Predrasude i etnički stereotipi između učenika osnovnoškolskog uzrasta tri nacije u Bosni i Hercegovini

Prejudices and ethnic stereotypes among primary school students of three nations in Bosnia and Herzegovina

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SUMMARY

Problem ovog istraživanja odnosi se na utvrđivanje stepena izraženosti razlika u nivou predrasuda i etničkih stereotipa, te nivoa nacionalne i religijske netolerantnosti među učenicima osnovnih škola prema vlastitom i druga dva etnosa u Bosni i Hercegovini. Istraživanjem je obuhvaćen uzorak slučajnog tipa od 300 ispitanika oba pola od petog do devetog razreda osnovne škole, po stotinu ispitanika iz reda svakog od tri etnosa u Bosni i Hercegovini. Korištena su dva mjerna instrumenta: SEDIS skaler (skala etničke distance) i skala nacionalne i religijske netolerantnosti. Dobijeni rezultati

The problem which was examined relates to determining the measurability level and differences at the level of prejudices and ethnic stereotypes, but also the level of national and religious intolerance among primary school pupils according to their own and two other ethnicities in Bosnia and Herzegovina. The survey covered a random sample type of 300 respondents of both genders from the fifth to the ninth grade, which are a hundred respondents from each of the three ethnicities in Bosnia and Herzegovina. Two measuring instruments have been used: Sedis scale (scale of ethnic distance) and the scale of national and religious intolerance. The results indicate

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ukazuju na nivo razlika u postojanju etničke distance i nacionalne i religijske netolerantnosti među ispitanicima pripadnicima tri etnosa u Bosni i Hercegovini. Postoje mnogi načini borbe i smanjivanja predrasuda, ali najefektivniji način je da se djeca počevši od najnižeg uzrasta vaspitavaju bez predrasuda i etničkih stereotipa prema drugima kako bi se izbjegla etnička distanca te smanjile nacionalne i religijske netolerantnosti. Ako je neko drukčiji od nas, ne znači da je loš i da ga iz toga razloga trebamo omalovažavati i potcjenjivati. U novije vrijeme veliki značaj ima interkulturalno vaspitanje i obrazovanje koje se sve više uvodi u škole i koje je osnov za multietničko, multireligijsko i multikulturalno društvo.

Ključne riječi: predrasude, etnički stereotipi, učenici, etnička distanca, interkulturalno vaspitanje i obrazovanje.

the presence of differences in the existence of ethnic distance and national and religious intolerance among the questioned members of the three ethnicities in Bosnia and Herzegovina. There are many ways of fighting the prejudices and reducing them, but the most effective way is, starting with the lowest age, to educate children without prejudices and ethnic stereotypes towards others that would not lead to ethnic distance and national and religious intolerance. If someone is different than we are it does not imply that he is bad and for that reason we need to denigrate and underestimate him. Lately of great importance is the intercultural upbringing and education that has been introduced in schools which is the basis for a multiethnic, multireligious and multicultural society.

Keywords: prejudices, ethnic stereotypes, pupils, ethnic distance, intercultural upbringing and education.

UVOD

Kada naciji prijeti opasnost ili kada zavlada osjećaj ugroženosti, dolazi do zbijanja pripadnika nacije u grupu i jačanja mi-identiteta. Prema stabilnosti ili disharmoniji odnosa među nacijama možemo pratiti jačanje i slabljenje etnocentrizma. Etnocentrizam podrazumijeva tendenciju osobe da vlastiti self prekrije etničkim svojstvima i pri tome glorifikuje etnos kome pripada vjerujući u njegovu superiornost i pripisujući mu najviše kvalitete, a odričući kritiku ili negativna svojstva. Balkan je tipičan primjer za to. Kada se poremetila harmonija među nacijama na Balkanu, krajem 20 vijeka, pojačao se i etnocentrizam.

Postavlja se pitanje kako ostvarivati pedagošku komunikaciju u uslovima pojača-

INTRODUCTION

When one nation is threatened or when it feels endangered it comes to the gathering of members of that nation in one group and strengthening of the -WE identity. According to the stability or disharmony of relations between nations we can follow strengthening and weakening of ethnocentrism. Ethnocentrism indicates tendency of one person to cover his own personality by ethnic characteristics through which he glorifies his ethos by believing in his superiority and attribute him the highest qualities by denying any critics or negative characteristics. Balkan is a typical example of that kind. When harmony was disrupted among nations on Balkan territory at the end of the 20th century ethnocentrism had increased.

nog etnocentrizma (Suzić, 2001). „Uspješna komunikacija između individua različitog kulturnog porijekla zahtijeva od njih da odustanu od svoga etnocentrizma" (Suzić, 2005, str. 217). Ovo odustajanje djece nije tako jednostavno. Postavlja se pitanje kako odustati od etnocentrizma, a zadržati etnički identitet. U tom kontekstu treba razviti modele saradnje na gradivu, vježbe i radionice u kojima će učenici putem saradnje razvijati etničku toleranciju. Najveći doprinos razvijanju etničke tolerancije daju nastavni modeli interaktivnog učenja u kojima se adekvatno vrednuje doprinos svakog pojedinca u maloj grupi i učionici. Učenici zaboravljaju sve predrasude kada se nađu u zdravoj interakciji, kada se nađu u prirodnim uslovima učenja (ibidem, 2005).

U Bosni i Hercegovini žive ljudi različite etničke pripadnosti koji se slabo uvažavaju i poštuju između sebe, tako da Bosna i Hercegovina postaje država u kojoj tri različita etnosa žive zajedno, a najradije bi svaki od njih *pobjegao* u komšijske zemlje gdje je većinsko stanovništvo njihovog etnosa. Djeci i mladima, uz podršku i saradnju porodice i vaspitno-obrazovne ustanove treba skretati pažnju da su svi ljudi jednaki bez obzira kojem etnosu pripadaju, te ih uz interaktivne metode učiti da se svaki pojedinac vrednuje i uvažava, što se prenosi i na stariji uzrast. Takvim pristupom djeca neće doći u situaciju, prvenstveno u većim sredinama gdje je multietičnost izražena, da ne znaju kako se ponašati prema drugima ili u krajnjoj mjeri ne uvažavati i ne prihvatati suživot s pripadnicima drugih etnosa. Samim uvažavanjem drugog sami sebi olakšavamo suživot, ali i pokazujemo ljudskost i empatiju.

Borba za smanjenje predrasuda i stereotipa postiže se putem interkulturalnog vaspi-

The main question would be how to achieve the pedagogical communication in the conditions of increased ethnocentrism (Suzic, 2001)'. Successful communication between individuals of different cultural origins requires denying of their own ethnocentrism'. (Suzic, 2005, page 217). For children this is not so simple. The question is how to deny ethnocentrism and maintain its own ethnic identity at the same time. Following this concept we should develop models of collaborations on teaching materials, workshops where the students may develop their ethnic tolerance by interaction with others. The most important contribute to developing or tolerance can be achieved by using teaching models of interactive learning where the achievement of each student is adequately valued in a small group or his classroom. The students forget about all the prejudices when they have a healthy interaction or when they are in the natural conditions of learning. (Ibidem, 2005).

In Bosnia and Herzegovina there are people of different ethnic affiliation who have got no mutual respect and esteem, so Bosnia and Herzegovina becomes the government where three ethos live together but they would rather immigrate to their nearby countries where the most of the population belong to their ethnic group. Children and young people through support and collaboration of the family and school should teach that all the people are equal no matter on their ethnic affiliation and by using interactive methods they should learn that each person is appreciated and valued which is transmitted to older children.

Using this approach the children will not come to situation especially in the larger areas where the multiethnic society is noticeable. They do not know how to interact with others or at least they do not respect others and

tanja i obrazovanja. S interkulturalnim vaspitanjem i obrazovanjem treba započeti od najranijeg uzrasta djece. Upoznavanje djece sa kulturom, tradicijom i običajem drugih etnosa pravi je način prihvatanja, uvažavanja i poštivanja drugog etnosa. Jedan od načina upoznavanja drugih kultura jeste da se u školama na času odjeljenske zajednice pred praznike svake od tri nacije u Bosni i Hercegovini, učenici koji su pripadnici druge nacije, upoznaju sa običajima iz prve ruke, gdje bi se postizalo međuetničko uvažavanje. Na časovima odjeljenske zajednice, nastavnici tematiku interkulturalnosti mogu provesti i putem sljedećih oblika i načina: radionice, diskusija, igranje uloga, video projekcija, prezentacija – pri čemu učenici praktičnim djelovanjem bolje razumiju i prihvataju druge.

Rezultati ovog istraživanja mogu se praktično primijeniti u vaspitno-obrazovnoj praksi u Bosni i Hercegovini jer tragamo za faktorima koji značajno doprinose nastajanju, razvoju i jačanju predrasuda kao i za stereotipima što konkretno može omogućiti ublažavanje i smanjivanje njihovog djelovanja.

METOD

U istraživanju su korištene sljedeće metode istraživanja: metoda teorijske analize, deskriptivna metoda i servej metoda.

a) *Metoda teorijske analize* zauzima posebno mjesto među metodama izučavanja ljudskog ponašanja. U radu se pojašnjava značenje pojma etnocentrizma, koji vodi ka etničkoj distanci, a etnička distanca traži potrebu za interkulturalnim vaspitanjem i obrazovanjem.

also they do not accept life together with other ethos. By respecting others we make lives easier and we also show humanity, empathy.

Decreasing of prejudices Intercultural and stereotypes can be done through intercultural upbringing and education. Intercultural upbringing and education of children should start from the early age. Children should be introduced to culture, tradition and customs of other ethos. This represents a proper way of accepting esteeming and respecting of other ethos. One way of introducing other cultures can be done at schools on headteachers classes before the national holidays of each nation in Bosnia and Herzegovina. The students who belong to another nation can introduce customs at first hand and as a result they can achieve respect among different nations. Intercultural issue teaches can done through different methods and processes like workshops, discussion, role playing, video projections, presentations, where students have to apply their knowledge in order to understand and accept better others. The results of this research can be applied in practice at educational and teaching process in Bosnia and Herzegovina by looking for factors that significatively contribute of origination, developing And strengthening of prejudices and stereotypes that can be decreased and reduced through these activities.

METHOD

The following methods were used in this research: method of theoretical analysis, descriptive method and survey method.

a) The method of theoretical analysis holds a special position among methods that study human behaviour. In this paper the author explains the meaning of ethnocentrism that takes to ethnic distance and the ethnic distance is based on intercultural and real educational process.

b) *Deskriptivna metoda* je korištena da se: 1) opišu i obrazlože stavovi učenika o predrasudama, etničkim stereotipima, nacionalnoj i religijskoj netolerantnosti prema vlastitom i druga dva etnosa u Bosni i Hercegovini; 2) opišu rezultati statističke obrade podataka koji su dobijeni primjenom mjernih instrumenata provjerenih i standardiziranih metrijskih karakteristika; 3) opiše izraženost u stepenu slaganja ili neslaganja sa navedenim pozitivnim i negativnim etničkim atributima i tvrdnjama prema vlastitom i druga dva etnosa u Bosni i Hercegovini.

c) *Servej metoda* je korištena za direktno dobijanje podataka od ispitanika primjenom validnih i relijabilnih mjernih instrumenata: o predrasudama, etničkim stereotipima, nacionalnoj i religijskoj netolerantnosti prema vlastitom i druga dva etnosa u Bosni i Hercegovini.

Populaciju u istraživanju čine učenici osnovnih škola na području Federacije Bosne i Hercegovine i Republike Srpske. Istraživanjem je obuhvaćen uzorak slučajnog tipa od 300 ispitanika oba pola od petog do devetog razreda osnovne škole, po stotinu ispitanika iz reda svakog od tri etnosa u Bosni i Hercegovini.

U istraživanju su korištena dva standardizovana instrumenta za mjerenje etničkih predrasuda i stereotipa, te za mjerenje nacionalne i religijske netolerantnosti: SEDIS skaler (skala etničke distance) i Skala nacionalne i religijske netolerantnosti.

U SEDIS skaleru, kao jednom od dva korištena mjerna instrumenta, su dva konstrukta: predrasude i stereotipi. Ovaj instrument je neobjavljeno djelo Nenada Suzića. Instrument se sastoji od dvije subskale. Prva subskala mjeri etničke stereotipe u pozitiv-

b) Descriptive method is used to : 1) describe and explain students opinions about prejudices, ethnic stereotypes, national and religious intolerance considerate to other two ethnos in Bosnia and Herzegovina;2) to describe the results of the statistical data analysis that were obtained by applying of measuring instruments of approved and standardized metrical characteristics; 3) to describe the noticeable agreement or disagreement about positive and negative attributes and statements of their own and two other ethos in Bosnia and Herzegovina.c) Servey method is used for direct obtaining of results from the examinees through applying of valid and reliable measuring instruments on prejudices, ethnic stereotypes, national and religious intolerance to their own and two other ethnos in Bosnia and Herzegovina.

c) Examinee population were primary school students on the area of Federation of Bosnia and Herzegovina and Republic of Srpska. This research was made on an opportunity sample of 300 primary school students of both sexes from 5th to 9th grade and 100 students of each ethnic group in Bosnia and Herzegovina.

Two standardized measurement instruments were used in this research on the ethnic prejudices and stereotypes: MEDIS scaler (scale of ethnic distance) and scale of national and religious intolerance. SEDIS scaler as one of two used measurement instruments included two constructors: prejudices and stereotypes. This instrument is an unpublished work of Nenad Suzic.The instrument consists of two subscales: The first subscale measures ethnic stereotypes in positive context. One of this stereotypes is: 'Bosnian people are hardworking'. The second subscale measures ethnic stereotypes in negative context. One of the stereotypes is: 'Bosnian people are lazy". Each of these subscales consists of 10 statements

nom kontekstu. Jedan od stereotipa glasi: *Bošnjaci su marljivi*. Druga subskala mjeri etničke stereotipe u negativnom kontekstu. Jedan od stereotipa glasi: *Bošnjaci su lijeni*. Svaka od sub skala sadrži po 10 tvrdnji na koje ispitanici određuju izraženost pozitivnih ili negativnih osobina kod pripadnika svog i druga dva etnosa, birajući jedan od pet ponuđenih odgovora: *nimalo* (1), *malo* (2), *srednje* (3), *pretežno* (4) i *potpuno* (5). Ukupan skor na SEDIS skaleru (D), kao numerički pokazatelj etničke distance, teorijski se može kretati u intervalu od -160 do +160, što ovom instrumentu daje izuzetno visoku osjetljivost. Visok ukupan skor (D) ukazuje na visoku, a nizak na nisku etničku distancu. Nakon provedene primjene SEDIS skalera izračunat je Kronbah-alfa koeficijent pouzdanosti kako bi se moglo pristupiti daljoj statističkoj obradi dobijenih rezultata. Kao arbitrarna granica za ovu vrstu instrumenta uzima se vrijednost 0,80.

Skala nacionalne i religijske netolerantnosti je, takođe, neobjavljeno djelo Nenada Suzića. Ova skala mjeri nacionalnu i religijsku netolerantnost, a sastoji se od 20 tvrdnji na koje ispitanici biraju jedan od pet ponuđenih odgovora s obzirom na stepen slaganja sa ponuđenom tvrdnjom na skali petostepenog Likertovog tipa: *nimalo (1), malo (2), srednje (3), pretežno (4) i potpuno (5)*. Jedna od tvrdnji glasi: *Sklopio/ la bih brak sa osobom druge vjere ili nacije*. Tvrdnje 1–7, 14, 15, 17 i 19 vrednuju se obrnutim redom. Ukupan skor na ovoj skali može se kretati u intervalu od 20 do 100. Visok skor ukazuje na visoku, a nizak na nisku nacionalnu i religijsku netolerantnost. Nakon provedene primjene *Skale nacionalne i religijske netolerantnosti* izračunat je Kronbah-alfa koeficijent pouzdanosti kako bi se moglo pristupiti daljoj statističkoj obra-

where examinees determine explicitness of the both positive and negative characteristics of their own nationality and also about two other ethnos by choosing one out of five offered answers: not at all strongly unfavorable to the concept 1), somewhat unfavorable to the concept 2), undecided 3), somewhat favorable to the concept 4), strongly favorable to the concept 5).

Total score on SEDIS scaler (D), as a numerical index of ethnic distance can vary from -160 to +160, that gives this instrument an extreme sensibility. High total score reefers to high ethnic distance and low total score reefers low ethnic distance. After having done SEDIS scaler analysis we calculated the Cronbach's alpha coefficient of reliability in order to do the other statistical analysis of the obtained results. Arbitral limit for this type of instrument has the value of 0,80.

The scale of national and religious intolerance is also unpublished author's work of Nenad Suzic. This scale measures national and religious intolerance and it consists of 20 statements where examinees have to choose one out of five offered answers according to their degree of agreement or disagreement on the scale of five levels Likert's type: strongly unfavorable to the concept 1), somewhat unfavorable to the concept 2), undecided 3), somewhat favorable to the concept 4), strongly favorable to the concept 5). One of the statements is: 'I would marry a person who belongs to another religion or nation'. These statements were measured inversely 1-7, 14, 15, 17 and 19. The total score can range from 20 to 100.

High score refers to high national and religious intolerance and low score refers to low national and religious intolerance. After having done Scale of national and religious intolerance we calculated Cronbach's alpha coefficient of reliability in order to continue our

di podataka. S obzirom da se za ovu vrstu psiholoških mjernih instrumenata smatraju zadovoljavajućim vrijednosti od 0,80 (Turjačanin i Čekrlija, 2006, str: 137), dobijene vrijednosti za Kronbah-alfa koeficijent prihvaćene su kao zadovoljavajuće, što je omogućilo dalju statističku obradu.

statistical data analysis. Whereas these types of psychological measurable instruments consider the result of 0,80 as favorable (Turjacanin and Cekrlija,2006,page 137), obtained values for Cronbach's coefficient were accepted as favorable which enabled the further statistical analysis.

REZULTATI I DISKUSIJA

RESULTS AND DISCUSSION

Polaznom glavnom hipotezom u ovom istraživanju *pretpostavljeno je da učenici preferišu etnički stav zasnovan na predrasudama i etničkim stereotipima u odnosu na multietnički stav koji je osloboden predrasuda i stereotipa.* Za potrebe testiranja ovako postavljene polazne hipoteze utvrđene su dvije radne hipoteze sa ciljem testiranja značajnosti razlika u prosječno izraženom nivou etničke distance, odnosno, nacionalne i religijske netolerantnosti među grupama ispitanika s obzirom na etničku pripadnost i uzrast. U multietničkom društvu, u vaspitno-obrazovnom procesu od posebnog je značaja istražiti postojanje predrasuda i etničkih stereotipa, a na temelju toga organizovati vaspitno-obrazovni rad na interkulturalnim i multikulturalnim osnovama i principima.

Pomoćnom radnom hipotezom H-1 pretpostavljeno je da će se ispitanici međusobno razlikovati u prosječnom nivou etničke distance s obzirom na etničku pripadnost i uzrast. Kao pokazatelj nivoa etničke distance u testiranju ove radne hipoteze uzeta je vrijednost D indeksa na SEDIS skaleru, a za testiranje značajnosti razlika u nivou etničke distance uzete su aritmetičke sredine ostvarene na ukupnom skoru ovog mjernog instrumenta za izdvojene grupe ispitanika. Testiranje značajnosti razlika između ari-

The starting point of this basic hypothesis in this research were made on the assumptions that students prefer concept based on ethnic prejudices and stereotypes regarding to multiethnic concept that freed them from prejudices and stereotypes. In this testing coming from the basic hypothesis ,two working hypothesis were made in order to test the importance of differences in the average level of ethnic distance, for it was, national and religious intolerance among examined students according to their ethnic affiliation and age. In multiethnic society educational and upbringing process it is extremely important to investigate the existence of prejudices and ethnic stereotypes and this intercultural and multicultural principle should be used as the basis for educational process and upbringing.

Sub working hypothesis H1 assumed that the examinees between themselves would differ in the average level of ethnic distance according to their ethnic affiliation and age. As the index of testing of this level of ethnic distance we used value D indexes on SEDIS scaler and for the testing of the importance of differences at level of ethnic distance we used arithmetical middles obtained on total score of this measurable instrument for separated groups of examinees. Testing of the importance of the differences between

tmetičkih sredina na SEDIS skaleru između ispitanika s obzirom na etničku pripadnost i uzrast izvršeno je primjenom statističkog postupka analize varijanse (ANOVA — One way).

arithmetical middles on SEDIS scaler among examinees according to their ethnic affiliation and age was done through applying of statistical method of analysis of variance (ANOVA-One way).

TABELA 1

Etnička distanca i etnička pripadnost ispitanika

TABLE 1

Ethnic distance and ethnic affiliation of the examinees

Ethnic affiliation		Difference of arithmetical middles (D_M)	p	F	p
A	B	–2,70	0,68		
	C	–11,54	0,00		
B	A	2,70	0,68		
	C	–8,84	0,01		
C	A	11,54	0,00		
	B	8,84	0,01	7,53	0,00

Legend: Nation A-Bosnian, nation B-Croatian and nation C-Serbian

Legenda: Etnička pripadnost - Ethnic affiliation; Razlika aritmetičkih sredina (DM) - Difference of arithmetical middles (DM); Legenda: Nacija A-Bošnjaci, nacija B-Hrvati i nacija C-Srbi. - Legend: Nation A-Bosnian, nation B-Croatian and nation C-Serbian

Iz pokazatelja u Tabeli 1 može se uoči- ti da je dobivena vrijednost za *F*-omjer (*F* = 7,53) statistički značajna na nivou 0,01 (*p* = 0,00), što nam pokazuje da u prosječnom nivou etničke distance postoje statistički značajne razlike među grupama ispitanika različite etničke pripadnosti, a rezultati dobiveni Šife postupkom pokazuju između kojih grupa je ova razlika statistički značajna i na kojem nivou značajnosti. Ostvarena *p*-vrijednost za razlike u aritmetičkim sredinama pokazuju da je ova razlika među ispitanicima etničke pripadnosti A i C statistički značajna na nivou 0,01 (*p* = 0,00), a među ispitanici-

From the parameters in Table 1 it can be seen that the resulting value for the F-ratio (F = 7.53) were statistically significant at 0.01 (p = 0.00), which shows that the average level of ethnic distance are statistically significant differences between groups of examinees of different ethnic backgrounds and the results obtained show SIFE process between which groups the difference was statistically significant at a level of significance. Obtained p-value for the difference in arithmetic middles showed that the difference between examinees of ethnic affiliation A and C is statistically significant at 0.01

ma etničke pripadnosti B i C na nivou 0,05 ($p = 0,01$). Dakle, u populaciji koju predstavlja ovaj uzorak možemo sa 99% sigurnosti očekivati da će učenici etničke pripadnosti C pokazati veću etničku distancu u odnosu na učenike etničke pripadnosti A, a u odnosu na učenike etničke pripadnosti B ovu razliku možemo očekivati sa 95% sigurnosti, jer je ostvarena p-vrijednost manja od 0,05 ($p = 0,01$).

($p = 0.00$), and among ethnic groups B and C at the level of 0.05 ($p = 0.01$). Thus, in the population represented by this sample we can expect with certainty of 99% that the students of ethnic affiliation C would show greater ethnic distance towards a student of ethnic affiliation A and compared to students of ethnic affiliation B this difference can be expected with 95% certainty, because p-value was less than 0.05 ($p = 0.01$).

TABELA 2

Etnička distanca i uzrast ispitanika

TABLE 2

Ethnic distance and age of examinees

The examinees grade		Difference of arithmetical middles (D_M)	p	F	p
The 5th grade	Sixth grade	−0.6	1.00		
	Seventh grade	−0.49	1.00		
	Eighth grade	6.26	0.76		
	Ninth grade	−19. 74	0.01		
The 6th grade	Fifth grade	0.06	1.00		
	Seventh grade		1.00		
	Eighth grade	−0.43	0.58		
	Ninth grade	6.32	0.00		
		−19.68			
The 7th grade	Fifth grade	0.49	1.00		
	Sixth grade	0.43	1.00		
	Eighth grade	6.75	0.37		
	Ninth grade	−19.25	0.00		
The 8th grade	Fifth grade	−6.26	0.76		
	Sixth grade	−6.32	0.58		
	Seventh grade	−6.75	0.37		
	Ninth grade		0.00		
The 9th grade	Fifth grade		0.01	.74	
	Sixth grade	−19. 6	0.00		
	Seventh grade		0.00	.25	
	Eighth grade		0.00	%6.01	
				7.19	0.00

Legend: nation A-Bosniacks, nation B- Croats and nation C-Serbs.

Legenda: Razred koji pohada ispitanik - The examinees grade; Razlika aritmetičkih sredina (DM) - Difference of arithmetical middles (DM); peti razred - The 5th grade; šesti razred - The 6th grade; sedmi razred - The 7th grade; osmi razred - The 8th grade; deveti razred - The 9th grade; Legenda: Nacija A-Bošnjaci, nacija B-Hrvati i nacija C-Srbi. - Legend: nation A-Bosniacks, nation B- Croats and nation C-Serbs.

Iz ostvarene *p*-vrijednosti ($p = 0,00$) za *F*-omjer ($F = 7,19$) za razlike aritmetičkih sredina (Tabela 2), uočava se da su ove razlike statistički značajne jedino između učenika devetog razreda i učenika svakog od nižih razreda. Prema tome, sa 99% sigurnosti možemo očekivati u populaciji u prosjeku višu etničku distancu učenika devetog razreda u odnosu na učenike šestog, sedmog i osmog razreda, a sa 95% sigurnosti višu etničku distancu učenika devetog razreda u odnosu na učenike petog razreda. S obzirom da sa 99% sigurnosti možemo očekivati veću etničku distancu učenika devetog razreda, u odnosu na učenike svih nižih razreda osim petog, a sa 95% sigurnošću u odnosu na učenike petog razreda. Ova se činjenica može objasniti time što su učenici devetog razreda rođeni po završetku rata i pod snažnijim su uticajem iskustava ratnih dešavanja njihovih roditelja kao i drugih bliskih osoba, nego što su to učenici petog razreda gdje je taj uticaj znatno manji, jer su rođeni četiri do pet godina poslije rata u BiH. Kroz neposredni pedagoški rad treba voditi računa o uticaju ratnih dešavanja i iskustava koji se snažnije odražavaju na djecu starijeg uzrasta zbog jačeg djelovanja, ali i o okolnostima u kojima se mogu naći i djeca mlađeg uzrasta gdje su njihovi roditelji ili bliske osobe doživjeli teške ratne posljedice koje su trajni i snažni podsjetnici na ratna dešavanja (djeca ratnih invalida, djeca poginulih roditelja u ratu i slično).

Za potrebe testiranja pomoćne radne hipoteze H-1 izvršena je i analiza rezultata ostvarenih na *pozitivnoj distanci*.

Pozitivna distanca je izvedena iz rezultata ostvarenih na subskali SEDIS skalera o poželjnim osobinama (D_1) tako što je ukupan D_1 rezultat od 0 do 5 označen kao rezultat

From obtained p-value (p = 0.00) for an F - ratio (F = 7.19) for differences of arithmetical middles (Table 2), we note that these differences are statistically significant only between students of the ninth grade and students of each other lower grade. According to this, with 99 percent of assurance we can expect in this population in average higher ethnic distance between students of the ninth grade in relation to students of the sixth, seventh and eighth grade and we can expect with 95 percent of assurance higher ethnic distance of the ninth grade students in relation to the fifth grade students. Having into consideration that with 99 percent of assurance we can expect higher ethnic distance of the ninth grade students in relation to any other lower grade students except from the fifth grade, this fact can be explained by the fact that students of the ninth grade were born at the end of the war and thus under the stronger influence of the war experiences of their parents and other close persons to them, than students of the fifth grade where this influence is significantly lower, for they were born four or five years after the war in Bosnia. Through spontaneous pedagogical work we have to take into considerations influence of war events and experiences that are more strongly reflected on older children due to their stronger effects but also on the circumstances in which children of younger age can be found, where their parents of their close persons suffered severe war consequences that are permanent and strong reminders of war events (children of war invalids, orphan children whose parents were killed in war and similar).

For the needs of testing of auxiliary working hypothesis H-1 we've conducted an analysis of achieved results on *positive distance*.

Positive distance was derived out of achieving rèsults on SEDIS subscale scalier on desirable characteristics (D1) in order that total D1 result is from 0 to 5 marked as a result with-

bez distance, rezultat veći od 5 označava distancu u vlastitu korist, a negativni rezultat označava distancu na vlastitu štetu. Tako je racio-intervalna numerička varijabla D_1 pretvorena u kategorijsku varijablu sa tri kategorije: nema distance, distanca u vlastitu korist i distanca na vlastitu štetu.

S obzirom da su nezavisne varijable *etnička pripadnost* i *uzrast* nominalne ili u kategorijama, a zavisna varijabla (*pozitivna distanca*), takođe kategorijalna, ispitivanje značajnosti razlika izvršeno je χ^2 testom.

out distance, result higher than 5 indicates the distance in its own favor, and negative results indicates distance on its own harm. Thus ratio-interval numeric variable D1 was turned into a categorical variable with three categories: no distance, distance in its own favor and distance on its own harm.

Regarding to independent variables *ethnic affiliations* and *age* nominal or in categories, and depending variable (*positive distance*), also in categories, analyzing significant differences was achieved by χ^2 test.

TABELA 3

Pozitivna distanca ispitanika prema etničkoj pripadnosti (χ^2 test)

TABLE 3

Positive distance of examinees towards ethnic affiliation (χ^2 test)

Ethnic affiliation		Positive distance			Total
		0		2	
A	N			19	100
	%	13.0%	68.0%	19.0%	100.0%
B	N	37	54	9	100
	%	37.0%	54.0%	9.0%	100.0%
C	N	10	86	4	100
	%	10.0%	86.0%	4.0%	100.0%
Total	N	60	208	32	300
	%	20.0%	69.3%	10.7%	100.0%
		$\chi^2 = 40.26$; $df = 4$; $p = 0.00$			

Legend: 0 = no distance; 1 = distance in its own favor; 2 = distance on its own harm

Nation A-Bosniacks, Nation B-Croats and Nation C-Serbs

Legenda: Etnička pripadnost - Ethnic affiliation; Pozitivna distanca - Positive distance; Legenda: 0 = nema distance; 1 = distanca u vlastitu korist; 2 = distanca na vlastitu štetu. - Legend: 0 = no distance; 1 = distance in its own favor; 2 = distance on its own harm; Nacija A-Bošnjaci, Nacija B-Hrvati i Nacija C-Srbi. - Nation A-Bosniacks, Nation B-Croats and Nation C-Serbs.

Iz pokazatelja u Tabeli 3 uočava se da od ukupnog broja ispitanika procentualno najviše njih pokazuje pozitivnu distancu u vlastitu korist (69,3%), dok procentualno najmanje ispitanika pokazuje ovu distancu na vlastitu štetu (10,7%). Ispitanici koji nemaju pozitivnu distancu čine 20,0% uzorka.

Ratio in Table 3 indicates that out of the total number of examinees in percentages the majority of them show positive distance in their own favor (69.3 percent), while in percentages lesser number of examinees shows this distance on their own harm (10.7 percent). The examinees that do not have

U kategoriji pozitivne distance *bez distance* procentualno najviše ispitanika pokazuju ispitanici etničke pripadnosti B (37,0%), a najmanje ispitanika etničke pripadnosti C (10,0%). U kategoriji pozitivne distance *u vlastitu korist* procentualno najviše ispitanika je etničke pripadnosti C (86,0%), a procentualno najmanje ispitanika etničke pripadnosti B (54,0%). U kategoriji pozitivne distance *na vlastitu štetu* procentualno najviše ispitanika su etničke pripadnosti A (19,0%), a najmanje ispitanici etničke pripadnosti C (4,0%). Iz ostvarene vrijednosti χ^2 testa (40,26) uz četiri stupnja slobode i ostvarenu *p*-vrijednost (0,00), možemo zaključiti da su ove razlike statistički značajne na nivou 0,01 odnosno, da se sa 99% sigurnosti može očekivati i u populaciji koju predstavlja ovaj uzorak da pozitivnu distancu značajno determiniše etnička pripadnost. S obzirom da se potvrdilo da etnička pripadnost značajno određuje pozitivnu distancu kao komponentu etničke distance, u vaspitno-obrazovnom radu neophodno je planski uticati na smanjene jedne i druge krajnosti: pozitivna distanca u vlastitu korist i pozitivna distanca na vlastitu štetu, te usmjeravati učenike na formiranje stavova bez distance prema drugima.

positive distance make 20.0 percent of samples. In the category of distance *without distance* in percentages the biggest number of examinees belongs to ethnic affiliation B (37.0 percent), while the least number of examinees belongs to ethnic affiliation C (10.0 percent). In category of positive distance *in its own favor* in percentages the biggest number of examinees was of ethnic affiliation C (86.0 percent), while in percentages the least number of examinees was of ethnic affiliation B (54.0 percent). In category of positive distance on *its own harm* in percentages the biggest number of examinees was of ethnic affiliation A (19.0 percent) and the least number of examinees was of ethnic affiliation C (4.0 percent). With accomplished values by χ^2 test (40.26) with four levels of freedom and accomplished p-value (0.00) we can conclude that these differences are statistically significant on the level of 0.01 i.e. that with 99 percent of assurance we can expect it in population which is representing this sample that positive distance significantly is determined by ethnic affiliation. Having in mind that ethnic affiliation significantly determines the positive distance as a component of ethnic distance, it is necessary in educational work to have methodical influence on how to diminish one and other extremes: positive distance in its own favor and positive distance on its own harm, and thus beam student to form attitudes without distance towards the others.

TABELA 4

Pozitivna distanca ispitanika prema uzrastu (χ^2 test)

TABLE 4

Positive distance of examinees according to age (χ^2 test)

Examinees' grade		Positive distance			Total
		0			2
Fifth grade	N	4	21	6	31
	%	12.9%	67.7%	19.4%	100.0%
Sixth grade	N	11	44	44	44
	%	18.0%	72.1%	72.1%	72.1%
Seventh grade	N	22	76	9	107
	%	20.6%	71.0%	8.4%	100.0%
Eighth grade	N	21	42	11	74
	%	28.4%	56.8%	14.9%	100.0%
Ninth grade	N	2	25	0	27
	%	7.4%	92.6%	0%	100.0%
Total	N	60	208	32	300
	%	20.0%	69.3%	10.7%	100.0%

$$\chi^2 = 16.41; \, df = 8; \, p = 0.03$$

Legend: 0 = no distance; 1 = distance in its own favor; 2 = distance on its own harm

Nation A-Bosniacks, Nation B-Croats and Nation C-Serbs

Legenda: Razred koji pohađa ispitanik - Examinees' grade; Pozitivna distanca - Positive distance; peti razred - Fifth grade; šesti razred - Sixth grade; sedmi razred - Seventh grade; osmi razred - Eighth grade; deveti razred - Ninth grade; Legenda: 0 = nema distance; 1 = distanca u vlastitu korist; 2 = distanca na vlastitu štetu - Legend: 0 = no distance; 1 = distance in its own favor; 2 = distance on its own harm; Nacija A-Bošnjaci, nacija B-Hrvati i nacija C-Srbi. - Nation A-Bosniacks, Nation B-Croats and Nation C-Serbs.

Od ukupnog broja ispitanika, po kriteriju uzrasta (Tabela 4), procentualno najviše ispitanika je u kategoriji pozitivne distance koji pripisuju viši novo poželjnih osobina pripadnicima vlastitog etnosa nego pripadnicima drugih etnosa (69,3%), odnosno, ispitanika sa distancom u vlastitu korist. Procentualno najmanje ispitanika u kategoriji *nema distance* su ispitanici devetog razreda (7,4%), a procentualno najviše ispitanika je osmog razreda (28,4%). Procentualno najviše ispitanika u kategoriji distance *u vlastitu korist* su ispitanici devetog razreda (92,6%), a procentualno najmanje ispitanika u kategoriji distance *u vlastitu korist* su ispitanici

Out of total number of examinees, according to the age criteria (Table 4), in percentages the biggest number of examinees is in category of positive distance who accredit higher level of desirable characteristics to members of its own ethos then to members of the other ethnos (69.3 percent), i.e., examinees with distance in their own favor. In percentages the least number of examinees in category *no distance* are examinees of the ninth grade (7.4 percent), and in percentages higher number of examinees are from the eighth grade (28.4 percent). In percentages the highest numbers of examinees in category distance in *its own favor* are examinees from the ninth grade (92.6 percent), while in percentages the least num-

osmog razreda (56,8%). Procentualno najviše ispitanika u kategoriji *na vlastitu štetu* su ispitanici šestog razreda (72,1%). Na osnovu dobijenih vrijednosti ($\chi^2 = 16,41$; df $=8$, $p = 0,03$) može se pouzdano zaključiti da ovakve razlike možemo sa 95% sigurnosti očekivati i u populaciji koju predstavlja uzorak, odnosno da uzrast ispitanika utiče na njihovu pozitivnu distancu, kao komponentu etničke distance.

Rezultati testiranja ove hipoteze imaju praktičnu obrazovnu primjenjivost, jer se potvrdilo da uzrast i etnička pripadnost imaju značajni uticaj. Želimo li, dakle, spriječiti nastajanje ili otkloniti postojeće predrasude, vaspitni uticaj u prvom planu moramo usmjeriti na uzrasne razlike i etničku pripadnost. U pedagoškoj praksi učenike treba podsticati da prihvataju druge bez obzira na etničku pripadnost, vjeroispovijest i druge razlike koje nas čine drukčijima u odnosu na druge. Različitost je sastavni dio naše svakodnevnice, te je za suživot i razumijevanje drugog, potrebno upoznati drugog, poštivati ga i uvažavati. U školi i nastavi mogu se primijeniti razni oblici i načini koji bi podsticali interkulturalizam i multikulturalizam, kao što su: radionice, prezentacije, video projekcije, panoi, diskusije i slično.

Pomoćnom radnom hipotezom H-2 pretpostavljeno je da će se ispitanici međusobno razlikovati u prosječnom nivou nacionalne i religijske netolerantnosti s obzirom na etničku pripadnost i uzrast. Kao pokazatelj nivoa nacionalne i religijske netolerantnosti, u testiranju ove radne hipoteze, uzeta je vrijednost ukupnog skora na *Skali nacionalne i religijske netolerantnosti*, a za testiranje značajnosti razlika u nivou ovog oblika netolerantnosti uzete su aritmetičke sredine

ber of examinees in category distance on *its own harm* are examinees of the eighth grade (56.8 percent). In percentages, the highest numbers of examinees in a category on *its own harm* are examinees of the sixth grade (72.1 percent). On the basis of given values ($\chi^2 = 16,41$; df $=8$, $p = 0,03$) we can fiducially conclude that these differences with 95 percent of assurance can be expected in the population represented by the sample, i.e. that age of examinees influence on their positive distance as component of ethnic distance.

The results of testing of this hypothesis have practical educational applicability, because it is established that the age and ethnic affiliation have significant influence. We want to prevent gestation and remove existing prejudices. Educational influence needs to aim at age differences and ethnic affiliation. In pedagogical practice, students need to be abetted to accept the others no matter to ethnic affiliation, religion and other differences that make other difference. The discrepancy is component of our everyday life, and thus, for coexistence and understanding of the others, it is necessary to acquaint the other ones, respect it and appreciate it. In school and classes many ways can be applied to abet inter-culturalism and multiculturalism such as: workshops, video projections, posters, discussions and other.

By auxiliary working hypothesis H-2 it was presumed that examinees will differ in the average level of national and religious intolerance concerning ethnic affiliation and age. As a ratio of the level of national and religious intolerance, in the testing of this working hypothesis, the value of the total score on a scale of national and religious intolerance was taken, and for testing of significance of differences in the level of this form of intolerance was taken arithmetical middles achieved

ostvarene na ukupnom skoru ovog mjernog instrumenta za izdvojene grupe ispitanika.

in a total score of this instrument for separated groups of examinees.

TABELA 5

Nacionalna i religijska netolerantnost i etnička pripadnost ispitanika

TABLE 5

National and religious intolerance and ethnic affiliation of examinees

Ethnic affiliation		Difference of arithmetical middles (M_d)	p	F	p
A	B	5.44	0.00		
	C		0.88	0	
B	A	−5.44	0.00		
	C	−4.56	0.01		
C	A	−5.44	0.85		
	B	−4.56	0.01	7.00	0.00

Legend: Nation A-Bosniacks, Nation B-Croats and Nation C-Serbs

Legenda: Etnička pripadnost - Ethnic affiliation; Razlika aritmetičkih sredina (DM) - Difference of arithmetical middles (DM); Legenda: Nacija A-Bošnjaci, nacija B-Hrvati i nacija C-Srbi. - Legend: Nation A-Bosniacks, Nation B-Croats and Nation C-Serbs

Iz izvršene analize nalaza prikazanih u Tabeli 5 uočava se da je dobijena vrijednost za *F*-omjer (*F* = 7,00) statistički značajna na nivou 0,01 (*p* = 0,00), što nam pokazuje da u prosječnom nivou nacionalne i religijske netolerantnosti postoje statistički značajne razlike među grupama ispitanika različite etničke pripadnosti, a rezultati dobijeni Šife postupkom pokazuju između kojih grupa je ova razlika statistički značajna i na kojem nivou značajnosti. Ostvarena *p*-vrijednost za razlike u aritmetičkim sredinama pokazuje da je ova razlika među ispitanicima etničke pripadnosti A i B statistički značajna na nivou 0,01 (*p* = 0,00). Dakle, u populaciji koju predstavlja ovaj uzorak, možemo sa 99% sigurnosti očekivati da će učenici etničke pripadnosti A pokazati veću aritmetičku sredinu u odnosu na učenike etničke pripadnosti B i C. Razlika aritmetičkih sredina na ovoj skali između učenika etničke pripadnosti

Analysis of findings presented in Table 5 shows that given value for F-ratio (F=7.00) is statistically significant on level of 0.01 (p= 0.00), that shows us that in average level of national and religious intolerance there are significant differences among groups of examinees of different ethnic affiliation, and the results acquired by Sife method shows us between what groups this difference is statistically significant and at what level. Achieved p-value for differences in arithmetical middles shows us that this difference between examinees of ethnic affiliation A and B are statistically significant on level 0.01 (p = 0.00). Thus in populations represented by this sample, we can with 99 percent of assurance expect that students of ethnic affiliation A show bigger arithmetic middle in relation to students of ethnic affiliation B and C. Difference of arithmetic middles on this scale among students of

B i C značajna je na nivou 0,05 (*p* = 0,01), na osnovu čega možemo sa 99% sigurnosti očekivati i u populaciji koju predstavlja ovaj uzorak da će se, u prosjeku, viši nivo nacionalne i religijske netolerantnosti javljati kod učenika etničke pripadnosti C u odnosu na učenike etničke pripadnosti B, na ovom uzrastu. U multietničkoj školi ovi rezultati su značajni za vaspitno-obrazovni rad s obzirom da pokazuju između kojih skupina učenika možemo očekivati razlike u nivou nacionalne i religijske netolerantnosti i djelovati na ciljanu grupu putem interkulturalnog vaspitanja i obrazovanja.

ZAKLJUČAK

Sumirajući rezultate teorijske analize i empirijskog istraživanja o predrasudama i etničkim stereotipima, s akcentom na osnovni problem teme, koji je konkretizovan kroz dva konstrukta: etničku distancu i nacionalnu i religijsku netolerantnost, ostvareni su sljedeći rezultati:

– Najveću aritmetičku sredinu *ukupnog skora na SEDIS skaleru*, a time i prosječno najveću etničku distancu, pokazali su ispitanici iz grupe C, a najmanju ispitanici grupe A;

– Iz pokazatelja dobijenih na *Skali nacionalne i religijske netolerantnosti*, uočava se da u prosjeku najviši nivo nacionalne i religijske netolerantnosti pokazuju ispitanici petog i devetog razreda, dok je najniža prosječna vrijednost na ovoj skali kod ispitanika osmog razreda.

U Bosni i Hercegovini kao multietničkoj i multikulturalnoj sredini, neophodno je podsticati multikulturalizam u vaspitno-obrazovnoj ustanovi. U vaspitno-obrazovnoj ustanovi podsticanje multikulturalizma

ethnic affiliation B and C is significant of level 0.05 (p= 0.01), on the basis of what we can with 99 percent of assurance expect that in populations represented by this sample, in average, higher level of national and religious intolerance will appear among students of ethnic affiliation C in relation to students of ethnic affiliation B in this age. In multiethnic school these results are significant for educational work, concerning the finding among which group of students we can expect differences on national level and religious intolerance and act on a targeted group by intercultural education.

CONCLUSION

By summing up the results of theory analysis and empiric research on prejudices and ethnic stereotypes, with accent on this basic problem, which is concretized through two constructs: ethnic distance and national and religious intolerance, we've reached following results:

- The greatest arithmetic middle *on total score on SEDIS scalter*, and through it averagely the highest ethnic distance, was recognized among examinees from group C, and the least among examinees from group A;

- From ratio given on *the Scale of national and religious intolerance*, it is noted that in average the highest level of national and religious intolerance shows examinees of the fifth and ninth grade, while the lowest average value on this scale is noted with examinees of the eighth class.

In Bosnia and Herzegovina, as multiethnic and multicultural environment, it is necessary to abet multiculturalism in educational institutions. In educational institution the abetment of multiculturalism is essential,

je neophodno, jer se u učionici sreću učenici tri nacije koje žive u Bosni i Hercegovini. Postoje razni interaktivni oblici i načini putem kojih se podstiče multikulturalizam u nastavi: razgovor, diskusije, radionice, prezentacija, video projekcije i igranje uloga. Pored nastave treba primijeniti i druge oblike i načine podsticanja i jačanja multikulturalizma poput ljetnih kampova, gdje djeca iz oba entiteta i različite nacionalnosti učestvuju u zajedničkim aktivnostima, te putem zdravog interaktivnog učenja pri čemu učenici u interaktivnoj komunikaciji zaboravljaju na predrasude i etničke stereotipe koje imaju jedni prema drugima.

because in the classroom very often you can find students of all three nations living in Bosnia and Herzegovina. There are various interactive ways through which we can actuate multiculturalism: talk, discussions, workshops, presentations, video projections and role playing. Besides the lessons, we should apply other ways to actuate and strengthen multiculturalism such as summer camps, where the children from both entities and various nationalities can participate in joint activities and also through healthy interactive studying, where students in interactive communication forget on prejudices and ethnic stereotypes that have towards each other.

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