

WHY TEACHERS NEED TO KNOW ABOUT INTERCULTURAL COMMUNICATION

**Milena DIMITRIJEVIĆ TOMIĆ, PhD student-Pedagogical Faculty in
Vranje, University of Niš,
milena.dimitrijevic85@gmail.com**

**Véronique SCHOEFFEL, MA Intercultural Relations, Antioch
University and Intercultural Communication Institute (Portland).
Independent expert. Switzerland
vero-nobuntu@bluewin.ch,**

Abstract: *We live in a time of the advancements in communication technology, more frequent is the influx of migration and consequently, the education system is faced with different challenges. With the arrival of students of different cultures, school becomes a richer cultural environment. This change in circumstances exposes teachers to a number of challenges. Among all the required competences of a teacher, intercultural communication is becoming increasingly important by time and therefore it is necessary to point out its significance. The application of intercultural communication is a call for the respect of human and children's rights, accountability and acknowledgment of every individual's national and cultural background. Both national and international legal framework oblige us to implement it. National and international standards oblige us to its application.*

Keywords: intercultural communication, teachers, culture, children's rights.

Ancmpakm: Živimo u vremenu kada se komunikacijska tehnologija razvija, priliv migracija je učestaliji, samim tim i obrazovni sistem se suočava sa različitim izazovima. Dolaskom učenika različite kulture škola postaje kulturno bogatije okruženje. Ovom promenom nastavnici se suočavaju sa sve većim izazovima. U odnosu na sve kompetencije koje nastavnik treba da poseduje, jedna od njih je i interkulturalna komunikacija koja svakim danom postaje sve važnija i potrebno je ukazati na njen značaj. Primena interkulturalne komunikacije je pozivanje na poštovanje ljudskih i dečijih prava, na odgovornost i uvažavanje nacionalnog i kulturnog porekla svakog pojedinca. Njena primena nas obavezuje nacionalnim i međunarodnim

dokumentima. Nacionalne i međunarodne norme nas obavezuju na njenu primenu.

Ključne reči: interkulturalna komunikacija, nastavnici, kultura, dečja prava.

INTRODUCTION

We live in a time when science is advancing, technology is evolving, and therefore comes a need for continuous specialization of teachers. Today, teachers are required to design and lead the learning process. They are also required to possess special skills such as: building relationships, assertive communication, intercultural communication, needs assessment, involving students in planning, encouraging the participation of students in curricular and extra-curricular activities through various projects.

Teaching represents a cornerstone in which students observe and understand the relationships that are based on different cultures and also represents an interaction with numerous cultural minorities.

The teacher is the key person in achieving the objectives and tasks of the teaching process. He/she is the main creator of atmosphere in the class, the person who contributes to the advancement of educational process. The teacher is a model, a role model to students, a person who directs, shows respect to each student, encourages socialization of students and builds moral values. In order to be in step with the present time, and to fulfill their tasks the teacher needs to be constantly educated, perfecting and to participate in the modernization of the teaching process.

Today we are increasingly faced with the problem of migration and the challenges that it brings. All of these changes affect social circumstances. Intercultural challenges in teaching set new requirements for the teacher, such as development of the ability to interact with a variety of cultural minorities, providing the opportunity to acquire intercultural competences, understanding and respect for the culture and customs of ethnic minorities. The teacher has a growing role as mediator and facilitator for the encounter of different cultures.

The school is greatly changing and is getting a new role. When we talk about education for inter-culturalism then we have to develop the ability of each individual to build relationships and communication with the environment. "To talk about intercultural education one cannot but analyze in theory and in practice" (Bognar, 2008, pp.12).

Why is it important that the teacher knows about intercultural communication? Why is this relatively new concept, in dire need in today's society?

School is a place where students build bridges toward the members of different cultures and adopt cultural values. School is a place where communication happens, one becomes inter-culturally aware and adopts attitudes and beliefs. When a student becomes inter-culturally competent, he/she is not only a citizen of their country, but becomes a citizen of the world.

THE CONCEPT OF CULTURE

Culture is one of the most important characteristics of man and society in general, given that no other species possesses culture.

Historically, the term of “culture” first appeared in Greece in VII and VI century BC when it was associated with cults and rituals and nurturing of human nature (Markovic and Dimitrijevic, 2003). The word culture is of Latin origin and comes from the verb colere, cultum, which means to cultivate, nurture, and speaks of the man's true attachment to nature. By culture is determined the way of life of members of a society or groups within society.

Definition of Culture - "Under the culture is considered the social environment that consists of beliefs, customs habits, tools, clothing, morality, art, rules, ownerships" (Markovic & Dimitrijevic, 2003, p.160).

There are a number of definitions which describe to us what culture is.

Hofstede, in his book “Cultures and Organizations” says (1997) culture is communication, communication is culture. Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving.

In his book “The Interpretation of Cultures” (1973), Clifford Geertz says “The concept of culture I espouse, and whose utility the essays below attempt to demonstrate, is essentially a semiotic one. Believing, with Max Weber, that man is an animal suspended in webs of significance he himself has spun, I take culture to be those webs, and the analysis of it to be therefore not an experimental science in search of law but an interpretive one in search of meaning“ (Schoeffel 2014, p.5).

In broad terms culture represents the totality of material and spiritual creations, the result of human creativity, unique and irreplaceable values. In the narrow sense of the word under culture is considered the quality of life as a totality of human existence (Nenadic, 1999).

The Universal Declaration on Cultural Diversity (2001) defines culture as "the set of distinctive spiritual, material, intellectual and emotional patterns of a society or groups of people ... together with their lifestyles, ways of living

together, art, literature, system of values, traditions and beliefs" (UNESCO, 2011).

Communication and Culture - Communication is the process of exchanging information between two or more parties. Communication exists ever since humankind acquired the ability to communicate. Earlier the communication process was carried from the sender to the recipients. However, in the first decade of the XXI century, the need for new and different communication skills appeared, enabling more efficient communication across cultures. Intercultural communication skills are now considered an important factor for success in all spheres of life.

INTERCULTURAL COMMUNICATION

Inter-culturalism is a very complicated and complex concept and is therefore neither a precise terminology nor conceptually determined. In the Lexicon of basic educational concepts, Mijatovic (2000, p. 140) defines inter-culturalism as "philosophy of pluralistic cultural coexistence, active interrelations and mutual understanding, tolerance and respect for different cultures, religions, traditions and other peculiarities that characterize minority compared to the majority."

Intercultural education aims to develop a sustainable way of life in a multicultural society through: development of understanding, mutual respect, dialogue and non-discrimination between members of different cultures.

Piršl (2005, p. 58) believes that inter-culturalism means "mutual exchange and interaction between cultures that are aware of their differences and shared values, creating an opportunity for dialogue and mutual enrichment."

Intercultural education is based on self-knowledge and self-tolerance in relation to oneself and one's own. The sense of acceptance and love may spread to others only if they are experienced in the immediate vicinity. To establish relationships with other and different, we must first reconcile relations with ourselves and our immediate environment (Sekulic - Majurec, 1996).

When we talk about intercultural communication it represents the interaction and communication with other people. "Intercultural communication is viewed as a symbolic exchange process between persons of different cultures. The general goal of effective intercultural communication is to create shared meanings between dissimilar individuals in an interactive situation" (Ting-Toomey, in Schoeffel, 2014, p.21). It is important that the teacher applies intercultural communication verbally and non-verbally. Verbally, it refers to the language we speak, and in such cases the knowledge of one foreign language is of great advantage. By non-verbal communication we communicate through gestures facial expressions, body

posture. Very often non-verbal communication is the key, because it is unconsciously sending hidden messages which can often be misinterpreted. In such cases it needs special attention in order to avoid misunderstandings in communication. Indeed, the same gesture or tone of voice does not have the same meaning in all cultures.

Definition of Intercultural Communication - The goal of intercultural communication is to encourage individuals to consider their differences and to share various cultural meanings. According to Stella Ting-Toomey, the goal of intercultural communication is to create shared meanings between dissimilar individuals in an interactive situation. Effective intercultural communication requires that each member of the community should respect and support others self-concepts including cultural, ethnic, gender and personal identities. In her book *Communicating Across Culture*, Stella Ting-Toomey (1999) suggests that intercultural communication is defined as the symbolic exchange process whereby individuals from two (or more) different cultural communities negotiate shared meanings in an interactive situation (1999:16). "Intercultural communication is viewed as a symbolic exchange process between persons of different cultures. The general goal of effective intercultural communication is to create shared meanings between dissimilar individuals in an interactive situation" (p.21).

She adds that "In addition to creating shared content meanings between two cultural communicators, we need to be mindful of the identity and relational meanings that are being expressed in an intercultural situation...Mindful intercultural communication requires that we support others' desired self-concepts, including their preferred cultural, ethnic, gender and personal identities" (Ting-Toomey, p. 21).

When intercultural communication is applied, human rights are respected. Humanity, suppression of prejudice, disclosure and acceptance of differences, development of capabilities and skills required for coexistence between members of different cultures and communities are the origin of the principles of intercultural education (Ninčević, 2009).

Understanding the ways in which culture shapes our attitudes about ourselves and others, developing critical awareness of ethnic, racial, gender and other inequalities and discriminations, and strengthening of individual responsibility, sensitivity and solidarity are essential in order to respect each culture for the development of humankind. Prejudice and stereotypes stand out as the most common barrier to effective intercultural communication. It often happens that what is accepted in one culture as positive, in the other is negative or has a different meaning, and can even be offensive.

Prejudices and stereotypes create many conflicts in communication. The stereotype implies that traits that are characteristic of a group must have

all members of the group. When creating stereotypes people are usually grouped by ethnicity, religion, gender or according to any other category. Stereotypes are often negative beliefs that can be changed through education. Prejudices are based on socially accepted stereotypes that are often negative. There are numerous forms of prejudice such as racism, anti-Semitism, religious intolerance, political and national prejudice, prejudices related to sexual orientation and so on. Prejudices and stereotypes as aggravating circumstances to the intercultural communication occur in people who are prone to generalization. For example, if in the class comes a new student who during pauses is left alone and stays away from other children, other children will experience him/her as a haughty, conceited. Children will negatively evaluate the child and avoid him/her, not even call them to invite them to birthdays. Rarely will children be considering the background of the situation, and realize for example that a person may be insecure, and that it's hard to get used to the new environment. From prejudice and stereotypes may arise behaviors that are very painful and threatening for other. Therefore it is very important for the teacher to recognize them in time, and not let one grow into action.

In order to successfully communicate in this case in the school one should be separated from all prejudices and stereotypes, respect other cultures and become inter-culturally sensitive. Prejudices are usually accompanied by strong emotions, as stated in the previous case, they are difficult to change and influence people's behavior. If we do not stop prejudice, we will discriminate, often unconsciously, and thus we will violate someone's rights, and that is the right to be different.

It is necessary to understand the consequences of discrimination, and to adopt the ability to develop non-stereotyped opinions and anti-prejudice attitudes

INTERCULTURAL COMPETENCE OF TEACHERS

As previously mentioned in the first part of this paper, to be a teacher today is becoming an increasing challenge. To be an inter-culturally competent teacher means to be capable of understanding and accepting other cultures.

The bases for successful intercultural communication are emotional competence, together with intercultural sensitivity.

By development of intercultural competence through education, conditions are created that ensure good communication, which is necessary for establishing quality relationships of coexistence in the community of every individual (Bognar, 2008).

Intercultural communication in school/class should be reflected through the development of intercultural competencies such as: creativity, self-criticism, the ability to analyze one's actions in relation to the other and vice versa, responsibility, respect. Intercultural competence encourages understanding of one's culture, cultural awareness and cultural sensitivity (Pirsl, 2007).

For Janet and Milton Bennett, intercultural competence is the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts (Schoeffel, 2014, p.149).

In her article "Transformative Training: Designing programs for culture learning" (2008), Janet Bennett adds "A clear consensus is beginning to emerge on the subject of what constitutes intercultural competence: a collection of capacities and of cognitive, affective and behavioural characteristics which, when applied, allow effective and appropriate interaction in a variety of cultural contexts" (Schoeffel, 2014, p.97).

In her Master thesis "Intercultural Skills Needed by Facilitators of Reconciliation Processes with Specific Reference to Contexts of Post-Interethnic Conflict" (2004) Véronique Schoeffel elaborated on the Bennett's definition, and suggested that "Intercultural competence is the ability to offer an ever changing and situational combination of the appropriate mindset and the appropriate set of skills, to create shared common meaning in a given and always unique situation" (Schoeffel, 2014, p.101).

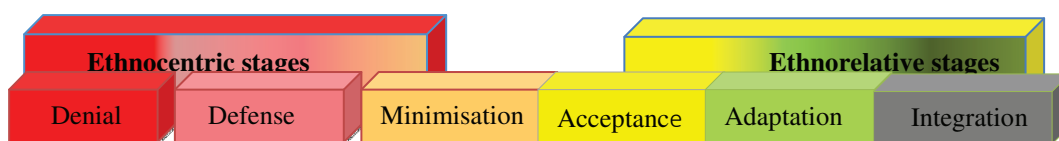
According to Darla Deardorff, "The SAGE Handbook of Intercultural Competence" (2009), intercultural competence is about our common survival "This search for intercultural competence underscores the need for genuine respect and humility as we relate to one another, meaning that we arrive at the point of truly valuing each other and, in so doing, bridge those differences through relationship building. In the end, intercultural competence is about our relationships with each other and, ultimately, our very survival as the human race, as we work together to address the global challenges that confront us" (Schoeffel, 2014, p.269).

DEVELOPMENTAL MODEL OF INTERCULTURAL SENSITIVITY (DMIS)

Intercultural sensitivity is not an innate human characteristic - it is acquired. Intercultural sensitivity is the ability to perceive and recognize the existence of different views of the world that allows us to accept our own cultural values and cultural values of different people. "Intercultural sensitivity is essential for life and work in intercultural societies" (Pirsl, 2007, p.8). When we talk about the development of intercultural sensitivity, we are actually talking about how well teachers do their job regarding intercultural learning.

Bennett developed a model to measure intercultural sensitivity. It is known as the Development Model of Intercultural Sensitivity (Developmental Model of Intercultural Sensitivity - DMIS). The creator of the model (DMIS) is Milton Bennett (1986). The model consists of 6 levels which aim to explain how people construct their view of cultural diversity, which over time becomes more flexible. Bennett suggests that there are two basic approaches in terms of perceiving cultural differences in the world: the ethnocentric and the ethno relative approach. Each approach is divided into three levels, a total of six. As the experience with cultural difference is more complex, the competences in intercultural relations is greater. Although the level is determined by specific behavior and attitudes, the model's aim is not to change attitudes and behaviors, but their awareness.

Figure 1: Stages of development of intercultural sensitivity (Janet and Milton Bennett)



For the ethnocentric view of the world one's own culture is a measure of evaluation of other cultures, while for the ethno relative view one's culture is compared with other cultures. Ethnocentric orientation involves the interpretation of events and behaviors through one's own cultural perspective.

The first ethnocentric level is denial or neglect of cultural differences.

The second level is the defense from the differences that includes identification of cultural differences, but with a negative attitude. This level is marked by stereotypes, open unwillingness and attitude "we" and "they." The third ethnocentric level is minimizing of differences, which includes the first signs of appreciation of different views of the world. At this level a person highlights the similarities between the cultures and only superficially recognizes cultural differences. Comments such as "we're all the same" are common at this level. It is very important to lead a person or group during this level toward the further development because some believe that the minimizing the differences is the last phase of progression. So, ethnocentric view of the world is based on mono-cultural perspective and is a way to avoid recognizing the existence of cultural differences, by denying them, defending against them or minimizing them.

Ethno relative approach– characteristic is the emphasizing of the importance of existence and understanding of cultural diversity. The first

level is the acceptance of differences in which a person recognizes and appreciates cultural differences. Cultural differences for the first time produce positive feelings in a person.

Adaptation, the second level, is adjusting to the differences that could be called "conscious competencies", in which a person tries to accept the view of the person with culturally different views. Precisely because of this "change of condition and view" an individual can much easier accomplish interactive relationships with people from other cultures. The third level is the integration of diversity: a person has adopted a multi-cultural view of the world. An individual who rules this level often performs the role of international mediator and/or ambassador. The goal of ethno-relative approach is to increase one's own awareness of every individual and make one intercultural sensitive when placed in situations with culturally different people. One such environment is a school where teachers are faced with culturally different students (Pirsl, 2007).

Education is not only a reflection of the environment and society. It creates them by itself, and plays an important role in multicultural communities, in creating and supporting the development of intercultural skills, abilities, knowledge and values, as well as the power of founding of ethno relative principles.

There is also a need for a connection between intercultural education and education for democratic and civil society, because by intercultural education and by applying intercultural communications is considered education that respects and promotes diversity in all areas of human life.

We need education that promotes equality and human and children's rights, opposes discrimination and promotes the values on which an equal relationship is built upon.

INTERCULTURAL COMMUNICATION IN SERBIA

Serbia is a multinational community in which different nations live in the same area, and where each of them can find itself in the position of the majority or minority, depending on the territorial and political framework.²⁸ Intercultural Education in Serbia has not become an integral part of the overall school program yet, but individual facilities, concepts or themes of

²⁸(The ethnic structure of the population of Serbia (excluding Kosovo and Metohija), is as follows, according to the census of 2002: 82.86% of the population are Serbs, Hungarians 3.91%, Bosniaks 1.82%, Romani people 1.44%, 0.94% Croats, 0.82% Albanians, Slovaks 0.79%, 0.53% Vlachs, Romanians 0.46%, 0.27% Bulgarians and others (<http://www.arhiva.srbija.sr.gov.yu>).

different cultures are added to the curriculum so that it does not change its current structure.

Education about world cultures, religions and traditions is included in the curriculum as part of school subjects (history, geography, literature, foreign languages, music and arts). Art Schools (art and music) include in their school curriculum artistic experiences from different parts of the world. In the literature classes, texts of writers of national cultural minorities are studied. When it comes to the language of teaching, it is important to emphasize that in our country, it is provided by law that tuition is implemented in the Serbian language; in areas inhabited by ethnic minorities it can be carried out in the language of national minority at all levels of education, based on the requirements and the availability of teaching staff. Thus, based on the pre-school, primary and secondary levels of education (and partly in higher education), there is a complete teaching in Albanian, Hungarian, Slovak, Romanian, Ruthenian and Croatian language. Elective teaching of the mother tongue is organized in Bulgarian and Romani language in several primary schools. (Gosovic et. al.,2007).

INTERCULTURAL COMMUNICATION IN SWITZERLAND

The Swiss culture is mainly focused on the canton and the villages within it. This gives it a very democratic nature. Switzerland has four national languages: German, French, Italian, Rumantsch. According to the population census in 2000, the languages were: German (63.7%), French (20.4%), Italian (6.4%), Rumantsch (0.5%), other languages (9%).²⁹

Switzerland is often given as an example for intercultural communication. In 2000, about 40 other languages were spoken in Switzerland, each by more than 1000 persons. Among « other languages » (103.400) persons spoke Serbian/Croatian, (94.000) spoke Albanian, (89.000) spoke Portuguese, (76.800) spoke Spanish, etc. In Switzerland, there are 26 Cantons, of which 17 are German speaking, 4 French speaking, 1 Italian speaking, 3 are bilingual (German and French) and 1 trilingual (German, Rumantsch and Italian).

²⁹As of 2012, resident foreigners made up 23.3% of the population, one of the largest proportions in the developed world. Most of these (64%) were from European Union or [EFTA](#) countries. [Italians](#) were the largest single group of foreigners, with 15.6% of total foreign population, followed closely by [Germans](#) (15.2%), immigrants from [Portugal](#) (12.7%), [France](#) (5.6%), [Serbia](#) (5.3%), [Turkey](#) (3.8%), [Spain](#) (3.7%), and [Austria](#) (2%). Immigrants from [Sri Lanka](#), most of them former [Tamil](#) refugees, were the largest group among people of Asian origin (6.3%).(<https://en.wikipedia.org/wiki/Switzerland#Languages>).

Teaching takes place in the language of the Canton, thus there is teaching in 4 languages. At university level, most teaching takes place in one of the three main languages, or also in English sometimes. Contact with the administration takes place in the language(s) of the canton or of the municipality. Debates in Parliament also take place in different languages...each deputy speaks his or her language. The 4 languages are written in and protected by the Swiss Constitution (Art. 4 and 70). Such a culture requires deep respect for each other, and learning about one another. Teachers play a key role in promoting intercultural openness and respect, and in facilitating exchanges among classes from different languages. Learning one of the other national languages at school is compulsory for all Swiss pupils, so many Swiss are supposed to be at least bilingual, especially those belonging to linguistic minority groups. The main supermarkets are multilingual too! All main products are labeled in three languages.

LEGAL FRAMEWORK IN SERBIA

Intercultural Education in the Republic of Serbia has its legal supports in international instruments and national legislation. We will single out only the basic legal instruments of the Republic of Serbia by which is recognized the multiethnic character of our society and that can be the basis for the development of intercultural education:

- The Constitution of the Republic of Serbia (2006)
- Law on the Foundations of the Education System (2003, 2004)
- Anti-Discrimination Act (2009)

Policies, strategies and action plans

- Comprehensive Analysis of Primary Education in Yugoslavia, UNICEF, Belgrade (2001)
- Quality education for all - a way toward a developed society, MPS, Belgrade (2002)
- Poverty Reduction Strategy, the Government of the Republic of Serbia, Belgrade (2003)
- Quality education for all - Challenges of Education Reform in Serbia, MPS, Belgrade (2004)
- Action Plan for the Decade of Integration of Romani people, the Government of the Republic of Serbia (2005-2015)
- Unique action plan for the improvement of education of Romani people, JAP, Belgrade (2005).

Training teachers to work with diverse groups is still not systematically organized and it is not required and is based on the few programs that are often brought to the school by non-governmental organizations (NGOs). The education system and schools do not recognize the value of these programs

because they do not have any role in the criteria in hiring and evaluation of teachers.

International documents underlying intercultural education

- Convention on Civil and Political Rights of the UN (1946)
- Universal Declaration of Human Rights (1948)
- Convention on the Rights of the Child (1989)
- Convention and recommendations against discrimination in education, UNESCO (1960)
- International Convention on the Elimination of All Forms of Racial Discrimination (1965)
- International Covenant on Economic, Social and Cultural Rights (1966)
- Declaration on the Elimination of all forms of intolerance and discrimination based on religious affiliation (1981)
- Dakar Framework for Action (2000)
- UNESCO Universal Declaration on Cultural Diversity (2001)
- UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005)
- Framework Convention for the Protection of National Minorities (1994)
- European Charter for Regional or Minority Languages (1992)
- Combating racism and intolerance against Romani people (1998)
- Millennium Development Goals, UN (2002)
- World Fit for Children, UN (2002)
- Quality education for all, UNESCO, Dakar (2002)
- International Convention on the Elimination of All Forms of Racial Discrimination (ICERD)
- Convention on the Elimination of All Forms of Discrimination against Women (1982)
- UNESCO Convention against Discrimination in Education.

CONCLUSION

Cultural diversity in schools should be viewed as a source of acquiring new knowledge about other cultures, mutual cooperation and combating negative attitudes. The process of exchange of information is transmitted through cultural boundaries in a way that keeps the respect and the appreciation of diversity.

Concluding observations of the Committee on the Rights of the Child to the Republic of Serbia (2014) for the implementation of the Convention on the Rights of the Child are that the state must ensure the full implementation of international agreements in practice, telling us that enacted laws should be implemented and enforced in practice.

It is necessary to improve the teaching contents, the topics to be tailored to the students' development of tolerance, intercultural communication, respect for children's rights. There are no texts on these topics in other subjects, except in civic education, which is an optional subject and is not attended by all the students.

It is necessary to organize in all schools workshops on intercultural communication. The catalog of professional training does not give programs with these topics.

There is also general lack of knowledge about the concept of human rights and non-discrimination in Serbia. It is necessary to incorporate in the program of training the topics that are of importance to intercultural understanding, acceptance of diversity.

These forms of education for teachers and children are now realized by associations of citizens through project activities.

It is necessary to work on informing and raising the awareness of teachers about the acceptance of diversity and intercultural communication, which is a preventive mechanism in the suppression of misunderstanding between different cultures, and makes Serbia a more intercultural competent actor at all levels of the international stage.

Acknowledgement: Research was created after the participation in International Training Programme „em Power“ 2014-2015. in Pestalozzi Children's Foundation, Trogen, Switzerland.

– Contain a nine month course at the Pestalozzi Children's Foundation, under the auspices of the Swiss Commission for UNESCO, and a knowledge transfer, which has been realized in Serbia 2015.

The program was attended by representatives of Serbia, Moldova, Macedonia, Thailand, Laos, Tanzania, Guatemala, Honduras, El Salvador. The goal of the implementation of intercultural communication and learning on the Rights of the Child.

<https://www.pestalozzi.ch/>

References

- Bognar, L. (1998). *Govor nenaslja [Speech nonviolence]*. Retrieved October 14, 2016. From the World Wide <http://ladislavbognar.net/drupal/files/Govor%20nenasilja.pdf>
- Bognar, L. (2007). *Mladi i vrednosti u procesu drutvenih promena [Young people and values in the process of social change]*. Retrieved November 18, 2016. From the World Wide <http://ladislavbognar.net/drupal/files/Vrijednosti.pdf>

- Bognar, L. (2008). *Interkulturalizam i civilno društvo [Interculturalism and civil society]*. Retrieved October 16, 2016.
- From the World Wide
<http://ladislavbognar.net/drupal/files/Interkulturalizam.pdf>
- Gošovic, R., et.al.(2007). *Vodič za unapređenje interkulturalnog obrazovanja [Guide for the advancement of of intercultural education]*. Beograd:Grupa Most. Fond za otvoreno društvo. Retrieved November 5, 2016. From the World Wide
http://narip.cep.edu.rs/biblioteka/literatura_na_srpskom_jeziku/vodic_za_unapredjivanje_interkulturalnog_obrazovanja.pdf
- Hrvatic, N. (2007). *Edukacija usmerena ka doživotnom obrazovanju i znanju društva [Education towards lifelong education and knowledge society]*. Zagreb: *Hrvatsko pedagoško društvo*. Retrieved October 29, 2016. From the World Wide
https://www.google.rs/?gws_rd=ssl#q=Hrvatić%2C+N
- Landis D. et.al. (2004). *Handbook of Intercultural Training: Sage Publication*.
- Markovic, N. & Dimitrijevic, S.(2003). *Sociologija [Sociology]*. Grafika: Niš.
- Mijatovic, A. (2000). *Rečnik osnovnih pedagoških pojmova [Lexicon fundamental pedagogical concepts]*. Zagreb: Edip.
- Nenadic,M. (1999). *Sociološki intinerer*. Prosveta: Beograd.
- Convention on the Rights of the Child* (1989). Unicef. Retrieved December 5, 2016.
- Piršl, E. (2002). *Saradnja između škola i nevladinih organizacija u interkulturalnoj edukaciji [Cooperation between schools and NGOs in Intercultural Education]*. Retrieved November 25, 2016. From the World Wide <http://www.ffzg.hr/hre-edc/ZdPrisl.htm>
- Schoeffel, V.(2014). *How to facilitate meaningful interreligious dialogue: an exploration of potential contributions from intercultural communication theory (MAS Spirituelle Theologie im interreligiösen Prozess)*. University Salzburg.
- Sekulic-Majurec, A.(1996). *Interkulturalizam u edukaciji – osnove multikulturalnog društva [Interculturalism in education - the basis of multicultural society]*. *Renewed life*, Vol. 51, No.6, 677– 687.
- Ting-Toomey, S. (1999). *Communicating Across Cultures*:The Guilford Press.