

Change is Possible: A Case Study of Multicultural Education in Slovenia

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This study investigated the attitudes of Slovene elementary school students towards multiculturalism and the effect of educational workshops on these attitudes. This research fills a gap in the existing literature as there is a lack of studies on the impact of multicultural workshops in Slovenia. This study employed a case study approach that focused on a specific elementary school. The literature review discusses the concept of multiculturalism, approaches to multicultural education, and attitudes of teachers and the general population towards multiculturalism. These findings suggest that children's attitudes towards multiculturalism can change over time if they are exposed to multicultural workshops and learn about multiculturalism. This study also highlights the lack of knowledge and experience among Slovene teachers regarding multicultural education. The results contribute to the understanding of multicultural education in the Slovenian context and provide insights into the effectiveness of educational workshops in shaping students' attitudes towards multiculturalism. This study has implications for educators and policymakers in designing and implementing multicultural education programmes in elementary schools.

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Public Interest Statement

The present paper offers insight into the attitudes of Slovene students towards multiculturalism and the effect of educational workshops on these attitudes. There is a lack of research on the effects of multicultural workshops in Slovenia; therefore, the present study fills the gap in existing research.



Introduction

Modern societies are facing multicultural populations and increasingly extensive migration flows. Between 2013 and 2015, the number of asylum applications in the European Union increased from around four hundred thousand to approximately one million two hundred thousand (EUROSTAT, Asylum statistics, 2020). The most recent data show that in 2022, 5.1 million people immigrated to the EU from non-EU countries (EUROSTAT, 2024). The increase in the number of migrants presents a new challenge for educational systems. On the one hand, they need to work with immigrant children; on the other hand, they need to provide all students with the competencies and knowledge necessary for living in a multicultural environment. Multicultural education encompasses five dimensions, summarized by Banks (1991 in Banks and McGee Banks 2004, p. 4): a) improving the school culture and social structure of schools, b) reducing prejudice, c) equitable pedagogy, d) education as a process of knowledge construction, and e) contact integration. (Banks, 2004).

Multicultural education is a vital part of educational systems during the preschool period. In preschool, multicultural education must be connected to playing games, singing songs, arts, and crafts. The purpose of such activities is to create an interest in culture and form a critical view of a child's own culture. In elementary school education, teachers use multicultural education to enrich the content of their lessons (Jevšnik, 2010). Slovene teachers lack experience in multicultural education. Multicultural education is left up to preschool and elementary school teachers, who have to

ensure that children always have an excess of literature from all over the world. The use of music and virtual materials is highly recommended (Jevšnik, 2010; Toplak and Vah Jevšnik, 2010). 137).

Children's attitudes towards multiculturalism are subject to change over time if they are exposed to multicultural workshops and learn about multiculturalism. The attitudes of children (aged between 9 and 16) change regardless of their age. However, multicultural education was most prevalent in the older group of respondents (between ages 9 and 16) (Okoye-Johnson, 2011).

The purpose of this study was to examine children's attitudes towards multiculturalism and the effect of multicultural workshops on these attitudes. This topic has not been fully researched in Slovenia, particularly among elementary school students. I believe that This research offers a unique perspective on the attitudes of Slovene students toward multiculturalism and the effect of educational workshops on students' attitudes.

Literature Review

Modern societies are multicultural, which means "the presence and coexistence of different cultures within a single society" (Medica, 2011, p. 209). Multiculturalism is a political concept that defines ways of organizing cultural relations in modern societies. I consider multiculturalism in three contexts: ethnocultural (indigenous peoples, migrants, and ethnic minorities), diversity of sexual identities, and diversity of individuals' physical characteristics. Most theorists believe that the concept of multiculturalism encompasses only the first category, while the other two can be included in the broader concept of cultural pluralism (Medica, 2011, p. 209-210). In a political context, the concept of multiculturalism first emerged in the early 1970s in Canada and later in Australia. First, it was used to describe the policy of "cultural diversity," representing an alternative to assimilation policies (Medica, 2011). In the United States, civil rights movements sparked the discourse on multiculturalism. It has emerged as an ideological solution to balance diversity in American society (Citrin et al. 2011).

In accordance with the guidelines of the United Nations Educational, Scientific, and Cultural Organization, there are two approaches to multicultural education: 1. Multicultural education can be defined as: "learning about other cultures with the aim of achieving acceptance or at least tolerance towards members of other cultures" (UNESCO, 2006). On the other hand, intercultural education is defined as a "transcending passive coexistence with the aim of ensuring sustainable coexistence in a multicultural society, which leads through the creation of understanding, respect, and dialogue between different social groups" (ibid., p. 16). Skubic-Ermenčič (2007 in Radovan & Kościelniak, 2015, p. 118-119), interculturality is a didactic-pedagogical principle that encompasses the planning, implementation, and evaluation of education. This encourages the development of students' attitudes related to the equality of members of different ethnic and cultural groups. Researchers in the USA mostly study the relationships between Euro-American and Afro-American populations (Ramsey, Williams, & Vold, 2003). Different aspects of multiculturalism have been considered in other countries. Uydaş and Genç (2015) found that young people who read books and newspapers frequently and talk with their peers are more inclined towards multiculturalism. A study among Slovene youth found that accepting a relationship with a member of another ethnic group can be classified among the highest expressions of acceptance and tolerance towards members of a certain ethnicity (Štrukelj, 1986 in Sedmak, 2003, str. 408).

Slovene teachers lack knowledge of multicultural education (Vah Jevšnik, 2010), similar to Latvian teachers (Birzniece & Latsone, 2024). Research from Croatia shows that teachers are open to cultural differences but do not show any interest in learning about different cultures or customs (Bijelić, 2010). Teachers must be aware of their multicultural attitudes to work with students from different cultural backgrounds. Teachers also have to know the culture from which their students come. Knowing all of this teacher can modify the teaching methods used in class (Lou, 1994).

In the general population, women have more positive attitudes towards multiculturalism than men. The difference in attitudes can be explained by the concept of authoritarian personality. According to classic studies, authoritarian personality is more common in men (Adorno et al. 1950; Ponce 2017, p. 2), and Okoye-Johnson (2011) found similar attitudes in children. On the other hand, Sedmak (2003) reported that both boys and girls desire a relationship with a member of a different ethnicity.

Children's attitudes towards multiculturalism can be positively altered by conducting workshops that promote positive multicultural attitudes (Okoye-Johnson, 2011) and by exposing them to contact with migrants and refugees (Kozar Rosulnik & Kermeč, 2017). Multicultural education is most effective for older students (ages 9 to 16). Children who have a positive attitude towards racial issues and a good understanding of other cultures also have better-developed democratic attitudes (Okoye-Johnson, 2011, p.1266-1267). Multicultural education emphasizes cultural knowledge, understanding, and helping to establish anti-racism norms in a classroom (Verkuyten & Thijs, 2013).

Multicultural education is present in some form in all multicultural societies. The problem is that it is very diverse, making comparisons difficult for researchers due to a lack of conceptual clarity and differences in social contexts and views on cultural differences (Eldering, 1996 in Vrečar, 2011, p. 22).

The literature review indicates a scarcity of studies that investigate children's perceptions of multiculturalism, particularly in Slovene literature. Furthermore, there is a dearth of research on the impact of pedagogical workshops on children's attitudes toward multiculturalism. This study offers valuable insights into a field that has not yet been explored thoroughly.

Materials and Methods

I conducted a case study in the Podravska region to investigate students' attitudes toward an elementary school. I planned to hold seven educational workshops between November 2019 and May 2020, with each workshop lasting 45 minutes and occurring once a month. However, due to the COVID-19 epidemic and school closures that started on March 16, 2020, I was only able to complete four workshops. The sample consisted of 24 students from Class 4. a, and 22 students from Class 4. b, resulting in a sample size of 46 students. Of these, 24 were boys and 22 were girls (two respondents did not provide this information). The students ranged in age from nine to ten years.

The research was conducted in the 4th grade, with workshops having the same content held in both classes. The content of the educational workshops is listed in Table 1. Prior to the study, the children's parents provided informed consent and the consent forms provided detailed information on the research topic, purpose, procedure, and personal data protection. In October 2019, the parents of all participating students signed consent forms for their children to participate in this study. On November 18, 2019, and June 2020, the students completed questionnaires to determine their attitudes towards multiculturalism.

Upon receiving the questionnaire, the students were instructed to write their code at the top (the first letter of their first and last names). The questions were read to the students, and instructions for completing the questionnaire were provided. The students completed the questionnaires individually. Upon receiving the first questionnaire the researcher was present in the classroom the whole time. During the completion of the second questionnaire, the researcher was not present at the school as it was not possible due to measures against the spread of the COVID-19 virus. The students' class teachers received written instructions regarding the conduct of the research and supervised the completion of the questionnaire.

Table 1. Workshops

Date	Topic	Title	Content	Objectives	Methods
November	Introduction	Stereotype/prejudice/discrimination	Introduction - What do I see? - Presentation of the master's thesis - 1st questionnaire - Four Blind Travelers and an Elephant	- Developing self-awareness and promoting awareness that we often come to wrong conclusions	Discussion, Individual work
December	Tolerance/holidays and music	Children and holidays	- Song "Sevion Sov Sov Sov" (Game Knysna blue - music from foreign lodges) - Conversation about the Hanukkah holiday - Making dreidels	- Sparking interest in the music of other cultures and nations - Development of tolerance towards other cultures and nations	Discussion, Independent work, Brainstorming
January	Tolerance vs. cooperation	My neighbor	- Reading the picture book: "We Have a Pig Neighbor" -	- Development from tolerance to cooperation	Discussion, Illustration (picture

Date	Topic	Title	Content	Objectives	Methods
			Conversation about stereotypes and prejudices	- Overcoming prejudices	book), Brainstorming
March	Integration	Paddington Bear	- Watching the movie "Paddington" and discussing individual scenes	- Getting to know the challenges faced by immigrants - Overcoming stereotypes	Illustration (film), Discussion, Brainstorming
April	Tolerance	World games	- Presentation and playing games that children play around the world	- Developing communication skills - Developing tolerance	Group work, Illustration (map)
May	Experience	It's not easy	- Watching the video "It's not easy/Non facile" - How did the new student feel, what do classmates think, and how to help this student?	-Development of collaboration - Support for the integration of immigrant children	Group work
May	Evaluation	In conclusion	- Transcoding - Survey		Group work

Attitudes towards multiculturalism were measured on a five-point scale (1 = strongly disagree, 2 = disagree, 3 = neither agree nor disagree, 4 = agree, and 5 = strongly agree). Items "I can learn a lot from people from other countries" and "I do not want to socialize with people from other countries" were adapted from Taraska (2004). The remaining seven items were independently formulated. Through factor analysis, I formed two factors: "orientation towards multiculturalism" and "prejudice towards immigrants" prejudice toward immigrants. Together, these factors explain a portion of the variance, amounting to 53.24%. The Cronbach's alpha for the construct "orientation towards multiculturalism" is 0.588, and for the construct "prejudice towards immigrants," it is 0.711. Basic descriptive statistics for the constructs "orientation towards multiculturalism" and "prejudice towards immigrants" are presented in Tables 2 and 3.

Table 2. Basic descriptive statistics for the constructs "orientation towards multiculturalism" (before workshops)

Variable	N	M	SD
I can learn a lot from people who come from other countries	46	4.35	0.87
I want to meet people who come from other countries	45	3.80	1.24
I want to have food from different countries.	43	3.77	1.34

Table 3. Basic descriptive statistics for the construct 'prejudice towards immigrants' (before workshops)

Variable	N	M	SD
All people who come from other countries are dangerous.	46	4.26	0.93
All people who come from other countries are strange.	45	4.29	0.97

Variable	N	M	SD
I do not want to socialize with people from other countries.	45	3.82	1.34
All people who come from other countries behave strangely.	46	4.04	1.15
All people who come from other countries are lazy.	46	4.24	0.99

After analyzing the results of the second questionnaire, I formed the same two factors: 'orientation towards multiculturalism' and 'prejudice towards immigrants'. These factors accounted for 59.37% of the variance. Cronbach's alpha for the construct 'orientation towards multiculturalism' is 0.68, and for the construct 'prejudice towards immigrants,' the alpha value is 0.70. The basic descriptive statistics for the constructs are presented in Tables 4 and 5, respectively.

Table 4. Basic descriptive statistics for the construct 'orientation towards multiculturalism' (after the second questionnaire).

Variable	N	M	SD
I can learn a lot from people who come from other countries	46	4.35	0.87
I want to meet people who come from other countries	45	3.80	1.24
I want to have food from different countries.	43	3.77	1.34

Table 5. Basic descriptive statistics for the construct 'prejudice towards immigrants' (after workshops)

Variable	N	M	SD
All people who come from other countries are dangerous.	46	4.26	0.93
All people who come from other countries are strange.	45	4.29	0.97
I do not want to socialize with people from other countries.	45	3.82	1.34
All people who come from other countries behave strangely.	46	4.04	1.15
All people who come from other countries are lazy.	46	4.24	0.99

To analyze differences between genders (using t-tests), the values of each construct were grouped into four equally sized groups. After analyzing the first questionnaire, for the construct 'orientation towards multiculturalism, values from 1.33 to 2.67 were grouped into 1 (disagree), values from 3 to 3.67 into 2 (neither agree nor disagree), and values from 4 to 5 into 3 (agree). For the analysis of the construct 'expression of stereotypes,' values from 2.4 to 2.8 were grouped into 1 (disagree), values from 3 to 3.8 into 2 (neither agree nor disagree), and values from 4 to 5 into 3 (agree).

The attitude of students towards specific social groups was measured with the question: 'Circle the groups you would not want as neighbors.' This question was adapted from the SJM survey (2016). The respondents were offered the following social groups: Muslims, immigrants, Roma, large families, and alcoholics. They were able to choose between multiple answers.

The questionnaire contained two open-ended questions related to a photograph (see Figure 1), which was part of the questionnaire. The responses of the students to the first open-ended question: 'What does the photograph depict?' are grouped as follows: 1. Group of children (responses such as children and fans); 2. friendships (responses such as friendships); 3. people of different nationalities (e.g., depicting people of different nationalities and having different skin colors).



Figure 1.Children

The second open-ended question was: 'Could any of the boys in the photograph become your friend and why?' Students' responses were grouped into the following categories:

- Nationality (responses such as I don't visit that country because I don't like people from other countries).
- Positive traits (responses such as: because they are friendly, there is nothing wrong with them if they did not fight).
- Differences (responses such as, I am not a boy, they speak a different language, they are too small, I am not interested because they are different, only the first boy).
- Understanding differences (responses such as because I can learn about the traditions of their countries and learning languages, I believe I could learn a lot from them).
- Equality (responses such as they look like ordinary boys, because it does not matter what skin color they have, because they are children).

This research aimed to investigate students' attitudes towards multiculturalism, as examined by Sedmak (2003) and Uydaş and Genç (2015). Additionally, it seeks to determine whether there are any gender-based differences in support of multiculturalism, a topic explored by Sedmak (2003) and Uydaş and Genç (2015). This study hypothesizes that conducting educational workshops can positively change children's attitudes towards multiculturalism, building on the findings of Okoye-Johnson (2011).

Results

4.1 Results given before the conduct of pedagogical workshops

The attitudes of children towards multiculturalism were measured on a scale of 1 to 5, with 1 indicating "completely disagree" and 5 indicating "completely agree." The values represented in the graph pertained to 4, which signified "agree," and 5, which indicated "completely agree." The findings showed that 57.2% of the students held positive attitudes towards multiculturalism but also expressed stereotypes about immigrants, with 68.3% of them doing so. The students were inclined to get to know immigrants, learn about their food, and believe that they could learn a lot from them. However, they also held attitudes, such as immigrants being lazy and behaving strangely, which were attributed to limited contact opportunities with immigrants.

Gender differences in orientation towards multiculturalism did not differ significantly, with girls having a mean score of 2.46 (SD = 0.63) and boys having a mean score of 2.50 (SD = 0.74). The analysis of gender differences based on individual variables, including "expression of stereotypes" and "attitude towards multiculturalism," did not show any statistically significant differences. The presence of the construct "expression of stereotypes" between girls (mean score = 2.70, SD = 0.581) and boys (mean score = 2.763, SD = 0.581) did not differ significantly ($t(40) = -0.635, p < 0.05$).

Most students did not want drunkards as neighbors (95.7%), followed by Roma (80.4%), and Muslims (67.4%). On the other hand, large families were the most desired neighbors for children, with 62.6% of the respondents indicating this. However, 17.4% of the respondents considered large families unacceptable neighbors. The national-level data from Slovenia indicated that drug addicts were considered the most undesirable neighbors (75, 55%), followed by refugees (33, 2%) and Muslims (18, 6%). (Vezjak, 2020, p. 135).

The study revealed that female participants demonstrated greater acceptance of diversity. In terms of attitudes toward immigrants, 63.6% of male participants and 36.4% of female participants expressed a preference for having immigrants as neighbors. The most significant disparity was observed in the acceptance of large families, as 87.5% of male participants and only 12.5% of female participants expressed a preference for having them as neighbors.

Responses to open-ended questions regarding what the photo depicted were categorized and analyzed. The majority of students (47.8%) stated that the photo displayed friends, while the lowest number (21.7%) claimed that the photo portrayed individuals from another country. Among the participants, 28.2% indicated that they would not befriend the boys in the picture because of their children's national affiliation or differences in the photo. Those who indicated that they would befriend the boys in the picture justified their decision based on the positive traits of the boys in the photo (21.7%) and the principle of equality among the people (17.4%). The Chi-square test results showed no statistically significant differences between genders for the first open-ended question (i.e., what the photo shows) ($\chi^2(2) = 0.143, p = 0.93$). Similarly, no statistically significant differences were observed between the genders for the second open-ended question (i.e., whether they would be friends with the children in the photo) using the likelihood ratio (LR (5) = 1.971, $p = 0.85$).

No disparities were observed between male and female participants in their perceptions of multiculturalism. The findings indicated that female participants were less likely to endorse certain forms of discrimination, as evidenced by their attitudes toward large families and immigrants.

4.2 Results given after the conduct of pedagogical workshops

Following the conduct of pedagogical workshops, I re-evaluated the attitudes of children towards multiculturalism. Utilizing a 5-point scale, with 1 indicating "completely disagree" and 5 indicating "completely agree," I measured children's attitudes. The values depicted in the graph pertain to the values of 4 "agree" and 5 "completely agree." For the construct "orientation towards multiculturalism," I selected the average values between 4 and 5, which were chosen by 69% of the students. In contrast, regarding the construct "stereotypes about immigrants," the average values of the children's responses failed to reach values between 4 and 5.

The outcomes of the paired t-test revealed statistically significant differences ($t(36) = 16.665, p < 0.01$) in the expression of stereotypes prior to ($M = 4.15, SD = 0.76$) and after ($M = 1.34, SD = 0.57$). After the pedagogical workshops, the children exhibited a reduced expression of stereotypical attitudes. However, the paired t-test did not demonstrate statistically significant differences ($t(35) = 1.344, p > 0.05$) in support of multiculturalism both before ($M = 3.95, SD = 0.87$) and after ($M = 4.14, SD = 0.70$) multiculturalism. It is worth noting that there was a tendency for students to have a more positive attitude towards the most undesirable neighbors, such as drunkards, Roma, and Muslims, even after the workshops. This response was chosen by 94.9% of the students, followed by Roma (74.4%), and Muslims (51.3%). For all the groups considered (excluding large families), the proportion of children who selected each answer decreased after the pedagogical workshops. The most significant change occurred regarding the desirability of Muslims as neighbors: prior to the workshops, 67.5% of the students chose this response, whereas after the workshops, the figure was 51.3%.

The students were shown the same images of the three children as in the initial survey. The proportion of students who claimed that the picture showed that children from other countries rose from 21.7% to 51.3%, while the proportion of students who chose other answers decreased. As for the answers to the second question, the trend was distinct; the proportion of students who stated they would be friends with the child in the picture due to the positive personal traits of the children in the image increased, as did the proportion of those who stated they would be friends due to equality among people. The proportion of students who stated that they would not be friends with the child in the pictures decreased because of their dissimilarities.

After the pedagogical workshops, children's attitudes towards multiculturalism became more positive. There was a statistically significant change in the stereotype expression. Although the changes were not substantial, which can be attributed to the limited number of pedagogical workshops conducted, it was demonstrated that holding such workshops can alter the attitudes of those involved in multiculturalism to some extent. Consequently, I can confirm Hypothesis 1, which posits that children's attitudes towards multiculturalism change during the implementation of pedagogical workshops.

Discussion

The present case study aimed to assess the attitudes of primary school students towards multiculturalism, with a particular emphasis on the implementation of pedagogical workshops on this topic. Specifically, the study investigated whether workshops would lead to a change in children's attitudes towards multiculturalism and the expression of associated stereotypes.

The results of the study indicated that the majority of students held positive attitudes towards multiculturalism, particularly regarding aspects that did not involve direct contact with individuals from other cultures, such as trying food from different countries. However, the students expressed stereotypes about immigrants to a considerable extent, which was unexpected. This finding aligns with Okoye-Johnson's (2011) research, which suggests that children in the studied age group have limited contact with individuals from other cultures. Consequently, they are hesitant to engage with individuals from different backgrounds, which is reflected in the expression of stereotypes.

Interestingly, the study did not reveal any significant differences in attitudes towards multiculturalism between girls and boys. While girls expressed a greater liking for immigrants and large families than boys, the study did not show that girls were more inclined towards multiculturalism than boys. Classical studies (Adorno et al., 1950, cited in Ponce, 2017, p. 2) suggest that men are less inclined towards multiculturalism than women are because of the prevalence of authoritarian personalities among men. However, Sedmakova (2003) found that both boys and girls express a desire for relationships with individuals of other nationalities or have already engaged in such relationships, without any significant differences between genders.

Between November 2019 and March 2020, I conducted pedagogical workshops on multiculturalism at an elementary school in the Podravje region. I found that students' attitudes towards multiculturalism changed in a positive direction, and they expressed stereotypes to a much lesser extent. Before the workshops, students expressed stereotypical attitudes to a great extent ($M = 4.13$, $SD = 0.74$). After the pedagogical workshop, this average was much lower ($M = 1.26$, $SD = 0.58$). A change in children's attitudes was expected based on the results of previous studies (Okoye-Johnson, 2011; Rosulnik & Kermc, 2017; Wright & Tolan, 2009), but I was surprised that the change in the expression of stereotypes was significant.

The research provides insight into children's attitudes and the possible effects of the workshops. However, it is important to address the limitations of this study. Due to the COVID-19 measures, not all of the planned workshops were conducted, and the researcher was not present during the second questionnaire.

Conclusion

In my analysis, I discovered that students generally exhibit favorable attitudes towards multiculturalism, especially regarding aspects that do not involve direct interactions with individuals from other cultures, such as sampling food from different countries. On the other hand, students expressed stereotypes about immigrants to a similar degree. Although this finding was unexpected, it aligns with the results of Okoye-Johnson's (2011) study, which stated that children in the studied age group had limited exposure to individuals from other cultures. Consequently, they may be hesitant to interact with foreigners, which is reflected in the expression of stereotypes. However, the study did not reveal any significant differences between boys and girls regarding their attitudes towards multiculturalism. When asked which of the listed groups they would not like to have as neighbors, girls expressed greater acceptance of immigrants and large families than boys. Despite the findings of classic studies (Adorno et al., 1950; Ponce, 2017, p. 2), which suggest that men are less inclined towards multiculturalism than women are, Sedmakova (2003) found in her research that both boys and girls desire relationships with members of another nationality or have already been in such relationships, with no significant differences between genders.

In my subsequent observations, I noted that students' attitudes towards multiculturalism improved significantly. The workshops proved to be effective in reducing stereotypes, as students' average scores decreased from 4.13 ($SD = 0.74$) before the workshops to 1.26 ($SD = 0.58$). Although this change in students' attitudes was anticipated based on previous research (Okoye-Johnson, 2011; Rosulnik & Kermc, 2017; Wright & Tolon, 2009), the reduction in the expression of stereotypes was surprising.

Future research should examine teachers' attitudes towards multiculturalism and their views on specific pedagogical methods using a representative sample that would also allow for the verification of regional differences, such as the Primorska region, where multicultural teaching has a long-standing tradition, southeastern Slovenia, where the population is facing an increased number of illegal border crossings, and other regions. It would be interesting to conduct an interregional comparison from the perspective of studying children's attitudes.

In the past, the concept of multiculturalism was expanded to include studies on disability and homosexuality, which means that research should also be conducted on teachers' attitudes and educational practices regarding these issues.

I propose that future studies address all stakeholders of the pedagogical triangle (parents, students, and teachers). Analysis of parents' and children's attitudes should include longitudinal data, which would allow researchers to explore children's attitudes at different age stages. It would also be possible to examine how attitudes change in response to current socio-political events (such as increases/decreases in migration and tightening of immigration policies).

Attitudes towards multicultural societies vary according to political orientation, so future research could also consider individuals' political orientation, religiosity, and tendency towards authoritarian personality traits.

In conclusion, multiculturalism is an inevitable consequence of globalization and a characteristic of modern society. Schools must adapt to the increasing number of children from different cultural and ethnic backgrounds, which should be reflected in the curricula and teaching adjustments. Additionally, educational staff must address the topic of multiculturalism in their teaching to provide students with the knowledge and skills necessary to live in multicultural societies.

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