Model for Developing Respect for Diversity at Early and Preschool Age[1]

Dejana Bouillet[1] and Lidija Miškeljin[2]
[1]*University of Zagreb, Faculty of Teacher Education*
[2]*University of Belgrade, Faculty of Philosophy*

Focus on children's knowledge on social diversity can lead us to a deeper reflection on how they acquire knowledge of the social and cultural diversity and how this knowledge links with prejudices and work on equal opportunities in education.
(Mac Naughton, 2006, p. 6)

Abstract

Respect for diversity implies acceptance and respect for living beings and their dignity, and the realisation of justice as a principle of life. This includes a high level of sensitivity of adults for children and the sensitization of children for others: peers, family members, environment, and the overall living environment. It is about shaping the educational approach based on accepting the rights of people to freely express their own identity and understand their own rights, obligations, and responsibilities, as well as the rights, obligations, and responsibilities of others. Upon application of programmes and targeted activities in kindergartens, children learn to include, respect and accept members of various vulnerable groups. This paper presents how the application of the model for development of respect for diversity contributes to the increasing importance of understanding and respect for differences among parents and children of early and preschool age. This is done by evaluating the application of the Respect for Diversity and Peace Building manual on a sample of children and

parents from 41 preschools which operate in the following four countries: Serbia (16 preschool institutions, 20 educational groups), Croatia (11 preschool institutions, 14 educational groups), Montenegro (3 preschools, 6 educational groups), and Macedonia (11 preschool institutions, 16 educational groups). The results show that early and preschool-age children are willing to communicate with children of different characteristics and that this choice is not affected by the identity of the children belonging to vulnerable groups (such as Roma children and children with development difficulties). In addition, it was found that parents recognise the importance of early and preschool education, and aim to increase respect for diversity. They also understand the importance of family education in this process. The model that was applied led to statistically significant differences between children and parents towards diversity.

Key words: *early and preschool education; educational model of respect for diversity; relationships according to attitude towards diversity; parents' convictions.*

Introduction

[T]reating others with respect doesn't just happen, even with the best will in the world: to convey respect means finding the words and gestures which make it felt and convincing.
(George, 2009, p. 9)

The affirmation of the idea of acceptance and respect for diversity in the educational systems of modern societies has produced a variety of theoretical and ideological perspectives whose ethical purpose is visible in the actualisation of issues concerning the fairness of education. These theoretical and ideological perspectives promote and ensure an educational context that recognises and responds to individuals in society and culture (Miškeljin, 2014). Diversity includes demographic aspects, such as gender, age, ethnicity (race), residential status, belonging to different socio-economic groups, as well as the diversity of individuals including experience, interests, orientations, values, religion, preferences, sensibilities, ways of thinking, etc. (Apple, 1990; Giroux 1992; Pinar, Reynolds, Slattery, & Taubman, 1995).

In many countries throughout Europe, governments, policy makers, and decision makers express the need to emphasise the appreciation of identity and diversity of children, families, and communities in all documents related to education in a much clearer manner. For example, Principle 6 outlined in the Children in Europe Policy Paper "Young children and their services: developing a European approach" (Moss, 2012) points out that all services intended for children should recognise, respect, and appreciate diversity in all its dimensions and forms as a fundamental element and value of European culture. They should respect the differences in language, ethnicity, religion, gender, sexual orientation and disability, and oppose stereotypes and discrimination. These services are available to all children and all families, and

their practice and the structure of their employees reflect the diversity of the local community. The recognition, respect, and appreciation of diversity, people, practices, and perspectives are the essential values that services for early and preschool-age children are built on. To that we can also add the possibility of choice, understood as inclusive and collective decision-making (the democratic exercise of choice), as conditions for democracy in services for early and preschool-age children (Moss, 2012). General Comment No. 7 of the United Nations Committee on the Rights of the Child (UNICEF, 2005) also highlights the need to take into account the feelings and opinions of children, and respect their dignity in a supportive and safe environment based on mutual respect and appreciation.

The increasing need to respect diversity as part of early childhood upbringing and education, which is promoted in modern European society, is based on the understanding of the child as a person rich in potentials, and a competent person connected with adults and peers (Malaguzzi, 1993). It is also based on the principles of participatory rights of children and parents, which are gaining importance in public discourse on early and preschool education (Bae, 2010). Childhood is no longer seen as a "universal experience of growing up in a happy, homogeneous family" (Yelland, Lee, O'Rourke, & Harrison, 2008, p. 109); rather, children are observed and perceived as members of different types of families, as citizens of their local worlds. Not surprisingly, the appreciation of the diversity of the quality standards for early and preschool education ensures the well-being and inclusion of all children in the learning process (Vandenbroeck, 2012). Respect for diversity in education is realised by raising children's awareness of the needs of others, their acceptance of others, and understanding of the importance of interconnectedness with them. It involves the creation of an educational approach based on the acceptance of people's rights to choose to be themselves, to achieve equality regardless of the diversity of identities, cultures, abilities, and other characteristics, on guiding children towards understanding their own rights, obligations, and responsibilities, as well as guiding them towards understanding the rights, obligations, and responsibilities of other people (Robinson & Jones Díaz, 2006, p. 169).

The importance of including respect for diversity in the curriculum of early and preschool education was proven in the research conducted by Connolly and associates (2002). The research confirms that 5% of three-year-olds demonstrate awareness of their own identity, while 1% of children of the same age demonstrate unacceptable exclusionary attitudes towards other identities (e.g. Catholics – Protestants). Among four-year-olds, the awareness of one's own identity is expressed among 7% of children, while 3% demonstrate exclusionary attitudes. The percentage of children who are aware of their own identity among five-year-olds is 13%, and the percentage of those who developed exclusionary attitudes is 7%. Among the population of six-year-olds, 34% of children are aware of their own identity, while 15% have reported exclusionary attitudes (Connolly, Smith, & Kelly, 2002). Thus, early and pre-school-

age children can be guided and encouraged to understand and respect different identities (symbols, events, languages, etc.), as well as the negative consequences of exclusionary and intolerant attitudes and behaviour, and to learn how to recognise them in their own behaviour. Mac Naughton (2006) also confirms awareness of race among children from the age of three onwards, and observes the development of unacceptable attitudes towards racial diversity, disabilities, and other differences and age, as well as the development of stereotypical gender attitudes and behaviour, and social grouping according to socio-economic classes among early and preschool-age children. Other research also confirms that early and preschool age are suitable for developing acceptable or unacceptable attitudes towards differences and toward those who are different (Abourd, 2003; Cramer & Steinwert, 1998; Nesdale & Flesser, 2001).

A curriculum based on respect for diversity promotes an inclusive educational paradigm and contributes to the well-being of all children. Furthermore, diversities are seen as a value and an important pedagogical resource. Such a curriculum involves education for social justice, which means the integration of justice and fairness into the core of every activity that takes place in educational institutions (Brajković & Milinović, 2015), and opposes structural inequalities and exclusion that have a long-term adverse effect on the development of children in vulnerable situations (Bassok, Finch, Reardon, & Waldfogel, 2016; Murray, 2012; and many others).

Model for Developing Respect for Diversity at Early and Preschool Age

Within the Partnership for Reconciliation through Early Childhood Education and Development in Europe (PRECEDE) project, experts gathered within the PRECEDE network have developed a *Regional Manual for Respect for Diversity and Peace Building*. The manual is intended for those who work with early and preschool-age children, and is a result of testing 3 different manuals in 48 kindergartens and preschools in 5 countries (Serbia, Macedonia, Albania, Kosovo, and Croatia). The following manuals and programmes were tested (Mreža PRECEDE, 2014):

– *The International Toolkit Manual for Practitioners Working with Young Children in Regions Experiencing or Emerging from Conflict Developed by the International Peacebuilding with Young Children Network* (Early Years, 2012)

– *EDU-MAP Box of Diversity* (Butorac & Ostović, 2013) and

– *Aflatot Manual* (Aflatoun International, 2011).

The model for developing respect for diversity is based on the belief that the recognition of differences at early and preschool age is the key requirement for building long-term and sustainable peace, and it includes empowerment, equality, acceptance, understanding, and mutual respect. This implies respect and the promotion of individual, personal, cultural, linguistic, and family identity of all members of the community (both children and adults). The affirmation of equality and human rights, the spirit of solidarity and cooperation among different individuals and groups in

society, helps children and adults (educators, parents) learn to live together with others, develop an understanding for others, learn to respect mutual dependence in the spirit of respect for the values of pluralism, mutual understanding, peace, and cultural diversity (PRECEDE Network, 2014).

The model refers directly to the UN *Convention on the Rights of the Child* (1989) as well as to two basic theoretical concepts: Bronfenbrenner's ecological systems theory (Bronfenbrenner, 1979) and Vygotsky's socio-constructivist theory of learning (Vygotsky, 1978). A multidimensional, ecological perspective is built into the model for developing respect for diversity by taking into account the legal, cultural, and socio-economic dimensions of the lives of early and preschool-age children, which can be seen in the following thematic sections of the manual: 1) All about me: Identity and belonging; 2) Feelings and expressions; 3) I and others: Awareness of the needs of others; 4) We are all different: Respect for diversity; 5) Listen to yourself, listen to others: Self-expression and self-realisation and acceptance of diversity; 6) Feeling safe: Safe and protective environment; 7) Feeling strong: Respect and inclusion, all children together; 8) Work with families; 9) The place where I live: Family and community factors; and 10) Community factors that are an integral part of the child's cultural context.

The socio-constructivist perspective of the model can be recognised in the promotion of child development through games and practical activities, where the role of educators is to provide an agreeable environment and incentives for such activities. In addition, educators help children understand the concepts that are introduced in the model by using different agents, such as: personalised dolls, feelings flashcards, feelings dice, music, literature, visual arts, etc. Personalised dolls symbolise children from real families with real life experience that children get to know by interacting with them. The use of feelings flashcards helps children identify and differentiate feelings by naming them, and describing their own and the feelings of others. Children use feelings dice to identify and express their feelings, develop communication skills, explain the feelings of others and respect for others, as well as to connect with different life situations. Activities presented in the *Regional Manual* are based on active, transformative learning strategies, which help educators create conditions and an environment where all children feel that they belong, where they have the right to be heard and treated with respect, recognition, solidarity, and concern.

Application of the model for developing respect for diversity in the context of the overall professional educational activity in kindergartens contributes to the affirmation of inclusive values, the development of children's social and emotional competence, and the promotion of social justice as a prerequisite for sustainable development (Bouillet & Šarić, 2016). Children learn about inclusion, appreciation, and acceptance of members belonging to different vulnerable groups (children with disabilities, members of ethnic and religious minorities, children from migrant families, children living in conditions of poverty, and other groups of children at risk of social exclusion).

Inclusion of significant others (parents and other community members) in the development of the programme through various activities promotes understanding and appreciation of diversity.

In short, the model contributes to educating children who respect others and those who are different, and enables the exploration of different traditions and customs of various communities in which children live. It provides the means, knowledge, skills, ability, as well as the oppurtunity for adults and children to understand, respect, and appreciate others.

Methods of Research
Objective and Hypotheses

The model for developing respect for diversity at early and preschool age has been developed and applied within the framework of the PRECEDE project. The research presented in this paper is focused on determining how the application of this model contributes to changes among children and parents towards diversity. The goal is achieved by completing the following research tasks:

– establish the willingness of early and preschool-age children to socialise with children of different characteristics (typically developed children from the majority population, children with disabilities, and Roma children);
– determine the differences in the willingness of early and preschool-age children to socialise with children of different characteristics before and after the application of the model for developing respect for diversity at early and preschool age;
– describe the opinions of parents of early and preschool-age children regarding respect for diversity and the need to present this topic in preschool educational programmes;
– determine the differences of opinion among parents of early and preschool-age children regarding respect for diversity, and the need to have this topic included in preschool educational programmes before and after the application of the model for developing respect for diversity at early and preschool age.

The research is based on the general hypothesis that the application of the model developed within the framework of the PRECEDE project will increase understanding among early and preschool-age children and their parents regarding the importance and respect for diversity. This hypothesis is based on previously conducted research and theoretical findings on the importance of actively promoting an appreciation and understanding of differences among children (Connolly, et al., 2002; Mac Naughton, 2006; Robinson & Jones Díaz, 2006; and others), as well as findings related to the need for an ecological approach to the education of early and preschool-age children (Bronfenbrenner, 1979).

Participants

This research included children and their parents from 41 preschool institutions that operate in the following four countries: Serbia (16 preschool institutions, 20 educational groups), Croatia (11 preschool institutions, 14 educational groups), Montenegro (3 preschool institutions, 6 educational groups), and Macedonia (11 preschool institutions, 16 educational groups).

These are preschool institutions, children, and parents included in the PRECEDE project from February 2015 to May 2016; the institutions applied activities mentioned in the regional *Respect for Diversity and Peace Building* manual. The project was a long-lasting one, so many children finished their preschool education and left their preschool institutions (because they started primary school education, moved, or for some other reasons) while the project was under way. It is also very important to say that this research included more children than parents, because one of its aims was to include at least 30% of parents. Nevertheless, in some preschool institutions all the parents were involved and in the cases of several children, both parents were involved in the pre-testing (Montenegro).

Data on research participants are shown in Table 1.

Table 1

Research sample (pre-test and post-test)

Characteristics	PRE-TEST		POST-TEST	
	Children	Parents[2]	Children	Parents
Country				
Serbia	493 (39.3%)	443 (50.1%)	221 (39.3%)	143 (38.1%)
Croatia	330 (26.3%)	230 (26.0%)	116 (20.6%)	72 (19.2%)
FYR of Macedonia	322 (25.5%)	91 (10.3%)	139 (24.7%)	75 (20.0%)
Montenegro	110 (8.8%)	120 (13.6%)	87 (15.5%)	85 (22.7%)
Gender				
Male	50.3	19.3	47.6	16.8
Female	49.7	77.5	52.3	79.7
TOTAL	1255 (100%)	884 (100%)	563 (100%)	375 (100%)

From the data shown in Table 1 we can see that the research sample is dominated by children and parents from Serbia in both phases of data collection, while the participation of research subjects from other countries is different in the pre- and post-test. The same research sample was applied in all the countries, which means all participants will be treated equally in the analysis. Two points of measurement recorded slight changes in the gender structure: there were 2.6% more boys and 2.6% less girls in the post-test (χ^2 test is .698, which is not statistically significant), and 2.2% more mothers than fathers of the tested children. In both phases of data collection,

[2] There were 3.2% (in the pre-test) and 3.5% (in the post-test) of other family members (grandmothers, grandfathers, aunts, etc.) included in the research.

other family members (grandmothers, grandfathers, aunts, and uncles) make up less than 4% (χ^2 test is 2.400, which is not statistically significant). In the post-test there were 70.4% of children, while 66.6% of parents were involved in the pre-test, which is significantly more than half of the children and parents involved in testing prior to the application of the model for developing respect for diversity. These circumstances enable us to make possible relevant conclusion about the effects of applying the model to the relationship of research participants towards respecting diversity. The age of participants – children and parents involved in this research – is shown in Table 2.

Table 2
Research sample according to participants' age (pre-test and post-test,%)

Age of Children	Pre-test	Post-test	Age of Parents	Pre-test	Post-test
> 3 years	8.8	3.8	20-25 years	4.0	2.4
> 4 years	17.6	13	26-35 years	57.3	54.0
> 5 years	32.0	22.3	36-45 years	32.7	40.1
> 6 years	25.1	42.4	46-60 years	4.0	1.1
6 years and over	16.5	18.5	61-70 years	2.0	2.4

As expected, the differences in age structure of the research participants in two points of measurement are more significantly expressed than in the case of gender structure. Due to special circumstances, the research lasted for more than a year and considering the previously mentioned changes in the sample structure (entering elementary school, moving, changing preschool educational group etc.), more than two thirds of the child participants in the post-test were older than 4 years, with children aged 6 to 7 constituting the majority. On the other hand, in both phases of the data collection more than 90% of the parent sample consists of parents older than 26 years. In the pre-testing, 90% of parents were aged 26–45, and the same age group constituted 94.1% of the sample in the post-test. Slightly more than half of all parents in both points of measurement were aged 26-35 years.

This is a mostly convenience sample, whose participation was made possible by the willingness of headmasters and teachers to participate in the PRECEDE project, as well as the willingness of children and their parents to participate in data collecting and fill in the questionnaires before and after the application of the model for developing respect for diversity.

Procedure and Measuring Instruments

Before the application of the *Respect for Diversity and Peace Building* manual, preschool teachers who decided to participate in this project were educated by the non-government expert organisation Early Years during a three-day seminar. In each country, the teachers had the support of mentors who also received additional education from regional coordinators in charge of applying the model for developing respect for diversity. The mentors monitored and supported the work of preschool teachers based on a previously arranged and structured procedure, while the

supervision of regional coordinators ensured the suitable and homogenous application of the model in all four countries.

Measuring instruments used in this research were developed within the framework of the PRECEDE project and based on questionnaires used in a study on prejudice among early and preschool-age children in Northern Ireland (Connolly et al., 2002), with permission of the first author of the research (Paul Connolly). More specifically, a Questionnaire for children and a Questionnaire for parents were used. The Questionnaire for children was filled by experts and national mentors who had undergone training and introduction to the Guide for collecting data prior to individual interviews with children.

Before the research was implemented, meetings were held in each educational group to inform parents about the main goals and content of the research. After the meetings they were asked (in writing) whether they wish to participate in the research, together with their children. Parents' response was overwhelmingly positive, with less than 2% of all parents refusing to participate.

The Questionnaire for children consisted of questions about demographic features and a series of photographs that were shown to children. Based on the photographs children answered questions about intentional behaviour, recognising and naming feelings, friendship, and social elimination. In this research we used questions related to intentional behaviour. Photographs showed different children (typically developed children from majority population, children with disabilities, and Roma children) and research participants were asked if they would like to play with those children, sit next to them, and share candy with them. Girls were shown photographs of girls, and boys were shown photographs of boys in order to neutralise the possibility of gender-based selection. It is well known that preschool children tend to choose same-gender children (Maccoby, 1990). Such a selection of photographs prevented girls from not choosing a Roma child because he is a boy, and vice versa.

The Questionnaire for parents included questions about demographic features in general, as well as five-point attitude scales on how their children relate to differences (with answers ranging from 'not at all' to 'always'), the necessity and possibilities of parental upbringing with regards to respecting diversity (with answers ranging from 'I agree completely' to 'I strongly disagree'), and parents' own development of respect for diversity (with answers ranging from 'not correct at all' to 'completely correct'). Represented variables in these scales are shown in Table 5. In both phases of the research, parents filled the questionnaires individually, guided by competent kindergarten profesionals.

Data Processing

The readiness of early and preschool-age children for various forms of socialisation and relationship with different children, parents' beliefs about developing respect for diversity, and the need to work on this topic in preschool programmes is determined

using descriptive statistics. The differences in children's readines to form relationships with different children before and after applying the model for developing respect for diversity are established by checking the statistical significance of the χ^2 test.

Parents' beliefs are shown using descriptive indicators (arithmetical means and standard deviations), while differences in their beliefs before and after the application of the programme are shown by using the *t*-test for independent samples. Analyses are based on original variables, as each of the scales has a rather small amount of questions (from 3 to 9) so factorisation was not necessary.

Results

Developing Respect for Diversity among Early and Preschool Age Children

The readiness of early and preschool-age children to socialize and form relationship with different children (intentional behaviour) is checked by assessing their answers to questions about their readiness to sit with different children (typically developed children, children with disabilities, Roma minority children) during some activities, play with them, or share candy with them. Graph 1 shows the percentage of children who are not ready to form relationships with children shown in the photographs, prior to the application of the model for developing respect for diversity.
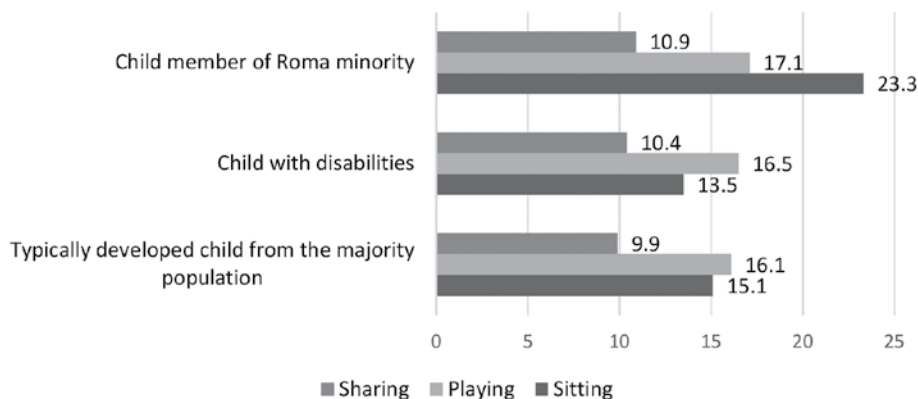
Graph 1. Percentage of children who were not ready for contact with different children in the pre-test (%)

Based on data shown in Graph 1 we may conclude that a rejection of children with different characteristics prior to the implementation of the model for developing diversity (pre-test) was manifested among 10 to 23% of children participating in the research. The majority of children (more than one fifth) expressed an unreadiness to sit with a child who belongs to the Roma minority. Other forms of rejection among children are rather equally present. Based on the aforementioned observations, it may be concluded that children do not choose their friends based on some specific characteristic of a particular child; rather, they choose them based on a general

impression or specific characteristics of the child himself/herself (for example, openness to form a relationship with unknown children, readiness to share things, solitariness, shyness, etc.). The collected data indicates that early and preschool-age children are ready to accept children with disabilities, as more than 8% of child participants were ready to do different activities with children shown in different photographs. This finding provides a basis for further work on developing respect for diversity at early and preschool age.

Using the figured value and statistical significance of the χ^2 test before and after applying the model for developing respect for diversity, we examine the differences in children´s readiness to interact with other children in two points of measurement.

Table 3 presents the results that show the differences in children's readiness to form relationships with children with different characteristics, based on two points of measurement. It is about relative values (percentages) which show the percentage of children (out of all children included in the research) examined in the pre-test and post-test who chose some specific variable categories in their answers. Because of that, Graph 1, which shows answers given in the pre-test, features different percentages.

To conclude, based on the calculated χ^2 test, children's answers in the pre- and post-test are used as one sample. For example, based on 100% of children participating in both measurements, 67.3% of them expressed readiness to sit with a typically developed child from the majority population in the first, and 32.7% of them in the second measurement.

According to the presented results, children's readiness for various forms of socialising and relationship with different children, based on two points of measurement, before and after the implementation of the model for developing respect for diversity in early and preschool age, has significantly statistically changed. A comparison of children from all three analysed groups (typically developed children from the majority population, children with disabilities, and Roma minority children) show that they more often express a readiness to form relationships (to play, sit, and share candy) in the second point of measurement than before we actively started to educate them about developing respect for diversity (in the pre-test). Based on that, we can conclude that the implementation of the model for developing respect for diversity had a great impact on relationships among children, regardless of which group of children they belong to. Moreover, we can see that even in the post-test some children refused to form relationships with children shown in photographs. Those children probably need extra support when it comes to practising their social skills; furthermore, this type of model, limited to a short period of time and oriented towards the majority of children, was not enough to cover everything depicted in the photographs they were shown. Table 4 shows that after the post-test children were statistically more likely to choose all children to play with than they were in the pre-test. It also shows that in the pre-test children were more likely to choose typically developed children from majority population or not to choose anyone.

Table 3

The readiness of early and preschool-age children for various forms of socialising and relationships with different children, before and after the implementation of the model for developing respect for diversity; percentages, value, and statistical significance of the χ^2 test

Form of socialising and relationship with children	Pre-test (%)	Post-test (%)
Would you sit beside a typically developed child from the majority population? - χ^2 = 18.909; p = .000		
Yes	67.3	32.7
No	78.5	21.5
I do not know	90.2	9.8
Would you play with a typically developed child from the majority population? - χ^2 = 25.322; p = .000		
Yes	67.0	**33.0**
No	80.3	19.7
I do not know	90.2	9.8
Would you share your sweets with a typically developed child from the majority population? - χ^2 = 19.755; p = .000		
Yes	67.6	**32.4**
No	83.5	16.5
I do not know	90.6	9.4
Would you sit beside a child with disabilities? - χ^2 = 20.778; p = .000		
Yes	66.6	**33.4**
No	78.6	21.4
I do not know	80.0	20.0
Would you play with a child with disabilities? - χ^2 = 20.639; p = .000		
Yes	67.1	**32.9**
No	81.9	18.1
I do not know	79.0	21.0
Would you share your sweets with a child with disabilities? - χ^2 = 15.910; p = .000		
Yes	67.8	**32.2**
No	85.2	14.8
I do not know	74.4	25.6
Would you sit beside a child member of the Roma minority? - χ^2 = 28.639; p = .000		
Yes	66.3	33.7
No	77.6	22.4
I do not know	87.1	12.9
Would you play with a child member of the Roma minority? - χ^2 = 20.639; p = .000		
Yes	66.8	**33.2**
No	80.4	19.6
I do not know	89.4	10.6
Would you share your sweets with a child member of the Roma minority? - χ^2 = 20.354; p = .000		
Yes	67.5	**32.5**
No	83.3	16.7
I do not know	87.5	12.5
Total	69.0	31.0

Table 4

The first choice of child partner for play, before and after the implementation of the model for developing respect for diversity; percentages, value, and statistical significance of χ2 test

With whom would you like to play the most?	Pre-test (%)	Post-test (%)
$\chi^2 = 32.453$; p = .000		
With a typically developed child from the majority population	72.2	27.8
With a child with disabilities	65.9	34.1
With a child member of the Roma minority	67.6	32.4
With all of them	32.6	67.4
With nobody	70.4	29.4
Total	68.6	31.4

Based on the collected data, it is possible to conclude that the implementation of the model for developing respect for diversity significantly contributed to children's readiness to form relationships regardless of the development, ethnicity, or other features of the child they interact with.

Parents' Opinions on Respecting Diversity at Early and Preschool Age

To better understand parents' initial opinions on respecting diversity at early and preschool age, Table 5 shows the basic statistical criteria based on parents' answers collected in the pre-test. They expressed their opinions using five-point attitude scales in which the higher value indicates lower level of their agreement with a statement. For statements which consider the level of respecting diversity, variable categories based on parents' opinion include the following: 1 = completely correct; 2 = mostly correct; 3 = I can't make a decision; 4 = mostly incorrect; 5 = not correct at all. Parents' opinions on the level to which children accept differences included answers ranging from 1 (not at all) to 5 (always), while parents' opinions on their influence on children's opinion ranged from 1 (I agree completely) to 5 (I don't agree at all).

It has been shown that parents share their opinion on the great impact that family upbringing has on developing respect for diversity. That fact also has a great impact on the low distribution value of variables that were used to measure parents' attitudes (parents' influence on developing a positive attitude among their children towards other children, possibilities for parents to change their children's opinions and understanding that mocking others is unacceptable, key role of family upbringing in developing the notion of equality). Other attitudes expressed by parents are diverse, which is based on the high value of standard deviations. Generally speaking, parents mostly express their attitudes on respecting diversity, they consider themselves to be thoughtful and compassionate people, people who consider other people's attitudes, and support fairness and honesty.

At the same time, they cannot decide whether their children notice the diversity around them. They think that children rarely or only sometimes exclude and react inappropriately towards other children because of their difference. However, in the

Table 5

Parents' opinions about children's relations according to diversity, as well as about the need and possibilities of family and institutional education related to respect for diversity: pre-test

		M	SD	Skewness	Kurtosis
Level of parents' respect for diversity					
1.	I have tender, concerned feeling for people less fortunate than me.	2.07	1.126	.634	-.047
2.	I don't feel very sorry for other people who are having problems.	3.99	1.412	-1.287	.533
3.	I try to look at everybody's side of the argument before making my own decision.	1.69	.966	1.285	1.760
4.	When I see someone being treated unfairly, I don't feel a lot of pity for them.	3.64	1.619	-.728	-.999
5.	If I'm sure I'm right about something, I don't waste much time listening to other people's arguments.	2.75	1.427	.133	.137
6.	I find it difficult to see things from the 'other person's' point of view.	3.33	1.371	-.403	-.706
7.	Injustice that I see in society touches me.	1.58	.875	1.327	1.945
8.	Children under 6 years of age should learn about diversity.	1.27	.442	1.065	-.868
Parents' opinion about the extent to which early and preschool-age children:					
9.	notice differences in others	3.11	1.234	-.182	-.796
10.	tend to exclude other children because they are different from them	2.40	1.111	.322	-.666
11.	tend to pick on other children because they are different from them	2.40	1.126	.254	-.621
Parents' opinions about their impact on:					
12.	developing a child's positive attitudes towards other children	1.38	.657	2.358	8.213
13.	change of children's attitudes	1.49	.674	1.828	5.564
14.	children's attitudes, in cooperation with others (media, literature, etc.)	3.28	1.260	-.480	-920
15.	the change of children's prejudice or stereotypes	3.26	1.238	-.720	-.280
16.	understanding the unacceptability of mocking different children	1.36	.610	2.359	9.504
17.	children's attitudes, depending on the society/community they live in	2.84	1.338	.041	-1.175
18.	developing respect for diversity, because of the key role of family in that process	1.36	.564	1.550	4.793
19.	change of children's unacceptable attitudes	1.49	.732	2.146	6.622

Note: M = mean; SD = standard deviation

pre-test, 73.8% of parents expressed their opinion that children younger than 6 years of age learn about differences in nationality, ethnicity, religion, disabilities or other differences among people, while 26.2% of them expressed the opinion that children of that age are too young to learn about that topic, so it is not neccessary to teach them about it.

The *t*-test for dependent samples was used to check whether attitudes expressed at the beginning of the implementation of the model for respect for diversity have changed, since they were included in the majority of activities. The analyses include variables that consider the criterion of variability (Kurtosis < 3.00). The values and significance of the *t*-test for variables which fulfilled the criterion of measurement interpretation are shown in Table 6.

Table 6

Value and statistical significance of t-test for dependent samples: parents' opinions in pre-test and post-test, and mean values obtained in second measuring

Parents' opinions	T-test	P	M Post-test
I have tender, concerned feelings for people who are less fortunate than me.	-1.468	.143	1.15
I don't feel very sorry for other people who are having problems.	1.235	.218	4.08
I try to look at everybody's side of the argument before making my decision.	.184	.854	1.77
When I see someone being treated unfairly, I don't feel a lot of pity for them.	--2.180	.030	3.95
If I'm sure I'm right about something, I don't waste much time listening to other people's arguments.	.564	.573	2.72
I find it difficult to see things from the 'other person's' point of view.	-7.994	.000	3.11
Injustice that I see in society touches me.	-1.259	.209	1.68
Children under 6 years of age should learn about diversity.	.996	.325	1.28
Children under 6 years of age notice differences in others.	-9.394	.000	3.63
Children under 6 years of age tend to exclude other children because they are different from them.	-1.487	.138	2.44
Children under 6 years of age tend to pick on other children because they are different from them.	-4.001	.000	2.64
Parents have little impact on the attitudes of children, compared to others (media, literature, etc.).	-20.676	.000	3.64
Parents have little effect on the changes of prejudice or stereotypes among children.	-3.424	.001	3.42
Parents have a significant impact on the attitudes of children, given the attitude of society towards diversity.	17.807	.000	2.97

Based on the values and statistically significant importance of the *t*-test and considering the fact that lower values mean a higher level of agreement up to a point

given in the Questionnaire for parents, a statistically significant change in parents' opinions on their children's relationship and the impact of developing respect for diversity can be noticed after the implementation of the programme for developing respect for diversity. Comparing arithmetical means from the first measurement (Table 5) and those from the second measurement (Table 6) a shift towards a more realistic perception of children's relationships towards differences can be noticed. There are also changes in parents' awareness of their role in teaching children to respect diversity.

Based on these observations, it may be said that the model for developing respect for diversity at early and preschool age contributed to changes in opinions and acceptance of respect for diversity, which had an impact on children's and parents' attitudes. Permanent changes require continued work on this curricular content.

Conclusions

The results of the research presented in this paper confirm the hypothesis that the application of the model developed within the PRECEDE project helps increase understanding of the importance of and respect for diversity among parents and early and preschool-age children.

It has been found that early and preschool-age children are willing to socialise with children of different characteristics, and their own choices of friends are not crucially influenced by the fact that they belong to a vulnerable group (e.g. the Roma minority, children with developmental difficulties). Furthermore, the results show that parents recognise the importance of education for respect for diversity and understand the importance of family education for that process. It is important to recognise that the majority of children accept and appreciate differences without prejudice and various stereotypes. This is an indirect confirmation of the well-known fact that prejudice is acquired during upbringing, and that active and targeted educational activities aimed towards developing respect for diversity have proven to be a powerful means of preventing the development of prejudice.

In short, the implementation of the model for developing respect for diversity has contributed to creating a stronger willingness among children to socialise with all children in an educational group. This change in children's behaviour was also recognised by parents. The application of the model brought about changes in parents' beliefs, which is most visible in their different attitudes towards diversity, and empowered parents to contribute actively to the appreciation of diversity among their children.

From the perspective of children's rights, education and early childhood education are a goal and right in themselves (Woodhead, 2006). They do not replace parents and a family environment, but insist on a joint and complementary education of children. All children's rights are indivisible: there are no "small" or "big" rights, no "important" or "less important" ones. All rights are interdependent and cannot be read or implemented in a selective manner. All rights also apply equally to all children,

including children from the most vulnerable groups (such as children from minority groups, children with disabilities, children in conflict with the law, children living in poverty and unstimulating environments), they even apply to the youngest children who cannot advocate for themselves without the support of adults (Miškeljin, 2014).

In all educational environments, children's rights and respect for diversity are not just a topic that one needs to be informed about; rather, they should affect everyday life and educational work of an institution, and the manner in which all participants in the educational process (children, teachers, parents, guardians, preschool employees, local community representatives, and others) relate to each other.

Mastering the use of culturally conscious means of communication (such as speech, symbols, objects, customs, etc.) as well as different strategies in the development of meaning, children first learn in their everyday family life and the community in which they live (Rogoff, 2003). Therefore, a programme that focuses on the life context seeks to maintain continuity with children's family experience, their cultural identity, and the community in which they grow up, and includes important persons from the child's environment into the life and activities of the kindergarten. Designed as a framework that sets the basic values and principles realised in a specific context, the model of developing respect for diversity creates the possibility that children, parents, and educators learn "learning to know, learning to do, learning to live together and learning to be." (Delors, 1996, p. 37).

The study has once again confirmed that by supporting emotional and social development of early- and preschool-age children, and persons involved in their education and development, we are building a foundation for mutual respect and appreciation, which in the long run will lead to the development of an inclusive community and society as a whole.

References

Abourd, F.E. (2003). The formation of in-group and out-group prejudice in young children: Are they distinct attitudes?. *Developmental Psychology*, *39*(1), 48-60. https://doi.org/10.1037/0012-1649.39.1.48

Aflatoun International (2011). *Aflatot Manual*. Amsterdam: Aflatoun Child Social & Education Education.

Apple, M. (1990). *Ideology and Curriculum* (2nd ed.). New York and London: Routledge. https://doi.org/10.4324/9780203241219

Bae, B. (2010). Realizing children's right to participation in early childhood settings: Some critical issues in a Norwegian context. *Early Years*, *30*(3), 205-218. https://doi.org/10.1080/09575146.2010.506598

Bassok, D., Finch, J.E., Reardon, S.F., & Waldfogel, J. (2016). Socioeconomic Gaps in Early Childhood Experiences: 1998 to 2010. *AREA Open*, *2*(3), 1-22. https://doi.org/10.1177/2332858416653924

Bouillet, D., & Šarić, Lj. (Eds.). (2016). *Uvažavanjem različitosti do kulture mira - Priručnik za odgojitelje djece rane i predškolske dobi.* Zagreb: Centar za civilne inicijative.

Brajković, S., & Milinović, N. (2015). *Obrazovanje za društvenu pravdu*. Zagreb: Pučko otvoreno učilište, Korak po korak.

Bronfenbrenner, U. (1979). *The Ecology of Human Development: Experiments by Nature and Design*. Cambridge, MA: Harvard University Press.

Butorajac, D., & Ostović, Z. (2013). *Edu mapa: Poštujmo različitosti.* Zagreb: SMAK: Smart Media Knowledge

Connolly, P., Smith, A., & Kelly, B. (2002). *Too Young to Notice? The Cultural and Political Awareness of 3-6 Year Olds in Northern Ireland*. Belfast: Community Relations Council.

Cramer, Ph., & Steinwert, T. (1998). Thin is good, fat is bad: How early does it begin?. *Journal of Applied Developmental Psychology*, *19*(3), 429-451. https://doi.org/10.1016/S0193-3973(99)80049-5

Delors, J. (1996). *Learning: The Treasure Within.* Report to UNESCO of the International Commission on Education for the Twenty-first Century. Paris: UNESCO.

George, S. (2009). *Too Young for Respect? Realising Respect for Young Children in Their Everyday Environments*. Den Haag: Bernard van Leer Foundation.

Giroux, H. (1992). *Border Crossings: Cultural Workers and the Politics of Education*. New York and London: Routledge.

Mac Naughton, G.M. (2006). *Respect for Diversity: An international Overview*. Working Paper 40. Bernard van Leer Foundation: The Hague, the Netherlands.

Maccoby, E.E. (1990). Gender and relationships: A developmental account. *American Psychologist*, *45*(4), 513-520. https://doi.org/10.1037/0003-066X.45.4.513

Malaguzzi, L. (1993). History, ideas, and basic philosophy. In C. Edwards, L. Gandini, & G. Forman (Eds.), *The Hundred Languages of Children: The Reggio Emilia Approach to Early Childhood Education* (pp. 41-89). Norwood, NJ: Ablex.

Miškeljin, L. (2014). Diversifikacija – značenja i politike u praksi predškolskog vaspitanja i obrazovanja u Srbiji. In D. Pavlović Breneselović, Ž. Krnjaja, & L. Radulović (Eds.), *Pedagoški modeli evaluacije i strategije unapređenja kvaliteta obrazovanja* (pp. 35-50). Beograd: IPA Filozofski fakultet Univerziteta u Beogradu.

Moss, P. (2012). *Principle 6. Diversity and choice: Conditions for democracy*. A Children in Europe Policy paper. Retrieved from https://www.fruehe-chancen.de/fileadmin/PDF/Archiv/children_in_europe.en.pdf

Mreža PRECEDE. (2014). *Regionalni priručnik „Uvažavanje različitosti i izgradnja mira“*. Unpublished.

Murray, C. (2012). A Minority within a Minority? Social Justice for Traveller and Roma Children in ECEC. *European Journal of Education*, *47*(4), 569-583. https://doi.org/10.1111/ejed.12009

Nesdale, D., & Flesser, D. (2001). Social identity and the development of children's group attitudes. *Child Development*, *72*(2), 506-517. https://doi.org/10.1111/1467-8624.00293

Pinar, W.F., Reynolds, W.M., Slattery, P., & Taubman, P.M. (1995). *Understanding Curriculum: An Introduction to the Study of Historical and Contemporary Curriculum Discourses*. New York: Peter Lang.

Robinson, K.H., & Jones Díaz, C. (2006). *Diversity and Difference in Early Childhood Education: Issues for Theory and Practice*. London: Open University Press.

Rogoff, B. (2003). *The Cultural Nature of Human Development*. New York: Oxford University Press.

The United Nations Convention on the Rights of the Child. (1989). United Nations

UNICEF, United Nations Committee on the Rights of the Child and the Bernard van Leer Foundation (2005). *A Guide to General Comment 7: Implementing Child Rights in Early Childhood*. United Nations Children's Fund (UNICEF). The Hague, The Netherlands: Bernard van Leer Foundation.

Vandenbroeck, M. (2012). Evidence-Based Practice, Professionalism and Respect for Diversity: A Tense Relation. *Asia-Pacific Journal of Research in Early Childhood Education*, *6*(1), 1-20.

Vygotsky, L.S. (1978). *Mind in Society: The Development of Higher Psychological Processes*. Cambridge, MA, etc.: Harvard University Press.

Woodhead, M. (2006). Changing perspectives on early childhood: theory, research and policy. *International Journal of Equity and Innovation in Early Childhood*, *4*(2), 1-43.

Yelland, N., Lee, L., O'Rourke, M., & Harrison, C. (2008). *Rethinking Learning in Early Childhood Education.* Milton Keynes: Open University Press, McGraw-Hill Education.

Dejana Bouillet
Faculty of Teacher Education, University of Zagreb,
Savska 77, 10000 Zagreb, Croatia
dejana.bouillet@ufzg.hr

Lidija Miškeljin
Faculty of Philosophy, University of Belgrade,
Čika Ljubina 18-20, 11 000 Belgrade, Serbia
lidija.miskeljin@f.bg.ac.rs

Model razvoja uvažavanja različitosti u ranoj i predškolskoj dobi[1]

Usredotočenost na dječje znanje o društvenoj različitosti može nas navesti na dublje promišljanje o načinu na koji ona stječu znanja o društvenoj i kulturnoj različitosti i o povezanosti tog znanja s predrasudama i radom na jednakim mogućnostima u odgoju i obrazovanju.

(Mac Naughton, 2006, str. 6)

Sažetak

Uvažavanje različitosti podrazumijeva prihvaćanje i poštovanje živog bića i njegova dostojanstva te ostvarivanje pravednosti kao životnog načela. Navedeno uključuje visoku razinu osjetljivosti odraslih za djecu i razvoj osjetljivosti djece za druge: za vršnjake, članove obitelji, okolinu i cjelokupno životno okruženje. Radi se o oblikovanju odgojno-obrazovnog pristupa utemeljenog na prihvaćanju prava ljudi da slobodno izraze vlastiti identitet, da razumiju vlastita prava, obveze i odgovornosti te prava, obveze i odgovornosti drugih. Primjenom programa i ciljanih aktivnosti u dječjim vrtićima djeca uče uključivanje, uvažavanje i prihvaćanje pripadnika različitih ranjivih društvenih skupina.

U radu je prikazano kako primjena modela razvoja uvažavanja različitosti pridonosi povećanju razumijevanja važnosti i uvažavanja različitosti od roditelja i djece rane i predškolske dobi, putem evaluacije primjene priručnika „Uvažavanje različitosti i izgradnja mira" na uzorku djece i roditelja iz 41 predškolske ustanove koje djeluju u četiri države. To su Srbija (16 predškolskih ustanova, 20 odgojnih grupa), Hrvatska (11 predškolskih ustanova, 14 odgojnih grupa), Crna Gora (3 predškolske ustanove, 6 odgojnih grupa) i Makedonija (11 predškolskih ustanova, 16 odgojnih grupa). Rezultati istraživanja pokazuju da su djeca rane i predškolske dobi spremna na druženje s djecom različitih karakteristika, pri čemu na njihove izbore sama pripadnost djeteta nekoj ranjivoj skupini (kao što su djeca pripadnici romske nacionalne manjine i djeca s teškoćama u razvoju) ne utječe presudno. Nadalje, utvrđeno je da roditelji prepoznaju važnost odgoja usmjerenog uvažavanju različitosti, razumijevajući

važnost obiteljskog odgoja u tom procesu. Primijenjeni model doveo je do statistički značajnih razlika u odnosu djece i roditelja prema različitostima.

Ključne riječi: *rani i predškolski odgoj i obrazovanje; model uvažavanja razvoja različitosti; odnos prema različitostima; uvjerenja roditelja*

Uvod

Tretiranje drugih s uvažavanjem ne događa se samo po sebi, čak i uz najbolju volju na svijetu: iskazivanje poštovanja znači nalaženje riječi i gesta koje ga čine prepoznatljivim i uvjerljivim.
(George, 2009, str. 9)

Afirmacija ideje prihvaćanja i uvažavanja različitosti u obrazovnim sustavima suvremenih društava donijela je sa sobom različite teorijske i ideološke perspektive čija se etička svrha ogleda upravo u aktualiziranju pitanja pravičnosti obrazovanja. Te teorijske i ideološke perspektive promoviraju osiguravanje obrazovnog konteksta koji uvažava i odgovara pojedincima u društvu i kulturi (Miškeljin, 2014). Različitost uključuje demografske aspekte, kao što su spol, dob, etnička pripadnost (rasa), rezidencijalni status, pripadnost različitim socio-ekonomskim grupama, ali i raznolikost životnih svjetova koja obuhvaća iskustvo, interese, orijentacije, vrijednosti, vjeru, sklonosti, senzibilitet, stilove razmišljanja i slično (Apple 1990; Giroux 1992; Pinar, Reynolds, Slattery, i Taubman 1995).

U mnogim državama diljem Europe vlade, kreatori javnih politika i donositelji odluka izražavaju potrebu jasnijeg naglašavanja poštovanja različitosti i uvažavanja identiteta djece, obitelji i zajednica u svim dokumentima koji se odnose na obrazovanje. Primjerice, načelo 6 u Dokumentu o djeci u Europi *Usluge usmjerene djeci rane dobi: razvijanje europskog pristupa* (Moss, 2012) ističe da bi sve usluge namijenjene djeci trebale prepoznati, poštivati i uvažavati različitost u svim njenim dimenzijama i oblicima kao osnovni element i vrijednost europske kulture. One bi trebale poštivati razlike u jezicima, etničkoj pripadnosti, religiji, rodu, seksualnoj orijentaciji i invaliditetu i suprotstavljati se stereotipima i diskriminaciji. Takve su usluge otvorene svoj djeci i svim obiteljima, a njihova praksa i struktura djelatnika odražava raznolikost lokalne zajednice. Priznanje, poštovanje i uvažavanje različitosti, ljudi, praksi i perspektiva bitne su vrijednosti na kojima se temelje usluge namijenjene djeci rane i predškolske dobi. Na to se nadovezuju mogućnosti izbora, shvaćenih kao inkluzivno i zajedničko donošenje odluka (demokratsko izražavanje izbora), kao preduvjetima demokratizacije usluga za djecu rane i predškolske dobi (Moss, 2012). U općem komentaru broj 7 *Odbora Ujedinjenih naroda za prava djeteta* (UNICEF, 2005) također se naglašava potreba uvažavanja osjećaja i mišljenja djece, kao i poštovanje njihova dostojanstva, u sigurnom i zaštitničkom okruženju utemeljenom na međusobnom poštovanju i uvažavanju.

Sve izraženija potreba uvažavanja različitosti u praksi odgoja i obrazovanja u ranom djetinjstvu, koja se promovira u suvremenim europskim društvima, temelji se na shvaćanju djeteta kao osobe bogate potencijalima i kompetentne osobe koja je povezana s odraslima i vršnjacima (Malaguzzi, 1993) i na načelima participativnih prava djece i roditelja koja u javnom diskursu ranog i predškolskog odgoja i obrazovanja zauzimaju sve važnije mjesto (Bae, 2010). Djetinjstvo više ne predstavlja „univerzalno iskustvo odrastanja u sretnoj, homogenoj obitelji" (Yelland, Lee, O'Rourke, i Harrison, 2008, str. 109), već se djeca promatraju i doživljavaju kao članovi različitih tipova obitelji i kao građani svojih lokalnih svjetova. Stoga ne iznenađuje da je uvažavanje različitosti jedan od standarda kvalitetnih programa ranog i predškolskog odgoja koji osiguravaju dobrobit i uključenost sve djece u proces učenja (Vandenbroeck, 2012). Uvažavanje različitosti u odgoju i obrazovanju ostvaruje se senzibiliziranjem djece za potrebe drugih, prihvaćanje drugih i shvaćanje važnosti međusobne povezanosti s njima. Podrazumijeva oblikovanje odgojno-obrazovnog pristupa utemeljenog na prihvaćanju prava ljudi da slobodno izraze vlastiti identitet, da ostvaruju ravnopravnost bez obzira na različitost identiteta, kulture, sposobnosti i drugih obilježja, kao i usmjeravanje djeteta na razumijevanje vlastitih prava, obveza i odgovornosti, kao i prava, obveza i odgovornosti drugih (Robinson i Jones Díaz, 2006, str. 169).

O značaju uvrštavanja uvažavanja različitosti u kurikule ranog i predškolskog odgoja svjedoči istraživanje Connolly i sur. (2002) kojim je potvrđeno da 5% trogodišnjaka iskazuje svijest o vlastitom identitetu, a 1% djece te dobi prema identitetima drugih (npr. katolici – protestanti) iskazuju isključujuće i neprihvaćajuće stavove. Među četverogodišnjacima svijest o vlastitom identitetu iskazuje 7% djece, a 3% četverogodišnjaka manifestira isključujuće stavove. Udio djece koja su svjesna vlastitog identiteta među petogodišnjacima raste na 13%, a udio petogodišnje djece s razvijenim isključujućim stavovima penje se na 7%. U populaciji šestogodišnjaka 34% djece svjesno je vlastitog identiteta, a njih 15% iskazuje isključujuće stavove (Connolly, Smith, i Kelly, 2002). Prema tome, djeca rane i predškolske dobi mogu biti usmjeravana i poticana na razumijevanje i poštivanje različitih identiteta (simbola, događaja, jezika…), na razumijevanje negativnih posljedica isključujućih i netolerantnih stavova i ponašanja, kao i na njihovo prepoznavanje u vlastitom ponašanju. Mac Naughton (2006) je također potvrdila da su djeca već od treće godine života svjesna rasne pripadnosti i da se među djecom rane i predškolske dobi primjećuje razvoj neprihvaćajućih stavova prema rasnoj različitosti, teškoćama u razvoju i drugim različitostima, a s uzrastom je uočen i razvoj rodno stereotipnih stavova i ponašanja, zatim grupiranje prema društvenim socio-ekonomskim klasama. I druga istraživanja potvrđuju da je rana i predškolska dob pogodna za razvoj prihvaćajućih ili neprihvaćajućih stavova prema drugačijima i različitima (Abourd, 2003; Cramer i Steinwert, 1998; Nesdale i Flesser, 2001).

Kurikul utemeljen na uvažavanju različitosti promovira inkluzivnu odgojno-obrazovnu paradigmu pa pridonosi dobrobiti sve djece, a različitosti se doživljavaju kao vrijednost i važan pedagoški resurs. Radi se o obrazovanju za društvenu pravdu koji podrazumijeva integraciju pravde i pravednosti u samu srž svake aktivnosti

koja se odvija u odgojno-obrazovnim ustanovama (Brajković i Milinović, 2015), a suprotstavlja se strukturalnim neravnopravnostima i isključivanju koje na razvoj djece u ranjivim situacijama imaju dugoročan nepovoljan učinak (Bassok, Finch, Reardon, i Waldfogel, 2016; Murray, 2012 i mnogi drugi).

Model razvoja uvažavanja različitosti u ranoj i predškolskoj dobi

U okviru projekta *'Partnership for Reconciliation through Early Childhood Education and Development in Europe'* - PRECEDE ('Partnerstvo za prihvaćanje i suradnju kroz predškolski odgoj i obrazovanje u Europi') stručnjaci okupljeni u Mreži PRECEDE razvili su *Regionalni priručnik za uvažavanje različitosti i izgradnju mira*. On je namijenjen radu s djecom rane i predškolske dobi, a rezultat je testiranja 3 različita priručnika u 48 vrtića i predškolskih ustanova u 5 zemalja (Srbiji, Makedoniji, Albaniji, Kosovu i Hrvatskoj). Testirani su sljedeći priručnici i programi (Mreža PRECEDE, 2014):

– *Međunarodni priručnik za praktičare koji rade s malom djecom u konfliktnim i postkonfliktnim područjima* (Early Years, 2012)
– EDU-MAPA – Kutija različitosti (Butorac i Ostović, 2013) i
– *Aflatot priručnik* (Aflatoun International, 2011).

Model razvoja uvažavanja različitosti temelji se na uvjerenju da je upravo uvažavanje različitosti u ranoj i predškolskoj dobi ključan uvjet izgradnje dugoročnog i održivog mira, a uključuje osnaživanje, ravnopravnost, prihvaćanje, razumijevanje i međusobno poštovanje. Navedeno podrazumijeva uvažavanje i promoviranje individualnog, osobnog, kulturnog, jezičnog i obiteljskog identiteta svih članova zajednice (djece i odraslih). Afirmacijom ravnopravnosti i ljudskih prava, duha solidarnosti i suradnje među različitim pojedincima i grupama u društvu, djeca i odrasli (odgojitelji, roditelji) uče živjeti zajedno s drugima, razvijaju razumijevanje za druge, uče uvažavati uzajamnu ovisnost u duhu poštovanja vrijednosti pluralizma, međusobnog razumijevanja, mira i kulturne različitosti (Mreža PRECEDE, 2014).

Model se izravno referira na *Konvenciju UN-a o pravima djeteta* (1989) i dva osnovna teorijska koncepta. To su *Bronfenbrennerova ekološka teorija sustava* (Bronfenbrenner, 1979) i *Vygotskieveva socio-konstruktivistička teorija učenja* (Vygotsky, 1978). Višedimenzionalna, ekološka perspektiva u model razvoja uvažavanja različitosti ugrađena je uvažavanjem pravnih, kulturnih i društveno-ekonomskih dimenzija života djece rane i predškolske dobi, što je vidljivo u tematskim cjelinama priručnika. To su: 1. *Sve o meni: Identitet i pripadanje*; 2. *Osjećaji i izrazi*; 3. *Ja i drugi: svijest o potrebama drugih*; 4. *Svi smo različiti – Poštivanje različitosti*; 5. *Slušati sebe, slušati druge – samoizražavanje i samoostvarenje i prihvaćanje različitosti*; 6. *Osjećati se sigurno – Sigurno i zaštitno okruženje*; 7. *Osjećati se jakim – Poštivanje i inkluzija, sva djeca zajedno*; 8. *Rad s obiteljima*; 9. *Mjesto gdje živim: obitelji i zajednice* i 10. *Čimbenici zajednice koji su sastavni dio kulturnog konteksta djeteta*.

Socio-konstruktivistička perspektiva je u modelu ponajviše prepoznatljiva u poticanju dječjeg razvoja putem igre i praktičnih aktivnosti djeteta, pri čemu je uloga odgojitelja da pripremi odgovarajuće okruženje i poticaje za takve aktivnosti. Uz to, odgojitelji pomažu djeci u razumijevanju koncepata koji se uvode kroz model, koristeći se pritom različitim posrednicima, kao što su: personalizirane lutke, karte osjećaja, kocke osjećaja, glazba, književnost, likovni izričaj i drugo. Personalizirane lutke simboliziraju dijete iz djetetova životnog konteksta, sa životnim iskustvom i obitelji koju djeca u interakciji s njom upoznaju. Karte osjećaja pomažu djeci u prepoznavanju, razlikovanju, imenovanju i opisivanju vlastitih osjećaja i osjećaja drugih. Kockama osjećaja djeca se koriste u identifikaciji i izražavanju osjećaja, ali i u razvoju komunikacijskih vještina, objašnjavanju osjećaja drugih, poštivanju drugih i povezivanju osjećaja s različitim životnim situacijama. Aktivnosti ponuđene u Regionalnom priručniku temelje se na aktivnim, transformativnim strategijama učenja, a odgojiteljima pomažu u kreiranju uvjeta i okruženja u kojem svatko osjeća pripadnost te ima pravo biti saslušan i tretiran s uvažavanjem, priznavanjem, solidarnošću i primjerenom brigom.

Primjena modela razvoja uvažavanja različitosti u kontekstu ukupnog profesionalnog odgojno-obrazovnog djelovanja u dječjim vrtićima, doprinosi afirmaciji inkluzivnih vrijednosti, razvoju socijalno-emocionalnih kompetencija djece i promociji društvene pravednosti, kao preduvjetima održivog razvoja (Bouillet i Šarić, 2016) jer njime djeca uče uključivanje, uvažavanje i prihvaćanje pripadnika različitih ranjivih društvenih skupina (djece s teškoćama, pripadnika nacionalnih i religijskih manjina, djece iz migrantskih obitelji, djece koja žive u uvjetima siromaštva i druge skupine djece izložene riziku socijalnog isključivanja). Uključivanjem važnih drugih (roditelja i drugih članova zajednice) u razvijanje programa putem različitih aktivnosti, potiče se razumijevanje i uvažavanje različitosti.

Ukratko, model pridonosi odgoju i obrazovanju djece koja poštuju druge i drugačije jer omogućuje istraživanje tradicije i običaja različitih zajednica u kojima djeca žive. On odraslima i djeci osigurava sredstva, znanja, vještine i mogućnost razumijevanja poštovanja i uvažavanja drugih.

Metode istraživanja
Cilj i hipoteze

U sklopu projekta PRECEDE razvijen je i primijenjen model uvažavanja različitosti u ranoj i predškolskoj dobi. Istraživanje čiji su rezultati prikazani u ovom radu usmjereno je utvrđivanju načina na koje je primjena tog modela pridonijela promjenama u odnosu djece i roditelja prema različitostima. Cilj je postignut realizacijom sljedećih istraživačkih zadataka:

– ustanoviti spremnost djece rane i predškolske dobi na druženje s djecom različitih karakteristika (tipično razvijenom djecom iz većinske populacije, djecom s teškoćama u razvoju i djecom – pripadnicima romske nacionalne manjine)

– utvrditi razlike u spremnosti djece rane i predškolske dobi na druženje s djecom različitih karakteristika prije i nakon primjene modela razvoja uvažavanja različitosti

– opisati mišljenja roditelja djece rane i predškolske dobi o uvažavanju različitosti i potrebi zastupljenosti, kao i teme u programima predškolskog odgoja

– utvrditi razlike u mišljenjima roditelja djece rane i predškolske dobi o uvažavanju različitosti i potrebi zastupljenosti te teme u programima predškolskog odgoja prije i nakon primjene modela razvoja uvažavanja različitosti.

U istraživanju se polazi od opće hipoteze da primjena modela razvijenog u sklopu projekta PRECEDE pridonosi povećanju razumijevanja važnosti i uvažavanja različitosti od roditelja i djece rane i predškolske dobi. Hipoteza se temelji na prije provedenim istraživanjima i teorijskim spoznajama o doprinosu aktivnog usmjeravanja djece na uvažavanje i razumijevanje različitosti (Connolly i sur., 2002; Mac Naughton, 2006; Robinson i Jones Diaz, 2006 i drugi), kao i na spoznajama o potrebi ekološkog pristupa ranom i predškolskom odgoju djece (Bronfenbrenner, 1979).

Sudionici

U istraživanju su sudjelovala djeca i njihovi roditelji iz 41 predškolske ustanove koja djeluje u četiri države. To su Srbija (16 predškolskih ustanova, 20 odgojnih grupa), Hrvatska (11 predškolskih ustanova, 14 odgojnih grupa), Crna Gora (3 predškolske ustanove, 6 odgojnih grupa) i Makedonija (11 predškolskih ustanova, 16 odgojnih grupa). Radi se o predškolskim ustanovama, djeci i roditeljima koji su od veljače 2015. godine do svibnja 2016. godine primjenjivali aktivnosti sadržane u prije opisanom regionalnom priručniku *Izgradnja mira i uvažavanje različitosti*. Budući da je u pitanju višemjesečni projekt, mnoga su djeca tijekom trajanja istraživanja napustila predškolsku ustanovu (zbog početka osnovnoškolskog obrazovanja, selidbe i drugih razloga). Zbog toga je u predtestiranju (prije primjene priručnika) u istraživanju sudjelovalo znatno više djece i roditelja, no što je to slučaj s posttestiranjem (nakon primjene priručnika). Nadalje, u istraživanju je u obje faze sudjelovalo više djece nego roditelja jer se na razini projekta očekivalo da se u svakoj odgojnoj grupi istraživanjem obuhvati najmanje 30% roditelja. Ipak, u nekim dječjim vrtićima postignut je potpun obuhvat roditelja, pri čemu su za nekolicinu djece predtestiranju pristupila oba roditelja (u Crnoj Gori).

Podaci o sudionicima istraživanja prikazani su u Tablici 1.

Tablica 1

Iz podataka prikazanih u Tablici 1 proizlazi da u uzorku istraživanja u obje faze prikupljanja podataka prevladavaju djeca i roditelji iz Srbije, a da se zastupljenost ispitanika iz ostalih država razlikuje u pred i posttestiranju. Budući da je u sve četiri države primjenjivan isti model razvoja uvažavanja različitosti, u analizama će se sudionici tretirati neovisno o tome u kojoj je državi model realiziran. U dvije točke mjerenja došlo je do neznatnih promjena u rodnoj strukturi uzorka istraživanja, pri čemu je u posttestiranju u uzorku 2,6% više dječaka i 2,6% manje djevojčica (χ^2 test iznosi ,698 i nije statistički značajan), odnosno 2,2% više majki u odnosu na očeve djece. Drugi članovi obitelji (bake, djedovi, tete i stričevi) u uzorku su u obje faze prikupljanja podataka zastupljeni s manje od 4% (χ^2 test iznosi 2,400 i nije

statistički značajan). U posttestiranju sudjelovalo je 70,4% djece i 66,6% roditelja koji su sudjelovali u predtestiranju, što je znatno više od polovine djece i roditelja koji su testirani prije realizacije modela uvažavanja različitosti. Ta okolnost omogućuje relevantno zaključivanje o učincima primjene modela na odnos sudionika istraživanja prema uvažavanju različitosti. Dobna struktura djece i roditelja – sudionika istraživanja prikazana je u Tablici 2.

Tablica 2

Očekivano, promjene u dobnoj strukturi uzorka istraživanja u dvije točke mjerenja znatno su izraženije no što je to slučaj s rodnom strukturom. S obzirom na okolnost da je primjena modela trajala više od godine dana, kao i s obzirom na prijašnje izmjene u strukturi uzorka (tranzicija u obvezno osnovnoškolsko obrazovanje, selidbe, promjene odgojnih grupa i dr.), u uzorku djece - sudionika posttestiranja više od dvije trećine djece starije je od 4 godine, pri čemu prevladavaju djeca u dobi od 6 do 7 godina. S druge strane, u uzorku roditelja u obje faze prikupljanja podataka više od 90% uzorka čine roditelji stariji od 26 godina. Pri tome je u predtestiranju 90% roditelja u dobi od 26 do 45 godina, a u posttestiranju ta dobna skupina čini 94,1% uzorka. Nešto više od polovine roditelja u obje je točke mjerenja u dobi od 26 do 35 godina.

Uglavnom, radi se o prigodnom uzorku koji je posljedica izraza volje ravnatelja i odgojitelja dječjih vrtića da se uključe u projekt PRECEDE, kao i odaziva djece i roditelja na samo prikupljanje podataka, odnosno ispunjavanje upitnika prije i nakon primjene modela uvažavanja različitosti.

Procedura i mjerni instrumenti

Prije primjene regionalnog priručnika *'Uvažavanje različitosti i izgradnja mira'*, odgojitelji koji su odlučili sudjelovati u projektu educirani su od stručnjaka nevladine organizacije *'Early years'*, tijekom trodnevnog seminara. Odgojitelji su u svakoj državi također imali podršku mentora koji su dodatno educirani od regionalne koordinatorice za primjenu modela uvažavanja različitosti. Mentori su pratili i podržavali rad odgojitelja na temelju unaprijed dogovorene i strukturirane procedure, a supervizija regionalne koordinatorice osigurala je primjerenu i ujednačenu primjenu modela u sve četiri države.

Mjerni instrumenti koji su se koristili u ovom istraživanju razvijeni su u okviru projekta PRECEDE po uzoru na upitnike koji su se koristili u istraživanju razvoja predrasuda djece rane i predškolske dobi u Sjevernoj Irskoj (Connolly i sur., 2002), uz dopuštenje prvog autora istraživanja (Paula Connolly-a). Radi se o Upitniku za djecu i Upitniku za roditelje. Upitnik za djecu popunjavali su stručni suradnici ili nacionalni mentori, na temelju individualnog razgovora sa svakim djetetom, nakon edukacije i upoznavanja s Vodičem za prikupljanje podataka.

Provedbi istraživanja u svakoj je odgojnoj grupi uključenoj u istraživanje prethodio roditeljski sastanak u kojem su roditelji informirani o ciljevima i sadržaju istraživanja. Nakon sastanka su se pisanim putem izjašnjavali o svom (ne)slaganju sa sudjelovanjem

njihove djece i njih osobno u istraživanju. Odaziv roditelja je bio velik, a suglasnost je uskratilo manje od 2% svih roditelja.

Upitnik za djecu sastojao se od pitanja o demografskim obilježjima djece i niza fotografija koje su djeci prikazivane. Djeca su na temelju fotografija odgovarala na pitanja o namjeravanom ponašanju, prepoznavanju i imenovanju osjećaja, prijateljstvu i socijalnom isključivanju. U ovom su se radu koristila pitanja koja se odnose na namjeravano ponašanje. Radi se o fotografijama koje su prikazivale različitu djecu (tipično razvijenu djecu iz većinske populacije, djecu s teškoćama u razvoju i djecu – pripadnike romske nacionalne manjine) na temelju kojih su djeca odgovarala na pitanja o tome bi li se s djecom prikazanom na fotografijama igrala, sjedila s njima i dijelila slatkiše. Djevojčicama su prikazivane fotografije ženske, a dječacima fotografije muške djece kako bi se neutralizirala mogućnost (ne)odabira nekog djeteta zbog spolne pripadnosti. Poznato je, naime, da su u predškolskoj dobi djeca sklonija upuštanju u socijalne interakcije s vršnjacima iste spolne pripadnosti (Maccoby, 1990). Takav odabir imao je svrhu spriječiti da djevojčica ne odabere dijete Roma jer se radi o dječaku, i obrnuto.

Upitnik za roditelje je uz pitanja o općim demografskim karakteristikama sadržavao petostupanjske skale stavova o odnosu djece prema različitostima (s kategorijama od 'uopće ne' do 'uvijek'), o potrebi i mogućnostima roditeljskog odgoja u odnosu na uvažavanje različitosti (s kategorijama od 'potpuno se slažem' do 'uopće se ne slažem') i o razini uvažavanja različitosti samih roditelja (s kategorijama od 'uopće nije točno' do 'potpuno je točno'). Varijable zastupljene u ovim skalama prikazane su u Tablici 5. Roditelji su upitnike u obje faze istraživanja popunjavali individualno, uz vodstvo stručnog suradnika u dječjem vrtiću.

Obrada podataka

Spremnost djece na druženje s djecom različitih karakteristika i uvjerenja njihovih roditelja o uvažavanju različitosti i potrebi zastupljenosti te teme u programima ranog i predškolskog odgoja utvrđena je s pomoću deskriptivne statistike. Razlike u spremnosti djece na druženje s djecom različitih karakteristika prije i nakon primjene modela razvoja uvažavanja različitosti utvrđene su provjerom statističke značajnosti χ^2 testa.

Uvjerenja roditelja prikazana su također putem deskriptivnih pokazatelja (aritmetičke sredine i standardne devijacije), a razlike u uvjerenjima roditelja prije i nakon provedbe programa putem t-testa za nezavisne uzorke. Analize se temelje na izvornim varijablama, budući da svaka skala sadrži razmjerno malen broj pitanja (od 3 do 9) pa faktorizacija nije bila potrebna.

Rezultati
Uvažavanje različitosti u ranoj i predškolskoj dobi

Spremnost djece rane i predškolske dobi na druženje i odnose s djecom različitih karakteristika (namjeravano ponašanje) provjerena je uvidom u distribuciju odgovora

djece na pitanja o tome bi li voljeli sjediti za vrijeme nekih aktivnosti, igrati se i/ili dijeliti slatkiše s tipično razvijenim djetetom iz većinske kulture, djetetom s teškoćama u razvoju ili djetetom – pripadnikom romske nacionalne manjine. U grafikonu 1 prikazan je udio djece koja nisu izrazila spremnost na odnose s djecom koje prikazuju fotografije, prije primjene modela uvažavanja različitosti.

Grafikon 1

Iz podataka prikazanih u grafikonu 1 proizlazi da je neprihvaćanje djece različitih karakteristika prije primjene modela uvažavanja različitosti (u predtestiranju) manifestiralo 10 do 23 posto djece – sudionika istraživanja. Pritom je najviše djece (više od jedne petine) izrazilo nespremnost za sjedenje s djetetom – pripadnikom romske nacionalne manjine, a da su ostali oblici neprihvaćanja među djecom prisutni razmjerno ujednačeno. S obzirom na tu okolnost moguće je zaključiti da djeca svoje društvo ne biraju prema izdvojenoj karakteristici nekog djeteta, već se prema njima opredjeljuju na temelju ukupnog dojma ili njihov izbor proizlazi iz obilježja samog djeteta koje je svoj stav izražavalo (npr. otvorenost na druženje s nepoznatom djecom, spremnost na dijeljenje stvari, povučenost, sramežljivost i drugo). Prikazani podaci također ukazuju na razmjerno dobru prihvaćenost djece s različitim karakteristikama među djecom rane i predškolske dobi, budući da je više od 80 posto djece izrazilo svoju spremnost na različite aktivnosti s djecom koja su prikazana na fotografijama. Ta je okolnost nesumnjivo kvalitetna osnova rada na daljnjem razvoju uvažavanja različitosti u ranoj i predškolskoj dobi.

Izračunom vrijednosti i statističke značajnosti χ^2 testa prije i nakon provedbe modela uvažavanja različitosti, ispitane su razlike u spremnosti djece za stupanje u različite interakcije s drugom djecom u dvije točke mjerenja.

U Tablici 3 prikazani su rezultati koji upućuju na razlike u spremnosti djece na druženje i odnose s djecom različitih karakteristika u dvije točke mjerenja. Radi se o relativnim vrijednostima (postocima) koji pokazuju koliki je udio od sve ispitane djece u predtestiranju i posttestiranju u svom odgovoru odabralo pojedine kategorije varijabli. Zbog toga se postoci razlikuju od onih prikazanih u grafikonu 1, gdje su obuhvaćeni samo odgovori dobiveni u predtestiranju.

Drugim riječima, zbog potrebe izračuna χ^2 testa, odgovori djece u predtestiranju i posttestiranju u obje su obrade tretirani kao jedan uzorak. Primjerice, od 100% djece koja su u oba mjerenja izrazila spremnost sjedenja s tipično razvijenim djetetom iz većinske populacije, 67,3% je to izrazilo u prvom, a 32,7% u drugom mjerenju.

Tablica 3

Sudeći prema dobivenim rezultatima, spremnost djece na druženje s različitom djecom u dvije se točke mjerenja, prije i nakon primjene modela uvažavanja različitosti, promijenila na statistički značajnoj razini. Pri tome djeca u odnosu na sve tri analizirane skupine (tipično razvijena djeca iz većinske kulture, djeca s

teškoćama u razvoju i djeca – pripadnici romske nacionalne manjine) statistički značajno češće izražavaju spremnost na druženje s njima (igru, sjedenje i dijeljenje slatkiša) u drugoj točci mjerenja, no što je to slučaj prije aktivnog odgojno-obrazovnog djelovanja usmjerenog uvažavanju različitosti (u predtestiranju). Prema tome, moguće je zaključiti da je primijenjen model uvažavanja različitosti imao povoljan učinak na međusobne odnose djece, neovisno o tome kojoj skupini dijete pripada. Također je uočljivo da su i u posttestiranju neka djeca odbila mogućnost stupanja u različite interakcije s djecom koju prikazuje fotografija. Vjerojatno se radi o djeci koja iziskuju dodatnu podršku usmjerenu osnaživanju njihovih socijalnih vještina jer vremenski ograničena primjena modela koji je orijentiran većinskoj skupini djece za očekivane promjene u uvjerenjima pojedine djece nije bila dovoljna.

O povoljnom učinku odgojno-obrazovnog rada usmjerenog uvažavanju sve djece svjedoči i usporedba odgovora djece na pitanje 'S kojim bi se djetetom najradije igrao/la?', pri čemu su djeci prikazane fotografije troje djece. U Tablici 4 je vidljivo da su u posttestiranju djeca statistički značajno češće za igru birala svu djecu, no što je to bio slučaj u predtestiranju. Također je vidljivo da su u predtestiranju djeca znatno češće birala tipično razvijenu djecu iz većinske populacije ili ni jedno dijete.

Tablica 4

Prema tome, utemeljeno je zaključiti da je primjena modela uvažavanja različitosti značajno pridonijela spremnosti djece na međusobno druženje, neovisno o razvojnim, etničkim ili drugim specifičnostima djeteta s kojima stupaju u interakciju.

Mišljenja roditelja o uvažavanju različitosti u ranoj i predškolskoj dobi

Radi stjecanja uvida u početna stajališta roditelja djece u ranoj i predškolskoj dobi o uvažavanju različitosti, u Tablici 5 prikazani su osnovni statistički parametri utemeljeni na odgovorima roditelja dobivenima u predtestiranju. Oni su na petostupanjskoj skali stavova označavali stupanj slaganja, pri čemu s višom vrijednosti pada njihovo slaganje s tvrdnjom. Za tvrdnje koje se odnose na razinu uvažavanja različitosti od roditelja kategorije varijabli bile su sljedeće: 1 = potpuno je točno; 2 = uglavnom je točno; 3 = ne mogu se odlučiti; 4 = uglavnom nije točno; 5 = uopće nije točno. Mišljenja roditelja o razini u kojoj djeca prihvaćaju različitosti obuhvaćale su kategorije od 1 (uopće ne) do 5 (uvijek), a mišljenja roditelja o njihovu utjecaju na stavove djece od 1 (potpuno se slažem) do 5 (uopće se ne slažem).

Tablica 5

Pokazalo se da roditelji u velikoj mjeri dijele mišljenje o velikom utjecaju obiteljskog odgoja na uvažavanje različitosti djece, što se odrazilo na slabu distribucijsku vrijednost varijabli kojima se mjerio taj stav (utjecaj roditelja na razvoj pozitivnih stavova djece prema drugoj djeci, mogućnost utjecaja roditelja na promjenu stavova

djece i razumijevanje neprihvatljivosti ruganja različitoj djeci, kao i ključnu ulogu obiteljskog odgoja). U ostalim stavovima među roditeljima postoji prilično neslaganje, što proizlazi iz visokih vrijednosti standardnih devijacija. Općenito, roditelji većinski izražavaju stavove koji ukazuju na uvažavanje različitosti, pri čemu se procjenjuju brižnim osobama, koje suosjećaju i sagledavaju mišljenja drugih, a zalažu se za pravednost i poštenje.

Istodobno, neodlučni su u pogledu usmjerenosti svoje djece na uočavanje različitosti kod drugih, smatraju da djeca rijetko ili ponekad isključuju i neprimjereno reagiraju na drugu djecu zbog njihove različitosti. Ipak, u predtestiranju je 73,8% roditelja izrazilo stajalište prema kojem je važno da djeca mlađa od 6 godina uče o različitostima u nacionalnosti, etničkom porijeklu, religiji, teškoćama ili o drugim različitostima među ljudima, a njih je 26,2% izrazilo mišljenje da su djeca za takve teme premala pa ih je nepotrebno time opterećivati.

T-testom za zavisne uzorke provjereno je jesu li početna uvjerenja roditelja nakon primjene modela uvažavanja različitosti promijenjena, budući da je znatan dio provedenih aktivnosti uključivao i njihovo sudjelovanje. U analizu su uvrštene varijable koje zadovoljavaju kriterij varijabilnosti (Kurtosis <3,00). U Tablici 6. prikazane su vrijednosti i značajnosti t-testa za varijable koje su zadovoljile kriterije parametrijske obrade.

Tablica 6.

Sudeći prema vrijednostima i statističkoj značajnosti t-testa, a imajući u vidu da niža vrijednost označava viši stupanj slaganja s tvrdnjama ponuđenima u Upitniku za roditelje, moguće je uočiti da su nakon sudjelovanja u programu usmjerenom na uvažavanje različitosti roditelji statistički značajno promijenili mišljenja o odnosu djece i svom utjecaju na uvažavanje različitosti. Usporedba aritmetičkih sredina dobivenih u prvom mjerenju (Tablica 5) i onih dobivenih u drugom mjerenju (Tablica 6) pokazuje da su se promjene dogodile u smjeru realnijeg uočavanja odnosa djece rane i predškolske dobi prema različitostima. Uočene su i promjene u pogledu više osviještenosti roditelja o njihovoj ulozi u usmjeravanju djece prema uvažavanju različitosti.

Prema tome, model razvoja uvažavanja različitosti djece rane i predškolske dobi pridonio je promjenama u poimanju i uvažavanju različitosti, što se odrazilo na uvjerenja djece i roditelja. Trajne promjene, dakako, iziskuju kontinuirano djelovanje usmjereno tom kurikulnom sadržaju.

Zaključci

Istraživanjem čiji su rezultati prikazani u ovom radu potvrđena je hipoteza da primjena modela razvijenog u sklopu projekta PRECEDE pridonosi povećanju razumijevanja važnosti i uvažavanja različitosti od roditelja i djece rane i predškolske dobi.

Utvrđeno je da su djeca rane i predškolske dobi spremna na druženje s djecom različitih karakteristika, pri čemu na njihove izbore sama pripadnost djeteta nekoj

ranjivoj skupini (kao što su romska nacionalna manjina i razvojne teškoće) ne utječe presudno. Nadalje, pokazalo se da roditelji prepoznaju važnost odgoja usmjerenog uvažavanju različitosti, razumijevajući važnost obiteljskog odgoja u tom procesu. Važno je uočiti da većina djece prihvaća i uvažava različitosti, bez predrasuda i različitih stereotipa. Posredna je to potvrda poznate činjenice da se predrasude stječu odgojem, a aktivno i ciljano odgojno-obrazovno djelovanje usmjereno uvažavanju različitosti pokazalo se kao moćno sredstvo prevencije razvoja predrasuda.

Ukratko, provedba modela razvoja uvažavanja različitosti doprinijela je većoj spremnosti djece na druženje sa svom djecom u odgojnoj grupi, što su prepoznali i roditelji u ponašanju svoje djece. Primjena modela potakla je i promjene u uvjerenjima roditelja, koje su najvidljivije u njihovim drugačijim stavovima prema različitostima, kao i u osnaživanju roditelja da aktivno pridonose uvažavanju različitosti svoje djece.

U skladu s perspektivom prava djeteta, odgoj i obrazovanje u ranom djetinjstvu jesu cilj i pravo samo po sebi (Woodhead, 2006). Njima se ne zamjenjuju roditelji i obiteljsko okruženje, već se inzistira na zajedničkom i komplementarnom poučavanju djece. Sva prava djeteta su nedjeljiva; ne postoje „mala” ili „velika” prava ni ona koja su „važna” ili „manje važna”. Sva su prava i međusobno ovisna i ne mogu se čitati ili provoditi na selektivan način. Sva prava, također, jednako vrijede za svu djecu, uključujući djecu iz najosetljivijih skupina (kao što su djeca iz manjinskih zajednica, djeca s teškoćama u razvoju, djeca u sukobu sa zakonom, djeca koja žive u siromaštvu i nestimulativnim sredinama), čak i najmlađu djecu koja se ne mogu zauzimati za sebe bez podrške odraslih (Miškeljin, 2014).

U svim odgojno-obrazovnim sredinama prava djeteta i uvažavanje razlličitosti nisu samo tema o kojoj se treba informirati, već ona trebaju utjecati na svakodnevni život i odgojno-obrazovni rad u ustanovi, kao i na načine na koje se svi koji sudjeluju u odgojno-obrazovnom procesu (djeca, roditelji, staratelji, odgojitelji i drugi zaposlenici u predškolskoj ustanovi, predstavnici lokalne zajednice i drugi) odnose jedni prema drugima.

Ovladavanje i korištenje kulturološki osviještenim sredstvima komunikacije (kao što su govor, simboli, predmeti, običaji…), kao i različite strategije u razvoju značenja, djeca uče najprije u svakodnevnom obiteljskom životu i u zajednici u kojoj žive (Rogoff, 2003). Zbog toga program koji je usmjeren na životni kontekst nastoji održati kontinuitet s obiteljskim iskustvima djece, njihovim kulturnim identitetom, zajednicom u kojoj odrastaju te uključuju značajne osobe iz djetetova okruženja u život i rad u dječjem vrtiću. Model razvoja uvažavanja različitosti, osmišljen kao okvir kojim se postavljaju osnovne vrijednosti i načela koja se konkretiziraju u specifičnom kontekstu, otvorio je mogućnosti da djeca, roditelji i odgojitelji uče "biti, znati, činiti i živjeti zajedno" (Delors, 1996, str. 37).

Istraživanjem je još jednom potvrđeno da, pružajući podršku emocionalnom i socijalnom razvoju djece rane i predškolske dobi te osobama koje sudjeluju u njihovu odgoju i razvoju, gradimo temelje za međusobno poštovanje i uvažavanje, što dugoročno vodi razvoju inkluzivnih zajednica i društva u cjelini.