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**RACISM AND MULTICULTURAL EDUCATION**

**Diplomová práce**

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Prohlašuji, že jsem diplomovou práci vypracovala samostatně a užila jen uvedených pramenů a literatury.

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- Problems between nations, racism and how people accept foreigners
- The age of migration
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- Research on effectiveness of multicultural education and relations between majority and minority population
- Analysis of research and implications for teaching

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ADA, A. F. Creative Reading: A Relevant Methodology for Language Minority Children. In Walsh, C. E Literary Praxis: Culture, Language and Pedagogy. Norwood: Ablex pub., 1991, s. 89-102. ISBN 0-89391-717-6.  
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## **ABSTRACT**

Although multicultural education is a compulsory part of Czech curriculum, only little research has been conducted on the effectiveness of multicultural education. The diploma thesis deals with problems of multicultural society, prejudice and racism. It defines multicultural education which should cease racial intolerance. With the assistance of questionnaires we analyze primary pupils' attitudes to minority groups, the effectiveness of multicultural education and how direct experience with foreigners influences attitudes to minorities. It is suggested that a critical approach is applied in multicultural education.

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## INTRODUCTION

*'All animals are equal, but some animals are more equal than others.'* (Orwell, 1996: 133)

Migration is a constant phenomenon in human history. People have migrated because of economic or political reasons. Traditionally, people from neighbouring countries have settled in border areas. Apart from these minority groups which have formed naturally, people of different nationalities have settled in different regions all over the world.

In the Czech Republic, about 6% of inhabitants acknowledge their nationality other than Czech. Apart from minorities coming from neighbouring states, there are also migrants from all over the world, mainly from Europe and Asia. Mostly, neighbouring countries have similar values and traditions and therefore integration of people coming from these countries is smooth and without problems. However, there are big cultural differences between Czech majority and people moving to the Czech Republic from distant regions. Different way of life, different values and different culture of communication together with a low level of tolerance may lead to problems. Majority may also have a different view on an extent of integration - some societies are willing to accept cultural differences and allow minorities to keep their original values, other demand total assimilation. However, minorities may not be willing to give up their original values. All these issues may contribute to a formation of prejudice and racism.

Multicultural education, which is also a subject of the thesis, is set to educate and prepare pupils for present multicultural society.

The theoretical part of this thesis deals with various problems which may arise between people of different ethnic origin. The thesis stresses the importance of effective communication and perfect knowledge of the communicative language. If the communication is effective, problems connected with divergences between different ethnic and national groups and subsequently prejudice and stereotypes could be avoided. The theoretical part addresses migration and its related problems with integration of minority groups to majority. Education of minority children is also discussed. Cultural differences at schools and language handicap are dealt with. The thesis focuses on multicultural education which supports national



pride but at the same time teaches respect of people from other ethnic or national groups.

The practical part of the thesis finds out the effectiveness of multicultural education. A questionnaire was filled in by pupils from primary schools. A school which is attended by minority children is compared with schools where none or a few non-Czech children are. Hypothesis of the research were 'Czech pupils are taught about tolerance and equality between other nations but not effectively', 'Pupils' attitude towards minority population might be influenced by their direct experience with foreigners' and 'Do Czech pupils form friendship based on character qualities or based on the same nationality?'

The thesis suggests how racial intolerance and multicultural education should be approached in order that multicultural education is effective.

# **I THEORETICAL PART**

# 1 TERMINOLOGY

## 1.1 Ethnic groups

The term ethnicity comes from an antic Greek word *ethnos* which means a tribe, race or nation. This suggests that theories about ethnic differentiation have been here since the ancient times or even earlier. Today, the term ethnic group signifies a group of people with the same race origin, usually using the same language and sharing one culture. (Průcha 2001:17)

## 1.2 Nation

Velký sociologický slovník I (1996) defines a nation as an 'original, class-conscious society, which is mainly influenced by the common history and common territory'. (1996:668-669). Moreover, Průcha (2001) defines the nation by identifying three types of criteria:

- a) Culture Criteria which are defined by standard language, shared religion or common history.
- b) Criteria of Political Existence which suggest that nations either have their own state or live in an autonomic part of federative state.
- c) Psychological Criteria which say that the nation - and every member of the nation - has common consciousness about the nationality itself. (Průcha 2001:21)

## 1.3 Nationality

Nationality can be interpreted in two ways - in the meaning of ethnicity or in the political meaning. The nation in the ethnic meaning can be described as a group of people of the same language, history, traditions, territory and national economy. However, the nation in the

political meaning suggests that it is a group of people living in the same state, i.e. people with the same nationality or citizenship. (Průcha 2001:23)

Gracia (2005) puts nationality into objective and subjective perspectives. Gracia (2005) says that nationality is not only the objective category, i.e. nationality of parents or mother language, but also a subjective attitude of an individual person, i.e. the actual feeling of being a part of the nation, its history, traditions and also the will to declare the nationality. (Gracia 2005:109-110)

#### **1.4 National Minority**

Cambridge Advanced Learner's Dictionary (2005) defines minority as 'any small group in society that is different from the rest because of their race, religion or political beliefs, or a person who belongs to such a group.' (Cambridge Advanced Learner's Dictionary 2005:805)

According to Průcha (2001), national minority is a common term for:

- a) groups of people who do not have a state because the ethnic group is too small (Laplanders in Norway);
- b) small groups of people who are part of a bigger ethnic group, but they live in a territory of other state (Spanish people living in France, Swedish minority in Finland);
- c) specific cases of social and ethnographic groups (Jews and Romanies in the Czech Republic). (Průcha 2001:25)

Czech law no. 273/2001 Sb. describes national minority as a community of Czech citizens living in the Czech Republic who differ from majority with their ethnic origin, language, culture and traditions. These citizens want to be considered as a minority so that they can preserve their cultural and language peculiarities. (Slovník nejčastěji používaných pojmů ve veřejné správě 2007 [online])

## **2 PROBLEMS BETWEEN NATIONS**

There is a heterogeneous population in most European countries. In some countries, national minorities population is numerous, e.g. Hungarian and Roma minority in Slovakia. Průcha (2006) suggests that problems occur when nations have a different view on the degree of infringement upon rights about ethnic, language and cultural differences of national minorities. (Průcha 2006:44)

In Bakošová's (2004) point of view, there are four ways of reaching a peaceful co-living majority and minority population. Firstly, pupils have to be taught about human rights and how to respect them. Dignity, equality, justice and freedom are the principles of The Universal Declaration of Human Rights which was admitted in 1948. Pupils have to learn how to respect these laws so they know how to respect individuals in society. Secondly, pupils help each other and try to cooperate; during cooperation, pupils learn about respect and mutual trust. Thirdly, Bakošová (2004) emphasises the importance of effective communication. In order to communicate effectively, speaker has to formulate his or her opinions, thoughts and demands and should be able to listen to and understand attitudes of other people. Bakošová (2004) warns that minority population might have a different style and view on communication which may therefore cause misunderstandings. Therefore communicative skills both of majority and minority population should be improved. And fourthly, people should be able to express feelings in adequate way. (Bakošová 2004:46-49)

As far as Šišková (2001) is concerned, there are different types of co-living between majority and minority according to possible problems which are lined according to their seriousness: peaceful co-living, negative comments on minority members including jokes, no contact between majority and minority, physical assaults and lastly, genocide. (Šišková 2001:181)

Moreover, Šišková (2001) writes about three main causes of problems between nations: communication between nations, stereotypes and racism. (Šišková 2001:14)

### **2.1 Communication between nations**

Effective communication is an interaction between a speaker and a listener based on both

cooperation and active listening. Speaker should be able to express clearly his or her supportive, descriptive and assertive thoughts, feelings, attitudes and opinions. (Bakošová 2004:48).

As Šišková (2001) explains, interpersonal communication is influenced by various factors which may cause misunderstanding. Šišková (2001) states that four main influences on communication, i.e. values, perception, style of communication and prejudice, are always present during the communication. They may complicate the process of communication if two speakers differ in more than one of these areas (Šišková 2001:14).

### **2.1.1 Values**

According to Šišková (2001), values are usually accepted during the socialization process and they are mostly opinions of our parents, grandparents, our society's culture, traditions and religion. (Šišková 2001:14) As far as Veverka (2004) is concerned, each and every country gives the priority to different values which are consequently influenced by different social needs. (Veverka 2004:272) Therefore, if two groups of people with different social background try to communicate, problems may arise. (Šišková 2001:14)

Šišková (2001) expresses an opinion that the minority should give in their values in order to ensure good relations. However, in order to accept new values, one has to give up his or her previous values. (Šišková 2001:14) A question is whether one can give up values without losing the own identity? I believe that losing the identity may cause further problems in personal and social lives of migrants.

### **2.1.2 Perception**

A term perception implies that everybody has a unique point of view on the world. In other words, our view is not the only one possible. The perception is influenced by one's experience, available values and information. People with unusual point of view are immediately stated as 'not normal' instead of consideration that their perception might be influenced by different personal experience or psychical disposition. Therefore, in order to avoid misunderstanding, we should learn to see other's people point of view rather than a quick guess and criticism. (Šišková 2001:15)

### **2.1.3 Style of Communication**

As mentioned above, communication between people of different background might be unsuccessful. In my opinion, some of these problems might be connected with the poor knowledge of the communicative language.

Potočková (1998) states that understanding of the meaning of the actual words is much easier than understanding of the complex meaning behind the words, tone of voice and gestures. (Potočková 1998:34) Moreover, Šišková (2001) writes about the study of the communication theory which has shown that during communication listener is influenced by actual words for only 7%, by voice for 38% and by the body language for 55%. (Šišková 2001:16) This clearly shows that listening only to words and understanding them is not sufficient to grasp the whole meaning.

In addition, every person has a different communication style. The individual style is also influenced by society's culture and traditions. For example, non-verbal agreement gestures differ in the Czech Republic and Bulgaria or greetings in the USA, Japan or the Czech Republic differ too. (Šišková 2001:16)

### **2.1.4 Prejudice**

Průcha (2001) explains prejudice as a series of images, opinions and attitudes how a group treats another group or themselves. As we learn how to perceive others from older generations, it is difficult to eliminate prejudice, which is therefore quite constant. Usually, the emotional point of view is much stronger than the rational perspective. (Průcha 2001:36-37) However, sometimes we do not fully realise that these images are only general truth which may be correct but may sometimes hurt. Although they might be more of tales than true, Šišková is not against saying a 'common truth' about nations, e.g. Italian eat macaroni, Czech like pork, cabbage and dumplings and French like good wine. However, a criticism of somebody's behaviour only because of the skin colour, clothes etc., is something different and more serious. (Šišková 2001:15)

Průcha (2001) is concerned that we are not born with prejudice. (Průcha 2001:36) Novák (2002) agrees with Průcha (2001) and says that we acquire prejudice patterns as we grow. Pre-school children already distinguish 'good' nations from 'bad or dangerous' nations but they are not aware of the source of the particular acquired information ('everybody knows it' or

'they are like this'). (Novák 2002:41) This only shows that we absorb opinions of other people without checking their validity.

Čermáková et al. (2000) agree with this theory. A group of children playing together was observed and it was found out that children do not care about the skin colour or ethnic differences. Children see the differences but do not attach much importance to them. It is pointed out that children aged from four to seven years are quite egocentric. As a result, they assume that other people see the world from the same point of view just as they do. For example, ill and disabled children do not fully realize that they look different from other children until they are told so. (Čermáková et al. 2000:10-11) In contrast, Průcha (2006) is convinced that children at the age of six are already prejudiced and aware about ethnic stereotypes. (Průcha 2006:91)

All things considered, I believe that children do not really think about the differences until they are told about them. And if they do express racial prejudice opinion, it is only a repetition of an opinion of an adult without any further meaning.

### **2.1.5 Role of Language**

Apart from the factors stated by Šišková (2001), there is also a theory about the relationship between a character of a nation and its language. It is not a proven fact but it is generally acknowledged that some language uniqueness can be a result of the nation character. (Průcha 2001:58) In some cases, it may be difficult or even impossible to translate some words into another language with different lexical system. When Czech and English are compared, many differences can be found, too. Czech 'malinkatá černá kočička' could be translated into English as 'a very little black cat' which has the same meaning but does not express the same emotions. (Průcha 2001:58) It follows that different cultures have different mental lexicons. Language is essential for communication in general, not only for communication between different ethnics, nations and races.



## **2.2 Stereotypes**

Stereotype may be described as a general opinion about individuals or groups. In order to gain a stereotype opinion, a direct experience of the individuals is not necessary. (Průcha 2001:36)

Průcha (2001) mentions some typical stereotypes. He writes about Czech stereotypes which describe Germans as hard-working and aggressive, French as courteous, Italians as noisy, cheerful and unreliable etc. (Průcha 2001:36) I suppose that similarly to prejudice, stereotypes may also be the reason of misunderstanding and suspicion.

Additionally, Průcha (2001) states that some scientists see the difference between prejudice and stereotypes, while others consider them to be the same thing. As both stereotypes and prejudice are very strong, they are one of the main problems to be solved in today's society and multicultural education. Průcha (2001) gives an example of Czech stereotype about Roma community - they are lazy and they commit crimes. But only few people are aware of the fact that this is only a general opinion and does not apply to all Romanies. (Průcha 2001:37) I agree with Průcha's opinion. I have both good and bad experience with Romanies, just as I do with other nationalities. I feel that it is unfair that good and honest people of any nationality are treated badly only because some people have a bad experience with some people of the same nationality.

## **2.3 Racism and Race**

Racism is a phenomenon which is present in a multicultural society. Racism is demonstrated by aggressive behaviour between different ethnic groups. Before racism is to be dealt with, a definition of a race has to be explained.

### **2.3.1 Race**

A race is a neutral anthropological term used to describe hereditary characteristics which are common for a group of people. (Šišková 2008:13) Because they are influenced by specific environment, e.g. sun intensity, temperature, etc., races originated in certain geographic

regions. (Průcha 2001:28) We distinguish Europoid Race from Europe and Near East, Negroid Race originated in Africa, and Mongoloid Race from Asia. (Průcha 2006:51) Original distribution has changed with migration. Even though great migration changes happened, features of the individual races can be easily distinguished and this is sometimes the reason of race conflicts.

However, a lot of scientists do not agree with the idea of races at all. Because of the intensive mixing of races which has occurred since the distant past, a lot of children were born to parents of different races. As a result, 'pure races' cannot be found today anymore. (Scharma, Scharma 1997:448)

Moy (2000) agrees with this argument and says that race is in fact a biological fiction and is socially constructed as different skin colour does not manifest genetic differences. Moy (2000) gives an example of sub-Saharan Africans and Australian aborigines. Although both groups have dark skin, they are genetically more different than any other two groups living on our planet. If genetic differences were used to divide people in races, the division of human races would be rather different, e.g. races by resistance to malaria or race by digestion, etc. (Moy 2000:121)

However, although non-existence of races is proved, racism is still here. (Baca 2006:7)

### **2.3.2 Racism**

Daniel et al. (2004) explain that many definitions regard racism but a great number of them is based on the emotional point of view rather than rational thoughts. Racism is a complicated phenomenon and its manifestation may vary for different groups of racial and ethnic minorities. (Daniel et al. 2004:759)

Cambridge Advanced Learner's Dictionary (2005) defines racism as 'the belief that people's qualities are influenced by their race and that the members of other races are not as good as the members of your own, or the resulting unfair treatment of members of other races'. (Cambridge Advanced Learner's Dictionary 2005:1040-1041)

As far as Fredrickson (2002) is concerned, racism is a historical construction associated with a rise of modernity. Formation of today's racism has been influenced by specific national and international contexts such as Antisemitism in Nazi Germany, white supremacy in the United

States. (Fredrickson 2002:99) Průcha (2001) explains that members of each ethnic group are aware of their own specific and original features and the differences between other groups, and this is how stereotypes are formed. Process of observing the differences might lead to unfriendly or even hostile attitude such as discrimination or aggressive behaviour against the members of other groups. (Průcha 2001:29)

Furthermore, Ben Jelloun (2004) states that a child is not born racist. Child repeats what parents and relatives say. Little child sees other children as friends who can be played with. Friends that child understands or argues with. However, if the child is told to be careful about children of other skin colour, the child may and probably will change his or her attitude towards them. (Ben Jelloun 2004:45)

Čermáková et al. (2000) agree with Ben Jelloun (2004) about children not caring about colour of skin. Čermáková et al. (2000) also claim that children have no prejudice about other races and about people with different skin colour. (Čermáková et al. 2000:10) Brown (2002) explains that similarly to learning attitudes about animals, books, food etc. we also learn racist and other discriminatory attitudes. Children absorb not only positive information, but also misinformation, stereotypes and discriminatory behaviour towards certain groups. (Brown 2002:11)

Hällgren (2005) uses a term 'everyday racism' in her work 'Everyday racism in Sweden'. This term suggests repetitive and habitual practices and the social order and therefore it is understood to be something more than a structure and ideology. To make the matters worse, everyday racism is conceived as normal by the dominant group. Thus, dominant group may claim that racism is present in everyday life which often results in a denial of responsibility. Racism is denied in many societies and even in educational systems. When minorities are not highly visible, 'no problem here' attitude is taken. (Hällgren 2005:321-322) As a result, racism should be considered as a multi-faced process. One form is overt and expressed by racist confrontation and other is hidden in routine racism which is a part of everyday life. (Hällgren 2005:337)

### **2.3.3 Racism and Law**

Frištenská (1998) distinguishes between 'hard' and 'soft' racism. She describes 'soft' racism as a passive attitude. If the passive attitude follows an actual attitude of society, it is usually

identified as an accepted social norm. Suppression or discrimination are some of the legal terms falling to the 'soft' racism (Frištenská 1998:13), which supports Hällgren's (2005) theory. On the other hand, 'hard' racism is more aggressive with its manifestation through declared ideologies such as fascism, nationalism, etc. (Frištenská 1998:13)

The term racism is not defined in the United Nations or the Czech Republic laws; yet racial discrimination is specified. The United Nations Convention on the Elimination of All Forms of Racial Discrimination defines: *'The term 'racial discrimination' shall mean any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.'* (United Nations Human Rights, Office of the High Commissioner for Human Rights 2007 [online])

## **2.4 Presentation of Minorities in Media**

Apart from issues previously introduced, the way how minorities are presented in broadcasting and print media is becoming a problem.

Since today's society understands mass media as a key source of information, Sedláková (2004) is convinced that attitudes to ethnic minorities are greatly influenced by broadcasting and print media. Sedláková (2004) has observed following features of characteristic of ethnic minorities in print:

- a) ethnic minorities are of marginal interest in print,
- b) many topics are related to problems with minorities and to the fact that the majority is exposed to different cultures, values or interests;
- c) ethnic minorities are described from the majority point of view which is considered to be more trustworthy than a minority perspective;
- d) topics relevant to minorities' everyday life, e.g. work, living, health, education, political life, culture, etc. are rarely discussed unless they cause some problems; and
- e) presentation of racism is reduced to individual cases.

The problem is that negative and sensational news is attractive and awakes people's interest and therefore it sells well.

Sedláková (2004) discovered that problematic issues are represented in high percentage. In Czech press, Romanies were described as victims mostly of extremist groups (18 %), other topics were social problems (14 %) and criminality (12 %). However, other themes were not so frequent, e.g. history (9 %), education (8 %) or migration (2 %). According to the press, the danger does not lie in majority but in extremist groups. The results imply that Romanies in the Czech Republic may feel menaced. Moreover, Roma criminality news is stereotyped and supports the 'gypsy' myth. (Sedláková 2004:310-312)

## **3 MIGRATION**

### **3.1 Definition of Migration**

Migration is a constant phenomenon in human history. Mass migrations have played a major part in industrialization, colonialism and development of the capitalist market since about the 15<sup>th</sup> century. Nevertheless, international migration has never been as significant in socio-economic and political spheres and as pertinent to national security as it is today. (Castles, Miller 2003:278) Therefore, the culture of each nation today is actually the result of centuries of migration. (Schrover 2004 [online]) In the beginning of the 21<sup>st</sup> century there were about 190 million migrants, which is about 3% of the world population. The number of migrants is growing every year. (Šišková 2008:75) It is estimated that about the third of immigrants may be found in seven richest countries in the world, i.e. Germany, France, Italy, Great Britain, Japan, Canada and USA. (Šiklová 1998:39)

According to Šiklová (1998), legal immigration is cultural and social stimulation and is considered to be the enrichment for the society. Foreigners are thought to contribute to innovations and rich diversity which can increase economic growth and make market of the target countries more flexible. (Šiklová 1998:40)

### **3.2 Reasons to Migrate**

Rich countries, i.e. western, southern and northern European countries, the USA and other traditional migrant countries such as Japan attract a lot of people who come to work or enter the country because of political reasons. (Šiklová 1998:39) Šišková (2001) assumes that the main reason of migration is the difference between the wealth of regions, economic strength and standard of living; difference in democracy and politics. Furthermore, people may run away from demographic pressure, ecological disaster or they want to see new places. (Šišková 2001:19)

Nevertheless, there are some factors working against the migration. One of these factors is a

migration policy of target countries which is a reaction to continuous migration pressure. Moreover, the situation is complicated by 'push' factors which make people leave the country and 'pull' factors which attract people. (Šišková 2001:19)

### **3.3 Foreigners coming to the Czech Republic and Czech minorities**

Thanks to the democratic changes in the Czech Republic and to the fact that the Czech Republic is now an EU member, there are more immigrants arriving in the country. The Czech Republic has thus changed from transit to target country. (Šišková 2008:75)

In spite of this, a number of immigrants coming to the Czech Republic is still not that high (3.1 % of total population in June 2007) when compared to other EU countries (8.8% in Germany, 8.3 % in Belgium, 5.6% in France). (Šišková 2008:75) In 2009 only 75 out of total 1.258 applicants from 60 countries received the asylum. The biggest number of applications came from Ukraine (203 of applications), Kazakhstan (186) and Mongolia (159). (Uprchlíci v České republice 2009, [online])

People moving to the Czech Republic are either fully qualified managers or foreigners accepting any job offer which usually does not match their qualification. Over-qualified foreign employees accept any job due to their language barrier; migrants are sometimes willing to do a job that locals refuse to do. (Šišková 2008:60)

Newly, the Czech Republic is trying to support regulated migration which is considered to contribute to the future prosperity. In a concordance with the Migration Policy Principles dated in 2003 the country invites specialists in various fields from foreign countries. (Šišková 2008:76)

Castles and Miller (2003) mention 'unwanted immigration' which means that foreigners arrive in the country illegally or they stay after their work permit expires. Most illegal migrants come from poor countries and want to work, but they usually lack work qualifications. Some employers benefit from cheap workers who do not have rights. Unwanted immigration is often thought as the root of public fears of mass inflow of migrants. (Castles, Miller 2003:283) It is estimated that in 2006 there were about 11,000 illegal migrants to the Czech Republic. According to the Customs Office report, every fourth or fifth foreigner is illegally

employed. However, the exact number of illegal immigrants is impossible to determine. (Šišková 2008:75)

Veřejná databáze ČSÚ informs us about the numbers of Czech inhabitants and their nationalities (dates are from March 2001). At that time, the Czech Republic had 10.230.060 inhabitants. (Veřejná databáze ČSÚ 2003, [online])

Table 1: Minority Population

<b>Nationality</b>	<b>population</b>	<b>%</b>
Czech	9 249 777	90.4
Moravian	380 474	3.7
Silesian	10 878	0.1
Slovak	193 190	1.9
Polish	51 968	0.5
German	39 106	0.4
Ukraine	22 112	0.2
Vietnamese	17 462	0.2
Russian	12 369	0.1
Romany	11 746	0.1
Others	68 151	0.7

### 3.3.1 Visa, Work Permits

As far as Lentin (2005) is concerned, increasing control over asylum and immigration leads to public acceptance that deportation is essential for nation protection. (Lentin 2005:383)

In the Czech Republic, immigrants from the EU countries do not have to apply for the visa at all. If they stay longer than three months they may apply for the temporary stay or residency permit. The EU immigrants do not have to apply for the work permit. (Šišková 2008:76)

However, the immigrants outside of the EU need visa to entry the Czech Republic. To apply for visa, a migrant has to state the reason of the stay in the country. If a foreigner wants to work, he or she has to apply for the work permit, too. After a five-year stay, a migrant can apply for the residency permit; if granted, his or her rights would be the same as the rights of



nationals. (Šišková 2008:76)

In 1993 a new law about the help to asylum seekers was passed. Asylum seekers are offered the assistance during their gradual and natural integration. Every year some money is set aside and used for the help to asylum seekers in legal, political, social, cultural, housing field and for rents, language courses and to help them find the job. (Šišková 2008:71-72) Asylum seekers have permanent residency in the Czech Republic. Although asylum seekers and their rights are further protected by law 326/1999, they are still in a disadvantageous position. They suffer from the language barrier or the different cultural background, they have to cope with traumatic experiences from the time before they left their home country or with negative experience even with new country's authorities. (Šišková 2008:71)

### **3.4 Integration, Adaptation**

Every member of an ethnic group has a sense of ethnic identity, which can be explained as a conception of attitudes, feelings and perceptions of belonging to ethnic group or larger culture. Kouli and Papaioannou (2009) list different models of cultural identity salience. Some immigrants and their children maintain their ethnic identity but at the same time they try to integrate in majority. Others do not consider their ethnic values to be important and they try to assimilate and become members of larger culture. Or finally, some lose contact with both their ethnic and majority and they get to marginal part of society. (Kouli, Papaioannou 2009:45-46)

According to Castles and Miller (2003), every country has adopted different approach to migrants which follows from the manner of coping with negative globalization effects. (Castles, Miller 2003:249) Three categories of immigration countries are defined:

- a) The differential exclusionary model, which is based on the temporary stay of foreigners. Dominant population does not accept migrants and their children as members of the nation. Country with such a model does not want to be an immigration country and therefore restrictive rules are applied. Although immigrants are integrated in some social spheres, such as job market, they are not allowed to enter other spheres, e.g. they cannot get the citizenship or they cannot vote. As a result, the foreigners are socio-economically

handicapped. This model could be found in Germany, Switzerland and Austria.

b) The assimilative model suggests a quick process of adaptation to the new society. However, in order to become as identical as majority, immigrants have to give up their mother tongue and cultural or social characteristics. This leads to a formation of various ethnic communities. In the 1960s in Australia, Canada and the UK, assimilation was replaced with more flexible integration policy. Flexible integration stresses that adaptation is a gradual process, in which group cohesion plays an important role. Thus, the goal is to absorb into dominant group slowly and gently. Today France comes probably closest to this model.

c) The multicultural model indicates that immigrants should be granted equal rights in all spheres of society without the condition of giving up the diversity of migrants. Although two nations have different language, culture and social life, they have the same rights in all social spheres. This model is supported in Canada, Australia, Sweden, and to a certain extent also in Netherlands and the USA. (Castles, Miller 2003:249-252)

In contrast to three models of immigration countries, Průcha (2006) informs about two immigration patterns applied in the school environment. Firstly, it is the Integration model, in which foreign pupils are integrated into classes of pupils of the same age. Immigrants follow the curriculum of the school and they are supported individually. Some of the countries following this model are Great Britain, Austria or Denmark. Secondly, there is the Separation model, in which groups of immigrant pupils are educated separately from the rest of the class. Some subjects are educated together with pupils from standard classes. This model can be found in Germany, Netherlands, Finland, Norway or Sweden. (Průcha 2006:139)

Hällgren (2005) conducted research on integration and interviewed pupils. One of them expressed her feelings of despair:

*'It can happen that you end up between two worlds, the one that school wants you to be a part of and the one your family wants you to be in. For example, this thing with swimming. According to Islam one should not be naked in front of other people, but your teacher might say you have to; otherwise your grades might suffer. And at the same time, the family don't want to say 'no' because your mum and dad are afraid that school will think they are too hard on their children.'* (Hällgren 2005:332-333)

## **3.5 Roma community**

### **3.5.1 Roma community - Historical overview**

In order to understand situation today and the point of view of majority and minority, we have to know what happened in the past.

The ancestors of Romanies came to the Czech Republic in the 17<sup>th</sup> century from different regions in Europe. Czech Romanies used to lead nomadic life until the half of the 20<sup>th</sup> century when it was forbidden by the law. (Šišková 2001:119)

At first, back in the Middle Ages, Romanies were welcomed and accepted at European monarch courts because they brought interesting information about distant countries. However, the church started to persecute the Romanies soon after their arrival; they were blamed for occult, black magic and also for robbery and craft competition. Moreover, it was not a crime to murder a Romany. In the 18<sup>th</sup> century, forced assimilation was replaced by the expelling practices. (Šišková 2001:120)

During the Second World War, most Czech Romanies ended up in the concentration camps. After the war there were as few as 600 Romanies in the Czech Republic. (Šišková 2001:120)

Later, a great number of Romanies came to the Czech Republic from Slovakia, either voluntarily or forced. Great movement occurred in 1965, when the law on destroying the Romany villages, quarters and streets was passed. After 1990, some Romanies came to the Czech Republic from Romania or from the former Soviet Union countries. A lot of them decided to stay, but also a great number tried to leave the country. (Šišková 2001:121)

### **3.5.2 Situation Today**

There are many differences in Czech major society and Roma community way of life. Not only Romanies do have different traditions, but they also have a different mentality. The most important thing for them is a family therefore they prefer living with a number of relatives. Their style of communication is also different. Romanies are more immersed in their emotions and are therefore less rational than Czech people. (Šišková 2001:145)

Šišková (2001) suggests that Czech and Romany co-living is quite problematic because of the

unsolved injustice from the past, e.g. violent slaughters during the wars or destroying their villages and settlements in the 1960s and 1970s. The other is actually seen as help by some Czech people. Šišková (2001) thinks that this is a problem. She suggests looking on the American history to see that positive changes for African Americans happened only after the major society had realized the mistakes and apologised for the cruelty. However, here in the Czech Republic, most people do not assume that any damage have happened and are convinced that Romanies are actually those who should apologise. Although Romanies have been here for many centuries, they are still seen as incomers who were not invited and who take the advantage of Czech social benefits. The facts that they enriched Czech society in culture and also in railway and road construction processes are often broadly overlooked. (Šišková 2001:123)

Yet we cannot deny the fact that there are more criminal records in Romany minority than in major society. Průcha (2001) estimates that a number of Romanies involved in crimes is three or four times higher than a number of majority. (Průcha 2001:130) According to Nečas (2002) Romanies usually belong to the social class of the worst living conditions. Their social and education level is below the average, they have problems with high unemployment and bad flat situation and the criminality level is high. (Nečas 2002:110)

Devastation of flats, criminality, truancy and noise in the neighbourhood are mentioned if we ask Czech people what they think about Czech-Romany co-living. However, if we ask Romanies what they see as a great problem, they state discrimination, lack of flats, difficult education, unemployment and bureaucracy. Many of them are not let in gyms or pubs and if they are, Romanies are sometimes unreasonably beaten up or even killed. About 70% of Czech inhabitants have negative, xenophobic or even racist attitude to Romanies. It does not come as a surprise that Roma community feel aggrieved. They still have not forgotten the past violent crimes and do not see any reason why they should suddenly trust majority. (Šišková 2001:147-148) Kraus (2004) agrees with this opinion and is concerned that the biggest problem of peaceful co-living is the mutual mistrust. In consequence, unilateral 'solutions' to minority problems are accepted. (Kraus 2004:147)

When the situation of Roma community in the Czech Republic is compared with Castles and Miller's (2003) models discussed above, we find out that the Czech Republic has adopted the assimilative model which demands foreigners to give up their traditions and way of life. However, Roma community has never agreed to take on this approach, they insist on the

multicultural model which allows foreigners to keep their culture, language and traditions.

### **3.5.3 Specific Education of Roma Children**

Moving over to education, I feel that it is very important that Romanies understand the importance of education in Czech society. Most Romanies have a low level of education and therefore they find it difficult to success at the competitive job market. Matulay (2004) is concerned that Roma minority can never reach the same level with majority on the condition that they do not attach the importance of education. (Matulay 2004:407) In agreement with Matulay (2004), Klimeková (2004) states that education is the only way to extricate themselves of the worrying situation. However, current school system suppresses natural spontaneity of Roma children and causes that they become estranged to their own culture which causes further personal problems. (Klimeková 2004:247) Therefore, Vanková (2004) is convinced that educational process has to be changed in order to appeal to Roma children. She is concerned that educational process should not change Roma pupils to majority image of 'ideal person'. On the contrary, the process itself should be adjusted to Roma mentality. (Vanková 2004:329)

Moreover, Průcha (2001) stresses a language problem - Romany children go to school with the knowledge of about 400-800 words. Czech child, however, already knows about 2000-3500 words. (Průcha 2001:182)

In order to improve the education of Roma children, Šišková (2001) suggests having a Romany assistant in a classroom. Not only the assistant can help children with Czech, but also can serve as an example pupils can identify with and follow, which seems to be very motivating for the young pupils. (Šišková 2001:150-152)

It strikes me that in 'modern society' today, on January 17 2007, there was a court held in Strasbourg which dealt with discriminative placement of Roma children put in special needs schools. The applicants stated that they were exposed to discrimination in their rights of education because of their ethnic origin. In the judgement, the Court declared that although Roma children were admitted to schools, it was not accompanied by the guarantee of taking care about the special needs of these children, who were in disadvantageous situation. In the consequence, the applicants were placed in schools for mentally disabled children, where the curriculum is of a lower standard than in normal schools. So the applicants were separated

from pupils from majority population. Therefore, Roma children received the education which even worsened their difficulties as the employment opportunities of pupils attending special needs schools are restricted. The attempt to help Roma children to integrate into normal schools, which would make their life among majority population easier, failed. (Report on the Situation of National Minorities in the Czech Republic in 2007: Annex 12:1-2)

Hornák (2004) draws his attention to the manner of diagnosing Roma children whether they should be moved to special needs schools. He writes about the time factor, suggesting that the evaluation of a short-term examination cannot be objective. Moreover, different ethnic background results in different upbringing methods, which may lead to unexpected behaviour. Hornák (2004) mentions an example of a child who is considered as not cooperating but the child just might not see any point in doing the test. Further, different cultural background, language barrier and unfamiliar place where a child sits for the test, work together against a Roma child. Hornák (2004) suggests some improvements to prepare Roma children for primary education. Creation of 'cultural free' tests or opening 'zero' classes which would prepare Roma children for education of majority, are just a few from the list mentioned. (Hornák 2004:208-209)

Portik (2004) suggests applying the following strategies:

- a) improve school attendance of Roma children;
  - b) improve the educational environment in minority approach;
  - c) modernise educational process, e.g. offer help to children from socially disadvantaged background;
  - d) transform the curriculum; and
  - e) extra education for teachers should be available as the role of the teacher is important.
- (Portik 2004:216)

Belásová (2004) agrees with these strategies. In addition, she recommends that pre-school education should be available for all minority children. (Belásová 2004:230)

Further, demands of education of Roma children are the same as education of minority children.

### 3.6 Education of Children of Migrant Families

Education of migrant children is quite specific. Multicultural atmosphere, where cultural and religious differences are respected, must be created in schools where children from different countries are educated. Therefore, Svoboda (2004) presents some tips for teachers how to create a pleasant multicultural atmosphere in a class:

- a) Create as many ethnic pairs or groups as possible.
- b) In order to make the children from the class feel they are accepted, pictures from countries where children come from should be put on the walls.
- c) During the school day, cultural and religious differences should be accepted, e.g. special meals for Muslims instead of pork in school canteens should be offered etc.
- d) Find at least one activity in which every pupil is successful and exceptional, e.g. one is good at Maths, other in repairing cars.
- e) Any prejudice, intolerance, racist or xenophobic comments should be stopped in the very beginning and then the problems should be discussed. (Svoboda 2004:457-461)

Bhatti (2004) states that it should be in a capability of a good teacher not to touch any racist and sexual topics. The interesting point about good teacher qualities by Bhatti (2004) is that a teacher should give notes to the child who has missed the lesson instead of making them copy things from their classmate. Although it looks unimportant, it may actually make the pupil the child copies from feel important. (Bhatti 2004:141-142)

Morelli and Spencer (2000) warn about institutional racism. They believe that today's testing is not culturally compatible. Few of the factors that work against the success of minority pupils are bicultural ambivalence, scarce cultural identification models and 'caste' status of most minority ethnic groups. (Morelli, Spencer 2000:167)

Furthermore, the education of these children is complicated by language and cultural barrier. As a solution, there are extra classes offered for these children in schools. During these lessons not only they learn Czech but there is also a focus on children's traumas of experience before the migration. When a pupil can speak Czech enough to cope in a normal class, he or she is slowly integrated from the extra to a normal class. At first, pupil attends only Art, P.E. and foreign language lessons then he or she also starts going to every other lesson. (Svoboda

2004:457)

However, Průcha is concerned that although School Law 561/2004 orders schools to provide the Czech language course for foreign pupils coming from the EU countries, only a very limited number of schools offer extra lessons of Czech language because the funding is limited. (Průcha 2006:126-127) Moreover, Czech language lessons for pupils coming from the non-EU countries are not mentioned at all. Therefore, most pupils coming to the Czech Republic do not attend any systematic language classes but they only learn the language spontaneously by listening to their schoolmates. A possibility of learning a mother tongue for minority pupils is also mentioned in the law but language lessons are open only when there are ten or more pupils of the same minority in a class. (Sbírka zákonů České republiky 2004:10266-10268 [online])

Hudelson (1994) states that second language learners have the same potential as native speakers. Therefore, they deserve the same quality of literacy opportunities. She established supportive environment for linguistic development. Hudelson (1994) describes strategies for the second language literacy development. Firstly, it is necessary to create a literate classroom environment. In order to do that, classroom should be set up so that it demonstrates the multiple functions of written language in the connection to native language contexts, e.g. charts around the classroom showing what is being studied, lunch menus, calendar, art projects labelled with the name of an artist, classroom library with books of varied genres and reading levels, etc. Secondly, children should be encouraged to collaborative learning. Thus, the classroom is a workshop where pupils work together to ask questions and work out answers for their questions. During this procedure, they use oral and written language. Thirdly, children are encouraged to share their personal stories. They either write them during Writer's Workshops, or they narrate them to their classmates if they choose to. Fourthly, dialogue writing provides the opportunity for learners to interact in writing with more proficient user of the target tongue. The easiest way to do this is using dialogue journals between a learner and a teacher. Fifthly, similarly to native speakers, second language learners need to be read to by a fluent speaker. By listening, learners become aware of narrative structure and literary language. Sixthly, Hudelson suggests providing time for children to read books of their own choice during school hours. (Hudelson 1994:140-152) Ada (1991) agrees with this point and stresses that these materials should be well written and well illustrated. Ada (1991) explains that some minority children lived in poverty and were



deprived of aesthetic experiences, and therefore they have a greater need for beautiful materials. (Ada 1991:92)

When teacher provides literacy opportunities in the class, Hudelson (1994) is convinced that second language learners can reach the native speaker level. (Hudelson1994:152)

## 4 MULTICULTURALISM

### 4.1 Definition of Multiculturalism

The term multiculturalism is defined as a system of ideas and attitudes which respects cultural diversity within the population, values the social differences and is supportive to social inclusion. Thus, promotion of multiculturalism is connected with raising awareness of different cultures, encouraging racial co-living and respecting a person and the whole communities of different cultures and colours. (Matuk, Ruggirello 2007:26)

Švingalová (2007) agrees with Matuk and Ruggirello (2007) as she considers multiculturalism to be essential for different ethnic and cultural groups to live together and to show their mutual respect to different culture systems. Švingalová (2007) is concerned that the respect should not be based merely on the toleration of the dominant culture, but also on the fact that every culture has a right to keep its identity. Every person has a right to be respected as a valuable member of society regardless of his or her origin, culture, values, skin colour, sex, health, religion, nationality etc. However, Švingalová (2007) is concerned that not all socio-cultural groups should be tolerated in the society because some do not contribute to better society, e.g. neo-Nazism groups. (Švingalová 2007:12)

Švingalová (2007) distinguishes four meanings in the term multiculturalism. Firstly, it is a condition of society in which different socio-cultural groups live together. Secondly, multiculturalism is a process during which the change of cultures and the mutual influence occurs. Thirdly, multiculturalism may be seen as a scientific theory discussing the different aspects of cultural variety. And lastly, multiculturalism is a target that society has been trying to meet. The goal is to create a society full of different social and cultural groups whose lives are based on equality, tolerance, respect and cooperation. (Švingalová 2007:13)

Lentin (2005) points out that the term culture is used to refer to differences between various cultural groups. The term race, which was considered to express superiority of some human groups to others, has been replaced by the term culture, which implies a positive notion to cultural differences. But Lentin (2005) is concerned that this change only 'replaced race with culture'. Although deleted from the authorised discourse, racism persists, hidden under the

shift in meaning of race and culture. Therefore, Lentin (2005) argues that multiculturalism replaces links between racism and capitalism which are focused on importance of cultural identity. (Lentin 2005:379-294) However, Fellin (2000) states that stress on multiculturalism of subcultures is considered to promote the elimination of racism. (Fellin 2000:271)

Moreover, it is important to understand that mainstream approaches racism as a problem of pathological and ignorant individuals. Consequently, individually based proposed solutions do not reach the majority population. Instead of both decreasing ignorance through education of other ethnic groups and connecting racism with historical development i.e. aberration of democracy, only the former is happening. (Lentin 2005:381)

#### **4.1.1 Cultural Identity and Positive Discrimination**

Cultural identity is a cultural awareness of a group. Hadj Moussová (2004) warns about the problematic search for identity of growing minority children. Children are under the influence of minority culture but also under the pressure of majority culture. They have to decide between assimilation to majority culture and keeping to their ethnic traditions. As a result, children are between two cultures that have discrepant views on values and this could cause anxiety. Moreover, this phenomenon strengthens ethnocentrism. (Hadj Moussová 2004:413)

In order to deal with different groups co-living together and positive discrimination, the term equality should be explained. Švingalová (2007) mentions three layers - equality given by law, equality of opportunities and lastly, equality of result. The last type can be described as a race in which each competitor has a bit different conditions in order to finish it at the same time. As far as Švingalová (2007) is concerned, equality is not possible without any positive discrimination which protects social groups disadvantaged in some spheres, e.g. education or employment. Disadvantage might be based on the nationality, race, sex, age, illness or religion reasons. Apart from that, positive discrimination avoids social exclusion and guarantees the right of the same opportunities - equality. (Švingalová 2007:14)

## **4.2 Multicultural Education**

Multicultural education has been developing since the second half of the 20<sup>th</sup> century. Multicultural education is a reaction to 'know-nothing, see-nothing, hear-nothing, non-

confrontational attitude' towards racism, which increases the level of fear in communities. (Morelli, Spencer 2000:173) The schooling systems try to prepare students for life in society, and since the society nowadays is heterogeneous in culture, ethnicity, nationality, religion and other aspects, multicultural education has been integrated as a part of Curriculum systems. In the Czech Republic, multicultural education is a compulsory part of National Curriculum. (Švingalová 2007:25)

In order to specify the term multicultural education, we have to consider the following aspects:

- a) the importance of multicultural education in multicultural environment of every democratic society based on equal opportunities;
- b) the significance of multicultural environment in the Czech Republic and other parts of the world;
- c) encouragement of mutual understanding, respect, tolerance, cooperation and equality;
- d) the importance of relationship in classes and schools; and
- e) the importance of teacher's character and personality which both influence pupils during the multicultural education. (Švingalová 2007:30-31)

Bigler (1999) describes two different ways to introduce multicultural education. In the first one called 'contributions' approach, multiracial and ethnic material is integrated in the curriculum. In these materials, i.e. books, videotapes or songs etc, children meet heroes of different cultures and go through themes about other cultures. This approach is considered to decrease ignorance about other ethnic and racial groups. The other one, 'transformative' approach, brings many changes to curriculum and structure of lessons. (Bigler 1999:689)

Czech National Curriculum takes the 'contributions' approach which means multicultural education of pupils about other cultures, values and traditions. As a result, pupils fully realize their own culture and their cultural identity. School should provide the atmosphere of equality and should guarantee success for both majority and minority pupils. (Rámcový vzdělávací program pro základní vzdělávání 2007:97-98[online]) Hrdličková and Nelešovská (2004) are concerned that in this way, multicultural education supports national pride but at the same time develops ability to respect people from other ethnic group, race or national communities. Perception and identification of these differences is an important factor for mutual co-living and toleration. (Hrdličková, Nelešovská 2004:299)

Apart from respecting different cultures, which is the main goal of multicultural education in the Czech National Curriculum, Fullinwider (2001) specifies another aim of multicultural education - promoting of academic success of minority pupils. He suggests providing 'multiple perspectives' in the curriculum in order to achieve that. (Fullinwider 2001:332) Modood and May (2001) agree with Fullinwider (2001) as they state that multicultural education is set to change individual attitudes which would lead to higher self-esteem of minority pupils. (Modood, May 2001:308) Verkuyten and Thijs (2004) describe that life satisfaction is strongly related to the level of self-esteem. Positive self-esteem about oneself and about ethnic minority group is important. Multicultural education can help pupils of different ethnic backgrounds to feel well about themselves and their ethnic group. Verkuyten and Thijs (2004) suppose that effectiveness of the program is promoted not only by good curriculum and materials but also by the way how a teacher copes with ethnic diversity and negative interactions. They describe that if a teacher is able to react to ethnic discrimination in a class, pupils from all ethnic groups have more positive ethnic-esteem. (Verkuyten, Thijs 2004:253-255)

As far as Fullinwider (2001) is concerned, multicultural education should transform young people into cosmopolitan people. He describes that cosmopolitan people are not satisfied with the first impression but they seek for another piece of information to confirm or to rebut the presumption. In short, cosmopolitan people are open-minded but not uncritical. Fullinwider (2001) explains that educating students to be cosmopolitan is based on teaching them to search for new information. (Fullinwider 2001:341)

#### **4.2.1 The Importance of Mother Tongue**

Most countries support the education of the official language of the host country but only one country in Europe also supports learning the mother language of the migrant pupils. (Průcha 2006:144) In Sweden, schools have to provide education of pupils' mother tongue. Apart from learning a new language pupils study their mother tongue a few hours per week.

Ada (1991) explains that language is used to communicate thoughts, feelings and experiences, which is an attribute of human beings. In the natural environment, children learn to use the language effectively. The acquisition process occurs spontaneously and with few difficulties. Those who have acquired language may know little about grammar but they know how to

communicate. In contrast, a language learner studies rules and norms of the language but it does not imply that the learner can communicate easily and effectively in the language. (Ada 1991:89-90)

Therefore, if a child of minority language background wants to truly master a target language, home language has to be fully developed. Apart from cognitive growth, there are socio-cultural reasons, e.g. usage of their home language to relate fully to their culture and also psychological reasons, as their home language is part of their identity. (Ada 1991:99)

Kouli and Papaioannou (2009) assume that if children are proud on their identity origins, they exhibit a certain level of desire to interact with people of other ethnic groups, whereas when they are disdainful about their ethnic identity, they will soon get on the fringe of ethnic identity. (Kouli, Papaioannou 2009:46)

Cummins (1996) claims that knowing two languages at the proficiency level is enriching both the person and society. He explains the knowledge of languages on the example of bicycle. One wheel, i.e. one language, can help you get to places. You can also have one big and one small wheel, but if you have two balanced wheels, i.e. you know two languages well, you can go further. (Cummins 1996:104-107) In contrast, even in multicultural Sweden there are two points of view on having another mother tongue than Swedish. It might be positive amplifier of identity of cultural minority. However, it also might be a negative marker of difference. Swedish minority youth tend to think the latter. (Hällgren 2005:333)

Peutelschmiedová (2004) is also concerned that children who are raised in the bilingual environment build up a system in which they 'switch channels' for each language. As a result, learners are likely to have fewer problems with studying another foreign language as they do not have to translate from mother tongue but just 'switch' the correct channel. (Peutelschmiedová 2004:358)

Průcha (2001) is convinced that pupils from ethnic minority should have a chance to study in their mother tongue in extra curriculum classes. In the Czech Republic there is a request that Roma pupils have books in Romany language available or have a Romany teacher or at least an assistant. (Průcha 2001:43)

#### **4.2.2 Elements of Multicultural Education**

According to Švingalová (2007) basic elements of multicultural education are pedagogical constructivism, critical thinking, interaction and cooperation. (Švingalová 2007:33)

a) Pedagogical constructivism. Pedagogical constructivism is a pedagogical technique which stresses not only the final knowledge but also the ability to reach the actual knowledge actively and search for information. (Švingalová 2007:34)

b) Critical thinking. Švingalová (2007) is convinced that critical thinking is the greatest competence of multicultural education. Pupils should be able to review the situation critically from more points of view, see the difference between the causes and the effects of social process, distinguish facts from interpretations and resist the manipulation. Moreover, they should also be able to distinguish prejudice and negative stereotypes. (Švingalová 2007:36) All things considered, critical thinking in multicultural education corresponds with Fullinwider's (2001) point of view, in which multicultural education should transform pupils into cosmopolitan people.

c) Interaction. In order to make all participants active in the educational process, traditional role of a teacher and students should be changed. Interactive education is a process based on the partnership and cooperative relationship between pupils and a teacher. Teacher directs discussions, backs up the correct solution and leads students to group and individual work, gives positive reflections and uses descriptive language instead of appraising. (Švingalová 2007:37-38)

d) Cooperation. The old school conceptions encourage individual work and competition, which leads to ratings and 'typecasting' pupils as permanently successful or permanently unsuccessful. These processes are reflected in the society. They support egoism and no toleration. Cooperation, however, is based on group work which is tolerant to differences of an individual or group and creates a sense of responsibility for the result of the whole group. (Švingalová 2007:39-40)

#### **4.2.3 Multicultural Education - from Ideas to Realisation**

A conception of multicultural education suggests that multicultural education does not have to be a special subject but a part of the curriculum present during the whole educational process.

(Tancoš 2004:316) Skerrett (2008) believes that history and experience of ethnic groups should be included in the curriculum as well. (Skerrett 2008:1814)

In order to reduce racism Morelli and Spencer (2000) recommend taking the following actions. Firstly, they suggest involving communities and families in an attempt to reduce racism. Secondly, they are in positive attitude that multicultural education should be started at the early age, even in kindergartens. (Morelli, Spencer 2000:172) Bigler (1999) agrees with this point as she states that multicultural education should be present across all levels of schooling. (Bigler 1999:701) Thirdly, they stress that more education concerned about gays and lesbians ought to be provided. (Morelli, Spencer 2000: 172)

Nieto (2004) states that learning about cultures is usually learning about 'cultural tidbits and ethnic celebrations'. (Nieto 2004:193) However, critical multicultural education is based on students' interest to learn the differences without trivializing the meaning of culture. Nieto stresses that this critical approach should be applied to the whole curriculum. Such perspective challenges teachers to re-think how they teach and to question their decisions all the time. (Nieto 2004:193-194)

Moreover, Thompson (2003) is concerned that simple knowledge about other cultures has become acceptable and sufficient form of social and political engagement. Thompson is concerned that in order to do more than assimilating multicultural education, pupils should learn how to think critically. (Thompson 2003:14) This is also referred in Ada's (1991) teaching process which guides pupils from creative reading to critical thinking. Ada (1991) points out that many minority children live in the environment where daily reading does not occur and therefore it is imperative that teacher and school provide a meaning for reading. In Creative Reading Method, pupils are exposed to the complex dialogue with four stages: descriptive phase, personal interpretive phase, critical phase and creative phase. In the descriptive phase, children receive information by learning what the text or illustration says. Teacher asks questions to which answers can be found in the text. In this way teacher easily finds out whether children understand the text. During personal interpretive phase, children weight the story against their own experience, feelings and emotions. This stage is very important because it brings more meaning to the text. It also develops children's self-esteem as pupils can show their experience and feelings, which are immediately valued by their teacher and schoolmates. The following critical phase moves children to the critical analysis. Teacher asks questions which help children draw inferences about given information, e.g. 'Is



that what happened valid? Always? Does it benefit everyone alike? Would people of different culture (class, sex) act differently?' (Ada 1991:98) Analysis has to be adjusted to children's level of maturity and previous experience. Lastly, creative phase awakens children's critical awareness. After reading the text and comparing it with their own experience, children make decisions about the world around them. Dialogue helps children discover aspects of lives which they can improve. (Ada1991:96-98)

Further, Thompson (2003) assumes that it is not sufficient to think critically about race and racism. For social justice, whiteness has to be decentred from social change programs. In order to be done that, the 'whites' have to make some sacrifices and relinquish their morality principles, e.g. what fairness is, what makes a good person, what it means to be generous, tolerant or good listener, etc. To explore new possibilities and responsiveness, 'whites' have to change their perceptions, investments and involvements. (Thompson 2003:20)

Apart from critical thinking method multicultural education uses a role play, workshop, discussion and simulations. Moreover, multicultural education is not necessarily limited to the school environment. In bigger towns there are many multicultural activities for children and also adults organized. (Hladík 2006:76)

Mansouri and Kamp (2007) have come up with the multidimensional approach model. This model is influenced by various factors. Firstly, it is important to train teachers and give them enough resource materials. During professional teaching instructions, teachers' attitudes should be addressed and consciousness about culture problems concentrated on. Secondly, different cultural attitudes and values should be incorporated into the present curriculum. Different learning styles and approaches are to be recognized. Thirdly, school environment should be changed to reflect and assure cultural diversity. Flexibility for religious holidays or menus at school canteens is mentioned. Fourthly, community is to be encouraged to contribute. Fifthly, parents will be involved, too. Communication from school will be provided in a language which parents know well. Lastly, pupils are encouraged to develop and express their point of view, ideas and feelings about culture. (Mansouri, Kamp 2007:97)

All things considered, teacher has to provide not only formal education but also a good behavioural model and a healthy school environment. (Hirsch 1996:93)

#### **4.2.4 Roma Minority Problem in Multicultural Education**

Multicultural education teachers face a very difficult task when it comes to problems with Roma pupils and their parents. Mostly, children's experience or attitude to Roma minority is negative. Průcha (2006) asks how it is possible for the teacher to explain the importance of toleration Romany citizens, how to respect their cultural differences and how to make the effort to good co-living as suggested in the Czech National Curriculum. It is suggested that reasons causing problematic co-living should be explained in the very beginning. Průcha (2006) shows an example of Vietnamese or Chinese minority, who have managed to adapt to major society without losing their cultural particularity in quite a short period of time. In contrast, Romanies who have been living in Europe for many centuries have so different traditions, values and experience from majority that their co-living has always been problematic. The integration problem of Roma community appears in all countries they live in. Romanies strictly keep their way of life whereas other ethnic groups try to adapt. (Průcha 2006:76) On the other hand, Bouzek (2008) admits that some Romanies have integrated in major society. They are fully-qualified and employed in various profession fields. (Bouzek 2008:34)

In order to reach a peaceful co-living with majority it is essential that Roma children feel safe in the society. A factor that works against this is a presentation of Roma community in mass media which has quite negative influence. This should be compensated with the presentation of Roma pupils in the class. (Tancoš 2004:320)

#### **4.2.5 Minority Children are Less Prepared for Education**

According to Portik (2004) starting school is for children very demanding. Pupils have to adapt to the school environment and to a different lifestyle with order and less time for play. For Roma children and children from other immigrant and minority families, this adaptation is even more perplexing. In Portik's (2004) point of view successful start is conditioned by the following factors - somatic and cognitive factors, language skills and family environment.

a) Somatic factors are important indicators to see how child develops. However, a growth of the human body is influenced by ethnicity. Therefore it is essential to consider ethnicity factors while checking fitness and physical maturity of would-be pupils.

b) Cognitive factors have to be considered, too. Child's capability to cope successfully with

the school tasks is naturally formed in the family environment. If the family environment is less thought stimulating, analytic and synthetic thinking is not usually developed. As a result, pupil is not prepared for the school demands. It is suggested that children attend kindergarten where analytic and synthetic thinking and also language are improved.

c) Language skills play an important part in education. Language provoking environment results in wide active vocabulary. Naturally, a child from a non-Czech family where different mother tongue than Czech is spoken will have limited vocabulary.

d) The most important factor is the family environment. Family stimulates the child and in the consequence intellect, mental, emotional and social aspects are developed. Children from dissatisfying family environment have problems with starting school which can later affect negative attitude to education. Parents usually cannot help because their knowledge of Czech language is often poor. (Portik 2004:214-216)

Apart from these factors children from minority families might be disadvantaged in social and cultural issues. Hirsch (1996) is concerned that education and classroom behaviour in multicultural environment should be based upon four socio-cultural issues. The socio-cultural concepts are different in various countries and children from immigrant families and their parents should get familiar with the issues in the country. First issue is the relationship between teacher and pupil. The relationship is based on hierarchy - teacher is an expert who guides children. Together with parents, teacher has the responsibility for helping the child become a competent socio-cultural member. Teacher can demand respect and obedience and must be able to uphold discipline in the classroom. However, in different countries the relationship between a teacher and pupils differs in the level of formality and in demands for discipline. Second issue is an understanding how child learns best. There are many opinions about this but mostly it is agreed that pupils should be challenged but not overwhelmed. Third, the use of physical space also varies in different countries, e.g. rules about desk-formation or when and how a child may leave classroom etc. The last issue is ideas of order when and how long you can speak in the class, etc. All these communications patterns are situational. To refugee children and parents the behaviour in the classroom may seem unacceptable and may find it difficult to interpret and recognise the situationally founded factors. Hirsch (1996) is convinced that if children are involved in various types of communication patterns, they have an opportunity to influence, organise and interpret these patterns and as a result children get to know 'important socio-cultural constructs such as social

hierarchy, gender roles, democracy, responsibility, moral order, rights and obligation'. (Hirsch 1996:101-116)

#### **4.2.6 Multicultural Education - Does It Work?**

According to Morelli and Spencer (2000), multicultural educational approach based on changing the positive attitude, decrease in ethnocentrism and increase in sympathy for discrimination victims is not achieving the results hoped for in reducing prejudice. (Morelli, Spencer 2000:166)

Bigler (1999) describes that only little research has examined how multicultural education is actually effective and how much it intervenes into racial attitude among children. However, empirical data of Bigler (1999) shows that interference in changing racial attitude of children has been mostly ineffective. (Bigler 1999:690) Průcha (2006) is concerned that it is practically impossible to change already formed attitudes. Moreover, some facts discussed in multicultural education can be even in discrepancy with children's experience. Teacher can extend pupil's knowledge of some ethnic groups but it does not mean that their emotional relationship to them is affected. (Průcha 2006:79) Moreover, Hladík (2006) claims that multicultural education mainly concerns pupils who are suspicious to new information but willing to change their attitude when more information is received. Pupils who take the disapproving attitude are less influenced by multicultural education than the group open to new information. (Hladík 2006:71)

Hrdličková and Nelešovská (2004) are concerned that one of the most important factor for successful multicultural education is a proper education of would-be teachers. The aim is to prepare them for both teaching and problem solving. In their article they stress the importance of Roma assistants who are very experienced with working with children of different ethnic background and therefore can teach would-be teachers thoroughly about this issue. (Hrdličková, Nelešovská 2004:303) Bigler (1999) insists that in order to make the program effective, it has to address issues such as stereotypes in an explicit way. Moreover, he is concerned that multicultural programs should aim at strategies developing cognitive skills. (Bigler 1999:701) As far as Hällgren (2005) is concerned, racism has to be addressed both inside and outside the school. (Hällgren 2005:339) We cannot expect the results on a massive scale if all the work is left on schools themselves. (Nieto 2005:196)

## **II PRACTICAL PART**

## **5 INTRODUCTION**

The aim of this research is to determine the effectiveness of multicultural education by estimating a level of tolerance between pupils of primary schools. Analysis is done with the help of questionnaire. Conclusions and reflections on multicultural education and on various factors influencing primary school pupils' tolerance towards minorities are drawn. It suggests that multicultural education is not effective enough and should be encouraged by other means, such as critical thinking according to Ada (1991:96), and teaching pupils into cosmopolitan people which is also supported by Fullinwider (2001:341). Furthermore, Hladík (2006) is of the opinion that multicultural education concerns mostly pupils who are in positive or neutral attitude. Those who have formed negative attitude before the issue is discussed thoroughly are most likely to keep their point of view. (Hladík 2006:71)

### **5.1 Hypothesis and Research Questions**

Czech pupils are taught about tolerance and equality between other nations but not effectively.

Pupils' attitude towards minority population might be influenced by their direct experience with foreigners.

Do Czech pupils form friendship based on character qualities or based on the same nationality?

## **6 RESEARCH**

### **6.1 Methods and Procedures**

For my research, I prepared a questionnaire designed for primary students. I chose three primary schools located in Zlin region - ZS Rackova, ZS Zlin Kvitkova and ZS Zlin Kriby - as they have different size, location and overall character.

ZS Rackova is a small two-room school with four grades. There are 24 pupils in total. The school is located in a village of Rackova with only 800 inhabitants. On the contrary, two other schools are located in Zlin, a city of about 80.000 inhabitants, some of whom are migrants from various countries. However, ZS Zlin Kriby is attended by only few children of non-Czech parents. The last school of my choice is ZS Zlin Kvitkova. It is a special school with extensive language teaching. Pupils attending this school have passed an entrance exam to make sure they would cope with demanding language study. As a result of extra language classes, there are more pupils of non-Czech parents who attach importance to the knowledge of languages.

Apart from these schools, I intended to have questionnaires filled in by pupils attending primary schools with a higher proportion of Roma pupils. I chose one school in Prerov and another one in Zlin, but I was turned down by both schools as they did not want any research about minority problems conducted in their schools.

In total, the questionnaire was filled in by 144 respondents from three above mentioned schools. The questionnaire was set up to find out attitudes of pupils towards national minorities and pupils' level of tolerance and willingness to accept variety of cultures. The questionnaire had 24 questions in total. Most questions were closed and some were open. In the closed questions, pupils could mostly select 'I agree', 'I do not agree' and 'I do not know', or 'Yes', 'No', 'I do not know' and 'Depends what nationality'. In open questions, they had to state their nationalities, nationalities of their relatives and friends, nationalities they would or would not consider for forming friendship. In another question, respondents had to write their opinions about difficulties that non-Czech pupils come across in Czech schools. Lastly, they noted whether they would like to live in a country other than the Czech Republic and which

country they would choose.

Results of the questionnaire were processed by Relative Frequency Method. Values of Relative Frequency are the scores divided by the total number of observations. Results are presented in percentage. (Roubíček 1967:341)

Results were calculated using Relative Frequency formula:

$$RF = \frac{n_i}{n} * 100 [\%]$$

where RF is relative frequency

$n_i$  is the number of times when the investigated event occurred

$n$  is the total number of events

## **6.2 Experiment and Conditions**

The same conditions for pupils filling the questionnaire were guaranteed. Before the actual filling in, some terms, such as 'nationality', 'Roma' instead of 'Gypsy', 'racism' and 'culture', were reminded or explained. Level of knowledge varied because of the age range. There are many questions in the questionnaire but all pupils filled in the questionnaires without problems. The only question respondents had difficulties with was 'Your friends would describe you as Prejudiced/Little prejudiced/Not prejudiced', but after a short explanation majority of pupils took their attitude.

After filling in the questionnaire, an emphasis on the importance of equality and rich diversity of culture was placed with the help of pictures and photos of traditional national costumes, typical buildings etc. Moreover, the fact that we should not judge people from their looks and colour of skin but from their behaviour was stressed.

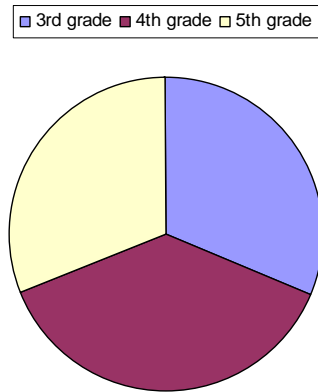


### 6.3 Analysis of Questionnaires and Their Interpretation

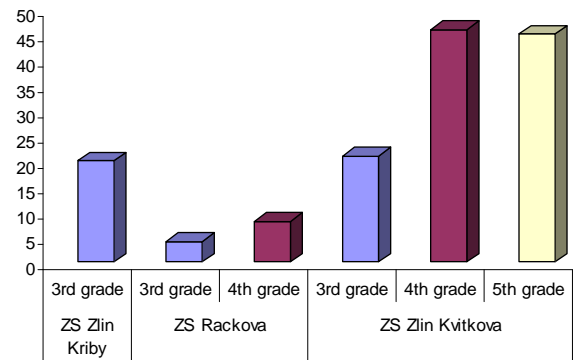
Results and answers are shown in the Graphs 1-25 and Tables 2-21. Tables can be found in Appendix 1.

Questionnaire was filled in by 144 pupils from three elementary schools - ZS Rackova, ZS Zlin Kvitkova and ZS Zlin Kriby. Respondents at the age of 8-11 attend the third, fourth and fifth grade. Their frequency distribution is shown in the Graphs 1 and 2.

Graph 1: Respondents in different grades

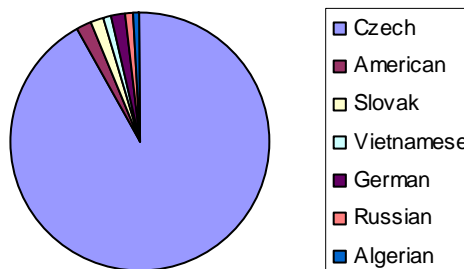


Graph 2: Respondents in different schools and grades



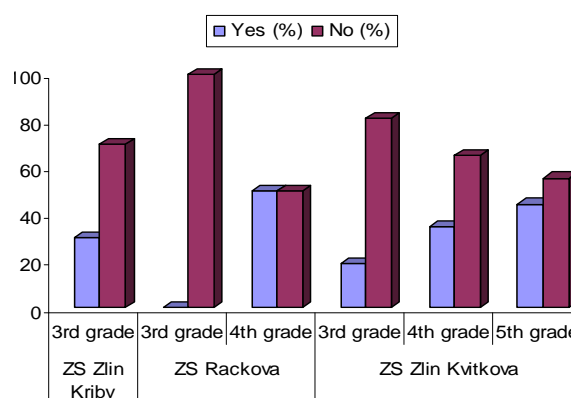
In ZS Rackova and ZS Zlin Kriby, all respondents have Czech nationality. In contrast, ZS Zlin Kvitkova is attended not only by Czech pupils, but also by pupils from various countries. Respondents are of Czech, American, Slovak, German, Russian and also Vietnamese and Algerian nationality. Their ratio is presented in Graph 3 and Table 2.

Graph 3: Nationalities of pupils in ZS Zlin Kvitkova



In the next question, 'Do you have relatives of nationality other than Czech?', respondents stated nationalities of their relatives. In ZS Zlin Kvitkova, pupils come from multi-national families or from immigrant families in a slightly bigger proportion than pupils from the other two schools. However, majority of pupils come from Czech families as can be seen in Graph 4 and Table 3.

Graph 4: Relatives of non-Czech nationality in different grades

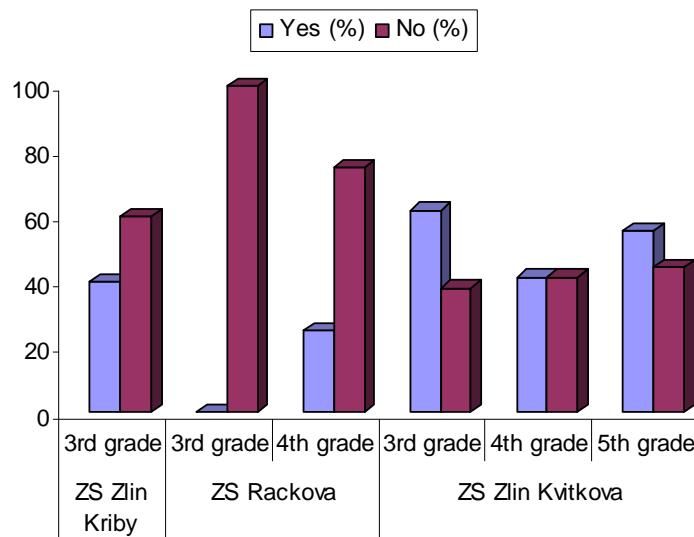


In ZS Zlin Kriby, non-Czech relatives (30%) of respondents are Slovak only. Interestingly, in ZS Rackova non-Czech relatives (33%) are not only Slovak, but also American and German. Finally, in ZS Zlin Kvitkova, non-Czech relatives (36%) come from various countries. In concordance with two other schools, the biggest proportion of non-Czech relatives come from Slovakia, the USA and Germany, then immediately followed by Italian, Vietnamese and Algerian nationality. Other nationalities, such as Indian, Mongolian, Romanian, Ukrainian, Russian, Bulgarian, Australian, French, Chinese and Polish are of smaller percentage.

Answers to the question 'Do you have friends of nationality other than Czech?' were more interesting. In ZS Rackova, none of the pupils from the 3rd grade have non-Czech friends. However, some of the 4th grade pupils have friends from Ukraine (25%). In this school, most pupils (83%) have not formed friendship with a non-Czech child. This answer might be affected by the fact that pupils come from a small village with mostly Czech families. In ZS Zlin Kriby, 40% of the respondents have formed friendship with children from Vietnam, Slovakia, the USA or Germany; listed in the order of their frequency. In ZS Zlin Kvitkova, the percentage of pupils with non-Czech friends was the highest of all three schools, varied from 41% to 62% in different grades (See Graph 5 and Table 4). In similarity to ZS Zlin

Kriby, friends come from Vietnam, Slovakia, the USA and Germany. Moreover, further friends of pupils from ZS Zlin Kvitkova were Algerian and Italian also in high frequency. In smaller proportion, pupils have formed friendship with children of Mongolian, British, Chinese, Ukrainian, Polish, Austrian, Russian, Greek and French nationalities.

Graph 5: Friends of non-Czech nationality

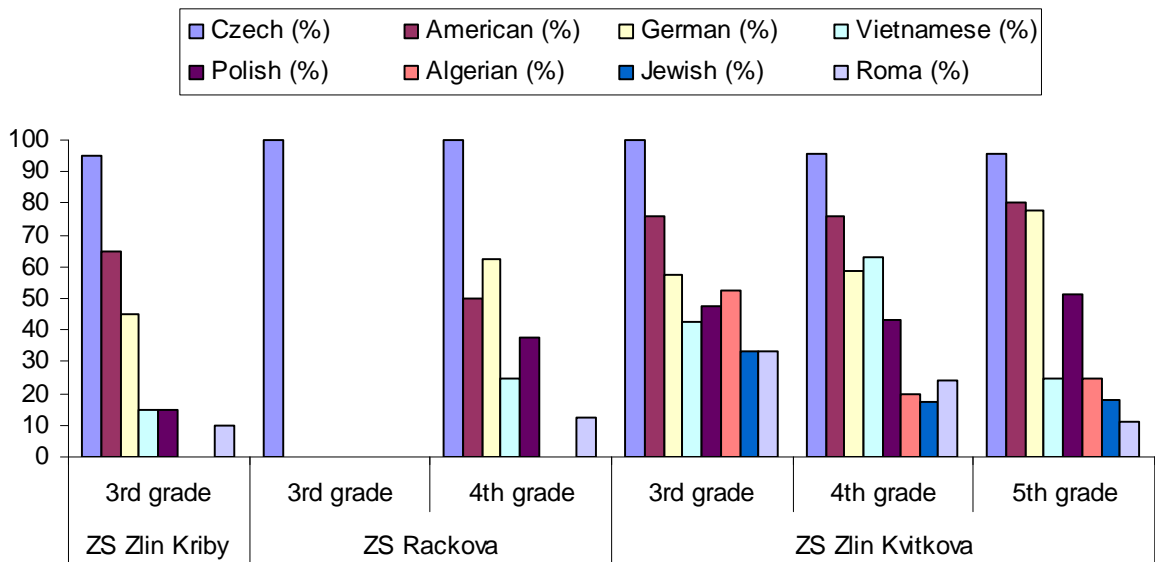


The following question surveyed the willingness of pupils to form friendship with children of various nationalities. The great difference could be seen between the 3rd grade pupils from different schools in Graph 6. Generally, the more multi-national school is, the more multi-national friendships there are. We can also notice the great difference between the 3rd grade and the 4th grade pupils from ZS Rackova. Pupils of the third grade are not willing to form friendship with anyone but Czech child. Their answer might be influenced by the fact that they do not come across to these nationalities.

In all classes from all three schools, most pupils (97%) want to form friendship with Czech children. American (72%), German (61%) and Vietnamese (38%) nationalities are other favourite ones to form friendships. Willingness to form friendship with Roma children is very low in all schools (18%) (See Table 5). Most pupils who are positive about friendship with children of Roma nationality agree with all multi-national friendships. Friendships with Algerian and Jewish pupils are considered only by pupils from ZS Zlin Kvitkova. In contrast to ZS Zlin Kvitkova multi-national atmosphere, pupils from other schools do not have opportunities to meet pupils of such nationality.

Strikingly, the rate of respondents who would like to be friends with only Czech children was higher (12%) than the rate of respondents who were willing to make friendship with any nationality (10%). Only those few were concerned about character qualities more than about colour of skin or hair.

Graph 6: Willingness to form friendships with children of various nationalities

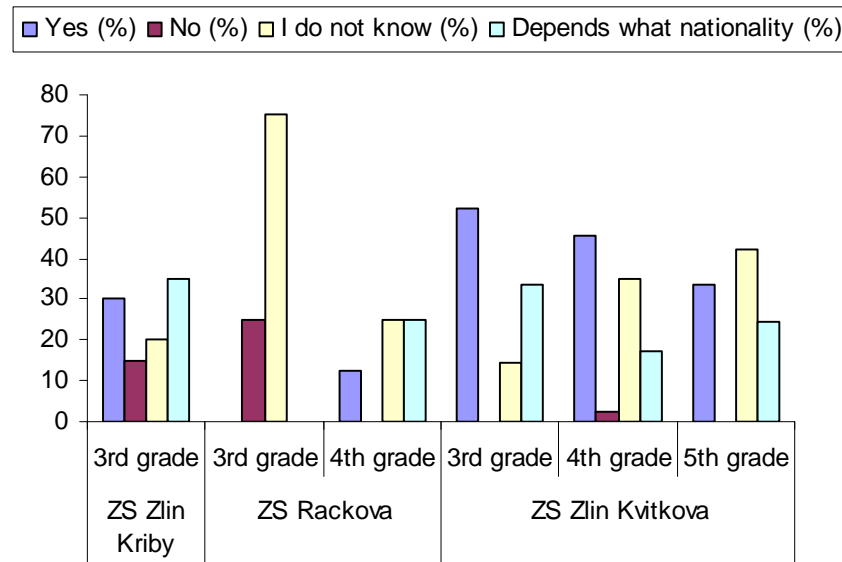


The following question 'Would your group of friends and you be friends with someone of different nationality?' had two parts, one closed and the other open. The open part of the question was filled in only by pupils who selected option 'Depends what nationality'. The pupils expressed their opinions about which nationalities they would or would not be friends with. (See Graph 7) Similarly to previous question, pupils from ZS Zlin Kvitkova are positive about their group of friends to form multi-national friendships. The third grade pupils from ZS Rackova (25%) and ZS Zlin Kriby (15%) and 2% of the fourth grade pupils from ZS Zlin Kvitkova have objections to multi-national friendship. Majority of the third grade pupils from ZS Rackova (75%) were indecisive about answers to this question. The older the respondents in ZS Zlin Kvitkova were, the less sure they were about their answers.

In the open part of the question, pupils stated that they would form friendship with children of American (10%), German (8%), Polish (6%), Vietnamese (4%), British (3%), and Slovak (3%) nationalities. On the smaller scale, Russian, Portuguese, Austrian, Mongolian, Roma, French, Algerian, Greek, Chinese, Mexican and Japanese nationalities were mentioned. On

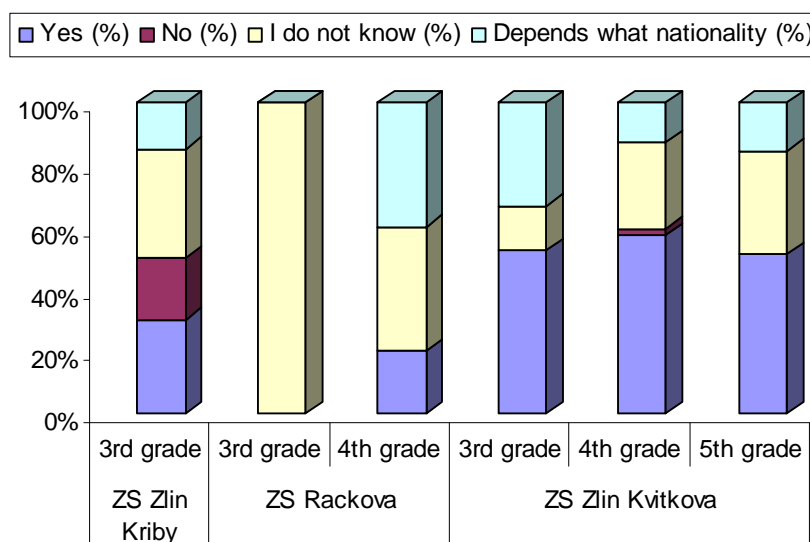
the other hand, they stated that they would not want to form friendship with children of Roma (9%), Algerian (7%) and Vietnamese (5%) nationality and Jewish identity (5%). Less frequent answers were Chinese, Polish, British, Hungarian, Indian and Russian nationalities. (Table 6)

Graph 7: Willingness of group of friends to form multi-national friendship



The question 'Would your parents agree if you wanted to invite a friend of different nationality to your place?' was to find out the influence of parents' attitudes on children's. Graph 8 clearly shows the ratio between the answers in different schools. Parents of pupils attending ZS Zlin Kvitkova were more open towards the multi-national friendships of their children (from 51 to 59% in different grades). On the other hand, 20% of pupils in ZS Zlin Kriby assume that their parents would not agree with such a relationship. The third grade pupils from ZS Rackova were not certain about their parents' attitudes. The fourth grade pupils from the same school (25%) and the third grade pupils from ZS Zlin Kvitkova (33%) were of the opinion that their parents would mind certain nationalities. To sum it up, 47% of respondents think that their parents would approve friendship with a non-Czech pupil and 17% stated that parents would mind certain nationalities (Table 7).

Graph 8: Parents' attitudes towards multi-national friendship of their children

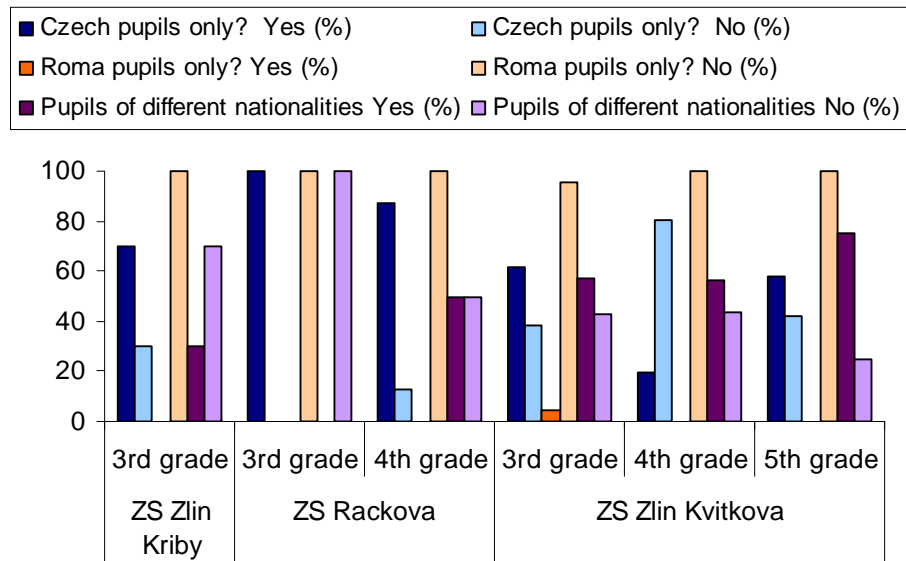


The question 'Would you like to go to school with Czech pupils only/Roma pupils only/pupils of different nationalities' shows interesting piece of information. From Graph 9 we can read that pupils mostly answered that they prefer going to school with only Czech pupils. However, there are still great differences between schools. 30% of pupils in ZS Zlin Kriby are willing to go to school with minority children. Pupils of ZS Rackova are less willing to attend such a school. Again, none of the third grade pupils want foreign pupils in their school but their fourth grade classmates are more open to this question (50%). Pupils from ZS Zlin Kvitkova are most willing to attend such a school. Majority of the fourth grade pupils (80%) even answered that they prefer school with both Czech and non-Czech pupils.

However, the answers to the second part of the question about Roma children were less positive. Great majority of pupils would not like to go to school with Roma pupils. Only one pupil attending the 3rd grade in ZS Zlin Kvitkova would not mind such a school.

In the third part of the question, pupils expressed their opinion whether they would like to go to school with pupils of different nationalities. 30% of pupils from ZS Zlin Kriby would like to go to a multi-national school. In ZS Rackova, all third grade pupils are negative about such a school. However, the fourth grade pupils from the same school are more open and 50% of them would like to attend a multi-national school. In ZS Zlin Kvitkova, positive answers outweigh the negative ones. As many as 57% of the third and fourth grade pupils and 76% of the fifth grade respondents would like to go to a multi-national school. Actually, they already attend a small multi-national school.

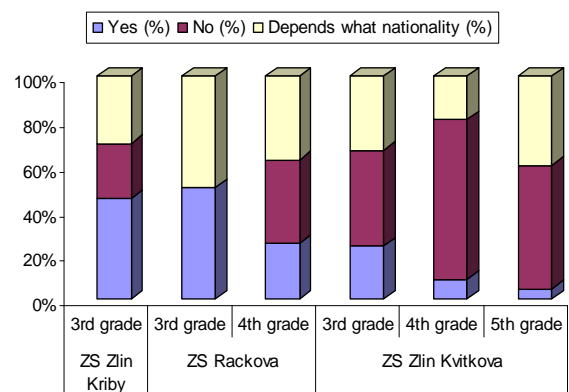
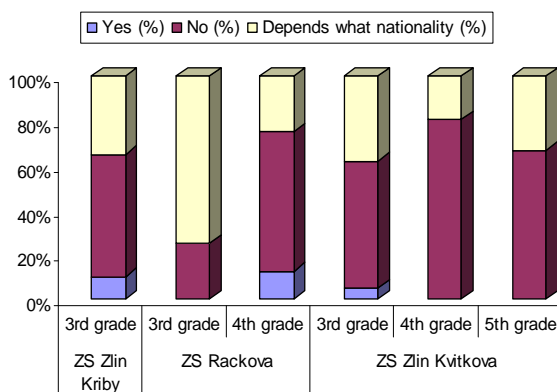
Graph 9: Willingness of pupils to attend a school with other nationalities



It is interesting to compare answers to the questions 'Would you mind if a child of different nationality was your classmate?' and 'Would you mind if a child of different nationality sat at the same desk with you?' shown in Graphs 10 and 11. In the first question, pupils were mostly willing to accept foreign classmates whereas they were more careful about their answers to the other question.

Graph 10: Approval of multi-national classmates

Graph 11: Approval of multi-national classmates sitting at the same desk



From Table 8, we can see that majority of the respondents would not mind non-Czech classmates (67%). However, only 25% of the third grade pupils in ZS Rackova are of the same opinion. The rest of the pupils of the grade (75%) would mind some nationalities. The

ratio of the opinions is very similar in the third grade in ZS Zlin Kriby and the fourth grade in ZS Rackova. From 10 to 13% would mind a non-Czech classmate, from 55 to 63% would not mind a foreign pupil and from 25 to 35% would mind only certain nationalities. In contrast, majority of respondents from ZS Zlin Kvitkova (from 57 to 80% in different grades) are open to their multi-national classmates. None of the fourth and fifth grade pupils would be against such classmates. Still, there are some pupils (from 20 to 38%, varied in different grades) who would mind certain nationalities.

The ratio of answers to the other question, 'Would you mind if a child of different nationality sat at the same desk?', is a bit different, though. The third grade pupils from ZS Rackova would either mind a non-Czech child sitting at the same desk (50%) or would mind a child of certain nationalities sitting at the same desk (50%). This time the third grade respondents from ZS Zlin Kvitkova and the fourth grade respondents from ZS Rackova had similar answers. About a fourth of them (25%, 24%, respectively) would mind a non-Czech child at the same desk, over a third (38%, 43%, respectively) would not and lastly, 38% and 33%, respectively, would not mind certain nationalities. Nearly half of the respondents in ZS Zlin Kriby would mind sitting with a minority child at the same desk (45%), 30% would choose only certain nationalities and only 25% would not mind at all. Again, the fourth and fifth grade respondents from ZS Zlin Kvitkova are more open to such a situation; from 56 to 72% would not mind sitting at the same desk with a non-Czech child, from 20 to 40% would not mind certain nationalities and from 4 to 9% would not like to sit with a non-Czech classmate.

The following question 'Do you think that Czech school is more difficult for foreign pupils than for Czech?' had two parts, one closed and one open. In the closed part, pupils chose between 'Yes' or 'No' answers. The open part was filled in only by pupils who answered 'Yes' in the first part of the question. Pupils listed difficulties that foreign pupils come across in Czech schools. (Graph 12, Table 9)

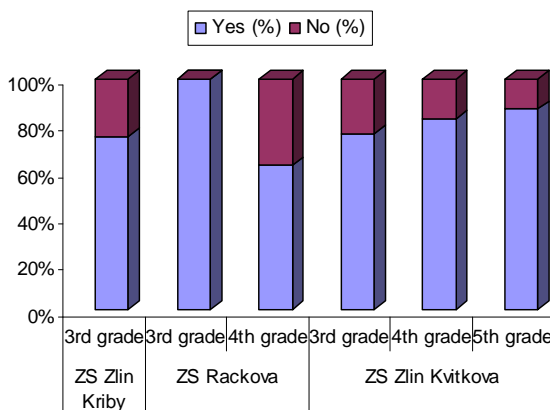
Majority of the pupils (81%) are of the opinion that Czech school is more difficult for foreign pupils. They are able to see the situation from minority pupils' point of view. However, all of the third grade pupils in ZS Rackova think that foreign pupils do not have any difficulties. The third grade pupils from both ZS Zlin Kriby and ZS Zlin Kvitkova have a similar opinion. The respondents (75 and 76%, respectively) think that there are some difficulties. In ZS Zlin Kvitkova, older pupils even more appreciate foreign pupils' situation (83% of the fourth grade pupils and 87% of the fifth graders). When pupils stated difficulties, the most frequent



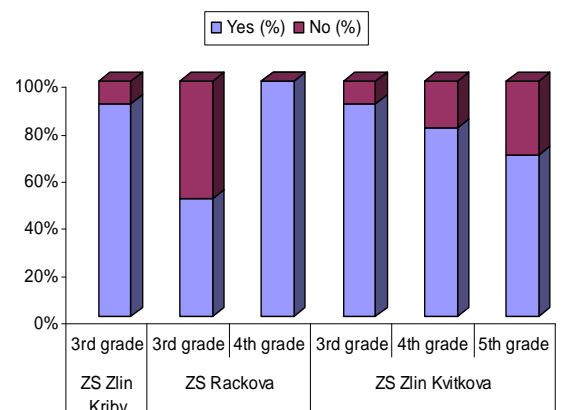
answers were Czech language (73%), less frequent answers were difficulties with finding friends or problems concerning racism.

Next question should find out whether various nationalities are mentioned and discussed at schools ('Do you talk about people of different nationalities at school?', Graph 13, Table 10). Majority of all respondents answered this question positively (78%), the rest of the respondents are not aware of the fact that foreigners and their issues are covered at school. However, there was a significant difference in answers between the third grade respondents in ZS Rackova and the rest of the respondents because 50% of the third grade respondents in ZS Rackova stated that migrants are not discussed. Therefore, it can be deduced that in most cases teachers feel the importance of bringing the topic up at school.

Graph 12: Foreign pupils have difficulties in Czech schools



Graph 13: People of different nationalities are discussed at school

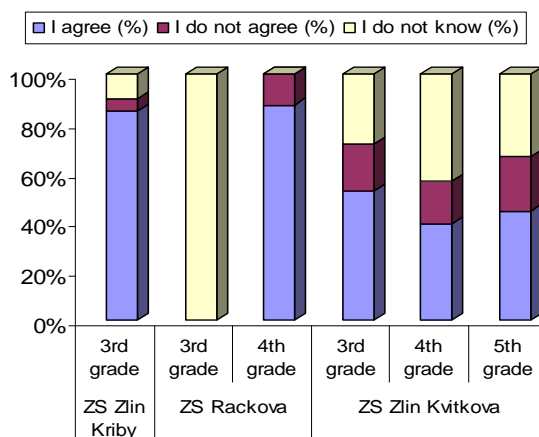


The third grade respondents from ZS Rackova were not able to decide about the answers to the following questions 'People who have moved to the Czech Republic should accept values and traditions of the Czech culture' and 'People who have moved to the Czech Republic can live according to their values and traditions' as it can be seen from the Graphs 14 and 15. 85% of respondents from ZS Zlin Kriby and 88% of the fourth grade respondents from ZS Rackova agreed that migrants to the Czech Republic should accept values and traditions of the Czech culture. Only 9 and 13%, respectively, stated that values do not have to be accepted by foreigners. Again, answers of ZS Zlin Kvitkova respondents differed from respondents from other schools as from 17 to 22% of the pupils stated that migrants do not have to adjust

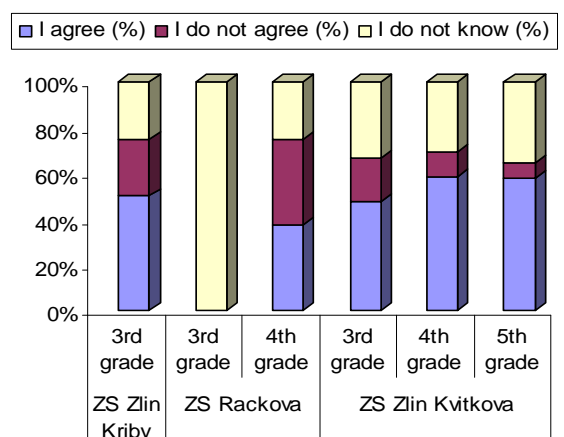
to Czech majority culture. Still, from 39 to 52% of the respondents think that migrants should integrate into majority. In total, 51% of all respondents stated that migrants coming to the Czech Republic should accept Czech values and traditions (Table 11).

On the other hand, respondents are more positive about answers concerning foreigners living according to their values and traditions (Graph 15). The third grade pupils from ZS Zlin Kriby (50%) and the third grade respondents from ZS Zlin Kvitkova (48%) answered that migrants should be able to keep their traditions. Further, answers of the fourth and fifth grade respondents from ZS Zlin Kvitkova are nearly the same, 59 and 58%, respectively. However, the proportion of positive and negative answers of the fourth grade pupils from ZS Rackova are equal (both 38%). The table 12 shows that as many as 53% of respondents think that migrants moving to the Czech Republic can keep values and traditions of their home country.

Graph 14: Migrants to the Czech Republic should accept Czech values and traditions

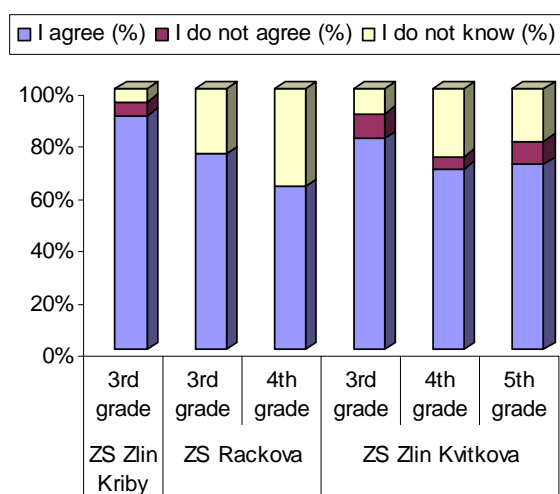


Graph 15: Migrants to the Czech Republic can keep their values and traditions



The Graph 16 shows the answers to the question 'Immigrants coming to the Czech Republic should learn Czech language.' Majority of respondents (from 63 to 90% in different grades and schools) think that knowledge of the Czech language is essential for foreigners who have moved to the Czech Republic.

Graph 16: Migrants moving to the Czech Republic should learn Czech language

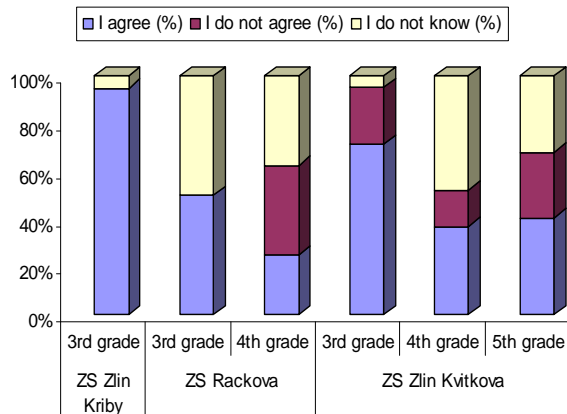


Answers to the questions 'Foreigners coming to the Czech Republic can enrich Czech culture and way of life' and 'It is good to get to know foreigners and their lives in the Czech Republic' varied in different grades and schools but the trend of positive answers was similar in both questions. Interestingly, 50% of the third grade respondents from ZS Rackova agree with the statement and the other half was indecisive.

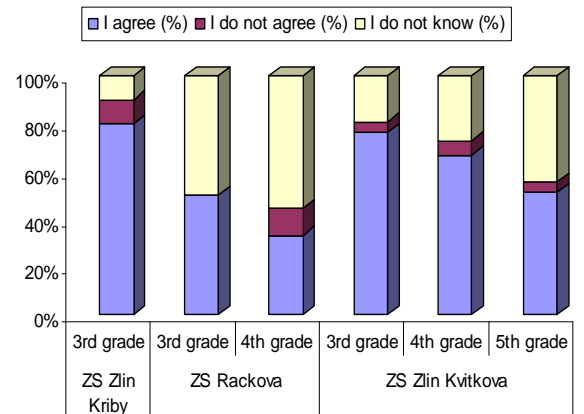
Answers 'I agree' to the former question were of the highest percentage (95%) in the third grade from ZS Zlin Kriby, followed by the third grade from ZS Zlin Kvitkova (71%) and by the third grade from ZS Rackova (50%). Fourth and fifth grade respondents rather disagree or are indecisive about migrants enriching Czech culture. (See Graph 17)

Similarly, the third grade respondents from ZS Zlin Kriby (80%) and the third grade pupils from ZS Zlin Kvitkova (76%) agreed with the statement 'It is good to get to know foreigners and their lives in the Czech Republic' (Graph 18). In this question, the rate of positive answers of the fourth (70%) and fifth grade (51%) respondents from ZS Zlin Kvitkova increased. On the other hand, percentage of negative answers (13%) decreased in the fourth grade from ZS Rackova, but a percentage of 'I do not know' answers was higher (63%). To sum it up, 51% of respondents answered that migrants coming to the Czech Republic can enrich our life and 64% think that it is good to learn about lives of foreigners who have moved to the Czech Republic (Tables 13 and 14).

Graph 17: Foreigners enrich Czech culture and way of life

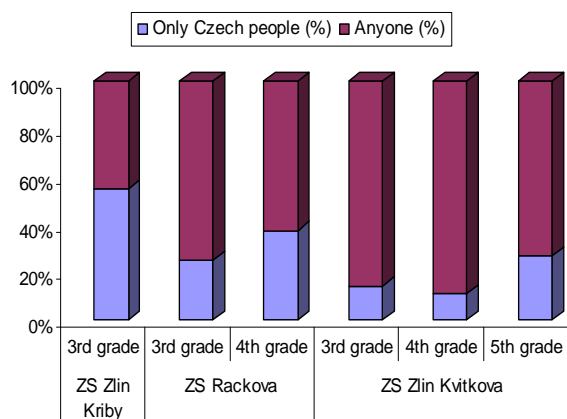


Graph 18: Willingness to get to know lives of migrants coming to the Czech Republic

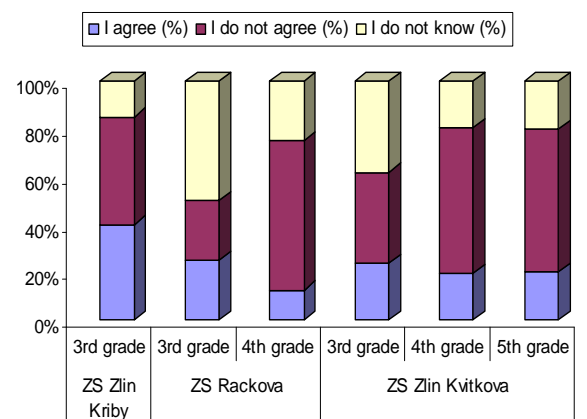


It is interesting to compare answers to the questions 'Who should live in the Czech Republic?' and 'Czech people cannot understand people of other nationalities'. Apart from the third grade pupils from ZS Zlin Kriby (45%), majority of the respondents answered that people of any nationality can live in the Czech Republic (from 63 to 89% in different grades and schools, 76% in total) as you can see in the Graph 19 and Table 15.

Graph 19: Only Czech nationals should live in the Czech Republic.



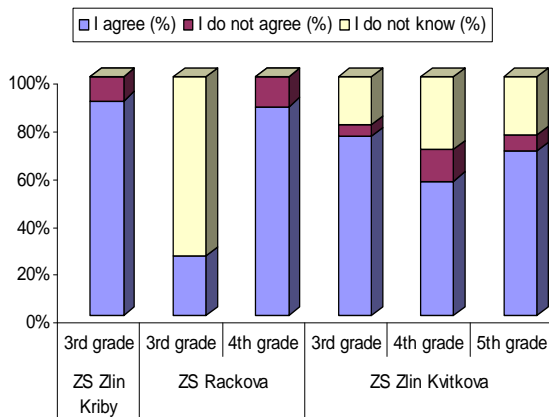
Graph 20: Czech nationals cannot understand people of other nationalities



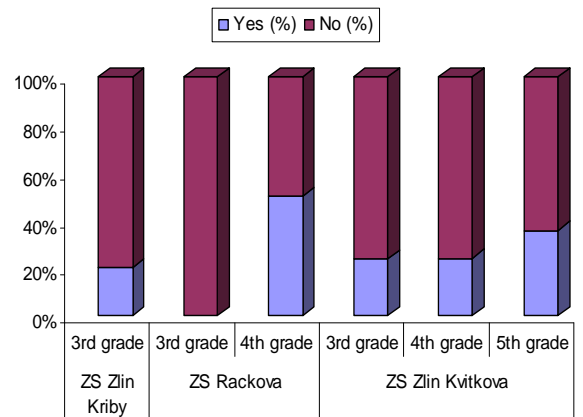
However, in contrast to previous question, Graph 20 shows that majority of the fourth and fifth grade respondents from ZS Zlin Kvitkova and ZS Rackova (from 60 to 63%) think that Czech nationals cannot understand people of non-Czech origin. The third grade respondents from ZS Zlin Kvitkova (38%) and ZS Zlin Kriby (45%) are of the same opinion. 50% of the third grade pupils from ZS Rackova preferred the option 'I do not know'. Totally, 54% of respondents think that Czech people can communicate well with people of other nationalities (Table 16).

From the Graph 17 and 19 we can read that answers of pupils from ZS Zlin Kriby are in contradiction. This may be a result of learning without understanding. Pupils learn facts without thinking about them. This is quite alarming as prejudice opinions are often "borrowed" like this from older generations or from media.

Graph 21: Respondents feel proud of successful sportsmen representing the Czech Republic



Graph 22: Respondents would rather be a member of country other than the Czech Republic.

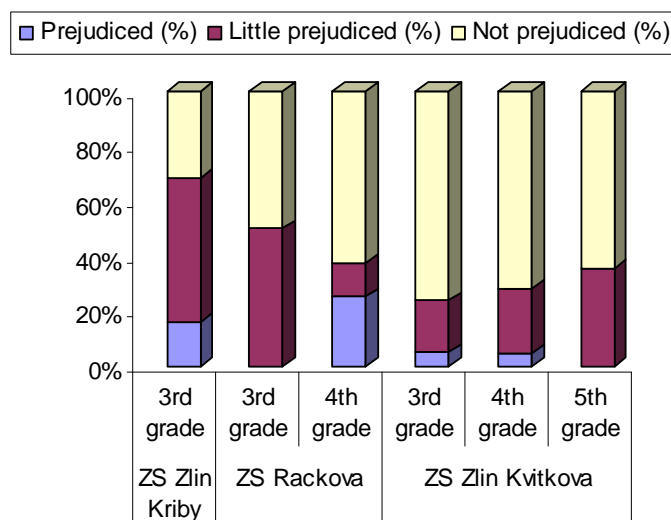


The next question concerned national pride. Apart from the third grade respondents from ZS Rackova (25%), majority of answers to the question 'Do you feel proud when Czech sportsmen do great in international competitions?' was positive (from 57 to 90% in different grades and schools, 68% in total). As many as 75% of the third grade pupils from ZS Rackova were indecisive about the answer (Graph 21).

The question 'I would rather move to a foreign country?' had two parts. Pupils chose between

answers 'Yes' or 'No' in the closed part. The other part of the question only concerned pupils who answered positively and they were asked to state what countries they would like to live in. Every third grade pupil from ZS Rackova said that he or she would like to stay in the Czech Republic. On the other hand, 50% of the fourth grade respondents from the same school would like to move to a foreign country. In concordance with the previous answer, most pupils from ZS Zlin Kriby and ZS Zlin Kvitkova are content with the Czech Republic and would like to stay. The ratio ranged from 65 to 80% in different grades and schools (See Graph 22). From answers of 40 respondents who stated that they would like to live in a country other than the Czech Republic it follows that the most attractive countries are the USA (38%), Italy (20%), Germany and Slovakia (both 18%), Great Britain (13%) and France (10%). Countries which were mentioned less frequently are Greece, Austria, China, Spain, and lastly Canada, Ireland, Poland, Russia and Vietnam. Interestingly, nearly a half of these respondents (43%) have relatives of non-Czech nationality (Table 18).

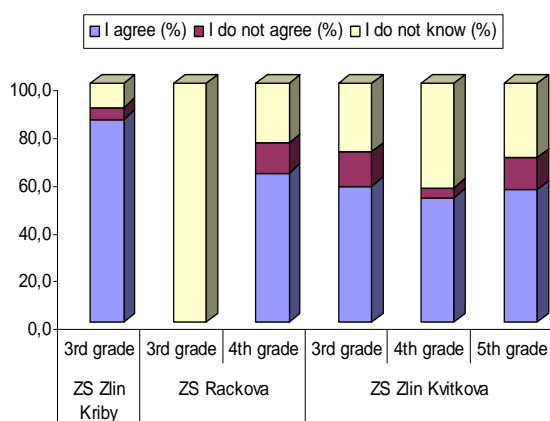
Graph 23: Your friends would describe you as prejudiced, little prejudiced or not prejudiced



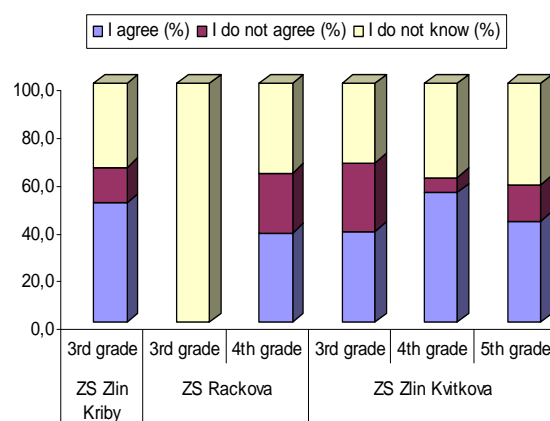
The question 'Your friends would describe you as Prejudiced/Little prejudiced/Not prejudiced' surveyed how respondents would characterise themselves concerning prejudice and racist attitudes. The answers can be seen in the Graph 23. Majority of the fourth grade respondents from ZS Rackova (63%) and pupils from ZS Zlin Kvitkova (from 64 to 76% in different grades) would describe themselves as not prejudiced against people of other nationalities. In the third grade from ZS Zlin Kriby and from ZS Rackova, the level of 'Not prejudiced'

answers was lower, 30% and 50%, respectively. Further, 50% of the third grade respondents from both ZS Zlin Kriby and ZS Rackova answered that they are little prejudiced. In ZS Zlin Kvitkova, there are less little prejudiced respondents (from 19 to 36% in different grades) and lastly 13% of the fourth grade respondents from ZS Rackova also think that they are little prejudiced. 25% of their classmates admitted that they are prejudiced against foreign citizens. This rate is higher than in ZS Zlin Kvitkova, where 15% of the third grade respondents estimated that they are prejudiced. However, only a small proportion of pupils from ZS Zlin Kvitkova think that they are prejudiced (5% of the third grade respondents, 4% of the fourth grade respondents and none of the fifth grade pupils). To summarize, over a half of the respondents (63%) believe that there are not prejudiced, about a third of them (31%) think that they are little prejudiced and 6% admitted that they are prejudiced (Table 19).

Graph 24: Minority nationalities should be supported to integrate into major society



Graph 25: Tolerance between people of different nationalities should be supported

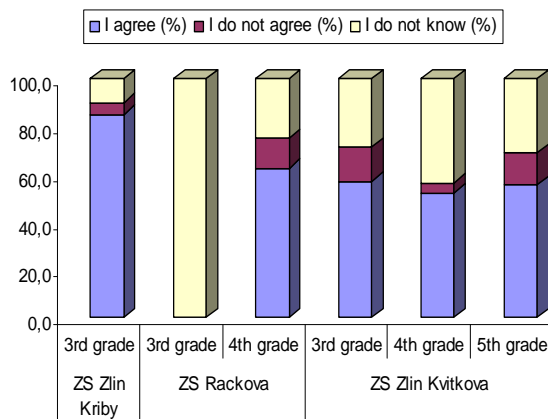


The last two questions which are represented by the Graphs 24 and 25 were to find out how pupils feel about integration of minority to major society and about tolerance between people. The third grade respondents from ZS Rackova did not know what to think about those two questions.

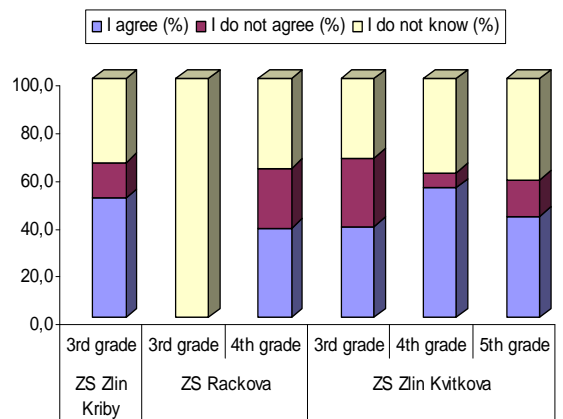
Apart from these respondents, answers to the question 'We should support people of other nationalities to integrate into majority' revealed that majority of the respondents (from 52 to 85% in different grades and schools) are supportive of the integration of foreigners to the major society. When compared to the answers of the other question, 'We should support more tolerance between people of different nationalities', we can see that less pupils (from 38 to

50% in different grades and schools) have the opinion that tolerance between different nationalities should be supported. However, the percentage of 'I do not know' answers is higher (from 33 to 42%) than in the previous question. It is interesting that majority of the third grade respondents from ZS Zlin Kriby (85%) feel that minorities should integrate into majority but at the same time they attach the importance (50%) to greater tolerance between various nations. To sum it up, 58 % of all respondents think that minorities should be supported to integrate into major society and 45% think that tolerance between people of different nationalities should be supported (Tables 20 and 21).

Graph 24: Minority nationalities should be supported to integrate into major society



Graph 25: Tolerance between people of different nationalities should be supported



## 6.4 Research Results

In the questionnaire, 78% of respondents stated that different nationalities and migrants in the Czech Republic are discussed at school. Therefore, it can be assumed that teachers feel the importance of bringing up the topic of migrants and their problems at school.

However, we can notice that certain nationalities are viewed as 'good' or 'representative' and some are seen as 'bad'. American, German, Polish, Slovak and Vietnamese were mentioned very often if respondents stated nationalities of potential friends. However, respondents would not like to be a friend with Roma, Algerian and Vietnamese nationalities and with children of Jewish identity. The proportion of the positive attitude to Vietnamese was the same as



proportion of the negative attitude. Similarly, states which respondents would like to move to were the USA, Germany, Slovakia and Poland. Also Italy had a high positive percentage.

Results show that respondents have not formed strong opinions about some minority problems and about integration of minority to majority. The ratio between respondents who stated that 'People who have moved to the Czech Republic should accept values and traditions of the Czech culture' was surprisingly very close to respondents who thought that 'People who have moved to the Czech Republic can live according to their values and traditions', 51% and 53%, respectively. In concordance with the last question, a half of the pupils (51%) answered that foreigners may enrich culture of majority. Respondents also agreed (64%) that we should get to know foreigners and their lives not only because it enriches us but also because knowing the issues just makes the communication easier. 76% of respondents agreed that the Czech Republic can be inhabited by people of any nationality, not only by Czech nationals.

Although over a half of respondents (53%) are of the opinion that migrants to the Czech Republic can keep their values and traditions, even a greater proportion of pupils (58%) answered that migrants should be supported to integrate into major society. When the results from the questionnaire are compared with Castles and Miller's models (2003) which are discussed in chapter 3.4, we can see that majority of pupils agree with an assimilative model which supports flexible integration during which migrants lose their uniqueness. However, the significant proportion of respondents advocates also a multicultural model which grants equal rights to anyone and therefore supports rich diversity.

It was determined that respondents think Czech people can communicate with people of other nationalities and understand them (54%). This shows that young pupils are ready to adjust to the multicultural society of today which is one of the goals of multicultural education. Not only the respondents are open to new challenges but nearly a half of them also see the importance of supporting tolerance among various nations (45%).

Most of the respondents (63%) reflected themselves as not prejudiced. A third of the respondents (31%) judged themselves as little prejudiced and only 6% thought they are prejudiced.

Turning to Roma nationality, results from the questionnaire were notable. In the open question, only 18% of the respondents showed their willingness to form a friendship with Roma children. Majority of those were willing to form a friendship with children of any

nationality because they form a friendship based on character qualities. However, the rest of the respondents did not agree with a friendship with Roma children.

When respondents answered whether they would like to go to school with children of other nations or not, only one respondent stated that he would not mind attending school with Roma children only. As mentioned in the theoretical part (Chapter 3.5), Roma minority problem is quite complex. Majority of Czech adults are prejudiced against Roma and therefore children easily form the same attitudes. These negative attitudes are supported by mass media because Roma community is not presented very well in press and television. Mostly, it is a problem what is reported in the news and it is discussed from the majority point of view. (Sedláková 2004:312)

Moreover, pupils in Zlin region do not come into contact with many Roma people and therefore they miss personal experience with them. As a result, they are influenced by media and by their parents' attitudes even more. Another interpretation of the result may suggest that multicultural education is not effective in two cases. Firstly, it is when pupils' opinions and attitudes had been formed before the discussion at school took place and secondly, when majority of adult population has the same opinion as pupils are. In concordance with the results of the questionnaire, Morelli and Spencer (2000) state that multicultural education can be successful in reducing racism only when the whole community is involved. (Morelli, Spencer 2000:172)

However, the results show that parents' influence on their children is quite positive. 47% of respondents answered that parents would agree with a friendship of their children with non-Czech friends. 17% of respondents stated that parents would mind certain nationalities.

Over a half of the respondents revealed that they feel proud about being Czech nationals. Majority of the pupils (68%) feel national pride when Czech sportsmen represent the Czech Republic well in international competitions. Even more respondents (72%) stated that they would not like to live in a different country.

Majority of respondents stated that multicultural education is present at schools. Mostly, differences between various nations were discussed. Respondents were aware of the terms such as nationality, culture, national customs, etc. In concordance with multicultural education pupils were open to different nations coming to live in the Czech Republic. Moreover, most of the pupils had the same opinion about the form of integration they would

expect from foreigners. Nevertheless, the question of nationality is still felt as an important factor and delicate problem. Nationality is considered before forming friendship and some nations and countries are viewed as more representative than others.

The results confirmed the hypothesis 'Czech pupils are taught about tolerance and equality between other nations but not effectively'.

And how does the multicultural education affect pupils in their lives? Only 10% of all respondents stated that they would consider forming a friendship with any nationality as they form a friendship based on character qualities. There were more respondents (12%) who would not be friends with a non-Czech child. Other respondents chose some nations which were worth considering a friendship. All things considered, the hypothesis 'Do Czech pupils form friendship based on character qualities or based on the same nationality?' is neither confirmed nor refuted.

Research showed that the third grade respondents from ZS Rackova do not have any relatives or friends of non-Czech nationality. None of these pupils were willing to form a friendship with non-Czech friends or felt comfortable with classmates of different nationalities. Therefore, they do not have direct experience with foreigners. As a result, they were negative or indecisive in their answers to questions concerning a friendship with children of other nationalities or to questions concerning attitudes towards issues with minority population. On the other hand, pupils who had relatives, friends or classmates of non-Czech nationalities were more open to forming friendships with children of other nationalities. This follows from answers stated by pupils attending elementary school with extended language teaching ZS Zlin Kvitkova where pupils have direct experience with foreign pupils. Therefore, a choice of nationalities which would be considered in forming a friendship was wider than in ZS Zlin Kriby and ZS Zlin Rackova.

However, it is possible that just like positive contact with pupils of non-Czech nationality may influence favourable attitudes towards various nationalities also negative experience with a foreign friend may influence pupils' opinion about the friend's nationality. The hypothesis 'Pupils' attitude towards minority population might be influenced by their direct experience with foreigners' is thus confirmed.

## 6.5 Implications for Teaching

It was found out that multicultural education in schools where questionnaire was filled in is not effective enough in the terms of relationship with non-Czech citizens and therefore in reducing racism.

As far as Thompson (2003) is concerned, learning about other cultures is not effective enough in order to reduce racism. Therefore, it is suggested that pupils should learn how to think critically. (Thompson 2003:14) From my personal experience, critical thinking is not developed extensively in Czech schools. Thanks to critical thinking, pupils are aware of their conscious thought processes and are able to take control of them. Pupils understand the logic of arguments and become attentive listeners and confident debaters. Therefore, development of critical thinking abilities can lead to reducing racism and to improving attitudes towards minority citizens. In my opinion, critical approach should be adopted in schools. Not only multicultural education but also the whole curriculum should be approached critically because even knowledge about other cultures is mostly interpreted in the majority point of view.

Ada (1991) introduced a creative reading method which guides pupils from creative reading to critical thinking. With the help of a teacher, children read text and compare it with their own experience. In the final stages of the process pupils think about the world around them and try to see various aspects of life in different points of view. They try to think how they could improve the present situation. (Ada1991:96-98) Ada's creative reading method is described in the chapter 4.2.3.

Apart from finding the inspiration in Ada (1991) and her creative reading method, teachers can also apply a teaching method called 'Reading and Writing for Critical Thinking' which helps pupils think reflectively. While pupils read, they take notes and look for arguments, their evidence, interpretation and following conclusions. 'Reading and Writing to Critical Thinking' uses methods which promote not only critical thinking but also problem solving and cooperative learning skills. Moreover, student-initiated learning, active inquiry and alternative assessment are supported. (Reading and Writing for Critical Thinking 2007 [online])

Further, Nieto (2004) writes that critical multicultural education should teach the differences without trivializing the meaning of culture. Nieto believes that the whole curriculum should be approached critically. (Nieto 2004:193-194)

Majority of the respondents stated in the questionnaire that foreign pupils are disadvantaged in Czech schools. Mostly, they were concerned about Czech language. However, there are far more difficulties. Minority children do not know the culture of majority and they miss this knowledge in Czech schools as the majority culture is very strong and present in all aspects of today's life, including the education. It is suggested that cultural free approach to education should be taken and thus minority pupils would have the same opportunities as majority children. (Hornák 2004:208-209)

All things considered, I believe that at Czech schools, critical multicultural education could lead to better understanding of other cultures, nationalities and tolerance provided that pupils do projects on various cultures which are approached from different points of view. The critical approach to cultures should help children understand the differences between various nations and their mentality without any sense of superiority. Teachers and the whole community should try to create school where differences between pupils are accepted and cultural differences are understood and seen from various points of view.

I have prepared activities which could be used as an example of creative reading method. The activities are designed for the fourth grade pupils of primary school. Activities are based on the text which pupils read. For these activities, I chose an Indian fable 'Cracked Earthen Vessels' which is freely adapted from Silberberg's (2006) and Sidharta's (2006) versions.

Before the actual reading, Hausenblas (2005) suggests that pupils do some tasks which concern the text before and after reading. (Hausenblas 2005:94)

Free-writing task before reading the text is adopted from Hausenblas (2005:93). Pupils try to remember whether they had something which was old and imperfect but they did not mind using it further. They write about their experience why they decided to keep the thing and how they felt when they were using it. After they finish writing, they discuss their experience in pairs. (Hausenblas 2005:93)

After the activity, a teacher reads the fable out loud and pupils listen. A teacher stops reading before he or she reaches the moral of the fable and asks pupils to work on their own moral. When pupils are ready, a teacher finishes the fable with the moral. In pairs, pupils compare their own versions of moral to the original one. (Hausenblas 2005:94)

After the reading, a teacher checks whether pupils understood the fable and asks questions about the fable. The questions are easy, answers to them can be found in the text and they

generally follow Ada's (1991) Descriptive Phase of creative reading method.

In the next task, pupils create their own comics without words which would be based on the story. Groups of three have to decide how many pictures they want to draw so that both the plot and moral is expressed. Because the fable is not long, they try to use as few pictures as they can. When they finish their drawings, they change their product with other groups and evaluate comics made by other group. They try to assess objectively whether reader can understand the story and the moral from the comics. They write their suggestions if necessary and praise the work if earned. (Hausenblas 2005:94)

Further, pupils are guided with teacher's questions which follow Personal Interpretive, Critical and Creative Phases according to Ada's (1991) creative reading method.

The activities, which are based on reading a fable, could help pupils accept not only the differences between people of the same nationality but also diversity between nationalities. The activities are concerned on pupil's ability to analyse the situation from different points of view which contributes to self-affirmation and feeling of responsibility for own actions and life. See Teacher's notes (Appendix 2).

## CONCLUSION

Problems concerning a relationship between various ethnic groups were dealt with in this diploma thesis. The theoretical part of the diploma thesis reviews various problems which may arise between people of different ethnic origin. It implies that one of the key factors in good relationships is communication and perfect knowledge of the communicative language. Effective communication means that the gap between different styles of communication can be bridged and therefore problems connected with negative attitudes to rich cultural diversity such as stereotypes and racism can be avoided. Further topic of the thesis is migration and consequent integration of different ethnic groups to majority population. Moreover, education of minority children and their language handicap is also dealt with. Besides, multicultural education is seen from various points of views.

The practical part of the diploma thesis assesses the level of effectiveness of multicultural education. From the results of questionnaire which was filled in by primary pupils from different schools it follows that different nationalities and migrants in the Czech Republic are discussed at schools. Young pupils are ready to adjust to the multicultural society of today in agreement with one of the goals of multicultural education. Many pupils have the opinion that migrants enrich majority population. However, the particular nationality is still considered before forming a friendship. Moreover, some countries and nationalities are viewed as more representative than others. Only 18% of respondents were willing to form a friendship with Roma children.

It follows that direct experience of contact with foreigners influences attitudes towards various nationalities. However, negative experience can cause a negative attitude similarly as a positive contact may be a reason of favourable attitudes.

The thesis stresses that critical thinking is an essential part of multicultural education. Development of critical thinking abilities can reduce racism and improve attitudes towards minority citizens. The critical approach to cultures should help children understand the differences between various nations and their mentality without any sense of superiority. In my opinion, critical approach should be adopted in schools.

Research showed that multicultural education in schools where the questionnaire was completed is not effective enough in the terms of relationship with non-Czech citizens and therefore in reducing racism. Generally, if various cultures are seen from different points of

view, critical multicultural education can lead to better understanding of other cultures, nationalities and tolerance without any sense of superiority.

The results suggest that multicultural education is not effective in two cases. Firstly, it is when pupils' opinions and attitudes had been formed before the discussion at school took place and secondly, when majority of adult population has the same opinion as pupils do.

On the basis of research, an example of activities which develop critical thinking and also improve interpersonal relationship was drafted. The activities are based on reading a fable and help pupils accept not only the differences between people of the same nationality but also diversity between nationalities. The activities are concerned on pupil's ability to see problems from different points of view which contributes to self-affirmation and feeling of responsibility for own actions and life.



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## APPENDIX 1 - TABLES 2-21

Table 2: Nationality of respondents

	Nationality of respondents (%)		
	ZS Zlin Kriby	ZS Rackova	ZS Zlin Kvitkova
Czech	100	100	90
American			2
Slovak			2
Vietnamese			1
German			2
Russian			1
Algerian			1

Table 3: Do you have relatives of nationality other than Czech?

	Respondents (%)		
	ZS Zlin Kriby	ZS Rackova	ZS Zlin Kvitkova
No	70	67	64
Yes	30	33	36
Which nationality?	Slovak 30	Slovak 8 American 17 German 8	Slovak 7 American 7 German 6 Indian 1 Italian 5 Algerian 3 Mongolian 1 Vietnamese 4 Romanian 1 Ukrainian 1 Russian 1 Bulgarian 1 Australian 1 French 1 Chinese 1 Polish 1

Table 4: Do you have friends of nationality other than Czech?

		Respondents (%)		
		ZS Zlin Kriby	ZS Rackova	ZS Zlin Kvitkova
No		60	83	42
Yes		40	17	51
Which nationality?	Vietnamese	15	Ukrainian 8	Vietnamese 15
	Slovak	10	Slovak 8	Slovak 13
	American	10		American 14
	German	5		German 21
				Italian 7
				British 3
				Algerian 11
				Mongolian 4
				Ukrainian 2
				Polish 2
				Austrian 1
				Russian 1
			Chinese 2	
			Greek 1	
			French 1	

Table 5: Would you be friends with...?

Respondents (%)	
Czech	97
American	72
German	61
Polish	41
Vietnamese	38
Algerian	22
Roma	18
Jewish	16
Only with Czech	12
Anyone	10



Table 6: Would your group of friends and you be friends with a child of different nationality?

Respondents (%)		
Yes		38
No		3
I do not know		33
Depends what nationality		24
We would be friends with		
	American	10
	German	8
	Russian	2
	Polish	6
	Slovak	3
	British	3
	Portuguese	1
	Austrian	1
	Vietnamese	4
	Mongolian	1
	Roma	2
	Algerian	1
	French	1
	Greek	1
	Chinese	1
	Mexican	1
	Japanese	1
We would not be friends with		
	Algerian	7
	Vietnamese	5
	Chinese	3
	Roma	9
	Polish	2
	British	1
	Jewish	5
	Hungarian	1
	Indian	1
	Russian	1

Table 7: Would your parents agree if you had a friend of different nationality?

Respondents (%)	
Yes	47
No	3
I do not know	31
Depends what nationality	17

Table 8: Would your mind if a child of different nationality was your classmate?

Respondents (%)	
Yes	3
No	67
Depends what nationality	31

Table 9: Do you think that Czech school is more difficult for foreign pupils than for Czech?

Respondents (%)		
Yes		19
No		81
What are the difficulties?	Czech language	73
	Friends	4
	Science	3
	Maths	3
	Racism	3
	Everything altogether	2
	Economic situation	1
	Foreign languages	1

Table 10: Do you talk about people of different nationalities at school?

Respondents (%)	
Yes	78
No	22

Table 11: People who have moved to the Czech Republic should accept values and traditions of Czech culture

Respondents (%)	
I agree	51
I do not agree	17
I do not know	33

Table 12: People who have moved to the Czech Republic can live according to their values and traditions

Respondents (%)	
I agree	53
I do not agree	14
I do not know	33

Table 13: Foreigners coming to the Czech Republic can enrich Czech culture and way of life

Respondents (%)	
I agree	51
I do not agree	18
I do not know	31

Table 14: It is good to get to know foreigners and their lives in the Czech Republic

Respondents (%)	
I agree	64
I do not agree	6
I do not know	31

Table 15: Who should live in the Czech Republic?

Respondents (%)	
Only Czech people	24
Anyone	76

Table 16: Czech people cannot understand people of other nationalities

Respondents (%)	
I agree	23
I do not agree	54
I do not know	23

Table 17: Do you feel proud when Czech sportsmen do great in international competitions?

Respondents (%)	
I agree	68
I do not agree	9
I do not know	22

Table 18: I would like to live in other country

Respondents (%)	
No	72
Yes	28
Yes-respondents - countries of choice (%)	
USA	38
Italy	20
Canada	3
Slovakia	18
China	5
Great Britain	13
Germany	18
Spain	5
Greece	8
Vietnam	3
Republic of Ireland	3
France	10
Russia	3
Austria	5
Poland	3
Yes-respondents - Non-Czech relatives	
	43

Table 19: Your friends would describe you as:

Respondents (%)	
Prejudiced	6
Little prejudiced	31
Not prejudiced	63

Table 20: We should support people of other nationalities to integrate into majority

Respondents (%)	
I agree	58
I do not agree	9
I do not know	33

Table 21: We should support more tolerance between people of different nationalities

Respondents (%)	
I agree	45
I do not agree	15
I do not know	40

## APPENDIX 2

Teacher's notes

### Cracked Earthen Vessels

Activities are designed for the fourth grade pupils of primary school.

#### Activities before reading

- a) FREE-WRITING TASK: Try to remember whether you had something which was old and imperfect but you did not mind using it further. Write about your experience why you decided to keep the thing and how you felt when you were using it.
- b) DISCUSSION: In pairs, discuss your experience.

#### Reading

*An old Indian woman had two vessels which were attached to a pole. Every day, she put the pole over her shoulders and went down to the river. One of the vessels was cracked while the other was perfect. The perfect vessel always succeeded in carrying the water in full volume. But a half of the water was usually gone from the cracked vessel by the time the woman arrived home.*

*Of course, the perfect vessel was proud on its performance. The cracked vessel was ashamed of its imperfection. It felt so sad because it was only able to carry a half of the water volume it should carry.*

*After long years of bitter feeling of failure, the cracked vessel turned to the woman, 'I feel ashamed of myself because water flows out along the whole path from the river to your house.'*

*But the woman smiled gently and said, 'Did you think I didn't know that you had a crack, and that water dripped from you? Look at the path from the river to my house. Do you see all the beautiful flowers that are growing on one side of the path? Those are the flowers that I planted there, that you watered every day as I walked home from the river.'*

### **Activity before reading is finished**

BRAINSTORMING: Teacher stops reading and sets the task to pupils: What is the moral of the story? Write down your own ideas.

*Each person has a 'unique defect'. We are all the cracked vessels. But these cracks and mistakes in all of us make our life more interesting and valuable. We have to accept everyone as he or she is and see all the good points.*

### **Activities after reading**

a) COMPARISON: In pairs compare your own versions of moral to the original one and try to figure out the differences and similarities.

b) DESCRIPTIVE PHASE: Teacher checks whether pupils understood the fable and asks questions about the fable.

*Who are the main characters? What is the difference between the two vessels? Were they both useful? How did the cracked vessel feel? What did the cracked vessel say? How did the woman react?*

c) COMICS: In groups of three create your own comics without words which would be based on the story. Decide how many pictures you want to draw so that both the plot and moral is expressed. Because the fable is not long, try to use as few pictures as they can.

When finished, exchange your product with other group and evaluate their comics. Try to assess objectively whether reader can understand the story and the moral from the comics. Write your suggestions if necessary and praise the work if earned.

d) PERSONAL INTERPRETIVE PHASE

*Have you experienced similar difficulties as the cracked vessel? How did you feel during the story? Did something make you feel happy or sad during the story? Are you successful in everything? What are you good at? What do you have problems with? How do you feel when you are not successful? What do you do when you feel sad because you try to do something well but unsuccessfully? How do you feel when you have accomplished what you want? Do you know someone who is successful in different field than you are?*

e) CRITICAL PHASE

*Would everybody react in a way that the old woman did? Does the reaction depend on the personal character (culture, sex)? Why? Are always people successful in the same area or not? Why? Does everyone accept it? What does success depend on? Does it depend on character qualities (culture, sex, nationality, age)? Do you judge people from the level of their success or do you consider something else?*

f) CREATIVE PHASE

*Is success important to you? How do you value success? What does success mean to you? When do you feel successful? Do you feel successful when you accomplish your own goals or when you help others?*



## APPENDIX 3

### Questionnaire

- What class do you attend?  
 3<sup>rd</sup> grade                       4<sup>th</sup> grade                       5<sup>th</sup> grade
- What is your nationality?  
.....
- Do you have relatives of nationality other than Czech?  
 Yes, I do. What nationality? .....  
 No, I do not.
- Do you have friends of nationality other than Czech?  
 Yes, I do. What nationality? .....  
 No, I do not.
- Would you be friends with:  

<input type="checkbox"/> Czech?	<input type="checkbox"/> Algerian?
<input type="checkbox"/> Vietnamese?	<input type="checkbox"/> Jew?
<input type="checkbox"/> Roma?	<input type="checkbox"/> Polish?
<input type="checkbox"/> German?	<input type="checkbox"/> American?
- Would your group of friends and you be friends with someone of different nationality?  
 Yes                       No                       I do not know                       Depends what nationality  
  
If you chose 'Depends what nationality' option, what nationalities  
 would you be friends with? .....  
 would not you be friends with? .....
- Would your parents agree if you wanted to invite a friend of different nationality to your place?  
 Yes                       No                       I do not know                       Depends what nationality
- Would you like to go to school with:
  - Czech pupils only?  
 Yes                       No
  - Roma pupils only?  
 Yes                       No
  - pupils of different nationalities?  
 Yes                       No
- Would you mind if a child of different nationality was your classmate?  
 Yes                       No                       Depends what nationality
- Would you mind if a child of different nationality sat at the same desk with you?  
 Yes                       No                       Depends what nationality

- Do you think that Czech school is more difficult for foreign pupils than for Czech?
  - Yes. What is more difficult?.....
  - No.
- Do you talk about people of different nationalities at school?
  - Yes
  - No
- People who have moved to the Czech Republic should accept values and traditions of Czech culture.
  - I agree
  - I do not agree
  - I do not know
- People who have moved to the Czech Republic can live according to their values and traditions.
  - I agree
  - I do not agree
  - I do not know
- Immigrants coming to the Czech Republic should learn Czech language.
  - I agree
  - I do not agree
  - I do not know
- Foreigners coming to the Czech Republic can enrich Czech culture and way of life.
  - I agree
  - I do not agree
  - I do not know
- It is good to get to know foreigners and their lives in the Czech Republic.
  - I agree
  - I do not agree
  - I do not know
- Who should live in the Czech Republic?
  - Only Czech people
  - Anyone who wants
- Do you feel proud when Czech sportsmen do great in international competitions?
  - I agree
  - I do not agree
  - I do not know
- I would rather move to a foreign country.
  - Yes. Which one? .....
  - No.
- Your friends would describe you as:
  - prejudiced against people of other nationalities.
  - little prejudiced against people of other nationalities.
  - not prejudiced against people of other nationalities .
- Czech people cannot understand people of other nationalities.
  - I agree
  - I do not agree
  - I do not know
- We should support people of other nationalities to integrate into majority.
  - I agree
  - I do not agree
  - I do not know
- We should support more tolerance between people of different nationalities.
  - I agree
  - I do not agree
  - I do not know

Thank you for filling in the questionnaire ☺

## APPENDIX 4

### Dotazník

- Do které chodíš třídy?  
 3. třída                       4. třída                       5. třída
- Jaká je Tvoje národnost?  
.....*česka*.....
- Máš příbuzné jiné národnosti než české?  
 Ano. Prosím, uveď jaké: .....  
 Ne.
- Máš kamaráda jiné, než Tvé národnosti?  
 Ano. Prosím, uveď jaké: .....  
 Ne.
- Přátelil by ses:  
 S Čechem?                       S Arabem?  
 S Vietnamcem?                       S Židem?  
 S Romem?                       S Polákem?  
 S Němcem?                       S Američanem?
- Vzali byste do party někoho, kdo je jiné národnosti?  
 ano                       ne                       nevím                       záleží které  
  
Pokud jsi zvolil/a možnost "záleží která", uveď národnosti, které byste  
 vzali do party *Měmci, Poláci, Francouzi, Ukrajináci, Černochoy*  
 nevzali do party *Araby, Romy*.....
- Souhlasili by rodiče, kdyby sis chtěl přivést kamaráda jiné národnosti na návštěvu?  
 ano                       ne                       nevím                       záleží které
- Chtěl/a bys chodit do školy:
  - jen s českými dětmi?  
 ano                       ne
  - jen s romskými dětmi?  
 ano                       ne
  - s dětmi různých národností?  
 ano                       ne
- Vadilo by Ti, kdyby chlapec nebo dívka jiné národnosti chodila s Tebou do třídy?  
 ano                       ne                       záleží které
- Vadilo by Ti, kdyby chlapec nebo dívka jiné národnosti seděla s Tebou v lavici?  
 ano                       ne                       záleží které

- Myslíš si, že to cizinci mají v české škole těžší?
  - Ano. Prosím, uveď v čem: *Mají méně kamarádů*.....
  - Ne.
- Povídáte si ve škole o lidech jiné národnosti než české?
  - ano
  - ne
- Lidé, kteří se přestěhovali do ČR, by měli přijmout hodnoty a tradice české kultury.
  - souhlasím
  - nesouhlasím
  - nevím
- Lidé, kteří se přestěhovali do ČR, by měli mít možnost žít podle hodnot a tradic jejich vlastní kultury.
  - souhlasím
  - nesouhlasím
  - nevím
- Imigranti přicházející do ČR by se měli naučit mluvit česky.
  - souhlasím
  - nesouhlasím
  - nevím
- Cizinci, kteří přicházejí do ČR, mohou obohatit českou kulturu a způsob života.
  - souhlasím
  - nesouhlasím
  - nevím
- Je dobré poznat život cizinců, kteří bydlí v ČR.
  - souhlasím
  - nesouhlasím
  - nevím
- Kdo by měl žít v ČR?
  - Pouze Češi
  - Kdokoli, kdo by chtěl
- Cítíš se pyšný, když se týmům Tvého národa dobře daří v mezinárodních soutěžích?
  - souhlasím
  - nesouhlasím
  - nevím
- Byl/a bych raději občanem jiného státu.
  - Ano. Prosím uveď, jakého: .....
  - Ne.
- Tví kamarádi by Tě popsali jako:
  - Velmi rasisticky předpojatého proti lidem jiných ras.
  - Málo rasisticky předpojatého proti lidem jiných ras.
  - Nepředpojatého proti lidem jiných ras.
- Češi si nemohou rozumět s lidmi jiných národností.
  - souhlasím
  - nesouhlasím
  - nevím
- Měli bychom podporovat příslušníky jiných národností, aby se více začlenili mezi většinovou společnost.
  - souhlasím
  - nesouhlasím
  - nevím
- Měli bychom podporovat větší toleranci mezi příslušníky jiných národností.
  - souhlasím
  - nesouhlasím
  - nevím

Děkuji za vyplnění dotazníku ☺

## APPENDIX 5

### Dotazník

- Do které chodíš třídy?  
 3. třída                       4. třída                       5. třída
  
- Jaká je Tvoje národnost? Česká
  
- Máš příbuzné jiné národnosti než české?  
 Ano. Prosím, uveď jaké: Slavsky  
 Ne.
  
- Máš kamaráda jiné, než Tvé národnosti?  
 Ano. Prosím, uveď jaké: Němec, Rus  
 Ne.
  
- Přátelil by ses:  
 S Čechem?                       S Arabem?  
 S Vietnamcem?                       S Židem?  
 S Romem?                       S Polákem?  
 S Němcem?                       S Američanem?
  
- Vzali byste do party někoho, kdo je jiné národnosti?  
 ano                       ne                       nevím                       záleží které  
  
Pokud jsi zvolil/a možnost "záleží která", uveď národnosti, které byste  
 vzali do party .....  
 nevzali do party .....
  
- Souhlasili by rodiče, kdyby sis chtěl přivést kamaráda jiné národnosti na návštěvu?  
 ano                       ne                       nevím                       záleží které
  
- Chtěl/a bys chodit do školy:
  - jen s českými dětmi?  
 ano                       ne
  
  - jen s romskými dětmi?  
 ano                       ne
  
  - s dětmi různých národností?  
 ano                       ne
  
- Vadilo by Ti, kdyby chlapec nebo dívka jiné národnosti chodila s Tebou do třídy?  
 ano                       ne                       záleží které
  
- Vadilo by Ti, kdyby chlapec nebo dívka jiné národnosti seděla s Tebou v lavici?  
 ano                       ne                       záleží které

- Myslíš si, že to cizinci mají v české škole těžší?
  - Ano. Prosím, uveď v čem: *Někteří lidé jsou rasisti a taky tooba nerozumí česky.*
  - Ne.
- Povídate si ve škole o lidech jiné národnosti než české?
  - ano
  - ne
- Lidé, kteří se přestěhovali do ČR, by měli přijmout hodnoty a tradice české kultury.
  - souhlasím
  - nesouhlasím
  - nevím
- Lidé, kteří se přestěhovali do ČR, by měli mít možnost žít podle hodnot a tradic jejich vlastní kultury.
  - souhlasím
  - nesouhlasím
  - nevím
- Imigranti přicházející do ČR by se měli naučit mluvit česky.
  - souhlasím
  - nesouhlasím
  - nevím
- Cizinci, kteří přicházejí do ČR, mohou obohatit českou kulturu a způsob života.
  - souhlasím
  - nesouhlasím
  - nevím
- Je dobré poznat život cizinců, kteří bydlí v ČR.
  - souhlasím
  - nesouhlasím
  - nevím
- Kdo by měl žít v ČR?
  - Pouze Češi
  - Kdokoli, kdo by chtěl
- Cítíš se pyšný, když se týmům Tvého národa dobře daří v mezinárodních soutěžích?
  - souhlasím
  - nesouhlasím
  - nevím
- Byl/a bych raději občanem jiného státu.
  - Ano. Prosím uveď, jakého: *Německo, Polsko, Kanada, Itálie*
  - Ne.
- Tví kamarádi by Tě popsali jako:
  - Velmi rasisticky předpojatého proti lidem jiných ras.
  - Málo rasisticky předpojatého proti lidem jiných ras.
  - Nepředpojatého proti lidem jiných ras.
- Češi si nemohou rozumět s lidmi jiných národností.
  - souhlasím
  - nesouhlasím
  - nevím
- Měli bychom podporovat příslušníky jiných národností, aby se více začlenili mezi většinovou společnost.
  - souhlasím
  - nesouhlasím
  - nevím
- Měli bychom podporovat větší toleranci mezi příslušníky jiných národností.
  - souhlasím
  - nesouhlasím
  - nevím

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## APPENDIX 6

### Dotazník

- Do které chodíš třídy?  
 3. třída       4. třída       5. třída
- Jaká je Tvoje národnost? ..... *česka* .....
- Máš příbuzné jiné národnosti než české?  
 Ano. Prosím, uveď jaké: ..... *čínska* .....  
 Ne.
- Máš kamaráda jiné, než Tvé národnosti?  
 Ano. Prosím, uveď jaké: ..... *vietnam* .....  
 Ne.
- Přátelil by ses:  
 S Čechem?       S Arabem?  
 S Vietnamcem?       S Židem?  
 S Romem?       S Polákem?  
 S Němcem?       S Američanem?
- Vzali byste do party někoho, kdo je jiné národnosti?  
 ano       ne       nevím       záleží které  
  
Pokud jsi zvolil/a možnost "záleží která", uveď národnosti, které byste  
 vzali do party .....  
 nevzali do party .....
- Souhlasili by rodiče, kdyby sis chtěl přivést kamaráda jiné národnosti na návštěvu?  
 ano       ne       nevím       záleží které
- Chtěl/a bys chodit do školy:
  - jen s českými dětmi?  
 ano       ne
  - jen s romskými dětmi?  
 ano       ne
  - s dětmi různých národností?  
 ano       ne
- Vadilo by Ti, kdyby chlapec nebo dívka jiné národnosti chodila s Tebou do třídy?  
 ano       ne       záleží které
- Vadilo by Ti, kdyby chlapec nebo dívka jiné národnosti seděla s Tebou v lavici?  
 ano       ne       záleží které

- Myslíš si, že to cizinci mají v české škole těžší?
  - Ano. Prosím, uveď v čem: ...*myslnovat aj někdy psát*.....
  - Ne.
- Povídate si ve škole o lidech jiné národnosti než české?
  - ano
  - ne
- Lidé, kteří se přestěhovali do ČR, by měli přijmout hodnoty a tradice české kultury.
  - souhlasím
  - nesouhlasím
  - nevím
- Lidé, kteří se přestěhovali do ČR, by měli mít možnost žít podle hodnot a tradic jejich vlastní kultury.
  - souhlasím
  - nesouhlasím
  - nevím
- Imigranti přicházející do ČR by se měli naučit mluvit česky.
  - souhlasím
  - nesouhlasím
  - nevím
- Cizinci, kteří přicházejí do ČR, mohou obohatit českou kulturu a způsob života.
  - souhlasím
  - nesouhlasím
  - nevím
- Je dobré poznat život cizinců, kteří bydlí v ČR.
  - souhlasím
  - nesouhlasím
  - nevím
- Kdo by měl žít v ČR?
  - Pouze Češi
  - Kdokoli, kdo by chtěl
- Cítíš se pyšný, když se týmům Tvého národa dobře daří v mezinárodních soutěžích?
  - souhlasím
  - nesouhlasím
  - nevím
- Byl/a bych raději občanem jiného státu.
  - Ano. Prosím uveď, jakého: ...*čínčan*.....
  - Ne.
- Tví kamarádi by Tě popsali jako:
  - Velmi rasisticky předpojatého proti lidem jiných ras.
  - Málo rasisticky předpojatého proti lidem jiných ras.
  - Nepředpojatého proti lidem jiných ras.
- Češi si nemohou rozumět s lidmi jiných národností.
  - souhlasím
  - nesouhlasím
  - nevím
- Měli bychom podporovat příslušníky jiných národností, aby se více začlenili mezi většinovou společnost.
  - souhlasím
  - nesouhlasím
  - nevím
- Měli bychom podporovat větší toleranci mezi příslušníky jiných národností.
  - souhlasím
  - nesouhlasím
  - nevím

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## APPENDIX 7

### Dotazník

- Do které chodíš třídy?  
 3. třída       4. třída       5. třída
- Jaká je Tvoje národnost? *Vietnam*
- Máš příbuzné jiné národnosti než české?  
 Ano. Prosím, uveď jaké: *Vietnamské*  
 Ne.
- Máš kamaráda jiné, než Tvé národnosti?  
 Ano. Prosím, uveď jaké: *Americké, Slovenské a Německé*  
 Ne.
- Přátelil by ses:  
 S Čechem?       S Arabem?  
 S Vietnamcem?       S Židem?  
 S Romem?       S Polákem?  
 S Němcem?       S Američanem?
- Vzali byste do party někoho, kdo je jiné národnosti?  
 ano       ne       nevím       záleží které  
  
Pokud jsi zvolil/a možnost "záleží která", uveď národnosti, které byste  
 vzali do party .....  
 nevzali do party .....
- Souhlasili by rodiče, kdyby sis chtěl přivést kamaráda jiné národnosti na návštěvu?  
 ano       ne       nevím       záleží které
- Chtěl/a bys chodit do školy:
  - jen s českými dětmi?  
 ano       ne
  - jen s romskými dětmi?  
 ano       ne
  - s dětmi různých národností?  
 ano       ne
- Vadilo by Ti, kdyby chlapec nebo dívka jiné národnosti chodila s Tebou do třídy?  
 ano       ne       záleží které
- Vadilo by Ti, kdyby chlapec nebo dívka jiné národnosti seděla s Tebou v lavici?  
 ano       ne       záleží které

- Myslíš si, že to cizinci mají v české škole těžší?
  - Ano. Prosím, uveď v čem: .....
  - Ne.
- Povídáte si ve škole o lidech jiné národnosti než české?
  - ano       ne
- Lidé, kteří se přestěhovali do ČR, by měli přijmout hodnoty a tradice české kultury.
  - souhlasím       nesouhlasím       nevím
- Lidé, kteří se přestěhovali do ČR, by měli mít možnost žít podle hodnot a tradic jejich vlastní kultury.
  - souhlasím       nesouhlasím       nevím
- Imigranti přicházející do ČR by se měli naučit mluvit česky.
  - souhlasím       nesouhlasím       nevím
- Cizinci, kteří přicházejí do ČR, mohou obohatit českou kulturu a způsob života.
  - souhlasím       nesouhlasím       nevím
- Je dobré poznat život cizinců, kteří bydlí v ČR.
  - souhlasím       nesouhlasím       nevím
- Kdo by měl žít v ČR?
  - Pouze Češi
  - Kdokoli, kdo by chtěl
- Cítíš se pyšný, když se týmu Tvého národa dobře daří v mezinárodních soutěžích?
  - souhlasím       nesouhlasím       nevím
- Byl/a bych raději občanem jiného státu.
  - Ano. Prosím uveď, jakého: .....
  - Ne.
- Tví kamarádi by Tě popsali jako:
  - Velmi rasisticky předpojatého proti lidem jiných ras.
  - Málo rasisticky předpojatého proti lidem jiných ras.
  - Nepředpojatého proti lidem jiných ras.
- Češi si nemohou rozumět s lidmi jiných národností.
  - souhlasím       nesouhlasím       nevím
- Měli bychom podporovat příslušníky jiných národností, aby se více začlenili mezi většinovou společnost.
  - souhlasím       nesouhlasím       nevím
- Měli bychom podporovat větší toleranci mezi příslušníky jiných národností.
  - souhlasím       nesouhlasím       nevím

Děkuji za vyplnění dotazníku ☺

## APPENDIX 8

### Dotazník

- Do které chodíš třídy?  
 3. třída                       4. třída                       5. třída
- Jaká je Tvoje národnost? *Česká*
- Máš příbuzné jiné národnosti než české?  
 Ano. Prosím, uveď jaké: .....  
 Ne.
- Máš kamaráda jiné, než Tvé národnosti? *Italskou, Albánskou*  
 Ano. Prosím, uveď jaké: .....  
 Ne.
- Přátelil by ses:  
 S Čechem?                       S Arabem?  
 S Vietnamcem?                       S Židem?  
 S Romem?                       S Polákem?  
 S Němcem?                       S Američanem?
- Vzali byste do party někoho, kdo je jiné národnosti?  
 ano                       ne                       nevím                       záleží které  
  
Pokud jsi zvolil/a možnost "záleží která", uveď národnosti, které byste  
 vzali do party *Němce, Poláky*  
 nevzali do party *Romů*
- Souhlasili by rodiče, kdyby sis chtěl přivést kamaráda jiné národnosti na návštěvu?  
 ano                       ne                       nevím                       záleží které
- Chtěl/a bys chodit do školy:
  - jen s českými dětmi?  
 ano                       ne
  - jen s romskými dětmi?  
 ano                       ne
  - s dětmi různých národností?  
 ano                       ne
- Vadilo by Ti, kdyby chlapec nebo dívka jiné národnosti chodila s Tebou do třídy?  
 ano                       ne                       záleží které
- Vadilo by Ti, kdyby chlapec nebo dívka jiné národnosti seděla s Tebou v lavici?  
 ano                       ne                       záleží které

- Myslíš si, že to cizinci mají v české škole těžší? *Češtině*  
 Ano. Prosím, uveď v čem: .....  
 Ne.
- Povídáte si ve škole o lidech jiné národnosti než české?  
 ano  ne
- Lidé, kteří se přestěhovali do ČR, by měli přijmout hodnoty a tradice české kultury.  
 souhlasím  nesouhlasím  nevím
- Lidé, kteří se přestěhovali do ČR, by měli mít možnost žít podle hodnot a tradic jejich vlastní kultury.  
 souhlasím  nesouhlasím  nevím
- Imigranti přicházející do ČR by se měli naučit mluvit česky.  
 souhlasím  nesouhlasím  nevím
- Cizinci, kteří přicházejí do ČR, mohou obohatit českou kulturu a způsob života.  
 souhlasím  nesouhlasím  nevím
- Je dobré poznat život cizinců, kteří bydlí v ČR.  
 souhlasím  nesouhlasím  nevím
- Kdo by měl žít v ČR?  
 Pouze Češi  
 Kdokoli, kdo by chtěl
- Cítíš se pyšný, když se týmům Tvého národa dobře daří v mezinárodních soutěžích?  
 souhlasím  nesouhlasím  nevím
- Byl/a bych raději občanem jiného státu.  
 Ano. Prosím uveď, jakého: ..... *Německé*  
 Ne.
- Tví kamarádi by Tě popsali jako:  
 Velmi rasisticky předpojatého proti lidem jiných ras.  
 Málo rasisticky předpojatého proti lidem jiných ras.  
 Nepředpojatého proti lidem jiných ras.
- Češi si nemohou rozumět s lidmi jiných národností.  
 souhlasím  nesouhlasím  nevím
- Měli bychom podporovat příslušníky jiných národností, aby se více začlenili mezi většinovou společnost.  
 souhlasím  nesouhlasím  nevím
- Měli bychom podporovat větší toleranci mezi příslušníky jiných národností.  
 souhlasím  nesouhlasím  nevím

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## **RÉSUMÉ**

Diplomová práce je zaměřena na problémy dnešní multikulturní společnosti, na projevy rasové nesnášenlivosti a také se zabývá multikulturní výchovou, která by měla tyto negativní projevy usměrňovat. Analýzou dotazníků, které byly vyplněny žáky prvního stupně různých škol, byl zjištěn pozitivní vliv multikulturní výchovy na náhled minoritních skupin, ale také se ukázalo, že multikulturní výchova není efektivní za všech okolností. V práci byly navrženy aktivity pro hodiny multikulturní výchovy, které by měly vést k toleranci různých kultur a rozdílných názorů i k rozvoji kritického myšlení.

## ANOTACE

<b>Jméno a příjmení:</b>	Hana Mišurcová
<b>Katedra:</b>	Katedra anglického jazyka
<b>Vedoucí práce:</b>	Simon Gill, M.A.
<b>Rok obhajoby:</b>	2011

<b>Název práce:</b>	Rasismus a multikulturní výchova
<b>Název v angličtině:</b>	Racism and Multicultural Education
<b>Anotace práce:</b>	Diplomová práce je zaměřena na problémy dnešní multikulturní společnosti, na projevy rasové nesnášenlivosti a také se zabývá multikulturní výchovou, která by měla tyto negativní projevy usměrňovat. Analýzou dotazníků, které byly vyplněny žáky prvního stupně různých škol, byl zjištěn pozitivní vliv multikulturní výchovy na náhled minoritních skupin, ale také se ukázalo, že multikulturní výchova není efektivní za všech okolností. V práci byly navrženy aktivity pro hodiny multikulturní výchovy, které by měly vést k toleranci různých kultur i k rozvoji kritického myšlení.
<b>Klíčová slova:</b>	Multikulturní výchova, rasismus, integrace, kritické myšlení
<b>Anotace v angličtině:</b>	Diploma thesis deals with problems of multicultural society, manifestation of racial intolerance. It defines multicultural education which should cease negative attitudes. With the assistance of questionnaires completed by pupils from primary schools the study analyzes positive influence of multicultural education on attitudes towards minority groups. It also indicates that multicultural education is not effective under certain circumstances. The diploma thesis suggests approaches to be applied in multicultural education. Activities which contribute to toleration between different cultures and develop critical thinking are drafted.
<b>Klíčová slova v angličtině:</b>	Multicultural education, racism, integration, critical thinking
<b>Přílohy vázané v práci:</b>	8 příloh
<b>Rozsah práce:</b>	86 s., 24 s. příloh
<b>Jazyk práce:</b>	Angličtina