INTERCULTURAL SENSITIVITY AND TOLERATION OF ADOLESCENTS IN A CHANGING WORLD

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Abstract:

This article presents background information for culturally appropriate pedagogy of adolescents in a diverse and changing world. The author elaborates the influence of the gap between political principles, social values, private convictions and moral norms, illustrated by the examples of ethnic conflicts and sexual violence of European pluralistic democracy. Than he presents and compares the results of numerous studies, which emphasize the importance of intercultural education and intercultural competence development which signifies constant development and understanding of the relationship among cultures which implies understanding and accepting of the characteristic beliefs and conducts of specific social groups within plural society, which stand out with their uniqueness in relation to dominant culture, race, ethnicity, religion, physical and/or mental capability, gender and/or sexual orientation. Intercultural contents were, also stated, as well as toleration in CNF, which is open, democratic and inclusive. In conclusion he points out some of the implications for intercultural education across school (curriculum) development and explains why is important to understand the wide range of new challenges that child and adolescents face in our rapidly changing global world.

Key words: adolescence, cultural identity, discrimination, intercultural education, toleration.

INTRODUCTION

Culture is in its wide ethnographic sense "the complex assembly, which consists of knowledge, moral, customs, different abilities and habits which are adopted by a person as a member of society" (Nigris 2015, p. 34). Modern and multicultural societies are characterized by the presence of social differences. Rights are universal, indivisible and inalienable. Their recognition needs to be dialogical and public in the sense that is granted and received in social relations between people, groups and institutions. When social relations are not given, recognition becomes a matter of contestation and struggle. Intercultural sensitivity is not an inborn human trait, but an acquired one, and it denotes capability of noticing and recognising the existence of different points of view, which enable us to accept and acknowledge, not just our own cultural values, but cultural values of other people, too. The acknowledgment is crucial for living and working in multicultural communities.

Education not only reflects society but is also an influence in shaping its development. Contemporary school should cultivate biological nature, critically judging the awareness and cognition, liberating people from their own selfishness and raising them according to the values, which can in a quality manner inspire human (co)existence. A transitional life stage between childhood and adulthood is now evident in nearly all societies of the world. It is important to understand the wide range of new challenges that youth face in our rapidly changing global world. Adolescents challenged to get along with people from diverse cultures. „Cultural identity is a dynamic, fluid understanding of self and ethnicity. The development of cultural identity involves a process whereby an individual develops a sense of self based at least race, ethnicity, language, culture, religion, or kindship" (Coleman, 2008, p. 565). The

importance of cultural identity during adolescence lies in the potential role they play in shaping adolescents current psychological outcomes and behaviors, and their views of their future roles and opportunities. They adopt, resist or incorporate elements of new culture into hybrid activities and identities. There is much to be learned about how young people, given the right supports, mobilize their creative and adaptive capabilities and become positive agents, not only of their own development, but of local and global change.

TOLERATION AND CO-EXISTENCE VS. PREJUDICES, DISCRIMINATION AND VIOLENCE

The term *toleration* (from the Latin *tolerare*: *to put up with, countenance* or *suffer*) generally refers to the conditional acceptance of or non-interference with beliefs, actions or practices that one considers to be wrong but still tolerable (Stanford Encyclopedia of Philosophy). Tolerance should be a temporary attitude only: it must lead to recognition.

Toleration is shown to be a fundamental social value of a liberal society. In current philosophical discussions of toleration in modern and/or multicultural societies, the *respect conception* is often seen as the most appropriate and promising. According to Forst (2007), toleration always implies components of objection of rejection. Toleration can never be a „complete" form of the positive recognition of the others' identity. Toleration according to the permission conception is a form of the recognition of minorities by a majority. Cases of toleration arise when representatives of minority groups claim public acceptance for their different practices, behavior, religious and cultural symbols etc.

According to Galeotti (1997), the liberal theory of toleration encounters two kinds of difficulty with reference to these claims: The first, concerns the extension of toleration from its traditional domain, the private sphere, to the public sphere. The second difficulty lies in the very meaning of toleration and it is more serious, society, for which the traditional ideal and the social practice of toleration seem to be dramatically insufficient. Why? Does it stems from (sub)conscious attitudes that cause a person to ward off feelings of inadequacy by projecting them onto a target group?

Prejudice has to do with the inflexible and irrational attitudes and opinions held by members of one group about another, while discrimination refers to behaviors directed against another group. Discrimination is the systematic denial of certain peoples' or groups' full human rights because of who they are or what they believe. While the perpetrators of discrimination and settings in which it occurs may vary, at the heart of all forms of discrimination are ignorance and prejudice. Differences such as attitudes, culture, ethnicity, values, religion, social practices and sexuality clearly direct people all around the world who embarked on various meaning to their surroundings according to their individual attitudes that must be fully respected and integrated into life. The heart of tolerance is self-control.

The moral virtue of tolerance can thus bridge the gap between the political principle, social value of tolerance, private convictions and moral norms. For example, ritualized symbolic circumcision in Somalian woman is an integral part of the African cultural tradition. Can it be tolerate in Europe? Galeotti (2007) argues that we cannot: „In the case of actual genital mutilations, the woman impairs her future chances for a healthy sexual and reproductive life with no return and no exit. She gives up an important and valuable part of herself, of her being a woman. This makes her choice self-abrogative in the proper and literal sense" (op. cit., p. 103), as opposed to for instance sex-change cases, because it is not a choice against family and community pressure. Smontara (2003) recognises that upbringing, cultural and religious implications connected to sexuality, as well as the war experience, rarely have significant impact on dissociative states and/or disorder development. At the same time, the identity becomes instable and fragmented, closed for, both, other and different.

There is no better example of this than what has happened in modern pluralistic democracy. So, in book *Geste d'amour*, a psychiatrist Cathreine Bonnet (2001) portraits traumatic experiences of 39 girls of Muslim immigrant families of the North Africa, rape and/or incest victims, who decided to give birth without the identity disclosure (which is a possibility in France since the 16th CT) abandoning the babies in the process. Defending themselves from the traumatic experiences with the means of dissociation some of the women completely negated pregnancy until the very childbirth. Neither their partners nor their family members had any knowledge of the pregnancies.

Di Palma (2014) examine how sexual violence, in 1990s during the ethnic conflicts in the former country of Yugoslavia and Rwanda, interconnects nationalism, gender, female body and sexuality with the aim of affecting future of the enemy group. Constrained childbirth of the raped women in Bosnia, apart from the physical power, also had a symbolic one: new born babies were a part of the enemy ethnic group and different religion. In addition to the raping of women, in Rwanda, the men were forced to engage in the intercourses with the HIV positive women in order to spread the HIV infection, social stigma and economic deprivation. Men were massacred beyond the recognition in order to destroy a personal and symbolic identity. In addition, by using common graves for burial social identity is lost, too. This form ethnic cleansing is executed in order to indent new borders. Despite extreme forms of violence, these kinds of confrontations are interpreted in general public as a struggle to acknowledge specific collective identity where the ethnic group is a 'cultural specificity guard'. What can be said, how can it be explained?

Tatjana Sekulić (2014), in book *Od razorenoga ka otvorenom društvu* presents socio-political implications of society organisation, nation theory, identity conflicts, connecting them to war experience, ethno-national disintegration, socio-geographical territory reconstruction and vision of the future of Bosnia and Herzegovina (following the disintegration of Yugoslavia). It is concluded that the resistance capability aimed towards various forms of political violence of every individual and individual responsibility in undertaking the activities. It will be of the critical importance in building of the open, free and democratic society, which is going to become the future generations' heritage. How? Can culturally appropriate pedagogy be helpful?

RESULTS OF CONTEMPORARY STUDIES ON INTERCULTURAL EDUCATION, SENSITIVITY AND TOLERATION OF ADOLESCENTS IN A CHANGING WORLD

Multiculturalism has shifted from a trendy buzzword to a wave of indelible influence on education. Schools are one of the institutions that have a role to play in the development of an intercultural society. Intercultural education is a pedagogical approach aimed at forming a tolerant and sensitive attitude to ethnic, cultural and religious differences between individuals. At its core, intercultural education has two focal points - it is education which: *recognises, respects and celebrates the normality of diversity in all parts of human life*, and *promotes equality and human rights, challenges unfair discrimination and promote the values upon which equality is built*. It can also inform and support whole school development planning and it can contribute to the development of a school culture that is open, positive, inclusive and sensitive to the needs of all students. According to Hrvatić (2014), important task of intercultural pedagogy is promotion of ideas of better understanding of referent systems, whether they are cultural, moral, religious or civil, towards keeping an open mind in respect to sensitive topics.

Croatian adolescences' attitude research on the issues of the youths and multicultural world, edited by Previšić and Mijatović (2001), shows that individual freedom is considered or

higher relevance than equality. Adolescences do not appreciate ambiguous situations, while they support equality of the sexes, showing emotions in men, nonviolent conflict solutions and making compromises in general. In consistence they proclaim *female society culture*, as youths in France, Spain and Portugal. According to Smontara (2013) hierarchical distance is visible on the issues of different sexual orientation, ethnic and religion groups (table 1):

Table 1. Social distance towards national-ethical, religious, and/or sex groups among 2nd and 3rd grade students (N=143) in Croatian General High Schools

I would not like to be in the same classroom with a person of a / the...	Percentage
different religion	6
different ethnic group	7
different sexual orientation	20
No answer	1
I wouldn't mind such a person	66

National research on the issues of democracy and human rights in schools, by Batarelo et al. (2010), shows that 84% teachers and 95% parents considered democratic citizenry to be one of the most important goals of education. Responses on the issues of school influence on students' disposition development shows that schools contribute the most to students' readiness to defend the people who are wronged, respecting other religions, beliefs, values and cultures, minority rights and responsibility perception for one's actions. The least contribution is visible in the area of school events interest, sympathizing with other people's problems, charity work motivation and perception of European affiliation. Research on the issues of Education and Teaching of Intercultural Education (IE) and Dialogue in Croatian General High Schools by Smontara (2013) shows that (table 2):

Table 2. Indicators about teaching of Intercultural Education in Croatian High Schools

Teachers N=70	Students N=143
98% consider intercultural and interreligious dialogue important and useful for peace promotion; 42% are of the opinion that IE should be compulsory at teachers' universities; 36% deal with the contents of IE on irregular bases as integral part of *Homeroom classes*; 19% is of the opinion that IE does not belong in the domain of their studies and work; 17% think that IE should not be integral part of compulsory education; 15% do not consider themselves competent enough in order to deal with the content in questions.	16% think that tolerance, respect for different, accepting ideas different from your own, multiculturalism and peace is talked about in *Religion class*, 12% in *Sociology* and 7% in *Geography*, *Psychology* and *Ethics*; 4% state that this topic is discussed in *Homeroom class*. 3% think that the topic should be learned and talked about only in *Civil Education* or *Health Education*.

The research problem was to acknowledge the activities of teachers undertaken in the field of intercultural education and to analyze the intercultural sensitivity of students from different schools and regions (Zagreb County, Slavonia and Dalmatia). According to the students' opinion, who generally perceive anything associated with and around school as negative, Croatian school culture has not become democratic yet.

As Laegaard (2010, p. 34) points out „democratic education supports a politics of recognition based on respect for individuals and their equal rights as citizens, not on deference to tradition, proportional representation of groups, or the survival rights of culture." The development of tolerance from preschool age gives rise to a positive self-image and positive identification with our own group and self-acceptance without the feeling of superiority or inferiority. It is important that teachers are involved in in the collective responsibility of developing and maintaining an inclusive and intercultural school. Teaching students communication skills, active listening, cooperation and mediation basically means teaching them to recognize prejudices and stereotypes.

Intercultural competence signifies "constant development and understanding of the relationship among cultures, in the process of which studying their history and civilization can be helpful, which implies understanding and accepting of the characteristic beliefs and conducts of specific social groups within plural society, which stand out with their uniqueness in relation to dominant culture, race, ethnicity, religion, physical and/or mental capability, gender and/or sexual orientation" (Hrvatić, 2013, p. 159). Only a culturally conscious individual constitutes a culturally conscious community.

Intercultural education is important for all students to help them to participate in an increasingly diverse Europe and global society. Intercultural education happens naturally through the „hidden curriculum" of the social and visual world within which the students learns. While it is possible and necessary to include intercultural ideas in the taught „formal curriculum", the images, messages and values that are conveyed throughout the school culture are also crucial. Multicultural curriculum should be one that represents actual diversity and includes the different perspectives of different groups in society thereby ensuring that students are introduced and learn about these actual differences.

Intercultural education across the Croatian national curriculum framework

The aim of intercultural upbringing and education is forming such relationship and attitude towards knowledge, which enables school influence as intercultural community, which supports intercultural identity forming of all participants. Intercultural curriculum should predict new pedagogy approaches implementation, methods and practice at school and classroom level, which contribute to the development of students' own critical opinion towards their cultural identity, in order to discover mutual humanity which surpasses all cultural or differences of any other kind. Croatian National Curriculum Framework (CNF) is open, democratic and inclusive. Schools and teachers are autonomous in content realization which promotes democratic values, considering different social groups' interests. Competences are based on openness, respect and acceptance of other and different. Within the high school education program (in 174 General preparatory high school for higher education) a four-year-education system is comprised of 21 subjects in total, from which students take 14 for four years and other subjects for a year or two. There are 33 classes a week lasting for 45 minutes. At the end of the high school education there is the State exam.

Intercultural education in CNF is integrated across all subjects areas and into the life of the schools. The integration of intercultural content across a variety of subjects areas provi-

des the students with a more coherent and richer learning experience. Although integration can be planned in a number of ways, many teachers find that a thematic approach to planning is useful. This provides them with means of ensuring the acquisition of appropriate knowledge, understanding, skills, capacity values and attitudes through classroom planning and interaction that are already a part of their teaching in their subject areas. The themes are: *Identity and belonging, Similarity and difference, Human rights and responsibilities, Discrimination and equality*, and *Conflict and conflict resolution*.

Apart from intersubject input, they are taught within Citizen and Health classes. Within Citizen classes study "students acquire knowledge of their rights, responsibilities, possibilities and ways of community involvement; skills of community problems noticing are developed, as well as the skills of their peaceful solution reaching in cooperation with others" (Jovanović, 2014, p. 5). The final aim of this kind of education is a development of students as emancipated and responsible citizens who participated actively within the democratic civil culture development.

Health classes (as integral part of Homeroom classes) 'link medicine to the results in upbringing, social and cultural accomplishments, allowing students to transform their knowledge into convictions. (Mićanović, 2013, p. 7). Content wise it holds four modules: *Living healthy, Violent behaviour prevention, Addiction prevention* and *Sexual/Gender equality and sexually responsible behaviour*. Apart from scientific and expert insight, it promotes values, which are adequate and acceptable for development of conscious and democratic society and risk behaviour prevention.

Table 3. Examples of contents of Citizenship Education and Health Education in Croatian High schools

High School Grade	Citizenship Education	Health Education
First grade	Cultural diversity and building of European peace and non-violence.	Relationship communication. Sexual presentation in media.
Second grade	Communication among civilisations.	Sexually responsible behaviour and violence in youths' relationships.
Third grade	Corruption fighting and social solidarity.	Sexual stereotypes, sexual health and sexual rights.
Fourth grade	Environment preservation and sustainable resources.	Stigmatization and discrimination of the sexual minority.

Results of the 2011 ESPAD research show that adolescences in Croatia are above European average in tobacco products abuse, as well as severe episodic drunkenness (binge drinking), 44% engaged in intercourses under the influence of alcohol and/or drugs, 70 % suffered from gender related violence and 8% experienced sexual harassment and/or abuse (Smontara, 2013). Undisclosed, ignored or tolerated sexual harassment and/or school related violence can result in victims' loss of trust in school system, truancy, and finally leaving school. Pani and Sagliaschi (2011) point out that especially ego dystonic and depressive adolescents may develop sexually compulsive behaviour, as a form of escapism from negative emotions and painful memories. Adequate methods of sexual education and meeting the aims of the

previously listed programmes initiate from students' experiences, stimulating them to participate in mutual activities, cooperate and nurture open and cooperative communication.

Barone (2009) interprets pedagogic relationship between student-adolescences and teachers as a process which allows the teacher to deliberate the constructive features of their own being and righteousness of their interventions. Examine real-life situations can also play a role in developing a sense of empathy for those who are discriminated against. Education is more efficient if teachers within the framework of their mental space of emotions assists students to bring to consciousness their own anxiety, fears, anger and conflicts. Affective processes realising and the repression avoidance stimulate communication and problem resolution, which influences healthy, productive and balanced personality promotion. According to Bratanić (2002), teachers should understand students, listen attentively to their words, the way they were pronounced, note the body language and listen to them with all their being. Revealing students' emotion, wishes and needs and assisting them in getting to know, accepting and expressing their own emotions in a constructive creative way is the aim.

Intercultural education and tolerance is achieved only if each individual is allowed to confirm his/her own identity which is flexible because it implies a psychologically safe person that is able to cope with many types of diversities, a person who adjusts when faced with social problems and who believes in the followship and unity of humanity.

Conclusional remarks

Modern and multicultural societies are characterized by the presence of social differences. Their recognition needs to be public and dialogical in the sense that is granted and received in social relations between people, groups and institutions. When social relations are not given, recognition becomes a matter of contestation and struggle. Intercultural sensitivity is not an inborn human trait, but an acquired one, and it denotes capability of noticing and recognising the existence of different points of view, which enable us to accept and acknowledge, not just our own cultural values, but cultural values of other people, too. The acknowledgment is crucial for living and working in multicultural communities.

The change of the paradigm of the pedagogical science obligates, enables and motivates a new approach to school that is in constant development and changes as an integral part of global development. Contemporary pedagogy is facing numerous challenges and one of them is positive attitude development, as well as an insight in relation to other individuals who differ from ourselves. Contemporary school should cultivate biological nature, critically judging the awareness and cognition, liberating people from their own selfishness and raising them according to the values, which can in a quality manner inspire human (co)existence.

Culturally appropriate pedagogy and Intercultural education is important to all students to help them to participate in an increasingly diverse Europe and global society. The acquisition of intercultural competence is understood as the ability of intercultural effective and proper manner of thinking and acting. The capability of the effective and proper interaction in intercultural situations is based on specific attitudes, knowledge and skills. Such understanding of intercultural competence suggests the basic indicators of intercultural competence among which intercultural attitudes, intercultural knowledge, interpretation skills, discovery skills and interaction, and critical cultural consciousness and political culture stand out, whereby the key dimensions of intercultural competence are considered to be the cognitive (knowledge), affective (attitudes) and behavioural (skills) dimensions. The contribution to further development of democracy, human rights and fundamental liberties, protection, security, better mutual understanding and cooperation is expected from the education process interculturalism.

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Interkulturalna osjetljivost i tolerancija adolescenata
u promjenjivom svijetu

Sažetak: Članak predočava sadržaje vezane uz kulturalno prikladnu pedagogiju adolescenata u raznolikom i promjenjivom svijetu. Autor elaborira utjecaje koji dovode do raskoraka između političkih principa, socijalnih vrijednosti, privatnih uvjerenja i moralnih normi, na primjerima etničkih sukoba i seksualnog nasilja europske pluralističke demokracije. Potom predstavlja i uspoređuje rezultate brojnih istraživanja koji govore o važnosti interkulturalnog odgoja i obrazovanja i razvoja interkulturalnih kompetencija, a predstavljaju neprekidan razvoj i razumijevanje veza među kulturama. To podrazumijeva razumijevanje i prihvaćanje karakterističnih uvjerenja i ponašanja specifičnih društvenih skupina unutar pluralističkog društva koje se ističu svojom posebnošću u odnosu na dominantnu kulturu, rasu, etničku pripadnost, religiju, fizičke i/ili mentalne sposobnost, spol i/ili spolnu orijentaciju. Interkulturalni su sadržaji, kao i tolerancija, sastavni dio Hrvatskog nacionalnog kurikuluma koji je otvoren, demokratičan i inkluzivan. U zaključku autor ističe implikacije interkulturalnog odgoja i obrazovanja za razvoj školskog kurikuluma i objašnjava zašto je važno razumjeti širok spektar novih izazova s kojima se djeca i adolescenti suočavaju u modernom društvu koje se vrtoglavo mijenja na globalnoj razini.

Ključne riječi: adolescencija, kulturni identitet, diskriminacija, interkulturalna pedagogija, tolerancija

Interkulturelle Empfindlichkeit und Toleranz der Jugendlichen
in einer sich wandelnden Welt

Zusammenfassung: Der Beitrag präsentiert inhaltlich die kulturell angemessene Pädagogik der Jugendlichen in einer vielfältigen und sich wandelnden Welt. Der Autor erläutert die Einflüsse, die zum Zwiespalt unter politischen Grundsätzen, sozialen Werten, privaten Überzeugungen und moralischen Normen führen, indem er Beispiele von ethnischen Konflikten und sexueller Gewalt in der europäischen pluralistischen Demokratie nennt. Dann präsentiert und vergleicht er die Ergebnisse aus zahlreichen Studien, die die Wichtigkeit der interkulturellen Erziehung und Bildung und der Entwicklung interkultureller Kompetenzen zeigen, und die eine ununterbrochene Entwicklung und das Verständnis von den Zusammenhängen unter den Kulturen darstellen. Dies impliziert das Verständnis und die Anerkennung der charakteristischen Überzeugungen und Verhaltensweisen bestimmter gesellschaftlicher Gruppen innerhalb einer pluralistischen Gesellschaft, die durch ihre Besonderheit in Bezug auf die herrschende Kultur, Rasse, ethnische Zugehörigkeit, Religion, körperliche und/oder geistige Fähigkeiten, Geschlecht und/oder sexuelle Orientierung auffallen. Interkulturelle Inhalte sind, wie die Toleranz, ein integraler Bestandteil des kroatischen nationalen Curriculums, das offen, demokratisch und integrativ ist. Zum Abschluss weist der Autor auf die Auswirkungen der interkulturellen Erziehung und Bildung auf die Entwicklung des Schulcurriculums hin und erklärt, warum es wichtig ist, eine breite Palette von neuen Herausforderungen zu verstehen, denen Kinder und Jugendlichen in einer modernen und sich auf der globalen Ebene rasch wandelnden Gesellschaft begegnen.

Schlüsselbegriffe: Jugend, kulturelle Identität, Diskriminierung, interkulturelle Pädagogik, Toleranz