www.youtube.com/watch?v=0GRERCi7p3E	https://www.youtube.com/watch?v=oKDS9ch1cJQ&list=OLAK5uy_nmu9UzquMxV9QzRO3styQ32B8Fqt3cdRY
https://www.youtube.com/watch?v=EXmttnKYFyw	https://www.youtube.com/watch?v=VY1k-Xtr908
https://www.mamalisa.com/?t=es&p=3641#:~:text=The%20dance%20originated%20in%20Liberia%20or%20Sierra%20Leone.&text=Babatunde%20Olatunji%20described%20Fanga%20as,studio%2C%20during%20the%20early%20sixties	https://www.youtube.com/watch?v=wNfYQHouyQY
https://prodigiesmusic.com/product/funga-alafia	https://www.youtube.com/watch?v=bFpgU2oAbmg
https://www.bodypercussionclassroom.com/fanga-rhythm.html	https://www.youtube.com/watch?v=9-RopLXUaEc
https://www.youtube.com/watch?v=3knQAUN1kcY	https://www.youtube.com/watch?v=FBgwBUHgRro
https://www.youtube.com/watch?v=5y0sVCmMX0k	https://www.youtube.com/watch?v=8xG8iEtfItc
https://www.nurseryrhymes.org/if-you-re-happy-and-you-know-it.html	https://www.youtube.com/watch?v=S5x1xVo-5EU
http://folkslingers.com/if-youre-happy-and-you-know-it/	https://www.youtube.com/watch?v=MU2eCSfEHr0
http://groovekidnation.com/top-nursery-rhymes-if-youre-happy-and-you-know-it	

PROFESSIONAL PAPERS

THE ROLE OF INTERNATIONAL PROJECTS AND STUDY TRIPS IN THE DEVELOPMENT OF INTERCULTURAL COMPETENCE DURING GYMNASIUM EDUCATION

Zvjezdana Penava Brekalo, PhD, Assistant Professor
Faculty of Education, Josip Juraj Strossmayer University of Osijek, Republic of Croatia
zpenavabrekalo@fozoos.hr

Abstract: interculturalism represents one of the pillars of the National Curriculum, that encompasses understanding, accepting and respecting of cultural differences. In the world of constant migrations and mobility in the broadest sense, intercultural competence is one of the skills that has become *condicio sine qua non.* Therefore, a great significance is given to the acquisition of intercultural competence in the education system. This is especially the case in foreign language teaching, referring both to the curricula and the teaching contents, as well as to international projects and study trips, where a certain foreign language can be either the very aim of an international project or a study trip, or just a means of communication among the members of different cultures who speak a different language. When gymnasium students take part in an international project or go on a study trip to a foreign county, it represents true experience of living in a different environment, which also poses a challenge to students in terms of adaptation and tolerance necessary in a different cultural habitat. The aim of this paper is to present the attitudes of gymnasium teachers on the international projects made and the study trips taken, regarding the role in the development of the intercultural competence in gymnasium students. The analysis of the attitudes will include the dimensions of intercultural competence according to the Common European Framework of Reference for Languages (CEFRL) as follows: attitudes and characteristics (existential competence), declarative knowledge (global knowledge, sociocultural knowledge, intercultural awareness) and intercultural skills (the ability to form a relation between one's own culture and a foreign culture; the ability to overcome relationships based on stereotypes).

Key words: intercultural competence, gymnasium education[1], foreign language teachers, international excursion/ project/ student exchange, students.

INTRODUCTION

---

[1] A type of school with a strong emphasis on academic learning, and providing advanced secondary education in some parts of Europe comparable to British grammar schools, as referred to in official Croatian National Curriculum documents available at https://skolazazivot.hr/english/ (30/10/2020)

Interculturalism is considered to be one of the fundamental features of the National Curriculum that includes understanding, accepting and respecting of cultural differences. The present world defined by the constant migrations and mobility, in the broadest sense of the word, is unthinkable without the intercultural competence as one of the main skills enabling people to understand and function in a multi-cultural environment. For this reason, the acquisition of intercultural competence has become essential for the education system, e.g. for the gymnasium education, which can be seen in the description of the fourth competence that should be immanent to every gymnasium graduate. According to the National Curriculum for Gymnasium Education, gymnasium students should understand and accept the social and cultural differences. Gymnasium education provides students with a certain understanding of the causes and consequences referring to the social and cultural differences in the local, national, European and global context. In order to form a stable personal and social identity and a positive attitude towards their own cultural heritage, students become aware of the social and cultural differences in the mentioned contexts and within specific social groups. When acquiring the knowledge and understanding of the differences, students will not only adopt some new insights, but they will also develop some new perspectives that will allow them to assess their own environment and the living conditions of other people in a more objective way.

Gymnasium education will enable the students to develop their personal integrity, responsibility, solidarity, tolerance, pluralism and the common good awareness. This is especially the case in foreign language teaching, referring both, to the curricula and the teaching contents, as well as to international projects, student exchange and study trips, where a certain language can be either the very aim of an international project or a study trip, or just a means of communication among the members of different cultures, who speak a different language. When gymnasium students take part in an international project or go for a school excursion to a foreign country, it represents a true experience of living in a different environment, which, at the same time, poses a certain challenge to the students, in terms of adaptation and tolerance necessary in a different cultural habitat, during an intercultural encounter. An intercultural encounter can be defined as meeting a person or a group of people who are seen as being different in their linguistic, cultural or sociocultural definition. These persons are from different countries, they are of different linguistic, ethnic or religious backgrounds; their lifestyle is different from one's own way of living. An interculturally competent student should develop his/her ability to fully accept and respect any difference in another person, no matter what the nature of the perceived difference should be. Intercultural education should enable the students to face the diversity of the world which can be done in the classroom by applying a whole spectrum of teaching contents, methods and forms, including the access to the virtual world and online teaching. However, nothing can replace meeting other people in their own environment, e.g. while taking a school trip abroad, participating in an international project or going for a student exchange. These are the forms of hands-on learning about being different, understanding and accepting the other different, on the way to become a true interculturally competent person.

THE INTERCULTURAL COMPETENCE AND THE INTERCULTURAL EDUCATION

The intercultural competence has been in the focus of many scientists for decades and they have defined it as a set of different abilities and features which identify every person individually and personally, covering three aspects: the cognitive, the affective and the behavioural aspect (Auernheimer, 2008, Bennet, 2004, Müller, Gelbrich, 2001). There are many models of the intercultural competence describing its components. Candelier et al. (according to Petravić, 2016) offered a new model of intercultural competence, functioning as a complement to the CEFR to develop plurilingual and intercultural competences by systematically listing elements in three categories: attitudes, knowledge of…, and skills. Petravić (2016) gives a thorough overview of the intercultural competence, where all the components of this competence are presented as follows: existential competences, knowledge, skills and abilities. Existential competences refer to personality traits, attitudes (degree of openness towards new experiences, people, cultures), motivation (intrinsic/extrinsic, need to communicate), beliefs (religious, ideological philosophical), values (ethical and moral), cognitive styles (analytic/synthetic/holistic), personality types (optimist/pessimist, proactive/reactive, introverted/extroverted). The second component, the knowledge, encompasses the declarative knowledge (knowledge of the world, sociocultural knowledge, intercultural awareness), language competence (lexical and semantic competences), sociolinguistic competence (social relations, politeness conventions, folk wisdom, dialect and accent, register differences), pragmatic competences (discourse competence, text design, functional competence). The third component describes the skills and the know-how that a student should acquire, such as respecting social conventions and the rule of conduct, cultural sensitivity, mediation between one's own culture and the culture of the other, the ability to overcome stereotypes. This component includes also the ability to learn, the language and communication awareness and the heuristic competences.

One is considered to be interculturally competent if one has the ability to fully accept each and every person no matter what their cultural affiliation, lifestyle or background is (Sablić, 2014). Intercultural competence includes also emotional sensitivity as well as social sensitivity, the key elements leading to understanding the behaviour of other people, their mindset and their perception of the world (Mlinarević, Peko, Ivanović, 2013) which all together, form the basis for a successful communication. At this point the language skills are understood to be a crucial precondition for such a communication. Hrvatić (2009) claims that the intercultural competence encompasses three dimensions being closely interconnected: the communicational-behavioural dimension, referring to skills; the emotional dimension, referring to attitudes; and the cognitive dimension, referring to knowledge. The intercultural competence means an ability to think and act in an interculturally appropriate manner (Piršl, 2013), that is, the ability to interact efficiently and properly in intercultural situations and this ability is based on the specific attitudes,

intercultural knowledge and skills. Next to previously mentioned elements, there are also interpretation skills, detection and interaction skills, critical cultural awareness and political culture (Hrvatić, Piršl, 2007) that are imminent to the intercultural competence. In this context, an interculturally competent person shows the ability of an intercultural communication, i.e. the ability of a mediation, interpretation and critical evaluation of one's own culture and the culture of the other. The features of an interculturally competent person reflect certain positive behavioural components such as patience, respect, flexibility, empathy, open-mindedness, curiosity and tolerance towards different cognitive styles and cultural diversity (Bedeković, 2015). In order to understand others and their differences, some factual knowledge is required, so it is rather necessary to acquire also some quality knowledge about others and their culture, which can be achieved through a systematic study process and the ability to educate for diversity in diversity (Biagioli, 2005). The outcome of the intercultural education would be for the students to be able to understand others, communicate with them and accept them in their difference (Previšić, 2009). Some forms of intercultural education could be a school trip abroad, a student exchange or an international project. They all have one thing in common: they put students in the centre of an intercultural encounter. The intercultural education, in the broadest sense, enhances the understanding of different people and cultures (Kragulj, Jukić; 2010). The strategies of intercultural education promote the acceptance and respect towards diversity in all spheres of life (Mlinarević, Brust Nemet; 2010). Their goals are to explore, examine and challenge all forms of otherness, e.g. language, mindset, religion, culture, society, lifestyle, etc. Intercultural education should transform an individual towards an open but critical thinker who is tolerant to the otherness, in order to transform the society into an open society in all of its diversity.

The development of intercultural competence can be considered to be one of the crucial goals of modern foreign language teaching. This agenda seems challenging for school teachers in particular. There are many methods and forms of intercultural education. The three strategies of intercultural education that will be addressed in this paper are peer-learning, action-learning and discussion. Peer-learning is a strategy in which students learn with and from each other without the immediate intervention of a teacher. It gives the students a sense of affiliation to the group, of solidarity among students, builds mutual trust, promotes respect and recognition (Sablić, 2014). Action learning is a student-oriented learning where a student learns by doing an activity, exploring and recognizing the learning contents as useful and applicable in his/her own reality (Cindrić et al. 2016). Discussion is a strategy including active, attentive and respective listening to the others, asking and answering questions; exchanging thoughts, feelings and opinions, respecting other ideas and perspectives (Brookfield, Preskill, 2005). When it comes to the application of the stated strategies of intercultural education, it may be concluded that they are all intertwined in all forms of out-of-classroom teaching/learning, especially during a school excursion, a student exchange, and an international school project. A school excursion or a study trip represents a form of out-of-classroom teaching that encom-

passes one or a multi-day trip in order to facilitate a visit to natural, cultural, historical, sports and science centres. It is organised by the school aiming to realize certain educational goals and tasks. An international student exchange is an exchange of a one or more students between two educational institutions situated in different countries. An international project is defined as a joint attempt of teachers and students from at least two different countries to choose a problem topic that will connect the participants in a socially significant way, process it together and arrive at a result that creates a useful value for all the participants. In the secondary education intercultural education should include the mentioned forms of education, according to the specific educational goals, environment, motivation and social conditions.

METHOD

Problem

The gymnasiums of Osijek-Baranja County cherish a long tradition of international excursions for graduate students, which certainly have some proven educational values, such as experiencing the foreign language alive, but also enhancing their intercultural competence. However, in this paper the accent is given to the international school excursions/trips, international school projects and international student exchange and their role in the development of the intercultural competence in the gymnasium population. The school practice shows that foreign language teachers in most gymnasiums in Osijek-Baranja County (according to the school principals), due to their foreign language competences, tend to be the most diligent promoters and creators of the international school excursions/trips, international school trips and international student exchange. This makes them competent when contemplating and evaluating the role of the mentioned out-of-classroom teaching/ learning process, in the development of the intercultural competence in their students, seen through the different stages, e.g. before, during and in the aftermath of the international encounters experienced by the students. The preparation and realization of an international school excursion, international school project or an international student exchange sets some logistic, technical and financial challenges to the teachers. These challenges are also to be addressed and analysed, in order to facilitate more international encounters for the gymnasium students and thereby enhance their intercultural competence.

Aim

The aim of this research is to present and analyse the attitudes of foreign language teachers at gymnasiums in Osijek-Baranja County, regarding the impact of the international study trips/ excursions, student exchange and international school projects on the development of the intercultural competence of their students. Certain insights will be given into the logistic and technical aspects referring to the organization of this out-of-classroom teaching form/method.

Participants

The following gymnasiums in Osijek-Baranja County took part in this research: I. gimnazija Osijek, II. gimnazija Osijek, III. gimnazija Osijek, Isusovačka klasična gimnazija s pravom javnosti u Osijeku, Tehnička škola i prirodoslovna gimnazija Ruđera Boškovića Osijek, Gimnazija Beli Manastir, Gimnazija Antuna Gustava Matoša Đakovo. The research included also the highschools that offer gymnasium programmes: Srednja škola Donji Miholjac, Srednja škola Isidora kršnavog Našice and Srednja škola Valpovo.19 foreign language teachers (English, German), all female, took part in this research, being representatives of their schools. The foreign language teachers were either recommended by the school principals or they answered voluntarily to the open call sent to schools. The age range of the interviewees was: 35-40, 1;41-45, 4; 46-50, 5; 51-55, 6; 56-60, 3: the average age 49,6. The teachers' work experience in years was distributed: 10-15, 2; 16-20, 5; 21-25, 6; 26-30, 5; 31-35, 1; the average work experience 24,1. The advancement status of the teachers was as follows: 10 teacher-advisors (the highest advancement status in Croatia), 2 teacher-mentors and 7 teachers with no advancement status.

Instrument and procedure

For the purpose of this research an in-depth interview was developed in order to collect detailed information from foreign language teachers on the attitudes, opinions and evaluations of the impact of the international school excursions, projects and student exchanges on the development of the intercultural competence of gymnasium population. The in-depth interview was based on the six sets of questions referring to the following dimensions of the intercultural competence: existential competences; knowledge of the world, sociocultural knowledge, intercultural awareness; skills and the know-how of respecting social conventions and the rule of conduct, cultural sensitivity, mediation between one's own culture and the culture of the other, the ability to overcome stereotypes. The last set of questions referred to the challenges of organizing such international encounters to find out the possibilities to improve and enlarge the offer of such international teaching/learning opportunities. It is important to underline that the linguistic and sociolinguistic components were exempted from this research, due to their complexity and the fact that they have been already in the focus of many other researches.

The in-depth interviews were conducted face-to-face and recorded via a smart phone. The interviews were taken in July and August 2020 and each individual interview lasted 15-20 minutes. The participants were asked open questions and encouraged to answer them according to their best knowledge and understanding.

RESULTS AND INTERPRETATION

Teachers' experience: international school excursions, projects and student exchanges

All the teachers have organised at least three excursions lasting longer than five days other than excursions for graduate classes, that have always lasted longer than ten days. The destinations for the matura excursions were mostly Spain, then Italy, the Czech Republic and Greece. The students of the first and second class in Osijek and Đakovo gymnasiums have been traditionally taken for a two-week stay in London, including some other destinations in Great Britain and Ireland. Nine teachers have also organised a10-12-day round trip to Austria and Germany for the first and second grade students. All of the teachers have at one point visited Budapest, Vienna, Bratislava and Prague with their students during an excursion lasting three to five days. The school projects were mostly done in co-operation with other colleagues, e.g. biology, chemistry, geography, history, music or art teachers. The projects dealt with ecological, cultural and historical topics and they were financed either by a specific foundation, a company or EU institutions, which provide financial support for the schools that are involved in Erasmus projects. The projects could be divided into a short-term project lasting, a few months up to one year or a long-term project, lasting two to three years and including student mobility in all the countries involved. Student exchange is always included in the project, sometimes just the representatives (4-5 students) and sometimes the whole class travelled to meet the partners abroad and the partners paid visit to Croatian project group, depending on the project plan. The student exchanges took part in all EU countries and Turkey. Some teachers have mentored also individual student exchanges, e.g. they prepared one or two students to spend their third grade somewhere abroad. These students would get a scholarship from an international foundation or an international association, they attended school together with their peer-partner and they lived in the host family in a foreign country. The countries that the students went to were Germany, Italy, Switzerland, Finland, Israel, Canada, New Zealand and the USA.

Existential competences

The teachers were asked to describe the effects of an international school trip, project or student exchange on the development of existential competences regarding students' interest and openness towards new experiences, people and cultures; the wish and the need to communicate; their willingness to relativize one's own cultural viewpoint; the flexibility and self-awareness. The teachers stated that there was a significant difference of the existential competence in the students of the first and second grade, compared to the students in the graduate classes. The younger students tend to be rather cautious than open towards new cultures, they need more time to relax in a foreign habitat and they are more teacher-dependent than the graduates. The teachers teaching out of Osijek made a comment that their students

coming from rural areas show sometimes even some anxiety or fear when travelling abroad because some of them have never been in a bigger town, let alone abroad. However, the more time they spend in some other culture, the more they become self-aware and start showing more willingness to communicate and explore. In the first days of the stay in a foreign country, their perception of otherness is at its highest peak but as the international encounter goes on, the students start comparing and relativizing their own cultural viewpoints. These comparisons can go in two directions: the students start re-appreciating their own culture, analysing their values or they try to explore the culture of the others in a deeper way and accept the values perceived. The teachers that have organised both excursions and project-based student exchange, noticed that the pre-phase of each of the two also influences existential competences, in the sense that the students doing projects get to meet their partners online and learn about the difference and the similarities of the culture in advance, so they are eager to be more flexible and self-aware during their stay in a foreign country. There is also a rather noticeable contrast between the group of students who have the experiences of travelling abroad with their families and the students who do not have such experience. The students from the first group are more willing to communicate and explore, they are less dependent on the teachers while being in a foreign country, they are more flexible and self-aware. Half of the teachers noticed that students tend to develop the mentioned existential competences even more if the foreign habitat has more dissimilarities than similarities with their natural habitat, i.e. their background (e.g. Finland, Turkey, Israel). The development of rather introvert students is often seen in the classrooms, when they give a presentation on their impressions and the teachers experience almost a shocking surprise of how well they evaluate the excursion and later on how self-aware these students become on the next excursion/ project abroad.

The knowledge

The declarative knowledge encompassing the world knowledge, sociocultural knowledge and intercultural awareness, seems to be the area of intercultural competence where the development in the three phases of any stay abroad is more than obvious. Referring to the factual knowledge, the teachers use different teaching methods to prepare students for the excursion/project or student exchange, depending on the age of the students, their motivation and learning styles. These methods include both individual research as well as team work; data collecting and presentations; mini-lessons and quizzes; virtual trips and encounters with native speakers; all this depending on the available resources. During the stay in a foreign country, students are encouraged to apply the knowledge acquired in the classroom, or they are given exploration tasks on the spot, in order to deepen the factual knowledge. The teachers stated that they could see their students activate their pre-knowledge and use cross-subject thinking strategies referring to history, geography, art; music etc., which is a rather rare phenomenon in the classroom. It is one of the greatest benefits of an international encounter alive. However, all the teachers commented that the strongest impact was noticed in the aftermath of the excursion/project/

student exchange, because the curiosity and motivation to learn more about the visited country would reach a higher level. The students would be eager to do more research but also to share this knowledge with other schoolmates by giving presentations and talks on their recently gained knowledge. Regarding the sociocultural knowledge, most students have rather lacking pre-knowledge and although the teachers would also be preparing the students in this area, the stay in a foreign culture represents a thorough experiential learning about everyday life, interpersonal relations, rituals and social conventions. This is especially the case when students stay in the host families. Younger students would be sometimes rather shocked to see how different family life can be in a foreign country and this shock would trigger the process of exploring the difference, evaluating it and, in the end, appreciating it. The graduate students who had already travelled abroad, would go further in the communication and describe their family life, rituals and conventions, trying to show their own "otherness" to the others. There would be a vigorous exchange of opinions among the students which would end up in the feeling of pride of their own country/people and tolerance and acceptance of the foreign country/people. The teachers emphasize this effect as a strong personal gain for the students individually and a fundamental feature of their formation. This effect is almost impossible to achieve when teaching on tolerance in the classroom and it influences directly the intercultural awareness. At the same time such an encounter enhances intercultural awareness. The teachers who took their students to the countries that are rather dissimilar to Croatia regarding lifestyle, culture and social conventions, e.g. Finland or Turkey, exposed their students to a great challenge of overcoming the prejudices and national stereotypes, i.e. accepting the diversity of these countries, even when there is nothing to associate with in their own background.

Practical skills and the know-how

The teachers noticed that students learned very quickly how to respect social conventions and the rules of conduct in a foreign country event though they had no pre-knowledge. Although teachers guide them in a foreign country, explaining and warning them about acceptable behaviour, sometimes the students bring themselves in an odd or even a conflict situation, due to the lacking knowledge or a stereotype. This is when their ability to mediate between their own culture and the foreign culture is put at test and they learn how to apologize and explain their behaviour, so that there would not be an escalation of conflict but an efficient communication ending in mutual understanding. This possibility of an international dialogue is seen by the teachers as a means of personal growth of any young person and travelling abroad gives many opportunities for such personal formation. The stereotypes and relations based on stereotypes are always discussed in the classroom and the teachers said that the age of the students and their travelling experience prior to going abroad, were important in overcoming the stereotypes regarding the destination country. Younger students were rather reluctant to change their opinion before the visit to the destination country whereas the graduate students, who had already travelled abroad, were less subject to the stereotypes and more open towards the

diversity. If these students would experience the stereotypical behaviour, they would consider it an exception rather than the rule, especially after they had shared their story with their host or their schoolmates. Thus, they develop the ability to overcome relations based on stereotypes. The development of the cultural sensitivity is reciprocal to the number of exposures to the other/ foreign environment, i.e. the students who had more opportunities to do international projects, travel abroad or take part in student exchange, enjoy international encounters with less anxiety, more curiosity and more readiness for otherness that they see as natural and usual, according to the teachers. The teachers are of general opinion that any programme enabling international encounters should be offered to students in order to enhance students' cultural sensitivity so that they can function as stereotype-free persons in an open society that accepts the diversity of its individuals to the fullest sense of the word, regardless of the language, religion, lifestyle, ideology or background.

DISCUSSION

All the interviewed teachers underlined the great value of international excursions, projects and student exchanges and their role in the development of the intercultural competence during the gymnasium education. The benefits of these forms of out-of-classroom teaching are numerous: the strong growth of intercultural competence, the enhancement of team-work and problem-solving skills, the preparation for the international work environment, cultural sensitivity becoming a standard of living in a multicultural society. There are also the benefits for the students who do not take part themselves in travelling abroad but learn from their peers who share the knowledge and experience gained in a foreign country. However, there were also some critical thoughts on the way international excursions for graduate classes were organised. Some teachers are of the opinion that these excursions have the lowest educational value because graduate students spend time mostly with their own colleagues and the impact on the development of the intercultural competence is therefore minimalized. A couple of teachers stated that graduate excursion are obsolete in their contents and form and should be replaced by some international projects.

There is a great discrepancy in the number of international school projects in the gymnasiums of Osijek-Baranja County. All gymnasiums have done some kind of international projects in the last ten years but when talking about Erasmus projects, only two gymnasiums have been participating in them since the very beginning, seven years ago: a few have done one or two Erasmus projects and the majority is starting to prepare them this year. The teachers explain this phenomenon by the lack of teacher training for the creation of these programmes, no time granted to do them, lack of support from their school leadership, demotivation of other co-teachers, no logistic support from the administrative services. The preparation of an international project requires a lot of time that has been neither recognized nor valued by the official authorities, so a great deal of teachers do it out of their own enthusiasm and in their free time. The teachers suggested that their work on the project should be

included in their working hours and the projects themselves should be done on school days and not on school-free days. Many teachers have travelled with their students even during their own holidays, which is absolutely unacceptable in other countries. Both students and teachers are entitled to have their holidays and this is sometimes an unsurmountable obstacle for an international project. One of the first logistic difficulty the teachers face, when preparing any international excursion, project or student exchange, is the financial status of the parents, especially in the rural areas of Osijek-Baranja County. All the teachers stated that it was an evident obstacle in the preparation phase. The way the system functions now is rather discriminating towards the underprivileged children, which is not in accordance with the child's right to equal access to education. The whole situation is a bit different with an Erasmus project/student exchange because they are mostly fully financed by the EU but the problems occur, when students have to return the favour of being a host, i.e. they have to take in an exchange student and provide for them, because their family is not able to do so. The inequality of access to this kind of learning possibilities should be systematically addressed. The teachers also described a somewhat grey zone of a supply/substitute teachers for the time when they are away, because the teacher's work out-of-classroom when taking students for a stay abroad, has not been systematically acknowledged. Even the positive regulations do not support this kind of teaching/learning method fully because the teachers involved sometimes do not get a supply/substitute teacher and they have to teach extra lessons either in advance or when they come back from abroad. The second situation is when they have to ask their colleagues to take over their lessons voluntarily, i.e. with no substitute lessons paid. The third difficulty stated was that in many situations the school leadership was rather reluctant to assist them in organizing the stay abroad. Finally, the education authority should issue a manual for the teachers on how to behave in the high-risk situations so the teachers would not be left on their own (e.g. the bomb-attack in London). Many teachers said that they had undertaken an excursion/ a project/ a student exchange out of sheer enthusiasm and the awareness of how important these methods were not only for the development of the intercultural competence but for an overall formation of their students.

CONCLUSION

The research on the role of international excursions, projects and student exchanges in the development of the intercultural competence in gymnasium students has proven that these out-of-classroom teaching methods and forms are undoubtedly the most convenient tool for the overall development of the intercultural competence in gymnasium students of Osijek-Baranja County. The benefits of these forms of out-of-classroom teaching are numerous: the strong growth of intercultural competence, the enhancement of team-work and problem-solving skills, the preparation for the international work environment, the cultural sensitivity becoming a standard of living in a multicultural society. The teachers are of general opinion that any programme enabling international encounters should be offered to students in order to

enhance students' cultural sensitivity so that they can function as stereotype-free persons in an open society that accepts the diversity of its individuals to the fullest sense of the word, regardless of the language, religion, lifestyle, ideology or background. The possibility of an international dialogue, being an essential part of an international encounter, is observed as a means of personal growth of any young person and travelling abroad gives many opportunities for such personal formation. However, not all students can go for an international excursion or take part in an international project or a student exchange due to the lack of financial means, especially in the rural parts of the County. This fact is not in accordance with the child's right to equal access to education, i.e. it is rather discriminating and this inequality should be systematically addressed by the education authority. The findings in this research open further questions for scientific analysis: it would be highly recommendable to re-evaluate the educational contents of excursions for the graduate classes because the practice shows that this form excursion has become somewhat obsolete due to the loss of the educational values in favour of fun and entertainment. Another aspect to be explored would be the role of international excursions/ projects/ student exchanges in the lifelong learning of the teachers, i.e. in the enhancement of their intercultural competence. Namely, the teachers also get engaged in the international encounters with their colleagues in a foreign country, or they are invited to the preparation seminars abroad in the introduction stage of an international school project. The research also generates the question of why more excursions, projects and student exchanges are not being organised in gymnasiums. There are many reasons, other than the financial means, found in the teachers' statements. Firstly, the international programmes should not be organised on school-free days, i.e. on holidays, as insisted in some schools, which is rather absurd, taking into account the benefits for the students and the accordance with the curriculum. Secondly, the preparation of these programmes requires a lot of skills and time, which is not acknowledged in the list of teacher's duties. Thirdly, teachers are not sufficiently trained for the writing of international projects (Erasmus) and they receive very little or no support from the school administration/management. Fourthly, there are a lot of open issues regarding the risk management, the guidelines for high-risk situations and the legal aspects of teacher's liability. Finally, the question of a supply/substitute teacher for the time, when the regular teacher is away abroad, should be regulated clearly so that the regular teachers would not have to work extra hours *pro bono*, to compensate for the time when they were with their students in a foreign country doing a project or travelling for educational purposes.

REFERENCES

Auernheimer, G. (2008). *Interkulturelle Kompetenz und pädagogische Professionalität.* Wiesbaden: Verlag für Sozialwissenschaften.

Bedeković, V. (2015). Interkulturalna kompetentnost pedagoga u odgoju i obrazovanju za interkulturalne odnose, *Školski vjesnik, 64*(1), 7-24.

Bennet, M. J. (2004). Becoming interculturally competent. In J. Wurzel (ed.), *Toward multiculturalism: A reader in multicultural education* (p. 62-77). Newton, MA: Intercultural Press.

Biagioli, R. (2005). *Educare all'interculturalità: teorie, modelli, esperienze scolastiche*. Milano: Franco Angeli.

Brookfield, D.S.; Preskill, S. (2005). *Discussion as a Way of Teaching*. San Francisco: John Wiley & sons Inc.

Cindrić, M., Miljković, D., Strugar, V. (2016). *Didaktika i kurikulum*. Zagreb: Učiteljski fakultet.

Hrvatić, N. (2009). Interkulturalno obrazovanje: Novi razvoji. In A. Peko, V. Mlinarević (eds.), *Izazovi obrazovanja u multikulturalnim sredinama* (p. 99-130). Osijek: Sveučilište Josipa Jurja Strossmayera, , Učiteljski fakultet: Nansen dijalog centar Osijek.

Hrvatić, N; Piršl, E. (2007). Interkulturalne kompetencije učitelja. In N. Babić (ed.), *Kompetencije i kompetentnost učitelja* (p. 221-228). Osijek: Učiteljski fakultet u Osijeku, Kherson State University (Ukraine).

Kragulj, S., Jukić, R. (2010). Interkulturalizam u nastavi. In A. Peko, M. Sablić, R. Jindra (eds.), *Intercultural education: proceedings of the 2nd international scientific conference* (p. 169-190). Ed: Osijek, Faculty of Teacher Education: Nansen Dialogue Centra Osijek.

Mlinarević, V., Brust Nemet, M. (2015). Mogućnosti razvijanja kompetencija učitelja za rad s romskom djecom. In V. Milinarević, M. Brust Nemet, J. Bushati (eds.), *Obrazovanje za interkulturalizam: Položaj Roma u odgoju i obrazovanju* (p. 117-163). Osijek: Fakultet za odgojne i obrazovne znanosti.

Mlinarević, V., Peko, A., Ivanović, J. (2013). Interkulturalno obrazovanje učitelja, *Napredak: Časopis za interdisciplinarna istraživanja u odgoju i obrazovanju, 154*(1-2), 11-30.

Müller, S., Gelbrich, K. (2001). Interkulturelle Kompetenz als neuartige Anforderung an Entsandte: Status quo und perspektiven der Forschung. *Zeitschrift für betriebswirtschaftliche Forschung, 53*(5), 246-272.

Petravić, A. (2018). *Međukulturna kompetencija u nastavi stranih jezika*. Zagreb: Školska knjiga d.o.o.

Piršl, E. (2018). Je li moguća procjena interkulturalne kompetencije? In N. Hrvatić (ed.) *Interkulturalne kompetencije i europske vrijednosti* (p. 3-30). Zagreb: Filozofski fakultet u Zagrebu Odsjek za pedagogiju/ Zavod za pedagogiju.

Previšić, V. (2009). Interkulturalna obzorja suvremene škole. In V. Puževski, V. Strugar (eds.), *Škola danas, za budućnost: znanstveno-praktični obzori* (p. 20-28). Križevci, Bjelovar: Hrvatski pedagoško-književni zbor (Ogranak Križevci, Ogranak Bjelovar).

Sablić, M. (2014). *Interkulturalizam u nastavi*. Zagreb: Naklada Ljevak d.o.o.

Spajić-Vrkaš, V. (2014). Kulturne razlike, građanstvo i obrazovanje za interkulturni dijalog. In N. Hrvatić (ed.), *Interkulturalno obrazovanje i europske vrijednosti* (p. 3-17). Zagreb: Odsjek za pedagogiju Filozofskog fakulteta Sveučilišta u Zagrebu i Visoka škola za menadžment u turizmu i informatici u Virovitici.

economic, cultural and other achievements for deaf and deafblind people, which they are entitled to as citizens, and the inclusion of deaf and deafblind people into life on an equal basis as other citizens, to whom communication in spoken language is available (NN 82/2015).

The term hearing impairment represents the general name for hearing loss which can range from mild hearing impairment to complete deafness. According to the Rochester Institute of Technology (RIT) in the United States, hearing impairment refers to persons whose hearing loss is more than 90 dB, which means that even with the help of technical aids they are not able to receive speech information through hearing. Persons with hearing impairment are persons with a reduced ability to receive sound information, whose hearing loss in the area of speech frequencies (500 to 4000 Hz) is from 25 to 90 dB (NN 82/2015).

A child's early development represents the foundation for the adoption of his further life skills. Language skills are one of the most important segments of early and preschool age, because communication is an indispensable factor in the functioning of the entire human life, and therefore also of children. The development of speech and language in deaf children is greatly compromised and requires a special approach, but also the application of a different method of adopting language skills, which are the basis for the child's further literacy.

Throughout history, different models of support have been developed that strive for the inclusion of the deaf in the hearing community. In order for the child to develop language skills in a quality way, from an early age it is necessary to provide him with adequate support that will help him and encourage him in further development. Therefore, it is very important that the child is diagnosed with hearing impairment in a timely manner, because only in this way can he be provided with timely support that will strengthen the child's language skills as much as possible.

The goal of this paper is to present the different approaches and support models in the development of language literacy in deaf children, as well as to emphasize the importance of timely diagnosis and adequate support.

HISTORICAL REVIEW

Throughout history, deaf people have been marginalized and excluded from society. In ancient times, deaf people were considered incapable of

economic and cultural environment, but also to enable equal exercise of all human rights and fundamental freedoms. Communication systems for the deaf and deaf-blind, as well as hard-of-hearing persons, consist of the Croatian Sign Language (*Hrvatski znakovni jezik*, HZJ) and other communication systems based on the Croatian language.

Every deaf, hard-of-hearing or deafblind person has the right to a communication facilitator (Article 15). All deaf people have the right to use the services of an interpreter/translator or communication facilitator as a person who transfers information between the deaf person and the hearing person.

> "Sign language interpreters translate spoken language (Croatian) into the target language (Croatian Sign Language) for the deaf or deafblind user and vice versa: they translate from HZJ into Croatian spoken language for hearing users, and decide in agreement with the users whether it will be simultaneous or contextual translation" (Tarczay, Pribanić, 2014, 2).

When we talk about the rights of deaf people, we should ask ourselves how much these rights are actually respected. A deaf child in kindergarten cannot achieve quality communication with the environment without a translator or interpreter. If we look at this child as an individual, then we need to provide some method of support for the child to develop. One of the basic competencies that a child should develop in educational institutions is the development of language and writing. If deaf children do not receive adequate environmental support, they cannot develop their potentials. One way to support deaf children is through a sign language translator or interpreter. The interpreter offers support in communication and interaction with the child's environment.

One of the problems this paper deals with is the question of whether to teach sign or spoken language first.

SIGN LANGUAGE INTERPRETERS

According to the Ordinance on Teaching Assistants and Professional Communication Facilitators, a communication facilitator is defined as a person who provides communication support to deaf, hard-of-hearing and deafblind students through a communication system preferred by a deaf, hard-of-hearing or deafblind person. An interpreter is a person who possesses a certain knowledge and proficiency in sign language and knows communication systems adapted to the preference of a deaf, hard-of-hearing or deafblind person. The tasks performed by a professional communication facilitator are determined according to the Ordinance on Teaching Assistants and Professional Communication Facilitators: to provide communication support in the communication system that the student prefers, to prepare for teaching and work directly with the student in order to explain/translate certain terms to the student according to the instructions of the teacher/professor, to provide support to the student in the use of working materials and textbooks, to further explain/translate terms to the student, to encourage the student to write and express themselves in the communication system that the student prefers, and in accordance with the

student's abilities and preferences, to encourage the student to cooperate with other students, to provide mobility support for deafblind students and to ensure the transmission of visual/auditory information (describing the environment in teaching and extracurricular activities), to write the text of the lecturer's presentation during classes on a computer, to cooperate with teachers/professors and associate professors (Ministry of Science and Education, 2018). Although the ordinance provides guidelines for working with school children, the same applies to preschool children. Kindergarten children also need to be provided with interpreters so that they have access to information and events from their environment at the earliest stage of their lives. Naturally, in kindergarten, while the child is still developing his/her language, attention should be paid to the child's acquisition of sign language and signing should be adjusted accordingly so that the child can understand the translated information. Therefore, interpreters working with children should, in addition to the knowledge of sign language, have certain knowledge in the field of pedagogy and psychology in order to have an insight into children's development and understanding of the world around them.

There are associations of the deaf in Croatia that offer training for communication facilitators and interpreters.

Educational trainings available in the Republic of Croatia:

Croatian Association of Deafblind Persons "Dodir" offers training for interpreters, during which knowledge of sign language is acquired for 4 semesters (2 years). During the training, participants learn the basics of sign language and learn about the culture of the deaf, as well as communication systems for deaf and deafblind people. But is language education alone enough? Education is also offered by the Croatian Association of the Deaf and Hard-of-Hearing. Although these associations offer some knowledge of sign language, they do not offer the education necessary to work with children. Educators, teachers and other professionals who work with children go through various courses during their years of study that will provide them with the necessary knowledge to work with children, while interpreters receive only an insight into the structure, language rules and culture of the deaf community, but without the knowledge needed to work with children. This leaves children with an interpreter who knows sign language very well, but does not understand the child's development itself.

DIFFERENT ATTITUDES OF THE DEAF AND HEARING COMMUNITY IN THE USE OF HEARING AIDS

Neil Mahshie (2007) states that members of deaf communities in Sweden and Denmark reject the idea of implanting a cochlear implant at an early age, but advocate primary language acquisition first so that children can express how they feel when they wear hearing aids. "Deaf adults advocate that hearing aids not be used until the child has acquired sufficient language skills to be able to tell us how he or she feels while wearing them." (Neil Mahshie, 2007, 113).

Marinović and Liker (2003) claim that one of the basic advantages of a cochlear implant is the provision of conditions for improving communication skills of deaf people, so that later, with the help of appropriate rehabilitation, a better understanding of speech can be achieved.

In a study conducted at the SUVAG Polyclinic in Zagreb, Marinović and Liker (2003) examined the speech quality of children with cochlear implants. The research was to determine the assessment of experts who interact on a daily basis with children who have a cochlear implant (audio rehabilitators and students of the Faculty of Humanities and Social Sciences) and whether there is a difference in the assessment of speech quality of children with a cochlear implant. The results showed that there was no significant difference in the assessment of speech of hearing-impaired children.

These studies show a difference in the approach and rehabilitation of deaf children. The question is whether a deaf child should be given a choice at a certain age when he/she is mature enough to understand the consequences of a cochlear implant or whether this decision should be made on behalf of the child to make speech rehabilitation more successful afterwards. The author of the paper met a child who had a cochlear implant implanted at the age of 18 months. It was the child of hearing parents and the child's cultural identity was oriented towards the hearing community. The child was not exposed to sign language and only speech rehabilitation was carried out. When the child was enrolled in school at the age of 8, in a regular class with an individualized approach, there were communication issues. The child did not speak and had difficulty understanding the spoken language, and did not know sign language well enough to be able to follow lessons. Although this is just one example, one should think about what could have been done for the child to be able to independently follow the lessons with translation or with some understanding of spoken language. One of the factors in this example is the cultural identity of the child's parents.

Goldblat and Most (2018) conducted research on the cultural identity of people with hearing impairments, people with cochlear implants and deaf people. Cultural affiliation depends on several factors such as: the choice of the communication model (sign or spoken language), hearing status of parents, educational model in which the person is involved, and age. The study examined the relationship between the cultural identity of adolescents with a cochlear implant and deaf adolescents. Adolescents with a cochlear implant have been found to have a greater propensity for the identity of the hearing community than adolescents who do not have a cochlear implant. The same study found that there are adolescents who have not yet achieved a cultural identity with neither the hearing community nor the deaf community, and the problem is poor knowledge of both sign and spoken language. Early rehabilitation is an important factor in language development in deaf children. It is necessary to enable all deaf children, be they oriented towards the deaf or hearing community, to learn sign language and to have access to speech rehabilitation.

In the study conducted on the connection between cultural identity and self-esteem of the deaf and hard-of-hearing, the results are not unambiguous. A higher level of self-esteem was found in deaf people who are more oriented towards the deaf community, compared to those who identified with the hearing community (Möhr Nemčić, Bradarić-Jončić, 2016).

DEAF CHILDREN AND PARENTS

There are significant differences between deaf children of hearing parents and deaf children of deaf parents. Deaf children of deaf parents grow up in an environment where sign language is a natural phenomenon and acquire sign language as their primary language. "Deaf children of hearing parents (who are not implemented early, but also those who are, but do not progress in speech and language development) often do not have any standard language acquired" (Bradarić-Jončić, Kolarić, 2012, 107-108). According to the above, it can be concluded that children need to be offered sign language learning in addition to speech rehabilitation. Children who have access to both will have at least one acquired language, be it sign language or spoken language.

Matthijs, Hardonk, Sermijn, Van Puyvelde, Leigh, Van Herreweghe, Loots (2017) investigated the position of mothers regarding the medical and social approach to child deafness. "It is significant that more than 90% of deaf children have hearing parents who are unaware of the problem of disagreement with deafness discourses before the birth of their deaf child. Unlike deaf parents of deaf children, who are usually well aware of competitive deafness courses, this group needs information and engagement in a very wide range of issues that are very specific to their circumstances" (Matthijs, Hardonk, Sermijn, Van Puyvelde, Leigh, Van Herreweghe, Loots, 2017, 366). The study included three mothers who have children with cochlear implants. Despite the cochlear implant, all three mothers attended sign language courses to enable their child to communicate as well as possible with hearing and deaf peers. Mothers expressed satisfaction in attending a sign language course taught by a deaf person, while one mother despite wanting to master sign language had to wait a year because the sign language course had already started earlier. This research shows how important sign language is in the development of a deaf child. Despite the cochlear implant, children and parents were offered sign language learning to support the child's development.

When we approach a child as an individual being with his/her own interests and needs, we understand the importance of providing choices in order for the child to develop a preference for ways of communicating and expressing themselves, either in spoken or sign language.

Pribanić (2007) states that language acquisition in hearing impaired conditions takes place mostly through the visual channel, and if hearing impairment is more severe, the person relies more on visual information. In her study, Pribanić examined the language skills of the Croatian language in deaf children. The study showed that the

basic problem is literacy and reading comprehension, writing skills, and language competence. Pribanić states that only two language forms are available to people with hearing impairments: speech and sign language.

"Deaf children are educated in sign language, and they learn the language of the hearing environment as a second language" (Bosnar, Bradarić-Jončić, 2008). Deaf children first learn sign language and then learn the language of the "hearing community". Children acquire the rules of spoken language aurally in early childhood. Speech acquisition in a hearing-impaired child takes place mostly visually. Ivasović (2007) states that children who were born deaf experience the world with the help of other senses and thus primarily rely on the sense of sight. Since deaf children respond positively to movements, they will show an interest in recognizing facial gestures and expressions and can thereby very quickly adopt the meaning of certain expressions. Ivasović (2007) also states that work with hearing-impaired children should begin as early as possible and that certain behaviours should be taken into account. The same author states that the child should be read to so that the reader is turned towards the child to see all the necessary gestures and facial expressions. Deaf children are willing to learn other forms of communication such as the one-handed or two-handed alphabet. In this way, not only can they enter into purposeful interactions with their environment, but there is also room to develop and support early literacy. Ivasović further states that "deaf children who do not have additional impairments are usually excellent in visual observation and memory, as well as visual discrimination, spatial orientation and mental representation" (Ivasović, 2007, 26).

EXAMPLES OF GOOD PRACTICE

Neil Mahshie (2007) claims that the practice from Denmark and Sweden offers a good example of support for deaf children and parents. After diagnosing hearing loss, the parents of a deaf child are provided with support in the form of presenting models and methods of education and the development of language in a deaf child. A secured stay in the deaf community is ensured and the deaf child is enabled to interact with deaf peers. This enables a natural acquisition of sign language. There is also additional education, not through teaching but through preschools, where staff are trained in sign language or are themselves deaf teachers. This is an example where people who have an excellent knowledge of sign language work with children, but who are also well versed in methods of working with children. When deaf children in Sweden go to school they start learning about Swedish through children's literature, using Adam's Bøk. "Adam's Bøk includes text and videotapes, and was designed by a teacher to formally present written Swedish by using Swedish text and videotapes in parallel with translations of the same stories in sign language" (Neil Mahshie, 2007, 3). The simultaneous use of sign language and written language has shown a positive impact on the development of literacy in deaf children. If educators, teachers and other educational professionals used the same approach in working with deaf children, the literacy of deaf children would be higher than it is

now. Although translators can help in educational work, a lot more is needed than translation itself. A visual stimulus is very important for children to connect the written record with the one being signed.

In the first experimental bilingual classes, teachers used Swedish Sign Language and spoken Swedish in parallel, but without tapes. When the children who attended bilingual classes graduated, their level of reading and mathematics was comparable to that of hearing children (Neil Mahshie, 2007).

Hermans, Knoors, Ormel, Verhoeven (2008) state that children who have a large vocabulary in sign language have a larger vocabulary in written Dutch. We can conclude from this study that children who have a good knowledge of sign language find it easier to master written language and they do it better. Therefore, it is necessary to enable children to learn sign language alongside speech rehabilitation.

It should be noted that there are more schools and institutions for the education of deaf children in Sweden and Denmark than in Croatia, and this may be the reason behind the better development of literacy of deaf children in Sweden and Denmark. In Croatia, the possibility of educating deaf children of early, preschool and school age takes place by including deaf children in regular kindergarten and school programs with the help of an interpreter or a professional communication facilitator. Also, the possibility of raising and educating deaf children from an early age is offered by the SUVAG Polyclinic in Zagreb, which has a kindergarten and primary school, and the Slava Raškaj Educational Centre. These centres are located only in Zagreb, which is a problem. All educators, teachers and other professionals should be able to acquire sign language as part of their education, all in order to be prepared to work with hearing-impaired children. According to the study, Grizelj (2018) states that most education experts show a willingness to work with a deaf child, although they claim to believe that they do not have enough necessary experience.

Involving deaf children and interpreters in teaching processes has proven to be positive for achieving deaf children's academic skills and also for developing social interactions with hearing peers. "Also, in relation to the possible concerns of parents of hearing students, this model of education of hearing-impaired students does not leave negative consequences on the achievements of hearing students, but rather enriches their experiences, knowledge and skills. It has also been shown that in such conditions hearing students develop interest in sign language and successfully master it, which creates additional preconditions for a more successful inclusion of deaf and hard-of-hearing children in the hearing environment" (Bosnar, Bradarić-Jončić, 2008, 12). According to research on bilingualism, there are cultural benefits of learning sign language in hearing children; not only do they learn a new language, but by learning sign language they also have an insight into the culture of the deaf community, resulting in greater understanding and tolerance. "In order to step into another culture, it is necessary to know the language well, which results in greater understanding and tolerance due to the possibility of perceiving differences between cultures. Communication advantages lie in the fact that the possibility of using two languages provides an individual with the opportunity to communicate with a larger

number of different people and societies, which leads to greater sensitivity to communication and communication needs of others" (Bradarić-Jončić, Kolarić, 2012, 107).

The problem of communication between educators, teachers and professors can be solved by involving sign language interpreters in the educational process. Bosnar, Bradarić-Jončić (2008) define the interpreter as the person involved in the teaching process, and the role of the interpreter is to transfer information between the teacher, the deaf student, and other children. "Their exclusive task is to faithfully convey the information that is available to the hearing in that situation, without expressing their own opinion, while respecting the confidentiality of information and respecting the professional code of ethics. They do not answer for the students and do not participate in the possible determination of disciplinary measures" (Bosnar, Bradarić-Jončić, 2008, 12). Cooperation between interpreters and teachers is also important, as well as the need for access to didactic materials, videos and photos so that the interpreter has the opportunity to prepare. In addition to the preparation that the interpreter will have to go through for working with children, they also have to know the methods of work and child development.

Jurlić (2013) explains the process of integration of a deaf student before and during the school year and ways of including a deaf student in the class. He explains that the student was provided with an interpreter in cooperation with the association "Dodir" in order to enable her the transfer of information, but also for a successful inclusion in the class. The problems they encountered were ways of grading certain subjects such as Music, due to the auditory part of the grading, as well as foreign languages. Substitute criteria in terms of oral and written examinations and reports have been developed for these parts. Jurlić states that the students immediately accepted both the student and the interpreter, but there were communication problems when the interpreter was not present. This problem was solved by all children learning sign language during class, "which resulted in excellent results because students were able to communicate directly" (Jurlić, 2013, 76).

This approach shows the positive aspects of the teachers and the hearing community adapting to the deaf person. The benefits of integration are developing students' awareness of diversity, developing solidarity, acquiring new knowledge, introducing alternative ways of monitoring and assessment, new experience for teachers (Jurlić, 2013). This example shows that interpreters play an important role in the education of deaf children. While this is an example of an older deaf child, the impact of translation on the child's education is unquestionable. Without the interpreter, the child would not have had access to information and would not have been able to communicate with other children in the class. Social and emotional development is important for every child, including the deaf. With this approach and change of methods of work and adaptation to the situation, excellent communication of the deaf child with the environment was achieved.

SIGN LANGUAGE AND DEAF CHILDREN

For deaf children, sign language is a natural form of communication and for them it is the primary language with all the language components and potential for communication as spoken languages. Early use of sign language in communication with deaf children enables their normal communication, language, cognitive, emotional, social and academic development (Bradarić-Jončić, Kolarić, 2012). "The recognition of sign language as a real language in many countries has led to its official recognition as a minority language and the transfer of knowledge from the field of bilingualism of the hearing to language development, education and rehabilitation of deaf children (Ahlgren, Hyltenstam 1994; Neil Mahshie, 2007; Teruggi, 2014 according to Bradarić-Jončić, Möhr Nemčić, 2015). As a result of these changes, a new approach to the education of deaf children emerged in the Scandinavian countries in the 1980s: a bilingual bicultural approach (Neil Mahshie, 2007; Hermans, Knoors, Ormel, Verhoeven 2008) in which sign language has the status of a child's first language and the hearing language has the status of the second language" (Bradarić-Jončić, Möhr Nemčić, 2015, 11).

In their research on the development of bilingualism in deaf children, Bradarić-Jončić and Kolarić (2012) state that deaf children should not simultaneously acquire language and school knowledge in that language because the development of skills in the second language depends on the development of skills in the first language. "Positive effects of bilingualism occur only when a person has reached a high threshold of language skills in both languages" (Bradarić-Jončić, Kolarić, 2012, 107). They also state that if a deaf person does not know both languages well enough, there is a negative impact on cognitive development and educational achievements. Knowledge of both written and spoken language is required for language development. In deaf children, it is necessary to develop the primary language in order to make the acquisition of the second language as easy as possible. If a deaf child has mastered sign language, then he/she can work on the development of the second language.

Teachers in bilingual programs in the Netherlands use a linking technique to enable bilingual education of deaf children. Teachers create associations between signs and the written word so that the teacher signs the word in sign language, then points to the written word on the board, and shows the sign for a particular word (Hermans, Knoors, Ormel, Verhoeven, 2008). It should be emphasized that deaf children in the Netherlands know sign language and in such situations it is possible to apply the technique of linking concepts because the children, even though they cannot read yet, understand the transmitted information when it is signed.

CONCLUSION

Early intervention and education of the parents and families of a deaf child contribute to the development of communication skills and literacy in a deaf child. If parents understand and know sign language, the deaf child will develop the skills

needed to further communicate with the environment. The development of language in a deaf child depends on the cultural affiliation of his/her immediate community, as well as the child himself/herself. Exposure to language that allows for an understanding of the environment and phenomena contributes to the social, emotional, and cognitive development of the child. If children have knowledge of one language that allows them to express themselves, then they can develop additional knowledge and skills. An individual approach to each child and providing the opportunity to choose the communication model in which the child feels comfortable contributes to his/her development. To achieve this, professionals need to undergo additional sign language education or specific courses that will provide knowledge in working with children. Educating professionals who will work with a deaf child on the culture and rules of sign language contributes not only to the sense of belonging of a deaf child, but also to the awareness of the hearing community about the needs of deaf persons.

Interpreters play an important role in the daily life of a deaf child; by transmitting information between the deaf child and the hearing community, they provide a choice for deaf people. They should undergo a special program prior to working with children in order to gain knowledge needed to work with children, not just knowledge of sign language. Additional trainings should be organized for professionals who will work with deaf children so that all children can have the opportunity for equal education and access to information.

Educating professionals in techniques used in the Netherlands and Sweden that give positive results in children's language education should be applied in Croatian kindergartens and schools.

By including deaf children in regular kindergarten and school programs, it helps to develop the culture and motivation of hearing children to help deaf people and learn sign language. Greater awareness of the hearing community contributes to the sense of belonging of deaf children and enables them to become equal and useful members of society.

REFERENCES

Bosnar, B. i Bradarić-Jončić, S. (2008). Stavovi prema integraciji gluhe djece, znakovnom jeziku i uključivanju tumača za znakovni jezik u redovne vrtiće i škole. *Hrvatska revija za rehabilitacijska istraživanja, 44*(2), 11-30.

Bradarić-Jončić, S. i Kolarić, B. (2012). Dvojezično obrazovanje gluhe djece. *Hrvatska revija za rehabilitacijska istraživanja, 48*(1), 104-116.

Bradarić-Jončić, S. i Möhr Nemčić, R. (2015). Motivacija u učenju hrvatskog znakovnog jezika (HZJ). *Logopedija, 5*(2), 10-17.

Goldblat, E., Most, T. (2018). Cultural Identity of Young Deaf Adults with Cochlear Implants in Comparison to Deaf without Cochlear Implants and Hard-of-Hearing Young Adults. *The Journal of Deaf Studies and Deaf Education, 23*(3), 228-239.

Grizelj, B. (2018). *Stavovi budućih učitelja o integraciji gluhoslijepe djece i znakovnom jeziku* (graduation thesis). Osijek: Fakultet za odgojne I obrazovne znanosti Sveučilišta Josipa Jurja Strossmayera u Osijeku.

Hermans, D., Knoors, H., Ormel, E., Verhoeven, L. (2008). The Relationship Between the Reading and Signing Skills of Deaf Children in Bilingual Education Programs. *The Journal of Deaf Studies and Deaf Education, 13*(4), 518-530.

Hermans, D., Knoors, H., Ormel, E., Verhoeven, L. (2008). Modeling Reading Vocabulary Learning in Deaf Children in Bilingual Education Programs. *The Journal of Deaf Studies and Deaf Education, 13*(2), 155-174.

Ivasović, V. (2007). Svijet djece koja ne čuju. *Dijete, vrtić, obitelj, 13*(48), 25-26.

Jurlić, F. (2013). Integracija gluhe učenice s prevoditeljicom na znakovni jezik u nastavni proces. *Poučak, 14*(53), 73-77.

Martinović, M. i Liker, M. (2003). Procjena kvalitete govora djece s umjetnim pužnicama. *Govor, 20*(1-2), 239-248.

Matthijs, L., Hardonk, S., Sermijn, J., Van Puyvelde, M., Leigh, G., Van Herreweghe, M., Loots, G. (2017). Mothers of Deaf Children in the 21st Century. Dynamic Positioning Between the Medical and Cultural–Linguistic Discourses. *The Journal of Deaf Studies and Deaf Education, 22*(4), 365-377.

Ministry of Science, Education and Sports (2015). *National Curriculum for Early and Preschool Education*. Zagreb (OG 5/2015).

Ministry of Science and Education (2018). *Ordinance on Teaching Assistants and Professional Communication Facilitators*. Zagreb (OG 102/2018).

Möhr Nemčić, R. i Bradarić-Jončić, S. (2016). Relacije kulturnog identiteta i samopoštovanja, zadovoljstva životom te psihičkog zdravlja gluhih i nagluhih osoba. *Govor, 33*(1), 3-37.

Neil Mahshie, S. (2007). *Dvojezično obrazovanje gluhe djece,* Zagreb: Association of the Deaf and Hard of Hearing of the City of Zagreb.

Official Gazette (2015). *Act on Croatian Sign Language and Other Communication Systems for Deaf and Deafblind People in the Republic of Croatia*, OG 82/15.

Pribanić, Lj. (2007). Gluhi učenici i jezik. *Hrvatska revija za rehabilitacijska istraživanja, 43* (2), 55-66.

Tarczay, S., Pribanić, Lj. (2014). Prevoditelji znakovnoga jezika - Kako ih vide korisnici usluge prevođenja. *Croatian Journal of Rehabilitation Research, 50*(2), 1-16.

UN (1959). *Convention on the Rights of the Child*. https://www.unicef.hr/wp-content/uploads/2017/05/Konvencija_20o_20pravima_20djeteta_full.pdf (1/10/2020)

UN (2006). *Convention on the Rights of Persons with Disabilities*. http://www.krila.hr/UserDocsImages/Konvencija_UN.pdf

MARK TWAIN'S NOVELS *THE ADVENTURES OF TOM SAWYER* AND *THE ADVENTURES OF HUCKLEBERRY FINN* AS AN INPUT TO TEACHING INTERCULTURALISM

Izabela Potnar Mijić
Education and Teacher Training Agency, Republic of Croatia
izabela.potnarmijic@azoo.hr

Abstract: the importance of interculturalism in education has been recognized and described in foreign language curricula that are part of the reform processes. Interculturalism is represented in curricular documents for all foreign languages through the domain of Intercultural Communicative Competence, which is a part of the curricular documents for all foreign languages taught in schools in the Republic of Croatia. In this way, the fact was emphasized that teaching any foreign language can enable students to notice and interpret similarities and differences between cultures, empathy, adaptability and openness to understand, accept and respect speakers of foreign languages and their cultures. The development of intercultural competence helps a person reject prejudice and empowers him/her to prevent discrimination and accept non-violent conflict resolution, and contributes to understanding, broadening and deepening personal points of view.[1]

Literary texts in their various forms can serve as a basis for the study and teaching of interculturalism in both formal and non-formal education. Mark Twain's novels *The Adventures of Tom Sawyer* and *The Adventures of Huckleberry Finn* are a rich source of encouragement to think about oneself, but also about the others and about the different.

This paper will show how, by comparing everyday life, upbringing and schooling described in Mark Twain's novels with the everyday life, upbringing and schooling of today's children and adults through different types of tasks in the foreign language classes, interculturalism can be built and developed. Reading experience and literature as a mediator contribute to awareness, better understanding and acceptance of different cultures, value systems and identities, and contribute to building one's own identity.

Key words: children's literature, identity, interculturalism, Mark Twain, novel.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) have defined interculturalism as a dynamic concept, which refers to evolving

---

[1] If not otherwise noted, all the translations from Croatian to English were done by the author of the paper

relations between cultural groups (UNESCO; 2006, 17). Some basic principles on intercultural education develop from this definition, including that the intercultural education provides every learner with the cultural knowledge, attitudes and skills necessary to achieve full participation in society, and it provides all learners with the 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 (UNESCO; 2006, 32). Interculturalism and its many implications for the education system is among the important issues that will decisively shape the dynamics and features of an oncoming European society (Catarci, 2016, 1).

The importance of interculturalism in education has been recognized and included in the new foreign language curricular documents that are part of the reform processes. Interculturalism is represented in curricular documents for all foreign languages, especially through the domain of Intercultural Communicative Competence, which is common to all foreign languages taught in schools in the Republic of Croatia. As it is stated in the Curricula for English as a Foreign Language:

> Living in a multilingual and multicultural world obliges educational systems to include the development of interculturalism in the program of learning and teaching English at all levels and types of education in order to emphasize the importance of developing student's awareness about oneself as an individual and a social being interested in learning about diversity. During the educational process, the development of attitudes and the acquisition of knowledge and skills about other cultures is encouraged to develop intercultural competence and a better understanding and respect for different cultures. Interculturalism implies understanding and communication among English speakers of different cultural origins (Odluka o donošenju kurikuluma za nastavni predmet Engleski jezik za osnovne škole i gimnazije u Republici Hrvatskoj, 2020).

By achieving educational outcomes within the domain of the Intercultural Communicative Competence the student achieves intercultural competence, which means that he/she is able to notice and interpret similarities and differences between cultures, is empathetic, adaptable and open to the understanding, acceptance and appreciation of English speakers and their cultures. The student is also ready for the reception of literature in the English language and recognises its most important forms (Odluka o donošenju kurikuluma za nastavni predmet Engleski jezik za osnovne škole i gimnazije u Republici Hrvatskoj, 2020). The new curricular documents provided the basis for reading and using literary texts for the teaching of interculturalism and this paper will show how Mark Twain's novels *The Adventures of Tom Sawyer* and *The Adventures of Huckleberry Finn* can be used to achieve educational outcomes within the domain of the Intercultural Communicative Competence by comparing everyday life, upbringing and schooling described in Mark Twain's novels with the everyday life, upbringing and schooling of today's children and adults through different types of tasks in the foreign language classes.

READING THE ADVENTURES OF TOM SAWYER THROUGH THE DOMAIN OF THE INTERCULTURAL COMMUNICATIVE COMPETENCE

The Adventures of Tom Sawyer is Mark Twain's story most widely read by children. However, that does not mean it is necessarily a children's novel (Rasmussen, 2008, 83). The author stated that himself in the introduction to the novel (Twain, 2007, 1):

> Although my book is intended mainly for the entertainment of boys and girls, I hope it will not be shunned by men and women on that account, for part of my plan has been to try to pleasantly remind adults of what they once were themselves, and of how they felt and thought and talked, and what queer enterprises they sometimes engaged in. THE AUTHOR (Hartford, 1876)

Mark Twain's intention was that it should be read by children and by adults as well, because children and adults observe childhood from different perspectives. Some of the reasons for that could be because one of the main themes of the book is the conflict between children and adults. Tom Sawyer's adventures come out of the differences in the point of view of the children and the adults and their authority, and these differences provide opportunities to be discussed and critically observed in the classroom. It should be taken into account that the role of the teacher is very important when using a particular novel in the intercultural education. The teacher has to provide students with enough information about the novel, or its parts, provide context and cultural background when using it in achieving educational outcomes within the domain of the Intercultural Communicative Competence. Even though the novel *The Adventures of Tom Sawyer* is listed for reading in the 4th and the 5th grade in Croatian language classes in schools in the Republic of Croatia, when using it in English as a Foreign Language classes, it could be read in primary and in secondary schools, which allows a variety of different perspectives, based on the students' pre-knowledge and language skills. Some of the examples of using *The Adventures of Tom Sawyer* for achieving some educational outcomes will be shown in the following paragraphs.

The chosen educational outcome is: "OŠ (1) EJ B.4.1. The student confirms basic facts about the countries of the target language with specific examples, recognizes intercultural similarities and highlights the elements of literary texts in English that match those in one's own culture" (Odluka o donošenju kurikuluma za nastavni predmet Engleski jezik za osnovne škole i gimnazije u Republici Hrvatskoj, 2020).

Achieving the stated outcome could be based on the analysis of the main character. Depending on the age or their language skills, the students could describe the physical appearance of the character and compare it to the physical appearance of their classmates, analyse his behaviour or choices, orally or in the written form. They could write short or long essays, draw pictures of the characters, or invent dialogues.

Tom Sawyer is the main character and the dominant figure of the novel. All the events in the novel are presented as encouraged or influenced by him. The author tells about him that *"He was not the Model Boy of the village. He knew the model*

boy very well though—and loathed him" (Twain, 2007, 14). One of the reasons for his popularity among young readers could be his inclination to jokes, his rebellion and his wit in confronting the authority. When his aunt Polly ordered him to whitewash the fence, as a punishment for lying, stealing jam, and not going to school, he was miserable, thinking about the fun and games he was missing. Soon enough, he realized that, by pretending that he was doing the boys, that came to mock him, a favour, by letting them paint the fence and pay him for the privilege, he was provided with a fortune and did not have to work at all:

> Tom said to himself that it was not such a hollow world, after all. He had discovered a great law of human action, without knowing it—namely, that in order to make a man or a boy covet a thing, it is only necessary to make the thing difficult to attain. If he had been a great and wise philosopher, like the writer of this book, he would now have comprehended that Work consists of whatever a body is obliged to do, and that Play consists of whatever a body is not obliged to do (Twain, 2007, 22).

This episode is considered as one of the most famous images from the novel and as Sloane states in his work *Student Companion to Mark Twain,* Tom discovers how life works: the treasure he got is his reward for using the situation to his advantage through his inventiveness (Sloane, 2001, 75). The students could discuss the choices has made, justify or dispute them or compare the character of Tom Sawyer with some famous characters from the Croatian literature such as Šegrt Hlapić, Pero Kvržica or Grga Čvarak, which would be a basis for achieving the given educational outcome. The tasks for the students will depend on their age and language skills and vary from closed-ended to open-ended questions, descriptions, short or long narrative, argumentative or other kinds of essays.

The part of the novel where Tom's aunt Polly discusses physical punishment and justifies it as something appropriate, could be used to talk or write about the differences in the upbringing of children in the United States in the 19th century and today, and about the differences between the past and the present: "I ain't doing my duty by that boy, and that's the Lord's truth, goodness knows. Spare the rod and spile the child" (Twain, 2007, 12) and a basis to achieve the educational outcome:

> OŠ (1) EJ B.6.1. The student explores additional information about the countries of the target language in order to understand culturally conditioned content about one's own culture and foreign cultures. The student finds and examines facts related to the history, geography, culture, literature, institutions, art and media of the target language countries and critically connects facts about other cultures with one's own culture (Odluka o donošenju kurikuluma za nastavni predmet Engleski jezik za osnovne škole i gimnazije u Republici Hrvatskoj, 2020).

The physical punishment was usual at the time and there are many examples of it in the novel. The children were beaten by their parents, by people who took care of them, by teachers, priests, and judges or by any adult who thought a child was disobedient, did not follow rules or show respect. Basically every adult had the right to discipline a child if he/she thought it was necessary:

The schoolmaster, always severe, grew severer and more exacting than ever, for he wanted the school to make a good showing on "Examination" day. His rod and his ferule were seldom idle now—at least among the smaller pupils. Only the biggest boys, and young ladies of eighteen and twenty escaped lashing. Mr. Dobbins's lashings were very vigorous ones, too; for although he carried, under his wig, a perfectly bald and shiny head, he had only reached middle age and there was no sign of feebleness in his muscle. As the great day approached, all the tyranny that was in him came to the surface; he seemed to take a vindictive pleasure in punishing the least shortcomings. (Twain, 2007, 125)

The examples from the novel provide an opportunity to compare the school systems in different countries, in the past and the present and could be a basis for achieving the educational outcome: "OŠ (1) EJ B.7.1. The student compares the similarities and differences between one's own culture, the cultures of the countries of the target language and other cultures, find similarities between different cultures, notices the distinctive features and differences between different cultures" (Odluka o donošenju kurikuluma za nastavni predmet Engleski jezik za osnovne škole i gimnazije u Republici Hrvatskoj, 2020).

The novel is rich in descriptions of the school life, religious life and children's games and they could be used as impulses for speaking and writing about the similarities and differences between one's own and other cultures. The complexity of the tasks will depend on the students' age and language skills.

When using literature in the classroom, one of the important tasks for the teacher is to provide the historical context for the novel and prepare students for reading. The place where the novel takes place is a small town of St. Petersburg on the Mississippi river during the dynamic period of immigration to the western parts of today's USA. The conquering of the "wild West" is connected to the establishment of the civilised society which is in permanent danger of the wilderness represented by the vast and untamed river (Detoni Dujmić, 2004). By providing the context, the teacher enables students to critically observe the behaviour, the actions and the decisions of the characters in the light of the historical setting in both writing and speaking forms.

With the introduction of Huckleberry Finn, who is a supporting character in the novel *The Adventures of Tom Sawyer*, but later the main character of *The Adventures of Huckleberry Finn,* the differences in the perspective of children and adults can be observed. Huck Finn is described as someone who does what he wants and when he wants it, who does not have to go to school, wash himself or wear clean clothes, who can walk barefoot, fish, swim and be free:

Huckleberry came and went, at his own free will. He slept on door-steps in fine weather and in empty hogsheads in wet; he did not have to go to school or to church, or call any being master or obey anybody; he could go fishing or swimming when and where he chose, and stay as long as it suited him; nobody forbade him to fight; he could sit up as late as he pleased; he was always the first boy that went barefoot in the spring and the last to resume leather in the fall; he never had to wash, nor put on clean clothes; he could swear wonderfully. In a word, every-

thing that goes to make life precious, that boy had. So thought every harassed, hampered, respectable boy in St. Petersburg (Twain, 2007, 46).

From the perspective of the children in the novel, Huckleberry Finn is a free person, they envy him for this freedom, especially because their parents do not allow them to play and spend time with him, but later in the novel some details about Huck Finn are revealed, which show him in a different and not such a romantic and exciting light. His mother died and his father was an abusive drunk, who did not care for his son. In the Chapter XXV, when Tom and Huck described to each other what their future would be like, and Tom mentioned that he would get married, Huck replied: "Well that's the foolishest thing you could do. Look at pap and my mother. Fight! Why they used to fight all the time. I remember, mighty well" (Twain, 2007, 143). These examples could be used to discuss the influence of the relationships in the family on the development of the children and critically observe relationships between the parents and the children in the past, and the present. A variety of different tasks for writing and speaking, such as: role-plays, dialogues, questions and answers or essays could be a basis for achieving the educational outcome: "OŠ (1) EJ B.8.1. Critically connects information about the countries of the target language and other cultures in new contexts, draws conclusions and adapts information to different contexts, critically connects information from literary texts" (Odluka o donošenju kurikuluma za nastavni predmet Engleski jezik za osnovne škole i gimnazije u Republici Hrvatskoj, 2020).

The examples described in this part of the paper show that the parts of the novel *The Adventures of Tom Sawyer* can be used to achieve the educational outcomes within the domain of the Intercultural Communicative Competence, but it is also important to emphasise that the novel as a whole can contribute to achieving intercultural competence. As Morris explains in *The Adventures of Tom Sawyer and The Prince and the Pauper as Juvenile Literature* the novel is appealing to young readers because it is based on universal childhood fantasies about freedom and independence, but it has also shaped the childhood fantasies since its publication. The fantasies about escaping to an island where the young heroes can be free and live without the influence of the adults, the hidden treasure that can be found in the deep cave, the exposing of the cruel teacher in public or imagining themselves dead or dying, and how much they would be missed and mourned by members of their families who did not properly appreciate them can often be recognised as images that intrigue both children and adults (Twain, 2007, 376).

One of the educational outcomes within the domain of the Intercultural Communicative Competence is the reception of the literature in the English language and by choosing literary works that provide well-known images could help students accept reading in the English language more readily.

READING *THE ADVENTURES OF HUCKLEBERRY FINN* THROUGH THE DOMAIN OF THE INTERCULTURAL COMMUNICATIVE COMPETENCE

The Adventures of Huckleberry Finn has been declared a masterpiece by many critics. T. S. Elliot wrote in the *Introduction* to *The Adventures of Huckleberry Finn* that the novel is the only one of Mark Twain's various books which can be called a masterpiece (Bloom, 2006, 33) and Ernest Hemingway said in the opening chapter of *Green Hills of Africa* (1935) that "All modern American literature comes from one book by Mark Twain called Huckleberry Finn... There was nothing before. There has been nothing as good since" (Messent, 2007, 73). Some other critics may call it exaggerated, but these remarks provide an insight to the importance of the novel in the literary history. At the beginning of the novel it can be seen that the author used the "I" form and in this way made the hero more intimate to the reader and also established the connection with the novel *The Adventures of Tom Sawyer*: "YOU don't know about me without you have read a book by the name of The Adventures of Tom Sawyer; but that ain't no matter. That book was made by Mr. Mark Twain, and he told the truth, mainly" (Twain, 2005, 3). The supporting character becomes the main character and the story is told from his perspective. Another important distinction between the two novels is also its main themes. In *The Adventures of Tom Sawyer,* the author is elaborating the themes of schooling, upbringing and the relationship between children and adults, the conflicts between the society and the wilderness and in *The Adventures of Huckleberry Finn* the main subjects are the relationships in the family, race and colour. In this part, it will be shown how the themes of the novel can be used to achieve the educational outcomes in the domain of the Intercultural Communicative Competence.

The way of life of Huckleberry Finn is influenced by the relationship with his father. There are examples of an abusive relationship that built the character of Huckleberry Finn: "Yes, he's got a father, but you can't never find him these days. He used to lay drunk with the hogs in the tanyard, but he hain't been seen in these parts for a year or more" (Twain, 2005, 10). His father was missing for some time and Huckleberry Finn did not have to endure his violence: "Pap he hadn't been seen for more than a year, and that was comfortable for me; I didn't want to see him no more. He used to always whale me when he was sober and could get his hands on me; though I used to take to the woods most of the time when he was around" (Twain, 2005, 16). When he suddenly reappeared, his only motif was to take the money Huck got as a reward and not to build a relationship with his son. He continued abusing him physically, locking him up and not allowing him to go to school. "He kept me with him all the time, and I never got a chance to run off. We lived in that old cabin, and he always locked the door and put the key under his head nights" (Twain, 2005, 32). This unbearable situation urged Huck to run away from his father and from St. Petersburg by staging his own death so that no one would go after him or look for him. He understood that the authorities were unable or unwilling to help him, for even the local judge decided that there were no reasons to separate the

family, even though the father was abusing his son. These parts of the novel can be used in order to achieve the educational outcome: "OŠ (1) EJ B.8.1. Critically connects information about the countries of the target language and other cultures in new contexts, draws conclusions and adapts information to different contexts, critically connects information from literary texts" (Odluka o donošenju kurikuluma za nastavni predmet Engleski jezik za osnovne škole i gimnazije u Republici Hrvatskoj, 2020).

The analysis of the relationship between Huckleberry Finn and his father could be the basis for students' essays, debates, or discussions, according to their age or language skills. By highlighting the inappropriateness of the abusive relationship within the family the students can critically observe the literary text and draw conclusions about the appropriate relationships.

Some of the main themes of the novel are colour and race, which gives the teachers and the students the opportunity to critically observe, discuss, or write about racism. Sloane (2001) claims in *Student Companion to Mark Twain* that many readers are deceived into thinking that *The Adventures of Huckleberry Finn* is about 1845, justifying its sometimes rude and harsh language, including the use of the word *nigger,* to depict the language usages of that time, but the novel is not a historical novel, although it is set in 1845 and it can be observed as a novel about racism in any time (Sloane, 2001, 103-104). Huck's decision to help the slave Jim to hide and finally escape could be discussed from different points of view, because Huck does not take sides when observing or witnessing conflicts:

> Once I said to myself it would be a thousand times better for Jim to be a slave at home where his family was, as long as he'd got to be a slave, and so I'd better write a letter to Tom Sawyer and tell him to tell Miss Watson where he was. But I soon give up that notion for two things: she'd be mad and disgusted at his rascality and ungratefulness for leaving her, and so she'd sell him straight down the river again; and if she didn't, everybody naturally despises an ungrateful nigger, and they'd make Jim feel it all the time, and so he'd feel ornery and disgraced (Twain, 2005, 244).

He accepts the fact that the people with different skin colour are different, as well as is their social position, and he does not question the reasons. T. S. Elliot calls him the impassive observer, he does not interfere and does not judge, he is apparently always the victim of events; and yet, in his acceptance of his world and of what it does to him and others, he becomes more powerful than the world, because he is more aware of the world than any other person in it (Bloom, 2006, 35). Discussions about the racial issues of the novel could be connected with the educational outcome: "SS (1) EJ B.1.1. The student discusses information on target language countries and other cultures, expands the range of information about other cultures, identifies and analyses similarities and differences between one's own culture and other cultures, judges the appropriateness of conclusions about one's own culture and other cultures" (Odluka o donošenju kurikuluma za nastavni predmet Engleski jezik za osnovne škole i gimnazije u Republici Hrvatskoj, 2020). The teachers could

use a wide range of tasks, from role-play, dialogues, open-ended questions, debates, narrative or argumentative essays to help students achieve the educational outcome.

The other characters in the novel show their opinion more clearly. When Huck comes to the farm of Aunt Sally, calling himself Tom and explaining his late coming with a steamboat accident where a person got killed, "It warn't the grounding--that didn't keep us back but a little. We blowed out a cylinder-head." "Good gracious! anybody hurt?" "No'm. Killed a nigger." "Well, it's lucky; because sometimes people do get hurt" (Twain, 2005, 254). Aunt Sally, a loving, gentle and generous person who would never do an unkindness to anyone, does not find inappropriate that a black person's being killed in a steamboat accident is as tragic as the death of a white person (Sloane, 2001, 110). Her upbringing in a white-ruled slave culture does not allow her to think differently. The episodes in the novel where racial issues occur and are represented as a standard behaviour could be an input and a basis for achieving the educational outcome:

> SŠ (1) EJ B.3.4. The student interprets intercultural experience from several different points of view and suggests solutions to potentially problematic situations in intercultural contacts and maintains successful relationships, respects different cultural views and applies them in drawing conclusions about one's own culture and other cultures, interprets the phenomena of other cultures without making value judgments (Odluka o donošenju kurikuluma za nastavni predmet Engleski jezik za osnovne škole i gimnazije u Republici Hrvatskoj, 2020).

The novel's ending also provides an opportunity to critically observe the decision of the main character to leave the so called civilisation and live in solitude, away from the society. The last sentence, "But I reckon I got to light out for the Territory ahead of the rest, because Aunt Sally she's going to adopt me and sivilize me, and I can't stand it. I been there before" (Twain, 2005, 338) provides the critique of the way of life the society calls civilised. Arguing that Huck's decision is the only right one can lead to building prejudice that the whole society is corrupt and to the generalization that the way of life of the majority is wrong. The critical analysis of the possible points of view forms basis to dealing with the outcome:

> SS (1) EJ B.2.3. The student anticipates the possible consequences of the influence of stereotypes and prejudices in different contexts. explains the danger of acquiring a wrong and/or incomplete image of the people and/or culture due to generalizations, stereotypes and prejudices, explains the danger of acquiring a wrong and/or incomplete image of the people and/or culture due to generalizations, stereotypes and prejudices (Odluka o donošenju kurikuluma za nastavni predmet Engleski jezik za osnovne škole i gimnazije u Republici Hrvatskoj, 2020, 96).

> The teachers could choose different impulses to encourage students prepare debates and discussions and give arguments for different points of view. It will help students develop their language skills as well as their critical thinking.

CONCLUSION

Literature enriches our lives, it makes us laugh and cry, feel compassion for, or hatred toward the characters, it urges us to explore new worlds in our imagination and learn about ourselves and the others. It changes our perspectives and introduces different people, places and times to us. The literary works *The Adventures of Tom Sawyer* and *The Adventures of Huckleberry Finn* by Mark Twain enable all that to us. They also provide the teachers and the students with the opportunities to achieve the outcomes within the domain of the Intercultural Communicative Competence. By carefully choosing chapters and quotations from the novels and guiding students through the complete works a teacher can provide students with impulses to discuss, debate, write and speak about the themes of the novel and also develop their language skills. A wide range of tasks can help students notice and interpret similarities and differences between cultures, become empathetic, adaptable and open to understanding, acceptance and appreciation of English speakers and their cultures and can make them ready for the reception of literature in English as it is stated in the curricular documents.

REFERENCES

Bloom, H. (ed.). (2006). *Bloom's Modern Critical Views, Updated Edition*. New York: Infobase Publishing.

Catarci, M. (2016). *Intercultural education in the European context*. UK: Routledge.

Detoni Dujmić, D. (2004). *Leksikon svjetske književnosti: Djela*. Zagreb: Školska knjiga.

Messent, P. (2007). *The Cambridge Introduction to Mark Twain*. UK: Cambridge University Press.

Morris, L. A. (2005). *The Adventures of Tom Sawyer and The Prince and the Pauper as Juvenile Literature*. UK: Blackwell Publishing.

Narodne novine. (2020, December) *Odluka o donošenju kurikuluma za nastavni predmet Engleski jezik za osnovne škole i gimnazije u Republici Hrvatskoj*. https://narodne-novine.nn.hr/clanci/sluzbeni/2019_01_7_139.html (1/10/2020)

Rasmussen, R. K. (2008). *Bloom's How to Write about Mark Twain*. New York: Infobase Publishing.

Sloane, D. E. E. (2001). *Student Companion to Mark Twain*. New York: Greenwood Press.

Twain, M. (2007). *The Adventures of Tom Sawyer*. UK: Oxford University Press.

Twain, M. (2005). *The Adventures of Huckleberry Finn*. San Diego: Icon Classics.

United Nations Educational, Scientific and Cultural Organization (2006). *UNESCO Guidelines on Intercultural Education* https://unesdoc.unesco.org/ark:/48223/pf0000147878?posInSet=1&queryId=6861125b-9a0c-49d9-b6cc-97a1b49c9b65 (22/10/2020)