

Future Teachers' Social Competences for Inclusion

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Abstract

The aim of the research was to examine students' social competences at teacher education faculties, relevant for the implementation and improvement of educational inclusion. The research involved 374 students of two teacher education faculties in the Republic of Serbia - 207 first-year and 171 fourth-year students. The applied instrument was designed for the research purposes, composed as a combination of a questionnaire and a Likert-type scale. The results showed that the interviewed students have positive attitudes towards situations that indicate the existence of empathy and low social distance towards people who are different; they respect diversity and have a sense of social justice; they approach disabled people's problems from the position of their constraints. The fourth-year students showed more positive attitudes on these issues, which led us to conclude that they have greater social competences for participation in inclusive education. The results of the research indicate the need for continuous assessment of students' competence for inclusion, which would be the initial step in improving differentiated programmes that stimulate and develop these competences.

Key words: *empathy; inclusive education; initial education; social distance; social justice.*

Introduction

The question of ensuring quality inclusive education system is related to education and development of teachers for adopting various professional and especially social competences (Bouillet, 2008; Golubović & Maksimović, 2008). One of the key competences necessary for successful work in educational institutions is teachers' social competence (Brust Nemet, 2014). It implies different emotional, social and cognitive abilities and behaviours necessary for successful social interaction

(Anderson & Messick, 1974, as cited in Brust Nemet & Velki, 2016). Social competence is recognized through interaction of personal characteristics of an individual, social demands and characteristics of the situation; it forms the basis for social relations growth in which an individual develops perception of his/her own personality in a social context (Hargie & Dickson, 2004). It is expanded under the influence of experience and learning, which involves modifying the existing and developing new forms of behaviour based on personal experience and the effect of social feedback (Zlatić & Bjekić, 2015).

Great importance within teachers' professional competences is related to the presence of prosocial behaviour as "a form of moral behaviour that aims to provide help for others and implies readiness to renounce, to act in accordance with the socially proclaimed norms, humanity, empathy, positive social values, and respect for diversity" (Milovanović, 2012, p. 664). This dimension of social competences is crucial in organization and implementation of social inclusion, especially inclusion in education.

As a social value, social inclusion is recognized through the complex relationship between individuals and the environment within which they develop, improve and enrich themselves. It is the process of increasing participation and reducing exclusion in which participation means recognizing, understanding, accepting and respecting diversity as well as involving each individual in the community's social life in a manner that is in accordance with his/her abilities and develops a sense of belonging (Booth & Ainscow, 2010; Florian & Black-Hawkins, 2011; Mittler, 2000; Vican, 2013). In its wider sense, this term could be compared to equality as a social value, and is opposed to all aspects of inequality, oppression and discrimination (Avrammidis & Norwich, 2002). Thus, it could be understood as "philosophy of social justice, deinstitutionalization and human rights" (Dixon & Verenikina, 2007, p. 193).

Like social inclusion, the socio-value orientation of educational inclusion comprises fairness and values derived from it, such as tolerance, solidarity and respect for national, ethnic and personal identities of students. Such values enter the national curricula and open the space for development and implementation of different pedagogical concepts - inclusive, intercultural, civic education, education for peace, personal and social development, etc. (Vican, 2013, p. 18). Inclusion in education presupposes development of teachers' social competences that include empathy, communication skills, tolerance, co-operation and mutual assistance (Mlinarević & Tomas, 2010), accepting differences, responding to different needs of students, meeting needs of all students, supporting different paces of learning, etc. (Florian & Black-Hawkins, 2011; Karić & Butković, 2008; Maksimović, 2017). The introduction and development of inclusion in education depends not only on the objectives of the educational policy and culture of the wider community but also on the training of pedagogical workers for development and implementation of the fundamental values arising from social inclusion, and on their competence to be the bearers of that process. Quality inclusive practice also means quality education of teachers working in

regular school classes involving children with disabilities, as well as children belonging to different vulnerable groups.

Studies show that teachers do not often have positive attitudes towards inclusion of children with disabilities in regular school; they are not always competent enough to provide support in their education and do not possess high level of competences necessary for working in an inclusive school (Bouillet, 2008; Đević, 2009; McCrimmon, 2015; Skočić Mihić et al., 2014; Velišek Braško, 2013). Peček, Macura-Milovanović and Čuk (2015) note that “professors who educate future teachers should have a clear idea of what attitudes their students have towards diversity and disabled students since these ideas might be of great use when developing study programmes that will help future teachers be better prepared to work in an inclusive environment” (Peček, Macura-Milovanović, & Čuk, 2015, p. 99). Conderman and Johnston-Rodriguez (2009) emphasize that the main responsibility in shaping attitudes and skills necessary for inclusion and cooperation lies in the preparation programmes (undergraduate education) and that they should take the leading role in preparing teachers for working with children with disabilities in regular educational institutions. The improvement of teachers’ competences and student education at teacher education faculties significantly influence the increase of knowledge about children from vulnerable groups, development of positive attitudes and readiness to include such students in the class (Forlin & Chambers, 2011; Kidd, Sanchez, & Thorp, 2008; Kudek Mirošević, 2016; Macura Milovanović, Gera, & Kovačević, 2011; Spasenović & Matović, 2015; Todorović et al., 2012; Velišek Braško, 2013).

Research Methodology

Research Objective and Tasks

Development of social competences, i.e. adopting positive attitudes of school stakeholders towards students with difficulties or developmental disabilities, reaching a higher level of empathy and support, altruism and open communication, creating the atmosphere of understanding and the like, are seen as conditions and indicators of the existence of inclusiveness in education (Brojčin, 2013). Starting from this point, we wanted to examine the attitudes of students, future teachers, towards situations and behaviours that point to possession of social competences important for the process of inclusive education, and to establish whether there are any differences in attitudes between the students of the first and the fourth year. *Social competence* is defined through the following categories: empathy, social acceptance, respect for diversity, sense of social justice, responding to the needs of all students and supporting different paces of learning. The research tasks were to examine students’ attitudes about situations and behaviours related to working with children or living with people belonging to sensitive groups and point to: empathy, social acceptance (social distance), respect for diversity and social justice, attitudes related to equal opportunities for education and progress of all students in a school.

Respondent Sample

The research involved 374 students of the first and the fourth years from two teacher education faculties in the Republic of Serbia (Teacher Training Faculty in Užice and the Faculty of Education in Vranje). The selected faculties have similar study programmes and, when it comes to acquiring competences for work in the context of inclusive education, they have the same opportunities within the study programmes. Undergraduate studies of both faculties have the courses Basis of Inclusive Education and Methods of Inclusive Education. Out of the total number of students, 203 were first-year students (54.28%) and 171 were students of the fourth year (45.72%). Students were chosen for the sample according to the place they live in which, for most of them, is not the town where their faculties are located. The sample does not include students who have family members with disabilities, so that such fact would not affect their attitudes.

Research Procedure

The research was carried out by the authors of this paper in the second semester of the academic year 2015/2016. Preliminary research and verification of the instrument was carried out in the first half of 2015/2016. Data processing was completed using the software package SPSS 20.

Research Instrument

The applied instrument was designed for the needs of a wider research on education of students for inclusion based on thorough literature review and consultations with experts. It consists of a questionnaire with a series of 24 questions and a Likert-type scale of attitudes containing 46 items (the degrees of agreement ranged from 1 - I strongly disagree to 5 - I strongly agree; the indecision was marked with number 3). After preliminary implementation, the scale was revised and the items with the coefficient of discrimination higher than 0.30 were kept. The reliability of the instrument is $\alpha=0.865$ (Cronbach Alpha coefficient), indicating a high degree of homogeneity of items within the scale. For the purposes of this research, we selected subcategories of attitudes related to students' social competences grouped into four factors:

- *items related to empathy* (six items - the first two formulated negatively, the other four affirmatively; the content of the items refers to compassion for others - items 1, 2 and 6; attitude towards people with disabilities - item 3; understanding other people's behaviour - items 4 and 5);
- *items related to social distance* (five items - the first four being formulated negatively and the last one positively; the first three items refer to situations of direct contact with people with disabilities and the last two to general social situations such as separating children with disabilities into special schools, and the coexistence of all regardless of their affiliation with different cultures and religions);

- *items related to respecting diversity and a sense of social justice* (four items - the first two formulated negatively and the other two affirmatively; items 1 and 4 refer to attitudes about the Roma population, item 1 to the disabled and item 3 to the possibilities of education for all);
- *items related to the educational opportunities for students in inclusive environment* (four items - the first is formulated negatively and the others positively; items 1 and 2 refer to the possibility of inclusion in education; item 3 refers to the principle of monitoring success of the individual and the last one to early inclusion).

Each item was answered by choosing one of the five degrees - from strongly disagree (marked with grade 1) to strongly agree (grade 5).

Results

Perceiving the importance of empathy as an indicator of having social competences for inclusive education, we wanted to examine students' attitudes towards the situations and behaviours that point to it. The results are shown in Table 1.

Table 1

Students' attitudes related to empathy (first and fourth year of studies)

| Attitudes | | M | σ | t-test: |
|---|-------------|-------|----------|------------------------------------|
| Mostly, other people's troubles do not affect me too much. | First year | 2.502 | 1.118 | $t=6.981$ $df=366$ $p=.000$ |
| | Fourth year | 1.753 | .943 | |
| It is hard for me to sympathize with other people. | First year | 2.258 | 1.132 | $t=4.862$ $df=368$ $p=.000$ |
| | Fourth year | 1.692 | 1.096 | |
| In contact with people who have some disabilities, I try to behave normally and ignore that defect. | First year | 4.010 | 1.014 | $t=-0.618$ $df=370$ $p=.537$ |
| | Fourth year | 4.081 | 1.229 | |
| I am able to see problems of other people from different angles. | First year | 3.891 | .815 | $t=-2.197$ $df=371$ $p=.002$ |
| | Fourth year | 4.087 | .981 | |
| I try to understand behaviour of others. | First year | 4.142 | .792 | $t=-3.526$ $df=372$ $p=.000$ |
| | Fourth year | 4.438 | .826 | |
| When I see a person being mocked or imitated, I feel the urge to protect him/her. | First year | 4.280 | .817 | $t=-3.141$ $df=371$ $p=.002$ |
| | Fourth year | 4.558 | .890 | |

The results obtained using the Likert-type scale of attitudes are presented through the arithmetic mean values, whereas the significance of differences between the first and fourth-year students' attitudes is measured using the t-test. The first two claims are negative, so lower values of the arithmetic mean show greater empathy, unlike

the other four that are defined affirmatively. Students have the most positive attitude towards helping others in trouble (the last claim), while their attitudes are less positive towards personal relationship with the distress of others (the first two claims). Other values indicate positive attitude of students about understanding the behaviour of others and examining problems from different angles. The observed differences in the values of the first and fourth-year students are statistically significant in all claims, except for the third, so it could be concluded that empathic care and the ability to take someone else's standpoint are more present in students of the fourth year, which is shown by the values of the calculated t-test.

We further analysed the views of future teachers on situations and behaviours that indicate the existence of *social distance* towards people from vulnerable groups (Table 2).

Table 2
Students' attitudes about social distance (first and fourth year of studies)

| Attitudes | | M | σ | t-test: |
|---|-------------|-------|----------|--------------------------------------|
| I would not like my immediate associate at work to be a deaf person. | First year | 2.584 | 1.219 | $t=3.413$ $df=370.92$ $p=.000$ |
| | Fourth year | 2.157 | 1.180 | |
| It would be a problem for me to share a room with a student who has some handicap. | First year | 2.830 | 1.140 | $t=2.651$ $df=369$ $p=.008$ |
| | Fourth year | 2.505 | 1.217 | |
| In contact with people who have a disability, I usually do everything to shorten the contact and finish it as soon as possible. | First year | 3.113 | 1.072 | $t=-1.645$ $df=372$ $p=.101$ |
| | Fourth year | 2.103 | 1.146 | |
| Separating children with disabilities into special schools is necessary to protect the interests of typical children. | First year | 2.872 | 1.054 | $t=3.091$ $df=344.9$ $p=.002$ |
| | Fourth year | 2.515 | 1.150 | |
| I think that coexistence of people of different cultures and religions is possible. | First year | 3.906 | .941 | $t=-3.182$ $df=372$ $p=.002$ |
| | Fourth year | 4.233 | 1.047 | |

The results in Table 2 show that students do not have high social distance towards people from sensitive and different groups, which indicates tolerance and understanding of differences. Students have the most positive attitude about the coexistence of people of different cultures and religions. They have a less positive attitude towards the situation of personal contact with disadvantaged people or sharing a room with a handicapped student. Statistically significant differences in attitudes between first and fourth-year students are noted in the claims one, four and five that describe general situations related to persons from vulnerable groups. There is no difference in claims 2 and 3 that specifically describe situations of direct contact and sharing space with handicapped or disabled people.

Table 3 shows students' attitudes towards situations and behaviours that indicate the ability to respect diversity and the sense of social justice.

Table 3

Students' attitudes about respecting diversity and a sense of social justice (first and fourth year of studies)

| Attitudes | | M | σ | t-test: |
|---|-------------|-------|----------|--------------------------------------|
| The poor position of the Roma population in the society is caused by their culture. | First year | 3.351 | 1.046 | $t=4.749$ $df=333.05$ $p=.000$ |
| | Fourth year | 2.782 | 1.233 | |
| People with disabilities can only be trained for simple and easy jobs. | First year | 3.049 | .981 | $t=4.967$ $df=334.51$ $p=.000$ |
| | Fourth year | 2.491 | 1.159 | |
| All members of the community should be equal in terms of educational opportunities. | First year | 3.975 | .948 | $t=-2.863$ $df=371$ $p=.004$ |
| | Fourth year | 4.257 | .947 | |
| Ignoring the Roma population is a problem that requires serious engagement of all members of the society. | First year | 3.650 | .878 | $t=-2.934$ $df=368$ $p=.004$ |
| | Fourth year | 3.935 | .991 | |

The results show that students have the most positive attitude for the claim that all members of the social community should be equalized in terms of education opportunities as well as the attitude towards Roma population as a general-concern problem. Lower arithmetic mean values show positive attitude for the claims that the Roma culture causes their poor position and that people with disabilities can be trained for simple and easy jobs. There are statistically significant differences in attitudes related to social justice in favour of students of the final year. In other words, students of the fourth year are more sensitive to diversity and social justice.

Table 4

Attitudes of students related to educational opportunities (first and fourth year of studies)

| Attitudes | | M | σ | t test: |
|--|-------------|-------|----------|---------------------------------------|
| Students who are blind cannot participate in regular school activities with other children. | First year | 3.279 | 1.063 | $t=2.340$ $df=325.42$ $p=.020$ |
| | Fourth year | 2.982 | 1.317 | |
| School should provide good conditions for education for all children, regardless of certain differences among them. | First year | 4.054 | .902 | $t=-1.844$ $df=371$ $p=.660$ |
| | Fourth year | 4.235 | .992 | |
| Success of each individual should be evaluated by how much he/she personally progressed, not by the level of progress in relation to others. | First year | 4.019 | .895 | $t=-6.370$ $df=371.83$ $p=.000$ |
| | Fourth year | 4.567 | .776 | |
| Typical children should spend time with peers with disabilities even at pre-school age. | First year | 3.522 | 1.063 | $t=-4.237$ $df=364.69$ $p=.000$ |
| | Fourth year | 3.982 | 1.031 | |

Considering attitudes towards basic frameworks of inclusive education and realization of equal opportunities in terms of education and progress of individuals, students have a developed positive attitude towards it. However, when it comes to the prominent characteristics of people with disabilities (blindness, deafness) and their education, students' attitudes towards equal opportunities are not so positive. Students expressed the most positive attitude towards evaluation of success, i.e. they believe that the success of each individual should be evaluated in relation to personal progress rather than in relation to others. Statistically significant differences in attitudes of the first and fourth-year students are reflected in claims related to student progress and early inclusion of children with disabilities (the last two claims).

Discussion

Teacher's performance directed towards the child/student in an inclusive context is based on *empathy* as a motivational basis. There are numerous determinations of empathy and this paper sets off from the one that views empathy as a "complex cognitive-affective phenomenon of experiencing and understanding conscious and unconscious states of another person, based on the ability to find out about experiences of others" (Vukosavljević Gvozden, 2002, p. 27). Cognitive aspect involves the ability to assume and understand the position of another person in a particular situation, while the affective aspect means empathic care (care, tenderness, and warmth) and personal discomfort associated with negative feelings of an empathizer experienced when observing anxiety of another person (Devis, 1983, as cited in Zlatković & Stojmenović, 2012). Results of numerous studies show that teacher's empathy is a major factor in creating class atmosphere that allows the student to feel comfortable, adaptable, involved, respected and understood (Stoiljković, Đigić, & Zlatković, 2012). More empathic teachers rely on others, they put themselves in a position of another, achieve higher synergy, understand human nature more positively and are more inclined to emotional maturity (Bjekić, 2000). Positive effects of empathy and compassion have their place in the development of inclusive education since they improve the quality of relationships within the school community, enhance communication and advance school success (Špelić & Zuliani, 2011). The results of our research show that the interviewed students have positive attitudes towards situations and behaviours that point to the existence of empathy, and that the students of the fourth year showed more empathy than their first-year colleagues. The fundamental question concerning generational differences is whether they reflect the process of changing attitudes toward oneself and others and increasing openness to understanding one's own and another's psychic world, or whether students have developed that potential while studying individual subjects, through practice during their studies and in direct contact with students? Certainly, this change in empathy among students of the final year is probably not only the result of acquiring knowledge and skills but also personal maturation of the respondents, which we cannot claim with certainty. This

assumption could only be confirmed by longitudinal research that would follow the same groups of students during their studies. In observing this problem, the results of some other studies have proved useful because they showed the beneficial effects of interventional programmes in relation to empathy in initial teacher education, where an increase in emotional and cognitive empathy in the experimental group was found (Stehlikova, 2015).

Cultural barriers, rooted prejudices, superstitions and distance towards students who are different represent a source of discrimination and can hinder development of school inclusion. Some authors point out that the concept of *social distance* towards children/people with disabilities represents exclusion which is contrary to inclusion (Nišević, Brkić, & Golubović, 2011; Vukajlović, 2010). Ferguson and associates place emphasis on the need to adjust schools to differences and reduce social distance among participants in the modern education system (Ferguson, Desjarlais, & Meyer, 2001). Our research has shown that students do not have high social distance towards people from sensitive groups and members of other cultures, which indicates their tolerance and understanding of differences. Students at the final year probably have a less pronounced social distance compared to their first-year colleagues because they can see their professional teaching role in an inclusive context better. Likewise, through the content of educational subjects and professional practice, students of the final year had the opportunity to get to know children with disabilities, those who share values of different ethnic, linguistic and cultural groups as well as children coming from different families and those with different interests and learning abilities. This could have a positive impact on students' perceptions of children belonging to different sensitive groups.

The teacher competences of *respecting diversity* and *sense of social justice* are manifested through respecting people of different backgrounds and establishing good relationships with them, understanding different views of the world and sensitivity to group differences, seeing differences among people as a resource, creating conditions in which different people can advance, as well as confronting prejudice and intolerance (Maksimović, 2017). The principles of inclusive education make all schools open to diversity. In their absence the education system would be vulnerable and it would produce a negative effect on achieving the goals of equality and justice (Polat, 2011). Similarly, the key concepts that shape educational discourse today and form the basis of inclusion in education are the ideals of peace, coexistence, solidarity and cooperation (Ivančić & Stančić, 2013). All these stress the need to develop intercultural competences of teachers, increase their ability to deal with various forms of inequality and cooperate with different cultures, as well as to expand their feelings for social justice. The results of our research show that students have a sense of social justice. Also, the fourth-year students are more sensitive to diversity. This is probably related to their experience and education received during the studies. The research conducted by Tereza Orosz (2014) examined the influence of various factors on the awareness

of respondents about social justice and diversity. The author stated that the majority of respondents described their experience at the faculty as one of the key factors in development of sensitivity to diversity and social justice. Pantić and Florijan (2015), as well as Ingram and Walters (2007), came to similar conclusions. Their research showed that fostering commitment to social justice as part of the teaching role, developing skills for inclusive pedagogical approaches and reflexive activity on one's own ability are crucial for developing teacher competences.

Our research on social competences also included the problem of students' attitudes towards *educational opportunities for students from vulnerable groups* and in this way we also examined the basic starting points of inclusion. Using the view of a child itself being a problem of inclusion as a starting point is the greatest danger for the development of inclusive education (McConkei et al., 2001; Mittler, 2000). This means that the problem of education of a child with disabilities is approached from the "medical" aspect, i.e. due to the presence of developmental defect, such children are not able to achieve significant results in education (Maksimović, 2017). This belief endangers the process of involving students in regular schools and diminishes the sense of teachers' responsibility for them (Florijan & Rouse, 2009). Competences for inclusive education entail the teacher's belief in disabled students' ability to learn regardless of the presence of a certain defect and that, besides what is learned, it is also important how and in what environment the learning process takes place (Vujačić, 2011). Our research has shown that students at both levels of study (first and fourth year) still have a "medical" approach to developmental disabilities. However, the students of the fourth year better understand the position of children with disabilities in the educational process. This is probably due to the fact that, during the studies and through practice, they were able to get acquainted with the educational possibilities for such children through courses that support inclusion. When we talk about inclusive orientation of future teachers, what encourages us is the result indicating the existence of our respondents' positive attitudes about one of the basic starting points of inclusion - the need for early involvement of children with disabilities in groups of typical peers, where the final-year students again have more positive attitudes towards the issue.

Conclusion

Previously stated theoretical considerations of the development of inclusive education system lead to the conclusion that, in addition to educational policy and a community's culture, the trained teaching staff is also important for this process. Namely, besides a wide range of knowledge and skills important for the realization of all teaching activities in an inclusive education system, teachers also have to possess developed social competences. They must be prepared for social acceptance and respect diversity, they must have empathy and tolerance, be democratic, have a sense of social justice and a positive attitude towards equal educational opportunities for all students. The key issue in this regard is how to educate teachers to become more

open, to accept differences and be prepared to accept diversity in the classroom (Peček et al., 2015).

We believe that one of the first steps should include the assessment of students' social competences at the beginning and at the end of their studies, which would also serve as a base for continuous improvement of the curriculum whose contents directly or indirectly deal with inclusion. By monitoring social competences of students at teacher education faculties, we can gain insight into their development. These competences can be further enhanced through a system of selected teaching contents, exercises, supervision, mentoring, and the like.

Although a group of courses covering areas of inclusive education is being studied within the undergraduate studies at the teacher training faculty, we believe that this is not sufficient. There is a need to improve the initial education of future teachers through creation of new programmes and courses by interdisciplinary teams of faculty teachers, which would be in line with an inclusive education policy with the outcome of preparing students for real situations in schools in which they will work. By learning special techniques of decentration, active listening, assertiveness and the like, students' social skills (such as empathy or sense of social justice and acceptance of diversity) would improve. This would also be served by specially created content and requirements within students' professional practice.

We believe that the development of social competences for inclusion in the initial teachers' education would be provided by the following components of study programmes: putting focus on issues of cultural diversity, poverty and social justice within specific courses; creating conditions and opportunities for acquiring practical experience in inclusive classes and environment; developing students' sense of critical reflection, discussion and dialogue; providing structured opportunities for contact; and interaction in the context of diversity.

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Socijalne kompetencije budućih učitelja za inkluziju

Sažetak

Cilj istraživanja bio je ispitati socijalne kompetencije studenata učiteljskih fakulteta važne za primjenu i poboljšanje obrazovne inkluzije. U istraživanju su sudjelovala 374 studenta dvaju učiteljskih fakulteta u Republici Srbiji – 207 studenata prve godine i 171 student četvrte godine. Primijenjeni instrument osmišljen je za istraživačke svrhe i izrađen kao kombinacija upitnika i Likertove skale. Rezultati pokazuju da studenti, sudionici istraživanja, imaju pozitivne stavove prema fokusnim situacijama, što ukazuje na postojanje empatije i male društvene distance u odnosu na drugačije ljude; poštuju različitosti i imaju osjećaj za socijalnu pravdu, a problemima ljudi s teškoćama pristupaju iz pozicije njihovih ograničenja. Studenti četvrte godine pokazali su pozitivnije stavove prema tim pitanjima, što nas je dovelo do zaključka da imaju veće socijalne kompetencije za sudjelovanje u inkluzivnom obrazovanju. Rezultati istraživanja ukazuju na potrebu za kontinuiranom procjenom studentskih kompetencija za inkluziju, što bi bio početni korak u poboljšanju diferenciranih programa koji potiču i razvijaju te kompetencije.

Ključne riječi: društvena distanca; empatija; inkluzivno obrazovanje; početno obrazovanje; socijalna pravda.

Uvod

Pitanje osiguravanja kvalitetnog obrazovnog sustava inkluzije vezano je uz obrazovanje i razvoj učitelja u području stjecanja profesionalnih, posebno socijalnih kompetencija (Bouillet, 2008; Golubović i Maksimović, 2008). Socijalna kompetencija učitelja jedna je od ključnih kompetencija nužnih za uspješan rad u obrazovnim institucijama (Brust Nemet, 2014). Implicira različite emocionalne, socijalne i kognitivne sposobnosti te oblike ponašanja nužne za uspješnu socijalnu interakciju (Anderson i Messick, 1974, prema Brust Nemet i Velki, 2016). Socijalna kompetencija prepoznaje se u interakciji osobnih karakteristika pojedinca, socijalnih zahtjeva i karakteristika situacija; čini osnovu za razvoj socijalnih odnosa kojima pojedinac razvija percepciju svoje osobnosti u društvenom kontekstu (Hargie i Dickson, 2004). Ona se proširuje pod utjecajem iskustva i učenja, što uključuje modificiranje postojećih oblika ponašanja i razvijanje novih, što je utemeljeno na osobnom iskustvu i učinku društvene povratne informacije (Zlatić i Bjekić, 2015).

Unutar područja profesionalnih kompetencija učitelja vrlo je važna prisutnost prosocijalnog ponašanja kao „oblika moralnog ponašanja koje za cilj ima osiguravanje pomoći drugima i podrazumijeva spremnost na odricanje, pripravnost na djelovanje sukladno društveno određenim normama, humanost, empatiju, pozitivne socijalne vrijednosti i poštovanje različitosti” (Milovanović, 2012, str. 664). Ta dimenzija socijalnih kompetencija ključna je za organizaciju i primjenu socijalne inkluzije, posebno inkluzije u obrazovanju.

Kao društvena vrijednost socijalna inkluzija prepoznaje se u složenom odnosu između pojedinaca i okoline u kojoj rastu, razvijaju se i napreduju. Proces je to rastućeg sudjelovanja i smanjivanja isključivanja u kojem sudjelovanje znači prepoznavanje, razumijevanje, prihvaćanje i poštovanje različitosti, kao i uključivanje svakog pojedinca u društveni život zajednice na način koji je u skladu s njegovim/njezinim vrijednostima i koji razvija osjećaj pripadnosti zajednici (Booth i Ainscow, 2010; Florian i Black-Hawkins, 2011; Mittler, 2000; Vican, 2013). Taj termin, u svom širem značenju, mogao bi se usporediti s jednakosti kao društvenom vrijednosti i suprotan je svim aspektima nejednakosti, ugnjetavanja i diskriminacije (Avrammidis i Norwich, 2002). Stoga bi se mogao promatrati kao „filozofija društvene pravde, deinstitucionalizacija ljudskih prava” (Dixon i Verenikina, 2007, str. 193).

Poput socijalne inkluzije, društveno-vrijednosna orijentacija obrazovne inkluzije podrazumijeva poštenje i proizlazeće vrijednosti poput tolerancije, solidarnosti i poštovanja nacionalnih, etničkih i osobnih identiteta učenika. Takve vrijednosti ulaze u nacionalne kurikule i otvaraju prostor za razvoj i implementaciju različitih pedagoških koncepata – inkluzivnog, interkulturalnog obrazovanja, građanskog obrazovanja, obrazovanja za mir, osobni i socijalni razvoj, itd. (Vican, 2013, str. 18). Inkluzija u obrazovanju pretpostavlja razvoj socijalnih kompetencija učitelja koje uključuju empatiju, komunikacijske vještine, toleranciju, suradnju i uzajamnu pomoć (Mlinarević i Tomas, 2010), prihvaćanje razlika, odgovaranje na različite potrebe učenika, zadovoljavanje potreba svih učenika, podržavanje različitih mjesta učenja itd. (Florian i Black-Hawkins, 2011; Karić i Butković, 2008; Maksimović, 2017). Uvođenje i razvoj inkluzije u obrazovanju ne ovisi samo o ciljevima obrazovne politike i kulturi šire zajednice, već također o usavršavanju pedagoških radnika u području razvoja i primjene osnovnih vrijednosti koje proizlaze iz socijalne inkluzije i o njihovoj sposobnosti da budu nositelji tog procesa. Kvalitetna praksa inkluzije također znači kvalitetno obrazovanje učitelja koji rade u redovnim školskim odjelima koji uključuju djecu s poteškoćama, kao i djecu koja pripadaju raznim ranjivim skupinama.

Istraživanja pokazuju da učitelji često nemaju pozitivne stavove prema inkluziji djece s poteškoćama u redovne škole, nisu uvijek dovoljno kompetentni da pruže podršku u njihovu obrazovanju i ne posjeduju visoku razinu kompetencija potrebnih za rad u inkluzivnoj školi (Bouillet, 2008; Đević, 2009; McCrimmon, 2015; Skočić i sur. 2014; Velišek Braško, 2013). Peček, Macura-Milovanović i Čuk (2015) navode

kako bi „profesori koji obrazuju buduće učitelje trebali imati jasnu ideju o tome koje stavove njihovi studenti imaju prema različitosti i učenicima s teškoćama u učenju, pošto te spoznaje mogu biti vrlo korisne pri razvijanju studijskih programa koji će studente, buduće učitelje, bolje pripremiti za rad u okolini inkluzije” (Peček, Macura-Milovanović i Čuk, 2015, str. 99). Conderman i Johnston-Rodriguez (2009) naglašavaju da glavna odgovornost za oblikovanje stavova i vještina nužnih za inkluziju i suradnju leži u pripremi programa (dodiplomsko obrazovanje) i da bi trebali preuzeti vodeću ulogu u pripremi učitelja za rad s djecom s poteškoćama u redovnim obrazovnim institucijama. Pобољшanje kompetencija učitelja i obrazovanje studenata učiteljskih fakulteta značajno utječe na rast znanja o djeci iz ranjivih skupina, razvoj pozitivnih stavova i spremnost na uključivanje tih učenika u razred (Forlin i Chambers, 2011; Kudek Mirošević, 2016; Kidd, Sanchez i Thorp, 2008; Macura-Milovanović, Gera i Kovačević, 2011; Spasenović i Matović, 2015; Todorović i sur. 2012; Velišek Braško, 2013).

Metodologija istraživanja

Cilj i zadatci istraživanja

Razvoj socijalnih kompetencija, tj. usvajanje pozitivnih stavova sudionika prema učenicima s teškoćama ili razvojnim problemima, doseganje više razine empatije i podrške, altruizam i otvorena komunikacija, stvaranje atmosfere razumijevanja i slično, smatraju se uvjetima i indikatorima postojanja inkluzivnosti u obrazovanju (Brojčin, 2013). Krenuvši od toga, željeli smo ispitati stavove studenata, budućih učitelja, prema situacijama i ponašanjima koji ukazuju na posjedovanje socijalnih kompetencija važnih za proces inkluzivnog obrazovanja, ali također utvrditi postojanje razlike u stavovima između studenata prve i četvrte godine. *Socijalna kompetencija* definirana je sljedećim kategorijama: empatija, društveno prihvaćanje, poštovanje različitosti, osjećaj za socijalnu pravdu, odgovaranje na potrebe svih učenika i podrška različitom tempu učenja. Zadatci istraživanja bili su ispitati stavove studenata o situacijama i ponašanjima vezanim uz rad s djecom ili život s ljudima iz osjetljivih grupa i ukazati na empatiju, socijalno prihvaćanje (socijalnu distancu), poštovanje različitosti i socijalnu pravdu, stavove o jednakim prilikama za obrazovanje i napredak svih učenika u školi.

Uzorak ispitanika

Istraživanje je uključivalo 374 studenta prve i četvrte godine dva učiteljska fakulteta u Republici Srbiji (Učiteljski fakultet u Užicu i Pedagoški fakultet u Vranju). Odabrani fakulteti imaju slične studijske programe za obrazovanje učitelja, a u vezi sa stjecanjem kompetencija za rad u kontekstu inkluzivnog obrazovanja imaju iste prilike unutar studijskih programa. Dodiplomski studij oba fakulteta ima kolegije Osnove inkluzivnog obrazovanja i Metode inkluzivnog obrazovanja. Od ukupnog broja studenata, 203 su studenti prve godine (54,28 %) i 171 student četvrte godine

(45,72 %). Studenti u uzorku birani su s obzirom na područje iz kojeg dolaze, a većina ih nije iz mjesta u kojem su smješteni fakulteti. Uzorak ne uključuje studente koji imaju članove obitelji s poteškoćama, kako bi se izbjegao utjecaj na njihove stavove.

Istraživački postupak

Autori ovog rada proveli su istraživanje u drugom semestru akademske godine 2015./2016. Preliminarno istraživanje i verifikacija instrumenta provedena je u prvoj polovini 2015./2016. godine. Obrada podataka dovršena je upotrebom programa SPSS 20.

Instrument istraživanja

Primijenjeni instrument osmišljen je za potrebe šireg istraživanja obrazovanja studenata za inkluziju, utemeljenog na temeljitom pregledu literature i konzultacijama sa stručnjacima. Sastoji se od upitnika s nizom od 24 pitanja i skalom stavova Likertova tipa koja sadrži 46 stavki (stupnjevi slaganja u rasponu su od 1 – potpuno neslaganje do 5 – potpuno slaganje; neodlučnost je označena brojem 3). Nakon preliminarnog primjene skala je revidirana i ostavljene su stavke s koeficijentom diskriminacije većim od 0,30. Pouzdanost mjernog instrumenta je $\alpha=0,865$ (koeficijent Cronbachove alfe), što ukazuje na visok stupanj homogenosti stavki unutar skale. Za svrhe istraživanja odabrali smo potkategorije stavova vezane uz socijalne kompetencije studenata, grupirane u četiri potkategorije:

- *stavke vezane uz empatiju* (šest stavki – prve su dvije formulisane negativno, a ostale četiri afirmativno; sadržaj stavki odnosi se na suosjećanje za druge – stavke 1, 2 i 6; stav prema ljudima s teškoćama – stavka 3; razumijevanje ponašanja drugih ljudi – stavke 4 i 5);
- *stavke vezane uz socijalnu distancu* (pet stavki – prve četiri formulisane negativno, a zadnja pozitivno; prve tri stavke odnose se na situacije ili direktan kontakt s hendikepiranim ljudima, a zadnje dvije na opće društvene situacije poput odvajanja djece s teškoćama u posebne škole i suživot svih, bez obzira na njihove veze s različitim kulturama i religijama);
- *stavke vezane uz poštovanje različitosti i osjećaj za socijalnu pravdu* (četiri stavke – prve dvije formulisane negativno, a druge dvije pozitivno; stavke 1 i 4 odnose se na stavove o romskoj populaciji, stavka 1 na osobe s teškoćama i stavka 3 na mogućnosti obrazovanja za sve);
- *stavke vezane uz obrazovne prilike za učenike u okolini inkluzije* (četiri stavke – prva formulisana negativno, a ostale afirmativno; stavke 1 i 2 odnose se na mogućnost inkluzije u obrazovanju, stavka 3 odnosi se na princip nadgledanja uspjeha pojedinaca, a zadnja na ranu inkluziju).

Na svaku se stavku odgovaralo biranjem jednog od pet odgovora – od izrazitog neslaganja (označenog s 1) do izrazitog slaganja (označenog s 5).

Rezultati

Uzimajući u obzir važnost empatije kao pokazatelja socijalnih kompetencija za inkluzivno obrazovanje, nastojali smo ispitati stavove studenata prema situacijama i ponašanjima koji na to ukazuju. Rezultati su prikazani u Tablici 1.

Tablica 1

Stavovi studenata o empatiji (studenti prve i četvrte godine)

| Stavovi | | M | σ | t-test: |
|--|----------------|-------|----------|------------------------------------|
| Većinom me nevolje drugih ljudi previše ne diraju. | Prva godina | 2,502 | 1,118 | $t=6,981$ $df=366$ $p=,000$ |
| | Četvrta godina | 1,753 | ,943 | |
| Teško mi je suosjećati s drugim ljudima. | Prva godina | 2,258 | 1,132 | $t=4,862$ $df=368$ $p=,000$ |
| | Četvrta godina | 1,692 | 1,096 | |
| U kontaktu s ljudima koji imaju teškoće, pokušavam se ponašati normalno i ignorirati taj hendikep. | Prva godina | 4,010 | 1,014 | $t=-0,618$ $df=370$ $p=,537$ |
| | Četvrta godina | 4,081 | 1,229 | |
| Mogu sagledati probleme drugih ljudi iz različitih kutova. | Prva godina | 3,891 | ,815 | $t=-2,197$ $df=371$ $p=,002$ |
| | Četvrta godina | 4,087 | ,981 | |
| Nastojim razumjeti ponašanje drugih. | Prva godina | 4,142 | ,792 | $t=-3,526$ $df=372$ $p=,000$ |
| | Četvrta godina | 4,438 | ,826 | |
| Kada vidim da se nekoga ismijava ili oponaša, osjećam potrebu da tu osobu zaštitim. | Prva godina | 4,280 | ,817 | $t=-3,141$ $df=371$ $p=,002$ |
| | Četvrta godina | 4,558 | ,890 | |

Rezultati dobiveni upotrebom Likertove skale stavova predstavljeni su vrijednostima aritmetičkih sredina, a značajnost razlike u stavovima studenata prve i četvrte godine izmjerena je primjenom t-testa. Za prve dvije, negativno formulirane tvrdnje, niže vrijednosti aritmetičkih sredina pokazuju veću empatiju, za razliku od ostale četiri koje su definirane afirmativno. Studenti imaju najpozitivniji stav prema pomaganju drugima u nevolji (zadnja tvrdnja), a njihovi su stavovi manje pozitivni u vezi s osobnim odnosom prema nevoljama drugih (prve dvije tvrdnje). Ostale vrijednosti ukazuju na pozitivan stav studenata prema razumijevanju ponašanja drugih i promatranju problema iz različitih kutova. Primijećene razlike u vrijednostima studenata prve i četvrte godine statistički su značajne za sve tvrdnje osim za treću. Kao što pokazuju izračunate vrijednosti t-testa, može se zaključiti da su empatija i sposobnost zauzimanja tuđeg gledišta prisutniji kod studenata četvrte godine.

Dalje smo analizirali stavove budućih učitelja u situacijama i ponašanju koji ukazuju na postojanje socijalne distance prema ljudima iz ranjivih skupina (Tablica 2).

Tablica 2

Stavovi studenata o socijalnoj distanci (prva i četvrta godina studija)

| Stavovi | | M | σ | t-test: |
|--|----------------|-------|----------|--------------------------------------|
| Ne bih htio da mi je neposredni suradnik na poslu gluha osoba. | Prva godina | 2,584 | 1,219 | $t=3,413$ $df=370,92$ $p=,000$ |
| | Četvrta godina | 2,157 | 1,180 | |
| Ne bi mi bio problem dijeliti sobu sa studentom koji ima neki hendikep. | Prva godina | 2,830 | 1,140 | $t=2,651$ $df=369$ $p=,008$ |
| | Četvrta godina | 2,505 | 1,217 | |
| U kontaktu s ljudima koji imaju neki hendikep, obično činim sve kako bih skratio/la kontakt i završila ga što prije. | Prva godina | 3,113 | 1,072 | $t=-1,645$ $df=372$ $p=,101$ |
| | Četvrta godina | 2,103 | 1,146 | |
| Odvajanje djece s teškoćama u posebne škole nužno je kako bi se zaštitili interesi prosječne djece. | Prva godina | 2,872 | 1,054 | $t=3,091$ $df=344,9$ $p=,002$ |
| | Četvrta godina | 2,515 | 1,150 | |
| Smatram da je suživot ljudi različitih kultura i religija moguć. | Prva godina | 3,906 | ,941 | $t=-3,182$ $df=372$ $p=,002$ |
| | Četvrta godina | 4,233 | 1,047 | |

Rezultati iz Tablice 2 pokazuju da studenti nemaju veliku socijalnu distancu prema ljudima iz osjetljivih i drugačijih skupina, što ukazuje na toleranciju i razumijevanje različitosti. Studenti imaju najpozitivniji stav prema situaciji suživota ljudi različitih kultura i religija. Manje pozitivan stav imaju kada je riječ o situaciji osobnog kontakta s hendikepiranim ljudima ili dijeljenju sobe sa studentom koji ima teškoće. Statistički značajne razlike u stavovima između studenata prve i četvrte godine zabilježene su u prvoj, četvrtoj i petoj tvrdnji, a opisuju opće situacije vezane uz osobe iz ranjivih skupina. Razlika nije utvrđena za drugu i treću tvrdnju koje specifično opisuju situacije direktnog kontakta i dijeljenja prostora s hendikepiranim osobama.

Tablica 3 pokazuje stavove studenata prema situacijama i ponašanjima koji ukazuju na sposobnost poštovanja različitosti i osjećaj za socijalnu pravdu.

Tablica 3

Stavovi studenata o poštovanju različitosti i osjećaj za socijalnu pravdu (prva i četvrta godina studija)

| Stavovi | | M | σ | t-test: |
|---|----------------|-------|----------|--------------------------------------|
| Nepovoljna pozicija romske populacije u društvu uzrokovana je njihovom kulturom. | Prva godina | 3,351 | 1,046 | $t=4,749$ $df=333,05$ $p=,000$ |
| | Četvrta godina | 2,782 | 1,233 | |
| Ljudi s poteškoćama mogu se obrazovati samo za jednostavne ili lagane poslove. | Prva godina | 3,049 | ,981 | $t=4,967$ $df=334,51$ $p=,000$ |
| | Četvrta godina | 2,491 | 1,159 | |
| Svi članovi zajednice trebali bi imati jednake obrazovne prilike. | Prva godina | 3,975 | ,948 | $t=-2,863$ $df=371$ $p=,004$ |
| | Četvrta godina | 4,257 | ,947 | |
| Ignoriranje romske populacije problem je koji zahtijeva ozbiljan angažman svih članova društva. | Prva godina | 3,650 | ,878 | $t=-2,934$ $df=368$ $p=,004$ |
| | Četvrta godina | 3,935 | ,991 | |

Rezultati pokazuju da studenti imaju najpozitivniji stav prema situaciji u kojoj bi svi članovi društvene zajednice trebali biti izjednačeni u smislu obrazovnih prilika, kao i za tvrdnju da bi problem romske populacije trebao biti onaj općeg obzira. Niže vrijednosti aritmetičkih sredina nalaze se u iskazima za tvrdnje da romska kultura uzrokuje svoj loš status i da se ljudi s poteškoćama mogu obrazovati jedino za lagane i jednostavne poslove. Utvrđene su statistički značajne razlike u stavovima o socijalnoj pravdi u korist studenata četvrte godine. Drugim riječima, studenti završne godine osjetljiviji su na različitost i socijalnu pravdu.

Tablica 4

Stavovi studenata o obrazovnim prilikama (prva i četvrta godina studija)

| Stavovi | | M | σ | t-test: |
|--|----------------|-------|----------|---------------------------------|
| Slijepi učenici ne mogu sudjelovati u redovnim školskim aktivnostima s drugom djecom. | Prva godina | 3,279 | 1,063 | t=2,340 df=325,42 p=,020 |
| | Četvrta godina | 2,982 | 1,317 | |
| Škola treba osigurati dobre uvjete obrazovanja za svu djecu, bez obzira na postojanje određenih međusobnih razlika. | Prva godina | 4,054 | ,902 | t=-1,844 df=371 p=,660 |
| | Četvrta godina | 4,235 | ,992 | |
| Uspjeh svakog pojedinca trebalo bi evaluirati prema tome koliko su on/ ona osobno napredovali, a ne razinom napretka u odnosu na ostale. | Prva godina | 4,019 | ,895 | t=-6,370 df=371,83 p=,000 |
| | Četvrta godina | 4,567 | ,776 | |
| Prosječna djeca trebaju provoditi vrijeme s vršnjacima koji imaju teškoće, čak i u predškolskoj dobi. | Prva godina | 3,522 | 1,063 | t=-4,237 df=364,69 p=,000 |
| | Četvrta godina | 3,982 | 1,031 | |

Razmatrani su stavovi studenata prema osnovnim okvirima inkluzivnog obrazovanja i ostvarivanju jednakih prilika za obrazovanje i napredak pojedinca pozitivni. Međutim, kada se razmatraju istaknute značajke hendikepiranih ljudi (sljepoća, gluhoća) i njihovo obrazovanje, stavovi studenata prema jednakim prilikama nisu tako pozitivni. Studenti su izrazili najpozitivnije stavove prema evaluaciji uspjeha, tj. vjeruju da uspjeh svakog pojedinca treba procijeniti u odnosu na vlastiti napredak, a ne u odnosu na druge. Statistički značajne razlike u stavovima studenata prve i četvrte godine odražavaju se u tvrdnjama vezanim uz učenički napredak i ranu inkluziju djece s teškoćama (zadnje dvije tvrdnje).

Rasprava

Rad učitelja usmjeren prema djetetu/učeniku u kontekstu inkluzije zasniva se na *empatiji* kao motivacijskoj osnovi. Brojne su odrednice empatije, a ovaj rad kreće od definicije empatije kao „kompleksne kognitivno-afektivne pojave doživljavanja i razumijevanja svjesnih ili nesvjesnih stanja druge osobe, zasnovane na sposobnosti spoznavanja iskustava drugih” (Vukosavljević Gvozden, 2002, str. 27). Kognitivni aspekt uključuje sposobnosti zauzimanja i razumijevanja pozicije druge osobe u određenoj situaciji, a afektivni empatičnu skrb (brižnost, nježnost i toplinu) i osobnu

nelagodu, tj. negativne osjećaje osobe koja se empatizira doživljene pri promatranju tjeskobe druge osobe (Devis, 1983, prema Zlatković i Stojmenović, 2012). Rezultati brojnih studija pokazuju da je empatija učitelja važan čimbenik u stvaranju razredne atmosfere koja omogućuje učeniku da se osjeća udobno, prilagođeno, uključeno, poštovano i da ga se/ju razumije (Stoiljković, Đigić i Zlatković, 2012). Učitelji koji su empatičniji, oslanjaju se na druge; stavljaju se na mjesto drugoga, postižu višu razinu sinergije, razumiju ljudsku prirodu kao pozitivniju i skloniji su emotivnoj zrelosti (Bjekić, 2000). Pozitivni učinci empatije i suosjećanja imaju svoje mjesto u razvoju inkluzivnog obrazovanja, budući da poboljšavaju kvalitetu odnosa unutra školske zajednice te unapređuju komunikaciju i školski uspjeh (Špelić i Zuliani, 2011). Rezultati našeg istraživanja pokazuju pozitivne stavove ispitanih studenata prema situacijama i ponašanjima koji ukazuju na postojanje empatije. Utvrđena empatija razvijenija je u populaciji studenata četvrte godine nego kod njihovih kolega s prve godine studija. Kada govorimo o pronađenim generacijskim razlikama, osnovno pitanje je odražavaju li one proces promjene stavova prema samom sebi i drugima i rastuću otvorenost za razumijevanje vlastitog i tuđeg psihičkog svijeta ili su studenti razvili taj potencijal tijekom učenja pojedinih predmeta, tijekom prakse za vrijeme studija, i u izravnom kontaktu s učenicima? Svakako, postoji pretpostavka da ta promjena empatije među studentima završne godine nije samo rezultat stjecanja znanja i vještina, već i osobnog sazrijevanja ispitanika, što ne možemo tvrditi sa sigurnošću. Navedena hipoteza može se potvrditi jedino longitudinalnim istraživanjem koje bi pratilo iste skupine studenata tijekom studija. Za proučavanje tog problema bili su nam korisni rezultati drugih studija koji su pokazali korisne učinke intervencijskih programa u odnosu na empatiju u početnom obrazovanju učitelja, tj. porast emotivne i kognitivne empatije u eksperimentalnoj skupini (Stehlikova, 2015).

Kulturne zapreke, ukorijenjene predrasude, praznovjerja i udaljenost od učenika koji su različiti predstavljaju izvor diskriminacije i mogu omesti razvoj školske inkluzije. Neki autori ističu da koncept *socijalne distance* prema djeci/ljudima s invalidnošću predstavlja isključivanje i da je suprotan inkluziji (Nišević, Brkić i Golubović, 2011; Vukajlović, 2010). Ferguson i suradnici naglašavaju potrebu prilagodbe škola različitostima i potrebu za smanjenjem društvene distance prema sudionicima u modernom obrazovnom sustavu (Ferguson, Desjarlais i Meyer, 2001). Naše je istraživanje pokazalo da studenti nemaju socijalnu distancu prema ljudima iz osjetljivih skupina i članovima drugih kultura, što ukazuje na toleranciju i razumijevanje različitosti. Studenti završne godine vjerojatno imaju manje izraženu socijalnu distancu u usporedbi s kolegama s prve godine jer mogu bolje sagledati svoju profesionalnu ulogu podučavanja u kontekstu inkluzije. Isto su tako, posredstvom sadržaja obrazovnih predmeta i stručne prakse, studenti završne godine imali priliku upoznati djecu s teškoćama; pripadnike različitih etničkih, lingvističkih i kulturoloških skupina; djecu koja dolaze iz različitih obitelji i onu s različitim interesima i sposobnosti

učenja. Navedeno može imati pozitivan učinak na studentsku percepciju djece iz različitih osjetljivih skupina.

Učiteljske kompetencije *poštovanja različitosti i osjećaja za društvenu pravdu* manifestiraju se u poštovanju ljudi iz različitih sredina i uspostavljanju dobrih odnosa s njima, razumijevanju različitih pogleda na svijet i osjetljivosti za grupne razlike, viđenju razlika među ljudima kao sredstva, stvaranju uvjeta u kojima različiti ljudi mogu napredovati, kao i u suočavanju s predrasudama i intolerancijom (Maksimović, 2017). Principi inkluzivnog obrazovanja čine sve škole otvorenima za različitost. Bez toga bi obrazovni sustav bio ranjiv i imao bi negativan učinak na postizanje ciljeva jednakosti i pravde (Polat, 2011). Slično tomu, ključni koncepti koji danas oblikuju obrazovni diskurs i formiraju osnovu inkluzije u obrazovanju jesu ideali mira, suživota, solidarnosti i suradnje (Ivančić i Stančić, 2013). Svi oni ističu potrebu za razvijanjem interkulturoloških kompetencija učitelja kao i širenjem njihovih osjećaja za socijalnu pravdu. Rezultati našeg istraživanja pokazuju da studenti imaju osjećaj za socijalnu pravdu. Također, studenti četvrte godine osjetljiviji su na različitost. Istraživanje koje je provela Tereza Orosz (2014) ispitalo je utjecaj različitih čimbenika na osviještenost ispitanika u području socijalne pravde i različitosti. Autorica navodi da većina ispitanika opisuje svoje iskustvo na fakultetu kao jedan od ključnih faktora u razvoju osjetljivosti za različitost i socijalnu pravdu. Pantić i Florijan (2015), kao i Ingram i Walters (2007), došli su do sličnih zaključaka. Njihovo istraživanje pokazalo je da su njegovanje obaveze prema socijalnoj pravdi kao dijelu učiteljske uloge, razvijanje vještina za inkluzivne pedagoške pristupe i misaona aktivnost o vlastitoj sposobnosti ključni za razvijanje učiteljskih kompetencija.

Naše istraživanje socijalnih kompetencija također je uključivalo stavku o stavovima studenata o *obrazovnim prilikama za učenike iz ranjivih skupina*. Na taj smo način također ispitali osnovne polazišne točke inkluzije. Najveća opasnost za razvoj inkluzivnog obrazovanja jest ishodište koje kao „problem” inkluzije vidi samo dijete (McConkey i sur. 2001; Mittler, 2000). To znači da se problemu obrazovanja djeteta s teškoćama pristupa s „medicinskog” aspekta, tj. sa stajališta da takva djeca nisu sposobna postići značajne rezultate u obrazovanju zbog prisutnosti razvojnog hendikepa (Maksimović, 2017). To vjerovanje ugrožava proces uključivanja učenika u redovne škole i umanjuje osjećaj odgovornosti učitelja za njih (Florijan i Rouse, 2009). Kompetencije za inkluzivno obrazovanje podrazumijevaju učitelje koji vjeruju kako učenici s teškoćama mogu učiti, bez obzira na prisutnost određenog hendikepa i da je, uz ono što se uči, također važno kako i u kojoj se okolini odvija proces učenja (Vujačić, 2011). Naše istraživanje pokazalo je da studenti obje razine studija (prva i četvrta godina) još uvijek imaju „medicinski” pristup razvojnim nedostatcima. Ipak, studenti četvrte godine bolje razumiju poziciju djece s teškoćama u obrazovnom procesu, vjerojatno stoga što su se tijekom studija i tijekom prakse upoznali s prilikama za obrazovanje takve djece putem kolegija koji podržavaju inkluziju. Ono što nas ohrabruje kada govorimo o inkluzivnoj orijentaciji budućih učitelja, rezultat je koji

pokazuje pozitivne stavove naših ispitanika o osnovnim polazišnim točkama inkluzije – potrebi za ranim uključivanjem djece s teškoćama u skupine tipičnih vršnjaka, o čemu opet studenti završne godine imaju pozitivnije stavove.

Zaključak

Prije navedena teorijska razmatranja problema razvoja obrazovnog sustava inkluzije navode na zaključak kako je za taj proces, osim obrazovne politike i kulture zajednice, važan i kvalificiran učiteljski kadar. Iz toga proizlazi da, osim širokog spektra znanja i vještina važnih za realizaciju svih aktivnosti podučavanja u obrazovnom sustavu inkluzije, učitelji također trebaju imati razvijene socijalne kompetencije. Moraju imati razvijenu sposobnost empatije, biti spremni za socijalno prihvaćanje i poštovati različitosti, biti tolerantni i demokratični, imati osjećaj za socijalnu pravdu i pozitivan stav prema obrazovnim prilikama za sve učenike. Ključno pitanje u tom pogledu jest kako educirati učitelje da postanu otvoreniji, prihvate različitosti i budu spremni prihvatiti raznolikost u učionici (Peček i sur., 2015).

Vjerujemo kako jedan od prvih koraka treba uključivati procjenu socijalnih kompetencija studenata na početku i kraju studija, što bi također služilo kao osnova za kontinuirano poboljšanje kurikula čiji se sadržaji izravno ili neizravno bave inkluzijom. Nadgledanjem socijalnih kompetencija budućih učitelja možemo dobiti uvid u njihov razvoj. Te kompetencije se mogu povećati putem sustava odabranih sadržaja poučavanja, zadataka, supervizije, mentorstva i sl.

Iako je skupina kolegija iz područja inkluzivnog obrazovanja prisutna u dodiplomskom obrazovanju studenata na učiteljskim fakultetima, smatramo kako to nije dovoljno. Postoji potreba za poboljšanjem inicijalnog obrazovanja budućih učitelja. Interdisciplinarni timovi akademskih profesora stvarali bi nove programe i kolegije u skladu s obrazovnom politikom inkluzije, one čiji bi ishodi bili pripremiti studente za realne situacije u školama u kojima će raditi. Učenjem specijalnih tehnika decentracije, aktivnog slušanja, asertivnosti i sl., poboljšale bi se socijalne vještine studenata poput empatije ili osjećaja za socijalnu pravdu i prihvaćanje različitosti. Posebno stvoreni sadržaji i zahtjevi unutar studentske prakse također bi doprinijeli tom procesu.

Vjerujemo kako bi sljedeće komponente studijskog programa omogućile razvoj socijalnih kompetencija za inkluziju unutar inicijalnog obrazovanja učitelja: fokusiranje na pitanja kulturološke raznolikosti, siromaštva i socijalne pravde unutar posebnih kolegija; stvaranje uvjeta i prilika za stjecanje praktičnog iskustva u inkluzivnim razredima i okolini; razvoj osjećaja studenata za kritičko mišljenje, raspravu i dijalog; osiguravanje strukturiranih prilika za kontakt i interakciju u kontekstu različitosti.