

ŠIAULIAI UNIVERSITY

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**(SELF-)DEVELOPMENT OF
INTERCULTURALITY OF PUPILS
(OF THE 10TH-12TH FORMS) IN THE CONTEXT
OF CULTURAL TRANSFORMATION**

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INTRODUCTION

Substantiation of relevance of the theme. The present-day and future society exists at the crossroad of technological advancement, increasing integration, progress of social networks, countries without borders, eliminating social-cultural obstacles, at the crossroad of the processes which stimulates diversity and a sense of wholeness, emphasising importance of assimilation. Researchers (McFarlane, 2011, Kuzmickas, 2013) hold it that diversity is the base of present-day civilisation providing preconditions for solution of fundamental existential problems. Acceptance of differences, otherness, diversity is highly important when striving to raise a generation which would be open to the changing culture. The documents regulating education in Lithuania (Law on Education of the Republic of Lithuania, 2011, National Strategy of Education for 2013–2022, National Strategy of Progress “Lithuania 2030”, National Programme for Sustainable Development of Education for 2007–2015, etc.) set goals to the contemporary education to “educate <...> an individual who is morally sound, striving for knowledge, independent and responsible”, open-minded personality, active citizen who has developed modern social competence and is able to create own life in the current knowledge society, meeting the challenges of the change and advancement of technologies set for culture.

With regard to expectations of the changing society, it is aimed to implement the changes in education oriented to the changes caused by the technologies of globalisation, economics, policy, accepting social-cultural factors. This stimulates the focusing on education based on inter-disciplinarity, integrity, values (de Leo, 2010, Osuna, 2013, Seyfried, 2014). Education-related legal acts of the European Union and the United Nations, strategic documents (Europe 2020: A Strategy for Smart, Sustainable and Inclusive Growth, UNESCO Universal Declaration on Cultural Diversity, 2001, the programme of the UN Decade of Education for Sustainable Development: 2005–2014, etc.) regulate the striving for the fostering of cultural diversity as a guarantee ensuring survival of the humankind, emphasising the fostering of culture as “the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses lifestyles, ways of living together, value systems, traditions and beliefs” (UNESCO Universal Declaration on Cultural Diversity, 2001).

The National Strategy of Education for 2013–2022 emphasises that education institutions aiming to implement their purpose, i.e. to assist pupils in becoming full-fledged members of democratic society, while adjusting to the changing culture, ground on the following value principles: “humanity, democracy and equal opportunities, civic spirit, implementation of freedom

and ethics, tolerance and dialogue; national identity, continuity of the tradition and openness to cultural diversity”. This way, traditional (ethnic, folk) culture as the fostering of historically established ethical concepts, cultural values taken from past generations, through which national identity is revealed, is being highlighted, meeting the needs of the changing society becoming more modern. Scholars (Stoica, 2016, Cinpoes, 2008) emphasise the importance of the European Standardisation System being implemented over the latter decade (Strategic Vision for European Standards, 2011, Strategy for Smart, Sustainable and Inclusive Growth, 2010) for the change of national identity, when culture being rendered through institutionalised “regulated system of education” (Cinpoes, 2008, p. 5) is changing: while global cultural networks are being formed, cultural exceptionality is changing, uniqueness is being transformed into homogeneity, the perception of culture as a marginal dimension is vanishing, multidimensional identity is highlighted (Risse, 2005, p. 295-296, Hojelid, 2001, Sen, 2007); the relationship between culture and individual as a representative of consumer society is changing.

Political, economic, social and cultural changes of the country influence the change of the educational content, when there is the striving to improve results of education and quality of performance of education institutions at both regional and national or EU levels, while modernising education and training policy. Striving to develop dynamic modern Lithuanianness and person’s modern nationality, the educational content should relate to “pupils’ experiences, sociocultural needs in order pupils would achieve success while learning and would avoid social exclusion” (Bendrosios programos ir išsilavinimo standartai, 2003). In this context, “the process or personal growth involving an individual in society, encouraging reflection on why we want to learn, what do we want to achieve, <...> how do we live in our own society” (Schachinger, 2004, p. 16) becomes important. The **development of interculturality** of pupils is one of the approaches when striving to understand cultural diversity of the present-day world, changing personal identity and values, to accept cultural changes, enhancing the principles of equality, acceptance of differentness as well as manifestation of respect and tolerance. Also, pupils’ abilities of interaction and communication with “members of their group and surrounding environment” are being developed (Bhawuk & Brislin, 2000). Barnett (2000) has it that “the **knowledge of knowledge** about the **phenomena** of the living **world**, the society’s **constructed** sociocultural **knowing** turn into an important **phenomenon** in the modern and **postmodern knowledge society**”. Therefore, perception of the meaning of educational phenomena becomes important, as revealing through experiences of the pupils in the context of the object under analysis, while emphasising their awareness of interculturality, changes determined by interculturality as well as evaluation of them in the aspect of own

culture, advantages and disadvantages of interculturality determining aspects, conditions to develop them at school.

Scientific novelty of the theme. The crossing of both culture and globalisation process is dealt with in studies of many scientists who underline importance of a dialogue (Chumakov, 2013), the culture turning global (Cowen, 2004, Featherstone, Turner, 2010, 1990, Jameson, Masao, 1998, Laszlo, 2012, Pieterse, 2003), changes in the lifestyles of society members and their values (Giddens, 2003, Klimova, 2011, Mozaffari, 2002, Tutchener, 2013, Huntington, Harrison, 2000), manifestation of diversity (Johnston, 2012, Robertson, 1995). The rapid pace of technologies, changes in the cultural and social relationships are emphasised by contemporary researchers (Longhurst, 2007, Husted, 2003, Giddens, 2000) who highlight inevitable cultural changes caused by these processes as the reality of present-day social life, manifesting through interaction with other cultures, groups of individuals, while accepting new ideas, different experiences, forming values and beliefs.

Scientific literature extensively explores the process of globalisation as inseparable from the idea of progress which manifests through the processes of homogenisation (unification) and standardisation (extinction of originality, differences) of culture, diversity (multiculturalism), transformations of social life (Guillen, 2001, Robertson, 1992, Waters, 1995, Waters, 1995, Lakey, 2003), especially in “individualised countries” (Wiley, 2004) where personal exceptionality, individuality are important. These processes are also analysed in the context of changes in the European education system (Veloso, Estevinha, 2013, Laffan, 2004). Unification of cultures is based on studies conducted by scientists (Bird, Stevens, 2003, Amine, 2003, Matei, 2006, Veloso, Estevinha, 2013, Bhawuk, 2008) who state that when adjusting to global changes societies gradually accept, integrate features, elements, values, customs of another culture or group. While communicating in global environment, behavioural models of individual’s behaviour are being formed as well as acceptance of other values and norms is stimulated. Cultural identity expressed through language, symbols, social hierarchy (Collazosa et al., 2010, McKenna, 2000, Bucher, 2002), its change at the stage of mass culture, impacting the formation of contemporary culture, underlining social differences, multiplicity, conflicts of culture (Sen, 2007, Brutter, 2005, Fiske, 1998, Meškis, 2007, Shin, 2005, Dunkerkey, David et al. 2002) become important. Scholars who are investigating the problems of multiculturalism (Habermas, 2005, Spindler, Stockard, 2007, Bhawuk, Brislin, 1992) aim not only to understand the culture and world but also interaction of different cultures/ groups, eliminating disagreements. In such a context significance of intercultural competences is highlighted (Arasaratnam, 2007, Gamst, 2004, Berry, 1999).

Research on social-cultural diversity indicates the links of the change through the processes of migration, mobility, expression of communication opportunities via media (Cleveland et al., 2016), multiplicity of state and personal identity (Merz et al., 2008, Phinney, Ong, 2007, Smith, 1992), absorption of the characteristics of the majority, a group (Markus, Kitayama, 1991). Mass market, consumerism and changes in the national identity form the homogenous society. This stimulates scientific research focused on the relation of diversity and modernity, emphasising the diversity becoming fundamentally dynamic, more effective, closely linked to cultural changes (Kalantzis, 2006). Conducted research works (Popescu et al., 2015, Vezzalia et al., 2016, Benet-Martinez et al., 2006, Crisp, Turner, 2011, Gołowska, Crisp, 2012) focus on single dimensions of diversity (ethnicity, style of communication, geographical location, family status etc.), which allows identification of both positive and negative characteristics of diversity. Diversity broadens worldview, opens access to new ideas, enhances understanding of other cultures; additionally, it causes difficulties in building communication, understanding of differentness, compatibility and space acceptable to all. Openness to differentness, acceptance of differences become an important object, since multiplicity and change of cultural identities provide preconditions for building a dialogue, sharing commonalities, despite existing differences.

Lithuanian scientists also focus on the theme of development of interculturality by analysing tendencies of globalisation, culture (Sirtautas, 2005), problems of development of intercultural competence (Mažeikienė, Virgailaitė-Mečkauskaitė, 2007, Norvilienė, Zuzevičiūtė, 2011, Mažeikienė, Virgailaitė-Mečkauskaitė, Ališauskienė, 2008, Petkevičiūtė, Budaitė, 2005, Pliopaitė, Radzevičienė, 2010), design of methodology (Navaitienė et al., 2013, Žydžiūnaitė et al., 2010). Scholars exploring the change of the vision of national identity after Lithuania joined the common area of creation of European culture (Duoblienė, 2006, Kuzmickas, 2013) emphasise the intersection of cultural heritage, fostering of national awareness vs openness to cultural influences, cognition of diversity and development of tolerance towards differentness. This evokes the changes in education based on the philosophy of dialogue, while stimulating social-cultural diversity, development of tolerance, what ensures interaction of different groups of individuals, cultures, religions, representatives of social statuses in the multicultural society (Mažeikis, 2008, 2001, Zuzevičiūtė, 2009, Zuzevičiūtė, Daukšytė, 2010, Vyšniauskas, 2006). While analysing the change of personal identity in the context of globalisation, scholars (Aramavičiūtė, 2005, Duoblienė, 2006, 2009, Nikiforova, 2006, Merkienė, 2007) emphasise the relation with cultural change in the context of democratic values, orientation of the state of Lithuania towards Western, modern values, when national identity becomes hybrid, consumerist, deformed, being impacted by the globalisation

process “penetrating local values turning their subjects into carers of new meanings” (Nikiforova, 2006, p. 223). The spread of Western stereotypes in the youth culture (Ramanauskaitė, 2007, Pruskus, 2010), civic communication as one of the conditions for intercultural education and factors stimulating establishment of civic society (Zaleskienė, 2006) become the research object. All these encourage development of a dialogue, intercultural relation based on critical thinking, while focusing special attention on interpersonal relationships, developing abilities to interpret cultural phenomena, promoting respect, tolerance, acceptance of the Other/ different.

To meet the mentioned changes, Lithuanian researchers initiated and implemented various international projects. A project “Integration of Refugees in Society by Applying Active Socialisation Methods” (2009–2010) implemented by the Office of the Equal Opportunities Ombudsperson and the Tolerant Youth Association (hereinafter referred to as TYA) included a research “Tolerance and Multicultural Education in Comprehensive Education Schools” which provided preconditions for finding out how educational content and organisation of the process of teaching and learning stimulate pupil’s understanding of tolerance and multicultural awareness (Reingardė, Valentinavičius, 2010, p. 5), emphasising that “school should stimulate implementation of studies on the meanings of multiculturalism to mature independently and critically thinking individuals who are able not only to respect themselves but also other people, different lifestyles”. In 2010–2012, the TYA implemented the project “Development of Intercultural Abilities of Teachers, Pupils, Parents and NGO Representatives” funded by the European Social Fund, aiming to characterise intercultural awareness as part of the process of education of pupils. As a result of the project, a teaching aid for pedagogues, “Intercultural Education in Lithuanian School” (Lith. “Tarpkultūrinis ugdymas Lietuvos mokykloje”) (Bielskienė et al., 2012), has been published. An EU project “Intercultural Education: towards Tolerant School Community” grounded on the lack of tolerance and democracy in Lithuania, intolerance towards *the Other* and *the Different*, manifestations of discrimination and conflicts in schools should be mentioned in relation to this. Since 2012, International Organisation for Migration, Vilnius Office, jointly with the Institution of the Ombudsman for Children Rights of the Republic of Lithuania is carrying out a project “Support for a Child and His/ Her Family: Enhancement of Intercultural Competence of Specialists” aiming to provide support to children and their families who experience crises or severe social, cultural, domestic problems of adaptation. Striving to develop intercultural competence of these individuals, to render theoretical knowledge and develop the ability to apply the knowledge in practice, the educational aid (Račius et al., 2013) “The Guide to Intercultural Awareness for Those Who Work with Families of Citizens from the Third Countries” (Lith. “Tarpkultūrinio pažinimo

vadovas dirbantiems su trečiųjų šalių piliečių šeimomis”) has been published. Various national projects are being implemented in education institutions (a project of Vilnius Lithuanians’ House, “Intercultural Education”, (2011); a project of Vilnius Žvėryno Gymnasium, “Development of a Personality Who Is Open to Cultural Heritage in a Multicultural Society through Russian Fiction and Its Relation to Lithuanian Culture”, 2015–2016).

Nevertheless, having compared the mentioned research works conducted by Lithuanian researchers with studies carried out by foreign scientists, it can be stated that the problem is underdeveloped in the Lithuanian context of the change of culture of development of interculturality. There is lack of guidelines for those who prepare education programmes (Duoblienė, 2006), indicating the direction for their design, meeting the needs of both school community and uniqueness, exceptionality, differentness of individuals/ groups while accepting cultural diversity. Lithuanian scholars emphasise the lack of research studies dealing with tolerance, social exclusion (Plečkaitis, 1998, Bakonis et al., 2004, Dailidienė, Lukošūnienė, 2003). Scientific relevance is indicated by contextualisation of the cultural change, analysis of interpretations of the concepts of interculturality and intercultural education in the context of Lithuania, the change of education and the realities of intercultural education in Lithuania are discussed.

Changing moral and value attitudes, acceptance of the Other and tolerance, communication based on dialogue, enhancement of social relationships while rejecting stereotypes, division of individuals, developing critical thinking, forming national value attitudes of individuals influenced by cultural change, while developing and enriching it by changing cultural values, encouraging awareness and understanding of changing phenomena taking place in society are observed.

Substantiation of the research problem. Striving to meet the challenges set by globalisation, while building the foundations of a modern state open to the contemporary world, the strategy of Lithuanian progress, “Lithuania 2030”, focuses on several directions: solidarity, openness, dialogue-based commonality with the otherness, society groups, generations, cultures are promoted through re-consideration of own national identity and thus retaining openness to the present vs fostering national identity, traditions and heritage, grounding on the past and history, culture of the country, remaining the tradition-based society. Such ambivalence of the state’s vision evidences the change of educational orientations as well, when the system of comprehensive education is being projected towards preparation for the challenges of the changing environment by educating both creative leader of the learning society and citizen who is fostering traditional culture and heritage.

On the ground of the insights of researchers of philosophy and phenomenology (E. Levin, M. Merleu-Ponty), the fundamental national values are

changed by the relation with the Other and dialogue-based social relationships. In this context, intercultural development becomes important; its aim and content manifest in relation to the issues of tolerance, equality, acceptance of and respect to ethnic/ cultural differences (Leeman, Ledoux, 2006, Banks et al., 2001), stimulation of cultural diversity (Krukauskienė, Trinkūnienė, 2003, Grigas, 2010) in educational situations. However, in opposing scientific literature (Ladhari et al., 2015, Craig, Douglas, 2006, Bird, Stevens, 2003, Krug, 2005, Vezzalia et al., 2016) the following opinion is expressed: the cultural change makes impact on shifts in values, changes personal identity (Coelho, 2009, Krukauskienė et al., 2003). The public opinion states that programmes and projects on intercultural education “negatively influence pupils’ mentality, morality, sexual identity, responsible preparation for parenthood, personality development and social self-expression” (Lipkevičienė et al., 2012). “Majority of scientists (Jašinauskas et al., 2008, Grigas, 2007, Klimka, 2007, Antinienė, Merkys, 2007 etc.) emphasise importance of national values, underlining that national values and components of their content, manifestations of apathy and lack of patriotism spread among youth become the part of the public discourse. It is stated that the young generation increasingly loudly declares indifference to and dissociation from the fostered civic and national values, public life.” (Bilbokaitė, 2015, p. 14). Therefore, much attention in school environment is paid to the fostering of development of ethnic culture. Collaboration in cultural diversity “must be carried out in the environment where everyone may express own opinion and uniqueness without losing integrity present in culture” (Bilbokaitė, 2006). Nevertheless, there is lack of programmes, clear guidelines for intercultural education, methodical aids, “practical design of intercultural education and its theoretical construct are based on different approaches” (Leeman, Ledoux, 2006, p. 576). This determines the mismatch between theoretical explanation of development of interculturality and its practical application in educational environment. Valentinavičius (2010, p. 7) states that “pedagogues are not interested in and do not explore in detail the aspects of multiculturalism; therefore, simply there are no such aspects in the process of education and development of pupils; pupils are left for their own self-development and the influences of negative, stereotypical attitudes towards different people prevailing in society”, which is also proven by statistical data at the level of openness¹ and creativity² of Lithuanian society in the context of the European Union, where Lithuania takes the 22nd and 17th places correspondingly, and favourability of the creative climate takes the 24th place. All these suppose

¹ 2016 KOF Index of Globalization. Internet access <http://globalization.kof.ethz.ch/media/filer_public/2016/03/03/rankings_2016.pdf>.

² Villalba E. (2009) Measuring Creativity and Innovation: Proceedings for the conference, “Can Creativity be Measured?” <file:///C:/Users/PVS-1/Downloads/LBNA24033ENC_002.pdf>

the lack of conditions provided for society to develop creativity and neglect the challenges posed to education in Lithuania when aiming to educate a competent, creative person who grounds on national values, traditions, also when accepting cultural diversity, differences, stimulating development of Lithuanian Europeanness.

In compliance with the challenges set for education, orientation of the educational content towards awareness of intercultural meanings is promoted; this may be achieved through updating curricula open for creativity, searching and perfection, initiating teacher training, designing informational resources, teaching aids, applying up-to-date educational technologies. However, such preconditions require a broader evaluation which supposes **the problem questions**: How do pupils' experiences reflect (self-)development of interculturality, orientations to cultural transformations? What learning environments do influence (self-)development of interculturality of pupils? What contexts do limit/ stimulate (self-)development of interculturality? What theoretical interpretational model could enact (self-)development of interculturality in comprehensive education schools?

The meanings of interculturality attributed by Lithuanian comprehensive education pupils (of the 10th–12th forms) and preconditions for development of interculturality in the context of cultural transformation are **the research object**.

The research aim is to reveal the meanings of interculturality attributed by Lithuanian comprehensive education pupils (of the 10th–12th forms) and to model the preconditions for development of interculturality in the context of cultural transformation.

The research objectives:

- To carry out interdisciplinary (philosophical, sociological, culturological, educational) analysis of scientific literature grounding the conception of the development of interculturality, cultural diversity and transformations in the context of globalisation, by clarifying the environments for development of interculturality.
- To reveal the meanings attributed to interculturality while analysing pupils' experiences, their attitude to the concept of interculturality, the experiences of self-development of interculturality in the diversity of learning environments, the factors either limiting or stimulating the development of interculturality and to model the preconditions for (self-)development of interculturality in the context of cultural transformation.

The research hypotheses:

- It is likely that interculturality conditions cultural transformations by changing traditional values, rituals.
- It is likely that, in the gender aspect, involvement of pupils into activities stimulating interculturality is more active in the group of girls.

- It is likely that (self-)development of interculturality proceeds fragmentarily, more intensively in a non-formal environment, while focusing on self-development, personality growth.

Theoretical provisions and conceptions of the research:

The phenomenological methodological conception (Kačerauskas, 2008, Sartre, 2000, Juzefovič, 2012, 2009, Sverdiolas, Kačerauskas, 2008, Heidegger, 1962, Husserl, 1965, Lindseth, Norberg, 2004, Ricoeur, 2000, 2001, Maslow, 1966, Gadamer, 1975), when attention is focused on individuality, understanding as the essence of human existence, when phenomena are investigated as described in the way they manifest in the experienced world, striving to find and reveal the essence of these phenomena. The language and text render the meaning, what allow decoding social-educational processes. The surrounding world is explored by revealing individual experiences, relationships with others, beliefs and habits, what construct a real view of what proceeds throughout the learning process. The occurring “horizons of the phenomena require another research” (Juzefovič, 2009, p. 198).

The philosophy of social constructivism (Pinker, 2002, Searle, 1995, McNamee, Gergen, 1992). Its fundamental grounds on social theories and knowledge on social phenomena. Therefore, in the context of social constructivism, experiences of development of interculturality become a highly relevant theme worth paying special attention in the context of cultural changes, since different practices of intercultural education are investigated.

The critical theory (Dahms, 2008, Brookfield, 2005, Taylor, 2002, Sim, Loon, 2001, Charmaz, 1995, Calhoun, 1995, Conquergood, 1991, Lindlof, Willard, 1982) explained as “formulation of the meaning, born desire to create explanations, a conceptual order of reality” (Poster, 1989, p. 5). The critical theory shows ideology as the whole of widely accepted values, myths, explanations, personal attitudes and morally desired by population of the majority. Therefore, usage of this theory in explanation of intercultural competences will reveal the critical approach, the understanding of pupils as members of school community, will change social reality, since the critical theory attempts to generate specific vision of the world, what it could be.

The culture of dialogue (Levinas, 1930, Johannes, 2005). Johannes (2005) has it that the fundamental of culture consists of tolerance and traditions of humanity. It is important to get acquainted with conceptions and requirements of other groups. The building of the culture of dialogue emphasises tolerance based on culture of mutual awareness and respect. Pupils’ participation in the process of education, i.e. expression of their ideas and participation in the dialogue, is important. This way respect to differences is developed and similarities are enhanced. Inner beliefs of individuals, own identity, significance of a single individual when accepting collaboration of all become important.

Methodological provisions of the dissertation research

The mixed-methods approach (Vogt, 2005, Morkevičius et al., 2008, Tashakkori, Teddlie, 2008, Creswell, 2003, Creswell, Clark 2006, Creswell & Plano, 2011, Greene, 2007, Johnson et al. 2007, Kardelis, 2002; Tidikis, 2003; Bitinas, 2006) was employed when aiming to answer the problem questions of the dissertation research, combining quantitative and qualitative research. When conducting several research works and applying different methods, the strategy of consecutive procedures (Creswell, 2003, Venkatesh et al., 2013) as mixed-method research, when the data of primary research is supplemented and expanded, and conclusions of the dissertation research are more substantiated (Venkatesh et al., 2013, Runeson, Höst, 2009). Combination of research methods is ensured by revealing a situation of the object under investigation in the case of qualitative research in the context of Lithuanian education policy, also by disclosing experiences of research participants and their attitudes towards the research object, while, first of all, a researcher categorises the data, later integrates it in application of quantitative research enabling presentment of representative data in terms of population, grounding on reliable statistical data. Qualitative methods allow revealing “the subjective world of social reality” (Šaparnytė, 2007) and explore a phenomenon of self-development which is little investigated in Lithuanian scientific literature, i.e. self-development of interculturality, while interpreting it through the meanings attributed by pupils.

The following **theoretical research methods** have been applied:

- Analysis and generalisation of philosophical, pedagogical, sociological, culturological, anthropological literature and Lithuanian strategic documents on education enabling to reveal cultural transformations in the context of globalisation, expression of cultural diversity, genesis of the conception of interculturality and preconditions for education in Lithuanian comprehensive education schools, to define the relation among differentness of a personality, cultural change and diversity, to identify the institutes of socialisation as an approach to development of interculturality.

Empirical research methods:

- *Qualitative research method – a free (non-structured) essay method* (on the topic “What Does Interculturality Mean to Me, as a Lithuanian?”), when research participants (pupils of 10th–12th forms), grounding on personal experiences, revealed their attitudes and rendered value attitudes in the context of the object under investigation. The research participants were given an opportunity “to describe and explain impressions, considerations, to focus on, give sense to a situation, to be aware of their inner world, which is the method of cognition of an individual. <...> the expressions allow obtaining more diverse information on the phenomenon under investigation and finding out what was earlier unfamiliar to the researcher” (Bitinas,

2006). Such method of data collection provides the pupils a possibility to express themselves, to reveal their daily experiences, while emphasising the meanings attributed to development of interculturality.

Analysis of the research data employed the *content analysis* which enabled revealing how pupils perceived interculturality, what meanings attributed to it, how they identified themselves as citizens in terms of this context. The obtained essays (texts) reflected pupils' experiences, attitudes, feelings, the context was made more concrete. This allowed revealing characteristics of pupils' life and worldview. The analysis has been conducted by consistently analysing the content of a text, dividing the content under investigation into analytical units, i.e. categories, sub-categories, which are particular aspects of pupils' perception of interculturality, expressed through the representing statements. The latter are coded (e.g. [R1] etc.) according to the order of essays presented by the surveyed, aiming at anonymity of the research participants.

- *Quantitative research method – a questionnaire-based survey*, which aimed at revealing pupils' opinions on the conception of interculturality, their experiences in taking part in the activities held at school and stimulating interculturality as well as pupils' involvement into these activities, the shortage/ limitations of interculturality, the conditioned changes (from the point of view of own culture), reasons for the lack of interculturality, experiences/ observed changes caused by interculturality and evaluation of them from the point of view of own culture, advantages, key aspects of interculturality, conditions for development of them at school.

The analysis based on closed-end type questions employed the *quantitative statistical analysis of questionnaire-based survey data* was carried out by calculating the means of opinions of research participants. The data was processed using the SPSS 17.0 *for Windows* software. To analyse the data obtained from open-end type questions, aiming to investigate what educational environments for development of interculturality were identified by the pupils and what was their meaning in the process of development of interculturality *the content analysis* was applied.

Theoretical significance, novelty of the research. 1. Generalised insights proposed by scientists concerning the development of interculturality in the context of the cultural change are relevant in carrying out analysis of the aspects of Lithuanian education policy because the formed theoretical model of intercultural development is relevant while striving to implement the strategic goals of education in Lithuania. 2. Insights on cultural transformations in the context of globalisation, manifestation of cultural diversity, genesis of the conception of interculturality and preconditions for its development in Lithuanian comprehensive education schools are presented.

Practical significance of the research. 1. On the ground of theoretical insights, a generalised situation of intercultural education in Lithuanian comprehensive education schools is presented; it allows viewing pupils' experiences in the aspect of manifestation of interculturality in educational practice. 2. The research results enable drawing an assumption concerning the demand for the change of Lithuanian education policy; for this purpose, the model of (self-)development of interculturality has been designed, naming the changing goals of education, striving for stimulation of the culture of a dialogue, diversity of attitudes in multicultural society and assurance of equal opportunities for education for all. 3. The research results reveal restrictions of (self-)development of interculturality in Lithuanian comprehensive education schools, where interculturality is not practiced in daily teaching activities. 4. On the ground of the research results, the conclusions and recommendations for creators of education strategies, scientists, school managers and pedagogues have been formulated.

The results of conducted research have proven the hypothesis of this work and open the perspective for further complex research on development of interculturality.

Approval of research results

The articles published on the theme of the Dissertation:

Articles in publications reviewed in the data base Thomson Reuters Web of Science (without Impact Factor)

1. **Bilbokaitė, Ieva.** Perception and Expression of Interculturality in Educational Practice from Pedagogical Perspective // EDULEARN 12: 4th International Conference on Education and New Learning Technologies, [July 2nd-4th, 2012, Barcelona, Spain]: Conference Proceedings [elektroninis išteklius, CD-Rom]. Valenica: IATED, 2012, ISBN 9788469534915, p. 0526-0530.

Articles in other reviewed scientific publications:

1. **Bilbokaitė, Ieva.** Transformations of traditional Lithuanian culture influenced by interculturality: a case of Lithuanian 10th-12th forms pupils' opinion // EDULEARN17: 9th international conference on education and new learning technologies, July 3rd-5th, 2017, Barcelona, Spain: conference proceedings. ISBN 9788469737774, p. 5300-5305.
2. **Bilbokaitė, Ieva.** Educational Philosophies, Substantiating Intercultural Education and National Values // Ireland International Conference on Education (IICE-2014), April 28-30, 2014: [proceedings]. Dublin: Infonomics Society, 2014, ISBN 9781908320230, p. 128-134.
3. **Bilbokaitė, Ieva.** (2015). Mokinių tautinių vertybių ugdymasis: teorinių šaltinių ir Lietuvos strateginių švietimo dokumentų analizė

kontekstas = Development of Pupils' National Values: the Context of Analysis of Theoretical Sources and Strategic Education Documents of Lithuania. Studijos šiuolaikinėje visuomenėje 2015: II-os tarptautinės mokslinės konferencijos pranešimų medžiaga = Studies in Modern Society 2015: Material of the 2nd International Scientific Conference, ISBN 9789955859031, p. 14–19.

4. **Bilbokaitė, Ieva.** Intercultural Education of Students: the Context of Analysis of Lithuanian Strategic Education Documents // Актуальные вопросы современной психологии и педагогики: XXIV международная научная конференция, Россия, г. Липецк, 25 декабря 2015 г.: сборник докладов / отв. ред. А.В. Горбенко = Topical Questions of Modern Psychology and Pedagogy: XXIV International Scientific Conference, Russia, Lipetsk, 25 December 2015: Collection of Papers / ed. A. V. Gorbenko. Липецк: Научное партнерство «Аргумент», 2016. ISSN 2311-9357, p. 9–13.
5. **Bilbokaitė, Ieva.** Отражение проектной деятельности в практике образования: в контексте межкультурности = Expression of project management in educational practice: the context of interculturality // Общество и экономика постсоветского пространства = Society and economy of post-soviet space: международный сборник научных статей. Вып. VIII, Российская Федерация, г. Липецк 18 июля 2014 г. Липецк: Гравис, 2014, ISBN 9785435300949, p. 93-101.
6. **Bilbokaitė, Ieva.** Content Analysis of Perception of Interculturality: a Case of Lithuanian 11th–12th Forms Pupils' Opinion // INTED 2016: 10th International Technology, Education and Development Conference, 7–9 March 2016, Valencia, Spain [e-resource]. [Valencia]: Academy, 2016, ISBN 9788460856177, p. 4866-4873.
7. **Bilbokaitė, Ieva.** Expression of Interculturality in Educational Practice from Pupils' Perspective // INTED 2016: 10th International Technology, Education and Development Conference, 7–9 March 2016, Valencia, Spain [e-resource]. [Valencia]: Academy, 2016, ISBN 9788460856177, p. 4911–4917.
8. **Bilbokaitė, Ieva.** Kultūros panašumų ir skirtumų sąveika globalizacijos kontekste // Jaunųjų mokslininkų darbai. Šiauliai: VšĮ Šiaulių universiteto leidykla. ISSN 1648-8776. 2012, nr. 4(37), p. 156–162.
9. **Bilbokaitė, Ieva.** Genesis of the Conception of Interculturalism: Theoretical and Empirical Factors // London International Conference on Education (LICE-2012), November 19-22, 2012, London, UK: LICE-2012 Proceedings. [London]: Infonomics Society, 2012, ISBN 9781908320117, p. 409-414.
10. **Bilbokaitė, Ieva.** Tarpkultūrinio ugdymo programų poreikio analizė: Lietuvos švietimo kaitos kontekstas // Mokytojų rengimas XXI amžiuje:

pokyčiai ir perspektyvos: X tarptautinės mokslinės konferencijos medžiaga. Šiauliai: VšĮ Šiaulių universiteto leidykla, 2012, ISBN 9786094301766, p. 112-117.

11. **Bilbokaitė, Ieva.** Mokinių tarpkultūrinio ugdymo situacija Europoje ir Lietuvoje // Mokymas ir mokymasis bendrojo lavinimo mokykloje – 2011: mokslinės praktinės konferencijos straipsnių rinkinys, 2011 m. gruodžio 9-16 d., Šiauliai [elektroninis išteklius, CD-ROM]. Šiauliai: Lucilijus, 2011, ISBN 9789955321477, p. 9–15.
12. **Bilbokaitė, Ieva.** KITO suvokimas ir priėmimas tarpkultūriškumo kontekste // Socialinis ugdymas: socialinės ir švietimo politikos dermės nepakankamumo veiksnių įtaka kaimo vaikų socialiniam mobilumui: recenzuojamas tęstinis mokslo straipsnių rinkinys. VI. Šiauliai: VšĮ Šiaulių universiteto leidykla, 2011, ISBN 9786094301056, p. 182–190.

Presentations delivered at international conferences:

1. **Bilbokaitė, Ieva.** “Expression of Interculturality in Educational Practice From Pupils’ Perspective” // 10th annual International Technology, Education and Development Conference, 7–9 March 2016, Valencia, Spain.
2. **Bilbokaitė, Ieva.** “Content Analysis of Perception of Interculturality: a Case of Lithuanian 11th–12th Forms Pupils’ Opinion” // 10th Annual International Technology, Education and Development Conference, 7–9 March 2016, Valencia, Spain.
3. **Bilbokaitė, Ieva.** “Факторы, влияющие на недостаток межкультурных компетенций: контекст мнений учеников” = The Factors Influencing the Lack of Intercultural Competences: the Context of Pupils’ Opinions] // XXIV-я Международная научная конференция «АКТУАЛЬНЫЕ ВОПРОСЫ СОВРЕМЕННОЙ ПСИХОЛОГИИ И ПЕДАГОГИКИ» = Topical Questions of Modern Psychology and Pedagogy, Lipetsk, Russia, 25 December 2015, Reg. No. 01/12-15.
4. **Bilbokaitė, Ieva.** “Tarpkultūriškumo sampratos raiška mokinių nuomonės kontekste” = Manifestation of the Conception of Interculturality in the Context of Pupils’ Opinions] // Continuous XI international scientific conference “Mokytojų rengimas XXI amžiuje: pokyčiai ir perspektyvos” = Teacher Training in the XXI Century: Changes and Perspectives, 27 November 2015, Šiauliai. Reg. No. EDIP-981“
5. **Bilbokaitė, Ieva.** “Mokinių tautinių vertybių ugdymas: teorinių šaltinių ir Lietuvos strateginių švietimo dokumentų analizės kontekstas” = Development of Pupils’ National Values: the Context of Analysis of Theoretical Sources and Strategic Education Documents of Lithuania] // international scientific conference “Studijos šiuolaikinėje visuomenėje” = Studies in Modern Society, 26 February 2015, Reg. No. P3-2467.

6. **Bilbokaitė, Ieva.** “Educational Philosophies, Substantiating Intercultural Education and National Values” // Ireland International Conference on Education, April 28–30, 2014, Dublin, Ireland.
7. **Bilbokaitė I.** „Projektinės veiklos raiška ugdymo praktikoje: tarpkultūriškumo kontekstas“ // Tarptautinė mokslinė-praktinė konferencija „Verslas, studijos ir aš“ kovo 28 d., 2013, Šiauliai.
8. **Bilbokaitė I.** „Genesis of the Conception of Interculturalism: Theoretical and Empirical Factors“ // London International Conference on Education (LICE-2012) in London, 19-22 November, 2012, London.
9. **Bilbokaitė I.** International conference of Young Scientists-2012. Towards Intedisciplinary Research: Humanities & Social Sciences, Šiauliai, Lithuania on 10-11 May, 2012. *Interaction between Similarities and Differences of Culture within the Context of Globalisation*. Certificate No. 012-120.
10. **Bilbokaitė I.** “Interaction between Similarities and Differences of Culture within the Context of Globalisation” // „International Conference of Young Scientists – 2012. Towards Interdisciplinary Research: H&S“, 10-11 May 2012, Šiauliai. Reg. Nr. 85.

Structure and volume of the Dissertation. The dissertation consists the introduction, glossary of concepts, 5 chapters, the discussion, conclusions, recommendations, the list of references and annexes. The results of the Dissertation research are illustrated by 27 figures and 47 tables (including 5 in the Dissertation and 42 in annexes). The overall volume of the Dissertation is 146 pages (excluding annexes). 539 literature sources were referred to.

REVIEW OF THE CONTENT OF THE DISSERTATION

The introduction of the dissertation substantiates the relevance of the theme, raises the scientific problem, defines the research object, aim and objectives, presents the hypothesis, defines the theoretical and methodological provisions which are the background for the dissertation research, presents the methods of data collection and analysis applied in the dissertation, reveals scientific novelty as well as theoretical and practical significance of the research, presents the list of published scientific articles and delivered scientific conference presentations of the author of the dissertation. Further five sub-chapters of the dissertation are reviewed in detail.

The sub-chapter *Cultural Transformation in the Context of Globalisation* of the first chapter **Theoretical Substantiation of Development of Interculturality in the Context of Cultural Transformation** of the dissertation grounds on analysis of scientific sources and reveals that the process of globalisation makes impact on cultural changes (Ladhari et al., 2015) when in the context of interaction of nations foreign values are being integrated, the youth forget their culture, are not interested in customs and traditions, when old rituals are substituted by new ones being promoted by the mass culture of consumerism or economic market. Because of complexity of the constructs and applicability of the meanings rendered to them when constructing identities grounding on political, social and economic processes, the multi-dimensional perception of culture undergoing transformation is changing, when it is difficult to concretise the transformations of the values of society members, models of living and social activities, behaviour stereotypes, norms, ideals. Grounding on analysis of scientific literature, the content of the definitions of globalisation and cultural constructs is clarified.

To sum up, the process of globalisation reduces differences, while accepting experiences of others, this way stimulating cultural diversity and interrelation of individuals. The image of the world as the whole is being created that through unifying common value orientations and life norms the relation among individuals / groups / countries is being formed, which changes the perception of culture as a place. Assimilation of cultures influences the decrease of authenticity of own culture, which happens when rituals and traditions are changed, uniqueness of culture is lost when meeting cultural changes. Changing cultural symbols, rituals, multi-dimensionalism of culture becoming more modern prove the transformation of culture, which is inseparable from globalisation.

The second sub-chapter, *Content Analysis of the Cultural Changes and Diversity*, generalises and discusses the theories of the cultural change (Ladhari et al., 2015, Craig, Douglas, 2006, Bird, Stevens, 2003). Through social practice, self-identification with a certain area, group of people, society, an individual can form and represent the products of a certain culture. The position is held that

since school days the youth <...> still are undergoing the orientation which is indifferent to national consciousness and patriotism, neglecting own nation and state, rapidly developing the consciousness of a citizen of the world, the individual's national indifference increases (Grigas, 2007). In the changing environment, where traditions and rituals transform, an individual accepts new experiences while adjusting to diversity (Bell, 1997, Helsloot, 2008).

On the ground of analysis of scientific literature, the generalisations are drawn that rapid growth of the processes of globality and technologies provides preconditions for interrelations of cultures, which is treated in two ways, i.e. as "pollution" with alien elements destroying uniqueness of culture and as minimisation of cultural differences and acceptance of diversity. Occurring cultural hybrids, languages, change of symbols, their interaction with others, diversity make impact on perception of individuals, shift of values from traditional to secular, rational, expand the field of perception of the world and the self as a personality; the diversity stimulates integration and tolerance. However, the threat of the communication process made more difficult, conflicts impacted by the shifts in different attitudes, value orientations (like diminished worth of traditional family values), personal ideologies, challenges of acceptance, tolerance of difference and diversity, what manifest in society through rejection of the changes or resistance to innovations, appear as well.

The third sub-chapter, *Conception, Goals, System of Development of Interculturality*, presents analysis of the conception of interculturality emphasising that it is universally acknowledged that interculturality manifests through a global process of integration, encompassing not only migrants, representatives of minority culture but also members of separate communities, by implementing sensitiveness to cultural diversity, reducing manifestations of discrimination of differentness. At a narrow level, interculturality indicates a close micro-social environment, relationships among communities and daily life of institutions (Boucharde, 2011). Therefore, the conception of interculturality is grounded on the provision about a heterogeneous society (on the national, racial, gender, social status, linguistic ground), multi-layer nature (individual, group, state, international levels), emphasising uniqueness, acceptability of cultural diversity as a value based on tolerance and respect of differentness.

On the ground of scientific insights of foreign scholars (Osovsky, 1997, Cuoş, 2000, Delors, 1996, 2013, Chiriac, Panciuc, 2014), the goals of intercultural education are singled out, emphasising that intercultural education in school aims at stimulating human rights by developing self-confidence in class, striving to help the youth find themselves as members of both national and global community, this way forming the mentality and character of own country. Major components of intercultural competence and elements of creation of the system of intercultural education are presented. The latter model is supplemented with the goals of intercultural education (Huber, 2012, Chiriac, Panciuc, 2014) while focusing on different approaches.

The sub-chapter is generalised with a statement holding that for the sake of pupils' "intercultural awareness it is necessary to develop socio-linguistic, communicative, psychological and other competences" (Reid, 2015, Byram, 1989), perceive interpersonal collaboration, values, beliefs, rituals, norms of speech of others. Intercultural education is based on the principles of a dialogue, equality of cultures, emphasising diversity, interaction, changes of values, attitudes, focusing on the process of hybridisation, while common identity, the learning from own and others' experiences emerge. All these create preconditions for formation of pupils' awareness, attitudes, knowledge and skills related to own and others' culture, while integrating obtained knowledge, skills and behaviour norms, focusing not only on differentness, minorities but also on all members of society, not dissociating from traditional, national culture. This way preconditions for a pupil as a personality to develop through exploration of own culture, perceiving cultural differences, diversity, differentness and understanding of the self, what is created in the long-term perspective, are provided.

The sub-chapter *Analysis of Learning Environments as Essential Factors Making Impact on Development of Interculturality* discusses the learning environments which make impact on development of pupils' interculturality, i.e. family, school, media. It is stated that both school and family perform social functions, such as the rendering of information, knowledge, abilities and skills, perception of the world, formation of value orientations, personality (Bikmetov, 2008). The principles of assessment of environment, people are being formed inside family, which correspondingly forms the conduct in society or group, the reaction to environment and other individuals.

The changing role of a school, when this environment is rendering knowledge to a child, contributes to the formation of the self as a personality, develops critical thinking and perception of the world while rendering beliefs and values of society, is dealt with. Promotion of experience-based learning, when pupils grounding on their experiences create their knowledge, in school as well as the changing role of parents in education of children through collaboration with school are emphasised.

The role of media in education of an independent, active, creative, open to innovations and change personality is discussed. On the ground of analysis of scientific literature, it is stated that communication in social networks meets social communication because this encompasses both interpersonal and group mass communication, when people are brought together by common goal and striving for communication (Butler, 2001), common group rules bring similarity to individuals, a higher amount of information is transmitted and it reaches broader audience, influences improvement of social communication. It is underlined that the use of social networks is based on cultural values which influence self-representation, social interaction, freedom of speech, curiosity of pupils, which form their perception of the member of a multicultural community.

The sub-chapter *Reality of Development of Interculturality in Lithuania*, grounding on analysis of strategic documents of education in Lithuania, holds it that Lithuanian comprehensive education schools strive to foster inter-institutional relations, collaboration of the youth through the rendering of experiences. Also it emphasises importance of assurance of equal opportunities and rights, necessity to solve migration problems, in parallel solving issues of higher education, striving to attract incoming students and pupils, enhancing mobility. Assurance of diversity of learning environments, not neglecting civic, national, ethnic education, is underlined, too. Moreover, it sums up that it is purposeful not only to design and implement new programmes stimulating educational innovations, but also it is necessary to ensure consistency of their implementation, when after finishing a project or having changed a strategy, continuous support to a school would be ensured to lead to successful implementation of the goals defined in the programme.

The second chapter of the dissertation, **Research Methodology and Methods**, presents the substantiation of the research methodology on theoretical provisions, where the selected research epistemology is oriented towards both subjectivist cognition while revealing reality perceived in a specific way by the surveyed in the context of the object under analysis and constructivist cognition through interaction. The perspective of the participants of the qualitative research becomes the most important axis, which becomes a part of both empirical (qualitative) and theoretical construct. The research stages, structure and instruments are presented in Fig. 1.

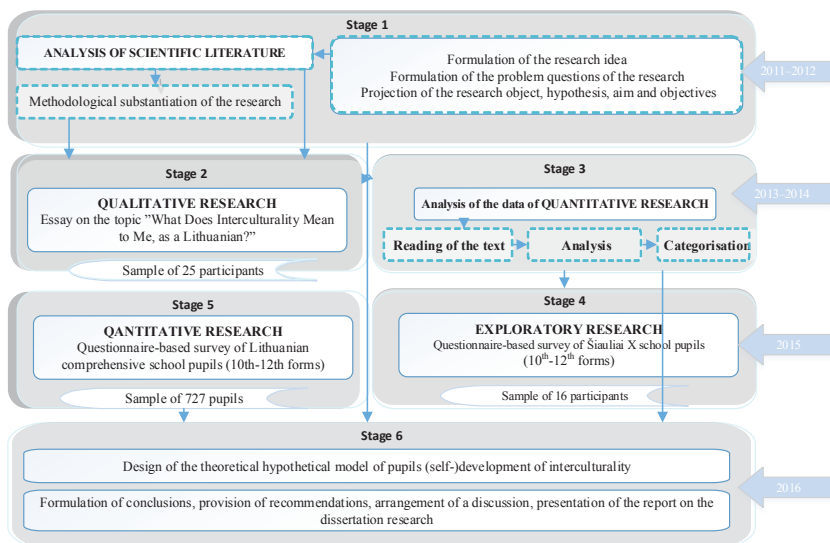


Fig. 1. Process of the theoretical and empirical (quantitative and qualitative) research

The third chapter of the dissertation, **Evaluation of Intercultural Experiences of Lithuanian Comprehensive Education Pupils: Results of the Qualitative Research**, provides the qualitative research results obtained after carrying out content analysis of pupils' essays (on the topic "What Does Interculturality Mean to Me, as a Lithuanian?"). The conducted research allows drawing assumptions concerning the meanings attributed to the conception of interculturality by the pupils, i.e. respect to others, tolerance, knowledge about others/ the different, relations of different groups; differences of countries, acceptance of other countries in the context of own culture, diverse interaction of identities; the factor of evolution, social process conditioned by globalisation and technological progress. Manifestation of interculturality in education is revealed through participation in activities of non-formal and formal education, mostly emphasising the benefit of project activities, events, inter-institutional/ international collaboration. The advantages caused by interculturality are named: an individual develops tolerance, improves himself/ herself as a personality while forming values, getting acquainted with the world. Transformations of Lithuanian traditional culture conditioning interculturality are singled out: Lithuanian customs, traditions are changing, other (sub-)cultures dominate and consequences of emigration are observed. The attitudes of pupils towards the causes of the lack of interculturality in society are presented, while emphasising the lack of tolerance, common values, cultural awareness, stagnation of society having fears to accept innovations.

The fourth chapter of the dissertation, **Evaluation of Intercultural Experiences of Lithuanian Comprehensive Education Pupils: Results of the Quantitative Research**, introduces the obtained data of the questionnaire-based survey. Analysis of manifestation of development of interculturality in the aspect of gender and place of residence shows that interculturality is perceived as the ability to respect other people, tolerance of others, cognition of other cultures through their traditions, attitudes and values. It reveals that exchange projects, projects stimulating closeness of nations and tolerance mostly take place in schools (PI=0.75); however, involvement in these activities is partial. Evaluation of the changes conditioned by interculturality expressed by the pupils is presented: they mostly underline that other cultures become more interesting and the attitude towards them in the context of own culture changes. Opinions of the respondents concerning the causes of the lack of interculturality mostly emphasise the stereotypes mostly prevailing in society as well as the preconceived opinion about others; and these are assessed negatively. The results of surveyed respondents' opinions concerning promotion of the aspects by interculturality are discussed in detail: it is revealed that personality growth, perfection through self-development are valued the most. Nevertheless, the research results demonstrate that school poorly provides conditions for development of the aspects determined by interculturality.

The data obtained from the open-end questions has been processed by applying content analysis which enabled investigation of what environments for (self-)development of interculturality are identified by the pupils and what is their meaning in the process of development of interculturality. The introduced data of the **analysis of formal environments for (self)development of interculturality** demonstrates that self-development of the principles of tolerance, respect, humanity, equality, communicative skills, opportunities to get acquainted with other cultures, sub-cultures, own culture, diversity and differentness of people, to know oneself through self-development, to accept others/ the different proceeds during lessons of ethics, religious education, Lithuanian and foreign languages, history, geography, fundamentals of civic education.

The data of the **analysis of non-formal environments for (self-)development of interculturality** is presented, supplementing theoretical insights. Pupils spend most of their time in home environment; it provides most of the experiences concerning communication with various people, learning from them, it is the site of various situations, the safest personal environment is being created in it, which provide opportunities for free expression of opinions, communication with individuals from all around the world, this way developing interculturality. The learning in virtual environment proceeds through unrestricted communication with foreign-born people, diverse personalities, while sharing experiences, freely expressing own opinions, which allows pupils remain themselves, also accept differences of others, to get acquainted with other cultures, develop tolerance and respect towards diversity. In school environment, pupils learn from various situations, communication with pedagogues, children, participants of exchange programmes, while taking part in project activities, various circles. Pupils more willingly accept various opinions, are more free, tolerant, respecting other people, which are being developed on the ground of experiences, discussions on various themes with peers and teachers. Pupils gain new ideas, knowledge informally, while receiving and analysing various information available in all environments, i.e. on the street, in a city, while watching films, reading books, participating in events, concerts, exhibitions etc., in all places where they encounter people. Pupils' opinions concerning the lack of possibilities for development of interculturality in school are presented.

THEORETICAL HYPOTHETICAL MODEL OF DEVELOPMENT OF INTERCULTURALITY

When meeting the challenges of the global world, the system of education, first of all, should focus on development of interculturality by stimulating awareness, respect, tolerance of others, common understanding. On the ground of analysis of scientific literature and results of empirical research, the theoretical hypothetical model of (self-)development of interculturality has been designed (Fig. 2).

The model is based on essential aspects of (self-)development of interculturality presented in the theoretical part of the dissertation:

- Interaction in social networks changes social communication, which opens unrestricted opportunities for effective communication. Dissemination of life experiences, as one of the key indices of self-representation, builds this relationship among individuals while creating social interaction and ensuring stronger relationships. The right to have and openly express own opinion is a major factor of self-expression of an individual as a group member, making impact on effective self-representation and motivation to be part of the world.
- At the level of education, aiming to create effective strategies of education and implement them, teachers have to play an important role when contributing to design of teaching programmes, methods, the content of which is based on different attitudes, diversity of values, behaviour models. School managers have to make the school policy based on equal learning opportunities and form a unified attitude in collaboration with education experts ensuring the changes in education programmes, emphasising the principles of development of interculturality. This will enable creation of an effective system for development of interculturality meeting the pace of the educational change.
- When rendering knowledge, a family forms individual's understanding of the world, his / her value attitudes, moral values, beliefs, which condition appropriate assessment of environment and behaviour.

On the ground of the results of empirical research, the content of the model has been supplemented:

- Virtual environment forms safe personal environment which enables an individual to be involved in open communication with various personalities while expressing own opinion and fostering the principles of equality. In school environment, through both formal and non-formal education content, pupils' intercultural cognition is being formed, conditions for (self-)development of the aspects promoted by interculturality are being provided, it motivates and stimulates involvement of pupils. Safe personal

environment being ensured in family and virtual environment enables free expression of opinions.

- Experience is the essential factor of the model contributing to the formation of a personality; experience is obtained through communication with representatives of other cultures, various personalities, while taking part in various situations, such as actual lessons, enabling pupils draw strategies of their self-development. All these create pupils' intercultural competence (attitudes, knowledge, skills and critical cultural awareness), while focusing on existence of understanding of different cultures or sub-cultures (women's, men's, different age groups, people holding different attitudes) and interaction in society and the world. Communication with representatives of another culture or subculture, the gaining of knowledge on other / own culture, interpretation and relation of information, perception of differences, understanding of attitudes and values through reflexions, critical relation and participation in a dialogue, critical evaluation of own negative reactions become important when educating an open, modern personality who is able to identify differences and similarities, trust in and openness to own and foreign culture and to communicate in an intercultural context.

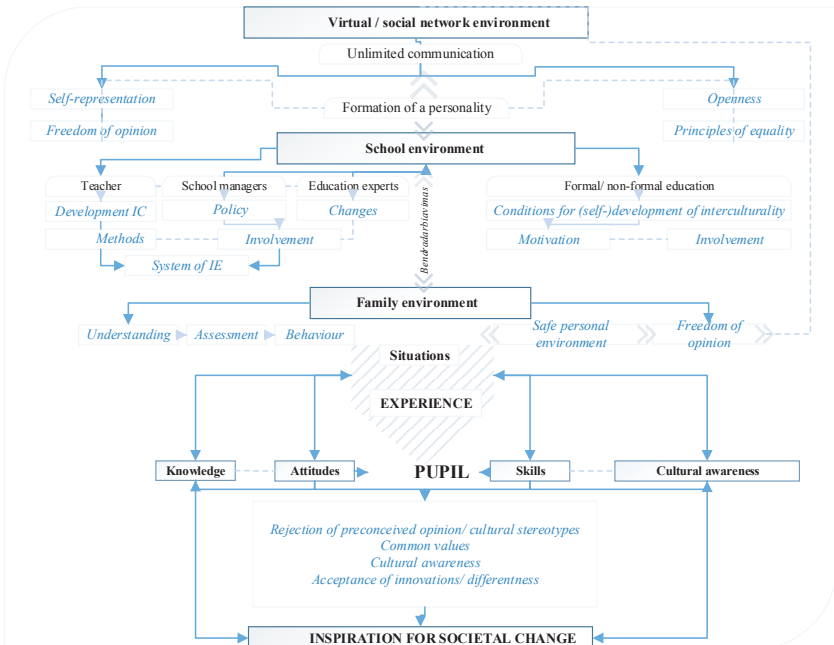


Fig. 2. Theoretical hypothetical model of (self-)development of interculturality

The theoretical hypothetical model relatively (from the perspective of pupils) defines the guidelines of the phenomenon of (self-)development of interculturality and opens opportunities to form the vision of open, modern society meeting the challenges posed to culture under the conditions of globality.

Conceptualisation of the results of the dissertation research provides preconditions for further research:

- The experiences in (self-)development of interculturality of pupils in the context of the cultural change investigated in the course of the dissertation research reveal the need for a more detailed analysis of the content of formal and non-formal educational environments, applied methods, pupils' needs, preconditions for (self-)development of interculturality through personal self-realisation and perfection.
- It would be relevant if the future research investigated the quality of education in Lithuanian comprehensive education schools aiming to create the system for development of interculturality and implement the striving to promote equal opportunities of learners in school and social environment as well as to construct productive school-society relationships.
- Research on development of interculturality of school community (pedagogues, managers) are important in the aspect of the change of the education policy, too, while focusing on openness to cultural diversity and the change of the traditional culture. This would allow formation of the insights concerning future education and ensure actual application of them in Lithuanian comprehensive education institutions.

CONCLUSIONS

1. Conclusions and generalisations based on the theoretical context:

- The cultural change under the conditions of globalisation reveals the need for mutual communication (of nations, societies, groups, individuals), while accepting different experiences, norms of living, by enhancing the relationship and making mutual relationships closer, accepting examples of different systems of living. Since culture rejects its structures and accepts other ones based on relationships, homogenisation, reduction of the dimension of distance, constant process, changing cultural symbols and fundamental of nationality, the multi-dimensional understanding of the traditional culture is being transformed. Even though it is difficult to concretise the models of living and social activities as well as behaviour stereotypes, transformations of the value norms of society members, it has been revealed that these *manifest through the change of cultural uniqueness, when differences and uniqueness are being changed by globality; the change in the naming culture as a marginal dimension; the impact of technologised, consumerist society on relationship between individual and culture; influence of the principles of cultural diversity on current identity of Lithuania; the change of personal ideology impacted by foreign experiences and influences; the changes of the traditional value system.*
- The contexts of the meanings of the conception of multiculturalism are revealed through explanation of different concepts (multiculturalism, interaction of different cultures). This conception encompasses the strategies of cultural diversity, political ideology, when a culturally heterogeneous population of society is accepted and respected, processes of integration or exclusion, effective mutual interaction of different groups, communities of individuals through communication. The conception of interculturality substantiates the provision of heterogeneous and multi-layered society, emphasising the cultural diversity as the value turning into the accepted, highlighting respect and tolerance to otherness and differentness. Awareness of cultural diversity is being formed through collaboration with representatives of various groups, getting acquainted with their traditions, values, attitudes through their experiences, recognising the differences and commonalities, using the knowledge for successful communication. The education policy under conditions of globalisation should meet the educational changes caused by cultural diversity, develop dynamic Lithuanianness and modern personal nationality, along emphasising differences, uniqueness of pupils, stimulating expression of tolerance, respect to differentness, reducing manifestations of cultural negativism

and implementing openness to cultural diversity. This is implemented in the educational content by realising the principles of the development of interculturality, relating the educational content to the practice of living, developing pupils' intercultural competences, preparing and implementing programmes for development of interculturality, ensuring consistency and continuity of their implementation.

2. Conclusions and generalisations based on the results of the empirical research:

- Pupils understand the concept of interculturality through three dimensions. The personal dimension is revealed through expression of respect and tolerance to others / the different, obtained knowledge on others/ the different, acknowledging other cultures, identities of various national, religious etc. groups, relations and living in a particular environment. In a broader sense, interculturality is based on interaction of heterogeneous population, perceiving it as interaction of different nations, cultures, societies. In this context, differences of countries, acceptance of other cultures in the context of own culture, existence in diverse society / culture, diverse interaction of identities are emphasised. Interculturality as a phenomenon is explained through variability and timeliness, perceiving it as a global phenomenon undergoing evolution, which is conditioned by constant cultural change and transformations, rapidness of modern technologies, also emphasising ability of individuals to adapt.
- Advantages of interculturality for culture and personality are understood as self-development of tolerance, personality development, mastering of new things, becoming free from fears, constant self-development of an independent, cosmopolitan personality. Moreover, communicative, namely foreign language, skills are being developed, values are being formed, the "Self" is being discovered, the world is being acquainted with and perceived through other cultures, another / different man, while more clearly understanding diversity of the world. Also, own culture is given sense in the context of other cultures, while fostering love and deeper awareness of own culture. Opinions of the respondents concerning the aspects stimulated (conditioned) by interculturality reveal a highly favourable assessment, mostly highlighting the factors of personality growth, self-development, emphasising that interculturality conditions man's perfection, better command of a foreign language, free thinking, continuous personality growth, (self-)formation of values. Nevertheless, conditions for self-development of these aspects are poorly provided in schools.
- Development of culture is based on occurrence of new elements in culture, emphasising constant change when interculturality conditions

the transformations of Lithuanian traditional culture, i.e. change of Lithuanian culture, the becoming of another (sub-)culture dominant, consequences of emigration when a threat of disappearance of a particular nation occurs, another culture is absorbed, communicative skills (in a native language) decline, manifestations of xenophobia appear. It has been found out that interculturality mostly conditions the following transformations of the traditional culture: the becoming of other cultures more interesting, decline of Lithuanian celebrations and customs as well as the becoming of celebrations of other countries like national celebrations. The change in relation to own culture, an exceptional essential change conditioned by interculturality deal with the becoming of celebrations of other countries like national celebrations.

- Manifestation of interculturality in education is revealed through participation in activities of non-formal (projects, various events, collaboration at a political/ institutional level, taking part in volunteering activities) and formal (lessons of literature, ethics, foreign language) education. This enables cognition of another culture, self-development of tolerance, linguistic skills, cognition of the world and self-development of various abilities through gained life experiences and self-cognition as a personality, adjustment to innovations. In Lithuanian comprehensive education schools, the following activities promoting interculturality are mostly organised: exchange projects, projects stimulating closeness of nations and tolerance. Pupils are partly involved in these activities, usually in events dedicated to celebrations and promotion of tolerance, other events broadening worldview.
- The lack of interculturality manifests through limitations of knowledge / abilities, values / attitudes when living in diverse cultural environment. This is caused by the lack of tolerance, common values, cultural awareness, stagnation of society, occurs because of the lack of knowledge, critical assessment of differences among cultures / social groups, avoidance of innovations, prevalence of cultural stereotypes. The major cause for the lack of interculturality focuses on preconceived opinion or stereotypes concerning others held by the majority. Such causes of the lack of interculturality are assessed negatively: changes of environment, avoidance of unfamiliar matters, assessment of others on the ground of own viewpoint only, intolerance towards traditions of other cultures and behaviour of people.
- Girls more actively participate in various activities (projects stimulating exchange, tolerance, closeness of nations and broadening one's worldview, various events and volunteering activities). They also more than boys notice cultural transformations conditioned by interculturality: forgotten Lithuanian celebrations, customs, the

becoming of other cultures more interesting. Personality development and self-development factors determined by interculturality, such as man's development, constant personality growth, are assessed more favourably. However, boys more favourably evaluate the changes conditioned by interculturality in respect to own culture.

- *Individuals living in rural areas relate interculturality more with cognition of cultures through their traditions, attitudes and values; in respect to own culture they negatively assess the disadvantages of interculturality, preconceived people's opinions/stereotypes about others and negative emotions caused by other cultures' traditions, people's behaviour.* Whereas urban residents more emphasise project activities stimulating interculturality; they name the following disadvantages of interculturality: absorbed other subcultures, the becoming of other cultures more interesting, dissatisfaction (irritation) with traditions and behaviour of people; they agree that interculturality stimulates (conditions) man's free thinking, rejection of various stereotypes, phobias, fears, (self-)formation of values, cognition of religion, lifestyle, behaviour/character traits of another culture, cognition of the culture of own country, faster development of all cultures.
- In the context of the traditional culture, interculturality is mostly revealed through lessons of religious education, history, foreign language, ethics, geography, fundamentals of civic education. Cultures are acquainted with through their presentation, getting familiar with another person/ differentness, acceptance of one, by providing various examples, situations, cognition of religion, self-cognition, self-development of tolerance, the sense of respect, perception of the world, equal opportunities and rights. The role of a teacher, importance of consideration and dissemination of own experience are significant, too.
- In the context of transformation of the traditional culture, the essential environments for self-development of interculturality are the following: home, social networks, school, where situations of interculturality are recognised, learnt from. A possibility to be self, the learning from parents, when value principles, comprehension, principles of equality, respect to differentness, opportunity to get acquainted with other cultures, self-development of tolerance, communication with foreign-born people, acceptance of others/ the different are being developed, are important. Safe personal environment becomes highly important. Self-development of interculturality is both recognised in all environments, i.e. on the street, at home, in school, social networks, city, while watching films, reading books, taking part in events, concerts, exhibitions etc., and the lack of development of interculturality in schools is emphasised when pupils lack motivation and experience.

- *The theoretical hypothetical model of (self-)development of interculturality is revealed when pupils mostly develop their interculturality in virtual / social network environment using unrestricted opportunities of communication. However, in order to (self-)develop interculturality, a system (prepared guidelines, foreseen goals, educational subjects, integrated topics, created methodical aids, developed intercultural competence of pedagogues) should be created in school environment which would be consistently implemented by politicians, school managers and teachers. As a result of improved collaboration between school representatives and parents of pupils, opportunities for pupils to (self-)develop interculturality in the family environment would increase. Development of interculturality is a condition for development of society.*

RECOMMENDATIONS

Suggestions to designers of education strategies, scientists:

- To create an open access for future research by accumulating, systematising data on changes of Lithuanian culture, experiences of school community members (managers, pedagogues, pupils) in the intercultural context, also by stimulating collaboration among Lithuanian and world scientists. Future research promoted by the government would provide opportunities to form methodological approaches allowing more detailed evaluation of manifestation of interculturality in the context of cultural changes. This way the system of education would adjust to the constantly changing environment and increasing requirements for education of a modern personality of the global world.
- To ensure favourable conditions (political, economic) for intercultural collaboration at all levels of education by promoting an inter-state / inter-institutional / inter-personal dialogue and effective communication, reducing intolerance, bullying, manifestations of xenophobia and changing the stereotype-based thinking of different groups of society / sub-cultures, reducing conflicts, encouraging closeness of societies and assurance of equal opportunities.

Suggestions to school managers, pedagogues:

- To create measures (interdisciplinary education programmes, interdisciplinary curriculum plans, modern models for implementation of educational content, projects) stimulating the change in perception of interculturality by school community (managers, pedagogues, pupils, parents), openness, social sensitiveness, acquaintance with the *Other / Different*, tolerance, understanding of differences. Also, to develop pupils' self-expression, creativity, perception of national identity, cultural changes, ensuring growth of a successful future personality and the ability to apply obtained knowledge in further professional, personal and social life.
- In the education process, to change the conceptions / models of design of the educational content and methods on the ground of experiences of Lithuanian and foreign scientists. To effectively use them by integrating into formal and non-formal activities, combining both modern and traditional models of education, rendering multiplicity and multidimensionality of the changing culture to pupils while meeting both modern global processes and the traditional system of values.
- With regard to pupils who are developing interculturality not only at school but also at home, in social networks, the pedagogues in collaboration with parents must strive to ensure safe personal environment of pupils, to

supplement intercultural situations occurring in school with those of the home environment or created by virtual environment, e.g. an opportunity to be oneself, to get acquainted with other cultures, communication with various people / foreign-born people, assurance of equal opportunities. This can be implemented through participation in various activities such as projects, also involving both pupils and their parents, creating modern environments at school enabling learning from situations, providing experiences and motivation, new ideas to pupils; developing pedagogues' qualification, level of digital literacy, intercultural competences, stimulating design and implementation of modern educational scenarios in educational practice, by individualising the educational content, changing pupils' understanding of self-assessment, learning approaches.

- To implement non-formal programmes which would help to enhance the principles of volunteering, cognition of the *Other*, integration into the cultural life of a city / country, by enhancing organisation of the forms of non-formal communication among community members, also by developing pupils' self-expression and creativity, active involvement in cultural, artistic, cognitive activities.

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MOKINIŲ (10–12 KL.) TARPKULTŪRIŠKUMO UGDYMASIS KULTŪROS TRANSFORMACIJOS KONTEKSTE

SANTRAUKA

Temos aktualumo pagrindimas. Šiandienos ir ateities visuomenė egzistuoja technologijų pažangos, didėjančios integracijos, socialinių tinklų progreso, valstybių be sienų, eliminuojant sociokultūrinės kliūtis, procesų sankirtoje, kas skatina įvairovę bei visumiškumo jauseną, akcentuojant supanašėjimo svarbą. Kaip pažymi mokslininkai (McFarlane, 2011, Kuzmickas, 2013), įvairovė yra šiandienos civilizacijos pagrindas, sudarantis prielaidas fundamentalių egzistencijos problemų sprendimui. Skirtybių, kitoniškumo, įvairovės priėmimas yra svarbus, siekiant auginti kartą, atvirą kintančiai kultūrai. Lietuvos švietimą reglamentuojančiuose dokumentuose (LR švietimo įstatymas, 2011, Valstybinė švietimo 2013–2022 metų strategija, Valstybės pažangos strategija „Lietuva 2030“, Nacionalinė darnaus vystymosi švietimo 2007–2015 metų programa, ir kt.) šiandienos švietimui keliami tikslai „išugdyti <...> dorą, siekiančią žinių, savarankišką bei atsakingą“, atvirą asmenybę, aktyvų pilietį, išsiugdžiusį šiuolaikinę socialinę kompetenciją ir gebantį kurti savo gyvenimą šiandienos žinių visuomenėje, atliepian kultūrai tenkančius kaitos bei technologijų spartos iššūkius.

Atsižvelgiant į kintančios visuomenės lūkesčius siekiama įgyvendinti švietimo pokyčius, orientuotus į globalizacijos, ekonomikos, politikos technologijų kaitos spartą. Tai skatina ugdymą, grįstą tarpdiscipliniškumu, integralumu, vertybėmis (de Leo, 2010, Osuna, 2013, Seyfried, 2014). Europos sąjungos bei Jungtinių tautų teisės aktuose, susijusiose su švietimu bei strateginiuose dokumentuose (Europa 2020. Pažangaus, tvaraus ir integracinio augimo strategija, UNESCO visuotinėje kultūrų įvairovės deklaracija, 2001, JTO, Darnaus vystymosi švietimo dešimtmečio 2005–2015 metų programa ir kt.) reglamentuojamas kultūrinės įvairovės, kaip žmonijos išlikimo garanto, siekis, akcentuojant kultūros, kaip „įvairių visuomenės ar jos grupių dvasinių, materialinių, intelektinių ir emocinių ypatybių visumos, apimančios gyvenimo būdą, mokėjimą sugyventi, vertybių sistemas, tradicijas ir tikėjimą“ (UNESCO visuotinė kultūrų įvairovės deklaracija, 2001), puoselėjimą.

Valstybinėje švietimo 2013–2022 metų strategijoje pabrėžiama, jog ugdymo įstaigos, siekdamos realizuoti savo paskirtį – padėti ugdytiniams tapti visaverčiais demokratinės visuomenės nariais, kartu prisitaikant prie kultūros kaitos, turi remtis tokiais vertybiniais principais, kaip, „humaniškumas, demokratiškumas ir lygios galimybės, pilietiškumas, laisvės realizavimas ir etika, toleran-

cija ir dialogiškumas, nacionalinė tapatybė, tradicijos tęstinumas ir atvirumas kultūrų įvairovei“. Taip akcentuojamas tradicinės kultūros, kaip istoriškai nusistovėjusių, iš praeities perimtų etninių duotybių, kultūros vertybių, per kurias atskleidžiamas tautinis tapatumas, puoselėjimas, kartu atliepiant kintančios, modernėjančios visuomenės poreikius. Mokslininkai (Stoica, 2016, Cinpoes, 2008) akcentuoja pastarąjį dešimtmetį diegiamą Europos standartizacijos sistemos (Strateginė Europos standartų vizija, 2011, Pažangaus, tvaraus ir integracinio augimo strategija, 2010) svarbą tautinio tapatumo kaitai, kai kultūra, perteikiama per institucionalizuotą, „reguliuojamą švietimo sistemą“ (Cinpoes, 2008, p. 5), kinta: formuojantis globaliniams kultūrų tinklams, kintant kultūros savasčiai, transformuojant unikalumą į homogeniškumą, nykstant kultūros, kaip ribinio matmens, supratimui išryškėja daugialypis identitetas (Risse, 2005, p. 295–296, Hojelid, 2001, Sen, 2007); kinta kultūros ir individo, kaip vartotojiškos visuomenės atstovo, santykis.

Politiniai, ekonominiai, socialiniai bei kultūriniai šalies pokyčiai įtakoja ugdymo turinio kaitą, kai regioniniu, nacionaliniu ar ES lygmeniu stengiamasi gerinti švietimo rezultatus ir mokslo įstaigų veiklos kokybę, modernizuojant švietimo ir mokymo politiką. Siekiant išugdyti dinamišką modernią lietuvių bei šiuolaikišką asmens tautiškumą, ugdymo turinys turi sietis su „ugdytinių patirtimi, sociokultūriniais poreikiais, kad moksleiviai patirtų sėkmę mokydami ir išvengtų socialinės atskirties“ (Bendrosios programos ir išsilavinimo standartai, 2003). Šiame kontekste svarbus tampa „asmeninio augimo procesas, individą įtraukiant į visuomenę, skatinant reflektuoti, kodėl norime mokytis, ką norime pasiekti, <...> kaip mes gyvename savo visuomenėje“ (Schachinger, Taylor, 2000, p. 16). Mokinių tarpkultūriškumo ugdymas yra viena iš priemonių, siekiant suprasti šiuolaikinio pasaulio kultūrinę įvairovę, asmens tapatybės bei vertybių kaitą, priimti kultūros pokyčius, skatinant lygybės principus, ktoniškumo priėmimą bei pagarbos, tolerancijos raišką. Kartu yra ugdomi mokinių sąveikavimo ir komunikavimo su „savo grupės nariais ir juos supančia aplinka gebėjimai“ (Bhawuk, Brislin, 2000). Kaip teigia R. Barnett (2000), „šiuolaikinėje postmodernistinėje žinių visuomenėje svarbios žinių žinios apie gyvenamojo pasaulio reiškinius, tarp jų ir apie ugdymąsi, kaip visuomenės sukonstruotą socialinį kultūrinį žinojimą“. Todėl svarbiu tampa edukacinių reiškinių prasmės suvokimas, atsiskleidžiantis per ugdytinių patirtis analizuojamo objekto kontekste, išryškinant tarpkultūriškumui suteikiamas prasmes, tarpkultūriškumo sąlygotus pokyčius bei jų vertinimą savo kultūros atžvilgiu, tarpkultūriškumo privalumus bei trūkumus, lemiamus aspektus, sąlygas juos ugdytis mokykloje.

Temos mokslinis naujumas. Kultūros ir globalizacijos proceso sankirta analizuojama daugelio mokslininkų veikaluose, išryškinant dialogo svarbą (Chumakov, 2013), kultūros virsmą į globalią (Laszlo, 2012, Turner, 2010, 1990, Cowen, 2004, Featherstone et al., 1998, Pieterse, 2003), visuomenės na-

rių gyvenmenos bei vertybių kaitą (Tutchener, 2013, Klimova, 2011, Giddens, 2003, Mozaffari, 2002, Huntington, Harrison, 2000), įvairovės raišką (Johnston, 2012, Robertson, 1995). Technologijų sparta, kultūrinių ir socialinių santykių kaita akcentuojama šiandienos tyrėjų (Longhurst, 2007, Husted, 2003, Giddens, 2000), pabrėžiant šių procesų sąlygojamus neišvengiamus kultūros pokyčius, kaip šiandienos socialinio gyvenimo realybę, besireiškiančius sąveikaujant su kitomis kultūromis, individų grupėmis, perimant naujas idėjas, kitokias patirtis, formuojantis vertybes ir įsitikinimus.

Mokslinėje literatūroje plačiai nagrinėjamas globalizacijos procesas neatsiejamas nuo progreso idėjos, kuri reiškiasi ir per kultūros homogenizacijos (suvienodėjimo) ir standartizacijos (originalumo, skirtųjų nykimo), įvairovės (multikultūriškumo) procesus, visuomenės gyvenimo transformacijų (Guillen, 2001, Robertson, 1992, Waters, 1995, Waters, 1995, Lakey, 2003), ypač „individualizuotose šalyse“ (Wiley, 2004), kur svarbu asmens išskirtinumas, jo individualumas. Šie procesai analizuojami ir Europos švietimo sistemos kaitos kontekste (Velošo, Estevinha, 2013, Laffan, 2004). Kultūrų suvienodėjimas grindžiamas mokslininkų studijomis (Bird, Stevens, 2003, Amine, 2003, Matei, 2006, Vellošo, Estevinha, 2013, Bhawuk, 2008), teigiant, kad visuomenės, prisitaikydamos prie globalių pokyčių, palaipsniui perima, integruoja kitos kultūros ar grupės bruožus, elementus, vertybes, papročius. Komunikuojant globalioje aplinkoje formuojami individo elgsenos modeliai, skatinamas kitų vertybių normų priėmimas. Svarbus tampa kultūrinis identitetas, išreiškiamas per kalbą, simbolius, socialinę hierarchiją (Collazosa et al., 2010, McKenna, 2000, Bucher, 2002), jo kaita masinės kultūros etape, įtakojant šiuolaikinės kultūros formavimąsi, pabrėžiant sociokultūrinius skirtumus, kultūros daugialypiškumą, konfliktiškumą (Sen, 2007, Brutter, 2005, Fiske, 1998, Meškys, 2007, Shin, 2005, Dunkerkey, David et al., 2002). Mokslininkai, analizuojantys tarpkultūriškumo problematiką (Habermas, 2005, Spindler, Stockard, 2007, Bhawuk, Brislin, 1992), siekia ne tik suprasti kultūrą, pasaulį, bet ir skirtingų kultūrų / grupių sąveikavimą, eliminuojant nesutarimus. Šiame kontekste išryškėja tarpkultūrinių kompetencijų svarba (Arasaratnam, 2007, Gamst, 2004, Berry, 1999).

Sociokultūrinės įvairovės tyrimai nurodo kaitos sąsajas per migracijos, mobilumo procesus, komunikacijos galimybių medijomis raišką (Cleveland et al., 2016), valstybės ir asmens identiteto daugialypiškumą (Merz et al., 2008, Phinney, Ong, 2007, Smith, 1992), daugumos, grupės savybių absorbciją (Markus, Kitayama, 1991). Masinė rinka, vartojimas, tautinio identiteto kaita formuoja homogenišką visuomenę. Tai skatina mokslinius tyrimus, orientuotus į įvairovės bei modernumo santykį, akcentuojant įvairovės tapsmą fundamentaliai dinamiška, efektyvesne, glaudžiai susieta su kultūriniais pokyčiais (Kalantzis, 2006). Atliekami tyrimai (Vezalia et al., 2016, Popescu et al., 2015, Gočłowska, Crisp, 2012, Benet-Martinez et al., 2006, Crisp, Turner, 2011) orientuojantis į atskiras

įvairovės dimensijas (etniškumą, komunikacijos stilių, geografinę vietą, šeimos statusą ir kt.), kas leidžia identifikuoti pastarųjų pozityvias ir negatyvias savybes. Įvairovė plečia akiratį, atveria prieigas naujoms idėjoms, sustiprina kitų kultūrų supratimą, kartu sukelia komunikacijos, kitoniškumo priėmimo, suderinamumo bei erdvės, priimtinos visiems, sukūrimo sunkumus. Edukologijos mokslui svarbiu objektu tampa atvirumas kitoniškumui, skirtųjų priėmimas, kadangi kultūrų identitetų daugialypiškumas ir kismas sudaro prielaidas dialogo kūrimui, bendrybių dalinimuisi, nepaisant skirtumų.

Lietuvos mokslininkai taip pat skiria dėmesį tarpkultūriškumo ugdymo tematikai, analizuodami globalizacijos, kultūros tendencijas (Sirtautas, 2005), tarpkultūrinės kompetencijos ugdymosi (Norvilienė, Zuzevičiūtė, 2011, Pliopaitė, Radzevičienė, 2010, Mažeikienė, Virgailaitė-Mečkauskaitė, 2007, Mažeikienė, Virgailaitė-Mečkauskaitė, Ališauskienė, 2008, Petkevičiūtė, Budaitė, 2005) metodologijos kūrimo (Navaitienė ir kt., 2013, Žydžiūnaitė ir kt., 2010) problematiką. Mokslininkai, analizuojantys tautinio tapatumo vizijos kismą Lietuvai įsiliejus į bendros Europinės kultūros kūrimo erdvę (Duoblienė, 2006, Kuzmickas, 2013), akcentuoja kultūrinio paveldo, tautinės savimonės puoselėjimo ir atvirumo kultūrų įtakoms, įvairovės pažinimo bei tolerancijos kitoniškumui ugdymosi sankirtą. Tai iššaukia švietimo orientacijų kaitą, paremtą dialogo filosofija, skatinant sociokultūrinę įvairovę, tolerancijos ugdymąsi, kas užtikrina skirtingų grupių, kultūrų, religijų, socialinės padėties atstovų sąveikavimą multikultūrinėje visuomenėje (Mažeikis, 2008, 2001, Zuzevičiūtė, 2009, Zuzevičiūtė, Daukšytė, 2010, Vyšniauskas, 2006). Analizuojant asmens tapatumo ir identiteto transformacija globalizacijos kontekste, mokslininkai (Araavičiūtė, 2005, Duoblienė, 2006, 2009, Nikiforova, 2006, Merkienė, 2007) pažymėjo tapatumo ryšį su kultūros kaita demokratijos vertybių kontekste, Lietuvos valstybės orientavimąsi į vakarietiškas, modernias vertybes, kai tautinis tapatumas tampa hibridiniu, vartotojišku, deformuotu, globalizacijos procesui „prisiskverbiant į lokalias vertybes, jų subjektus paverčiant naujų prasmių nešėjais“ (Nikiforova, 2006, p. 223). Mokslinių tyrimų objektu tampa Vakarų stereotipų plitimas Lietuvos jaunimo kultūroje (Ramanauskaitė, 2004, Pruskus, 2010), pilietinė komunikacija, kaip viena iš tarpkultūrinio ugdymo sąlygų bei veiksmų, skatinančių pilietinės visuomenės kūrimąsi (Zaleskienė, 2006). Visa tai skatina dialogo, tarpkultūrinio santykio ugdymą, paremtą kritiniu mąstymu, išskirtinį dėmesį skiriant tarpasmeniniams santykiams, ugdant gebėjimus interpretuoti kultūrinius reiškinius, skatinant pagarbą, toleranciją, *Kito / Kitokio* priėmimą.

Atliepiant minėtus pokyčius Lietuvos tyrėjai iniciavo ir įgyvendino įvairius tarptautinius projektus. Lygių galimybių kontrolieriaus tarnybos ir Tolerantiško jaunimo asociacijos (toliau TJA) vykdyto projekto „Pabėgėlių integravimas į visuomenę taikant aktyvios socializacijos metodus“ (2009–2010 m.), metu buvo atliktas tyrimas „Tolerancija ir multikultūrinis ugdymas bendrojo lavinimo mo-

kyklose“; kas sudarė prielaidas išsiaiškinti, kaip ugdymo turiniu ir mokymo(si) proceso organizavimu skatinamas mokinio tolerancijos suvokimas ir multikultūrinis pažinimas (Reingardė, Valentinavičius, 2010, p. 5), akcentuojant, kad „mokykloje reikia skatinti diegti daugiakultūriškumo prasmų studijas, tam, kad bręstų savarankiškai ir kritiškai mąstantys asmenys, gebantys ne tik gerbti save, bet ir kitokius žmones, kitokį gyvenimo būdą“. 2010–2012 m. TJA vykdė Europos socialinio fondo projektą „Mokytojų, moksleivių, tėvų ir NVO atstovų tarpkultūrinių gebėjimų plėtra“, kuriuo siekta moksleivių ugdymo proceso dalyviams priskirti tarpkultūrinį pažinimą. Projekto pasekoje parengta metodinė priemonė pedagogams „Tarpkultūrinis ugdymas Lietuvos mokykloje“ (Bielskienė ir kt., 2012). Pažymėtinas ES projektas „Tarpkultūrinis ugdymas: tolerantiškos mokyklos bendruomenės link“, kuris grindžiamas tolerancijos ir demokratijos stoka Lietuvoje, nepakantumu *Kitam* ir *Kitokiam*, diskriminacijos bei konfliktų apraiškomis mokyklose. Nuo 2012 m. TMO Vilniaus biuras kartu su LR Vaiko teisių apsaugos kontrolieriaus įstaiga vykdo projektą „Pagalba vaikui ir jo šeimai: specialistų tarpkultūrinės kompetencijos didinimas“, kuriuo siekiama teikti pagalbą krizes išgyvenantiems ar didelių socialinių, kultūrinių, buitinių adaptacijos problemų turintiems vaikams bei jų šeimoms. Siekiant ugdyti šių asmenų tarpkultūrinę kompetenciją, suteikti teorinių žinių bei išugdyti gebėjimą jas pritaikyti praktikoje, išleista priemonė „Tarpkultūrinio pažinimo vadovas dirbantiems su trečiųjų šalių piliečių šeimomis“ (Račius ir kt., 2013). Ugdymo įstaigose vykdomi įvairūs nacionaliniai projektai (Vilniaus Lietuvių namų projektas „Tarpkultūrinis ugdymas“ (2011); Vilniaus Žvėryno gimnazijos projektas „Atviros kultūriniam paveldui asmenybės ugdymas daugiakultūrinėje visuomenėje per rusų literatūrą ir jos sąsają su Lietuvos kultūra“, 2015–2016 m.).

Tačiau lyginant minėtus Lietuvos tyrėjų tyrimus su atliekamais užsienio mokslininkų, galima teigti, kad Lietuvoje tarpkultūriškumo ugdymosi kultūros kaitos kontekste problematika nėra pakankamai išplėtotą. Pasigendama gairių ugdymo programų rengėjams (Duoblienė, 2006), nurodant jų rengimo kryptis, atliepiant tiek mokyklos bendruomenės poreikius tiek ir individų / grupių savitumą, kitoniškumą, priimant kultūrinę įvairovę. Lietuvos mokslininkai akcentuoja tyrimų tolerancijos, socialinės atskirties tematiką stoka (Plečkaitis, 1998, Bakonis ir kt., 2004, Dailidienė, Lukošiušienė, 2003). Mokslinį aktualumą nurodo kultūros kaitos kontekstualizavimas, tarpkultūriškumo bei tarpkultūriškumo ugdymo sampratų interpretacijų analizė Lietuvos kontekste, aptariamoms tarpkultūriškumo ugdymo realijoms Lietuvoje.

Mokslinės problemos pagrindimas. Siekiant atliepti globalizacijos keliamus iššūkius, kuriant modernios, atviros šiuolaikiniam pasauliui valstybės pamatus, Lietuvos pažangos strategija „Lietuva 2030“ orientuojasi į kelias kryptis, t. y. skatinamas visuomenės solidarumas, atvirumas, dialogu grįstas bendrumas

kitoniškumui, visuomenės grupėms, kartoms, kultūroms, persvarstant savo tautinį tapatumą, išlaikant atvirumą dabarčiai vs puoselėjant nacionalinį tapatumą, tradicijas bei paveldą, remiantis šalies praeitimi bei istorija, kultūra, išliekanti tradicijų visuomenė. Toks valstybės vizijos dvilypumas liudija apie švietimo orientacijų kaitą, kai bendrojo ugdymo sistema projektuojama tiek į pasirengimą kintančios aplinkos iššūkiams, ugdant besimokančios visuomenės kūrybišką lyderį, tiek ir pilietį, puoselėjantį tradicinę kultūrą bei paveldą.

Remiantis dialogo filosofijos ir fenomenologijos tyrėjų (E. Levino, M. Merleu-Ponty, 2005, 1992) įžvalgomis, pamatinės tautinės vertybės keičia santykius su Kitu bei dialogu grįsti socialiniai santykiai (Gudaitytė, 2011). Šiame kontekste svarbiu tampa tarpkultūriškumo ugdymas, kurio tikslas ir turinys reiškiamas tolerancijos, lygybės, etninių / kultūrinių skirtubių priėmimo ir pagarbos klausimais (Leeman, Ledoux, 2006, Banks et al., 2001), kultūros įvairovės skatinimu ugdymo situacijose (Krukauskienė, Trinkūnienė, 2003, Grigas, 2010). Tačiau mokslinėje literatūroje, kaip priešprieša, išryškėja nuomonė, jog kultūros kaita turi įtakos vertybinėms pokyčiams, transformuoja asmens identitetą (Coelho, 2009, Vosyliūtė, 2010, Vezzalia et al., 2016, Ladhari et al., 2015, Craig, Douglas, 2006, Krug, 2005, Bird, Stevens, 2003). Viešojoje erdvėje aptinkama pedagogų nuomonė, jog tarpkultūriškumo ugdymo programos ir projektai „neigiamai veikia mokinių psichiką, moralę, seksualinę tapatybę, atsakingą pasirengimą tėvystei, asmenybės vystymąsi ir socialinę saviraišką“ (Lipkevičienė ir kt., 2012). Daugelis mokslininkų (Jašinauskas ir kt., 2008, Grigas, 2007, Klimka, 2007, Antinienė, Merkys, 2007 ir kt.) akcentuoja tautinių vertybių svarbą, pabrėždami, kad tautinės vertybės ir jų turinio komponentai, jaunimo pilietinės apatijos apraiškos ir patriotizmo stoka tampa viešojo diskurso dalimi. „Konstatuojama, kad jaunoji karta vis garsiau deklaruoja abejingumą ir atsirišimą nuo puoselėjamų pilietinių ir tautinių vertybių, visuomeninio gyvenimo“ (Bilbokaitė, 2015, p. 14). Todėl mokyklos aplinkoje didelis dėmesys skiriamas etninės kultūros ugdymo puoselėjimui. Bendradarbiavimas kultūrų įvairovėje „turi būti vykdomas aplinkoje, kurioje kiekvienas gali išreikšti savo nuomonę ir išskirtinumą, neprarandant kultūroje egzistuojančio integralumo“ (Bilbokaitė, 2016). Tačiau pasigendama tarpkultūriškumo ugdymo programų, aiškių gairių, stokojama metodinių priemonių, „praktinis tarpkultūrinio ugdymo dizainas ir jo teorinis konstruktas remiasi skirtingomis įžvalgomis“ (Leeman, Ledoux, 2006, p. 576). Tai lemia tarpkultūriškumo ugdymosi teorinio aiškinimo bei praktinio pritaikymo ugdymo aplinkoje neatitiktį. Kaip pažymi J. Reingardė ir kt. (2010, p. 7), „pedagogai nesidomi ir nesigilina į multikultūriškumo aspektus, todėl mokinių ugdymo ir mokymo procese tų aspektų tiesiog nėra; mokiniai paliekami saviugdai ir visuomenėje vyraujančių neigiamų, stereotipinių nuostatų kitokių žmonių atžvilgiu įtakai“, ką liudija ir statistiniai duomenys apie Lietuvos visuo-

menės atvirumo³ bei kūrybingumo lygį⁴ Europos Sąjungos kontekste, kai, šiose pozicijose Lietuva esti atitinkamai 22 ir 17 vietose, o kūrybingumo klimato palankumas vertinamas 24 pozicija. Visa tai suponuoja apie visuomenei sudaromų sąlygų ugdytis kūrybingumą stygių, kas neatliepia Lietuvos švietimui keliamų iššūkių, siekiant išugdyti kompetentingą, kūrybišką asmenį, kuris remiasi tautinėmis vertybėmis, tradicijomis, taip pat priimant kultūrinę įvairovę, skirtybes.

Mokomojo turinio orientavimas į tarpkultūriškumo prasmų pažinimą skatinamas, kas gali būti įgyvendinama atnaujinant kūrybingumui, ieškojimui ir tobulėjimui atviras ugdymo programas, inicijuojant mokytojų rengimą, kuriant informacinius išteklius, mokomąsias priemones, taikant naujas ugdymo technologijas. Tačiau tokios prielaidos reikalauja platesnio situacijos vertinimo, kas suponuoja **probleminius klausimus**: kaip ugdytinių patirtyse atsispindi tarpkultūriškumo ugdymas(is), orientacijos į kultūros transformacijas? Kokios mokymosi aplinkos turi įtakos mokinių tarpkultūriškumo ugdymuisi? Kokie kontekstai riboja / skatina tarpkultūriškumo ugdymąsi? Koks teorinis hipotetinis modelis galėtų įveiksminti tarpkultūriškumo ugdymąsi bendrojo ugdymo mokyklose?

Tyrimo objektas – Lietuvos bendrojo ugdymo mokyklų mokinių (10–12 kl.) tarpkultūriškumui suteikiamos prasmės ir tarpkultūriškumo ugdymosi prielaidos kultūros transformacijos kontekste.

Tyrimo tikslas – atkleisti Lietuvos bendrojo ugdymo mokyklų mokinių (10–12 kl.) tarpkultūriškumo ugdymosi patirtis ir sumodeliuoti tarpkultūriškumo ugdymosi prielaidas.

Tyrimo uždaviniai:

1. Atlikti tarpdisciplininę (filosofinę, sociologinę, kultūrologinę, edukacinę) mokslinės literatūros analizę, pagrindžiant tarpkultūriškumo ugdymo sampratos koncepciją, kultūros įvairovę bei transformacijas globalizacijos kontekste, išgryninant tarpkultūriškumo mokymosi aplinkas.
2. Atskleisti tarpkultūriškumui suteikiamas prasmes, analizuojant mokinių patirtis, jų požiūrį į tarpkultūriškumo konceptą, tarpkultūriškumo ugdymuisi įtakos turinčių mokymosi aplinkų raišką, tarpkultūriškumo ugdymąsi ribojančius ir skatinančius veiksnius ir sumodeliuoti tarpkultūriškumo ugdymosi prielaidas kultūros transformacijos kontekste.

³ 2016 KOF Index of Globalization. Prieiga per internetą <http://globalization.kof.ethz.ch/media/filer_public/2016/03/03/rankings_2016.pdf>.

⁴ Villalba E. (2009) Measuring Creativity and Innovation: Proceedings for the conference, “Can creativity be measured?” <file:///C:/Users/PVS-1/Downloads/LBNA24033ENC_002.pdf>

Tyrimo hipotezės:

- Tarpkultūriškumas sąlygoja kultūros transformacijas keičiant tradicines vertybes, ritualus.
- Ugdytinių įsitraukimas į tarpkultūriškumą skatinančias veiklas lyties aspektu yra aktyvesnis merginų grupėje.
- Tarpkultūriškumo ugdymasis vyksta fragmentuotai, daugiau neformalioje veikloje, orientuojantis į saviugdą, asmenybės augimą.

Teorinės tyrimo nuostatos ir koncepcijos:

Fenomenologijos metodologinė koncepcija (Kačerauskas, 2008, Sartre, 2000, Juzefovič, 2012, 2009, Sverdiolas, Kačerauskas, 2008, Heidegger, 1962, Husserl, 1965, Lindseth, Norberg, 2004, Ricoeur, 2000, 2001, Gadamer, 1995). Dėmesys suteikiamas individualumui, supratimui, kaip žmogaus egzistencijos esmei, kai fenomenai tiriami bei aprašomi taip, kaip jie pasireiškia išgyventame pasaulyje, siekiant suprasti ir atskleisti tų reiškinių reikšmę. Kalba, tekstas suteikia prasmę, kas leidžia dekoduoti socialinius-edukacinius procesus. Tiriamas mus supantis pasaulis, atskleidžiant individų patirtis, santykius su kitais, įsitikinimus ir įpročius, kas konstruoja realų vaizdą apie tai, kas vyksta mokymosi procese. Atsirandantys „fenomenų horizontai“ reikalauja kitų tyrimų“ (Juzefovič, 2009, p. 198).

Socialinio konstruktyvizmo filosofija (Pinker, 2002, Searle, 1995, McNamee, Gergen, 1992). Jos pagrindas yra socialinės teorijos ir žinios apie socialinius reiškinius. Taigi socialinio konstruktyvizmo kontekste mokinių tarpkultūriškumo ugdymosi patirtys kultūros kaitos kontekste tampa itin aktuali problema, verta ypatingo dėmesio, kadangi tiriamos skirtingos tarpkultūrinio ugdymosi patirtys.

Kritinė teorija (Dahms, 2008, Brookfield, 2005, Taylor, 2002, Sim, Loon, 2001, Charmaz, 1995, Calhoun, 1995, Conquergood, 1991, Lindlof, Willard, 2002) aiškinama, kaip „reikšmės formulavimas, gimęs troškimas sukurti paaiškinimus, konceptualią realybės tvarką“ (Poster, 1989, p. 5). Kritinė teorija rodo ideologiją, kaip plačiai priimtą vertybių, mitų, paaiškinimų, asmeninių nuostatų visumą. Todėl šios teorijos naudojimas, aiškinant mokinių patirtis, atskleis kritinį požiūrį, ugdytinių, kaip mokyklos bendruomenės narių, suvokimą, keis socialinę tikrovę, kadangi kritinė teorija stengiasi generuoti specifinę pasaulio viziją, kokia ji galėtų būti.

Dialogo kultūra (Levinas, 1930, Johannes, 2005). Johannes (2005) pažymi, kad dialogo kultūros pamatą sudaro tolerancija ir žmogiškumo tradicijos. Svarbu susipažinti su kitų grupių sampratomis ir reikalavimais. Dialogo kultūros kūrime akcentuojama tolerancija, paremta abipusiu pažinimu bei apipusės pagarbos kultūra. Svarbus mokinių dalyvavimas ugdymo procese – jų minčių reiškinys bei būvimas dialoge. Taip ugdoma pagarba skirtumams ir stiprina-

mi panašumai. Svarbiais tampa asmenų vidiniai įsitikinimai, tapatumas, atskiro žmogaus reikšmingumas priimant visų bendradarbiavimą.

Metodologinės disertacinio tyrimo nuostatos

Mišrių metodų prieiga (Creswell, Plano, 2011, Tashakkori, Teddlie, 2008, Morkevičius ir kt., 2008, Greene, 2007, Johnson et al., 2007, Creswell, Clark, 2006, Bitinas, 2006, Vogt, 2005, Creswell, 2003, Tidikis, 2003, Kardelis, 2002) naudota siekiant atsakyti į disertacinio tyrimo probleminius klausimus, derinant kiekybinius ir kokybinius tyrimus. Atliekant kelis tyrimus ir naudojant skirtingus metodus taikyta nuoseklių procedūrų (Creswell, 2003, Venkatesh et al., 2013), kaip mišrių metodų, tyrimo strategija, kai papildomi ir išplėtojami pirminio tyrimo duomenys, o disertacinio tyrimo išvados esti labiau pagrįstos (Venkatesh et al., 2013, Runeson, Höst, 2009). Metodų dėmė užtikrinama kokybinių tyrimų atveju išanalizavus situaciją nagrinėjamu objektu Lietuvos švietimo politikos kontekste. Taip pat atskleidus tyrimo dalyvių patirtis bei požiūrį tyrimo objekto atžvilgiu, tyrėjui, visų pirma, kategorizuojant duomenis, vėliau juos integruojant į kiekybinio tyrimo, kuris leido pateikti reprezentatyvius duomenis apie populiaciją, pagrindžiant patikimais statistiniais duomenimis, taikymą. Kokybiniai metodai leidžia atskleisti subjektyvų socialinės realybės pasaulį bei ištirti mažai Lietuvos mokslinėje literatūroje analizuotą ugdymosi reiškinį – tarpkultūriškumo ugdymąsi, jį interpretuojant per ugdytinių suteikiamas prasmes.

Taikyti šie toriniai tyrimo metodai:

- Filosofinės, pedagoginės, sociologinės, kultūrologinės, antropologinės literatūros bei Lietuvos strateginių švietimo dokumentų turinio analizė ir apibendrinimas, leidęs atskleisti kultūros transformacijas globalizacijos kontekste, kultūros įvairovės raišką, tarpkultūriškumo sampratos turinį bei ugdymo prielaidas Lietuvos bendrojo ugdymo mokyklose, apibrėžti asmenybės kitiškumo bei kultūros kaitos ir įvairovės santykį, identifikuoti mokymosi aplinkas, kaip tarpkultūriškumo ugdymosi prieigą.

Empiriniai tyrimo metodai:

- *Kokybinio tyrimo metodas – laisvasis (nestruktūruotas) rašinio metodas* (tema „Ką man, lietuviui, reiškia tarpkultūriškumas?“), kai tyrimo dalyviai (10–12 klasių mokiniai), remdamiesi savo asmenine patirtimi, atskleidė savo požiūrį analizuojamo objekto kontekste. Tyrimo dalyviams suteikta galimybė „aprašyti ir paaiškinti išpūdžius, samprotavimus, susitelkti, įprasminti situaciją, suvokti savo vidinį pasaulį ir yra individo pažinimo metodas. <...> pasisakymai leidžia gauti įvairesnės informacijos apie tiriamą reiškinį bei pačiam tyrėjui sužinoti tai, ko jis nežinojo“ (Bitinas, 2006). Toks duomenų rinkimo metodas suteikė ugdytiniams galimybę pasisakyti, leido atskleisti kasdienines jų patirtis, išryškinant tarpkultūriškumo ugdymuisi suteikiamas prasmes.

Tyrimo duomenų analizei pasitelkta *turinio (content) analizė*, kas leido atskleisti, kaip mokiniai suvokia tarpkultūriškumą, kokias prasmes jam suteikia, kaip šiame kontekste jie identifikuoja save, kaip pilietį. Gautuose rašiniuose (tekstuose) atsispindėjo mokinių patirtys, nuostatos, jausmai, konkretizuotas kontekstas. Tai leido atskleisti ugdytinių gyvenimo ir pasaulėžiūros ypatumus. Teksto analizė atlikta nuosekliai analizuojant jo turinį, dalijant pastarąjį į analitinius vienetus, t. y. kategorijas, subkategorijas, kurios yra tam tikri mokinių tarpkultūriškumo suvokimo aspektai, išreikšti tai reprezentuojančiais teiginiais. Pastarieji sukoduoti (pvz., [R1] ir pan.) pagal tyrimo dalyvių pateiktus rašinius atitinkama tvarka, siekiant tyrimo dalyvių anonimiškumo.

- *Kiekybinis tyrimo metodas – anketinė apklausa*, kuria siekta atskleisti mokinių nuomonę apie tarpkultūriškumo sampratą, jų patirtis dalyvaujant mokykloje vykstančiose tarpkultūriškumo skatinančiose veiklose bei įsitraukimą į jas, tarpkultūriškumo trūkumus / ribotumus, tarpkultūriškumo stokes priežastis, patiriamus / pastebimus tarpkultūriškumo sąlygotus pokyčius bei jų vertinimą savo kultūros atžvilgiu, tarpkultūriškumo privalumus, lemiamus aspektus, sąlygas juos ugdytis mokykloje.

Uždaro tipo klausimų pagrindu gautų duomenų analizei taikyta *kiekybinė anketinės apklausos duomenų statistinė analizė*, atlikta skaičiuojant tyrimo dalyvių nuomonių vidurkius. Duomenys apdoroti SPSS 17.0 for Windows programa. Atviro tipo klausimų pagrindu gauti duomenys, kuriais siekta iširti, kokias tarpkultūriškumo mokymosi aplinkas identifikuoja ugdytiniai ir, kokia jų reikšmė tarpkultūriškumo ugdymosi procese, kurių analizei taikyta *turinio (content) analizė*.

Teorinis tyrimo reikšmingumas, naujumas. 1) Apibendrintos mokslininkų įžvalgos tarpkultūriškumo ugdymo kultūros kaitos kontekste aktualios analizuojant Lietuvos švietimo politikos aspektus, kadangi suformuotas teorinis tarpkultūrinio ugdymo modelis, kas aktualu siekiant įgyvendinti Lietuvos švietimo strateginius tikslus. 2) Pateikiamos kultūros transformacijas globalizacijos kontekste, kultūros įvairovės raiškos, tarpkultūriškumo sampratos genezės bei ugdymo prielaidų Lietuvos bendrojo ugdymo mokyklose įžvalgos.

Praktinis tyrimo reikšmingumas. 1) Remiantis teorinėmis įžvalgomis, pateikiama apibendrinta tarpkultūriškumo ugdymo Lietuvos bendrojo ugdymo mokyklose situacija, kas leidžia pažvelgti į ugdytinių patirtį tarpkultūriškumo raiškos ugdymo praktikoje aspektu. 2) Tyrimo rezultatai leidžia daryti prielaidą apie Lietuvos švietimo politikos kaitos poreikį, tuo tikslu parengtas teorinis hipotetinis tarpkultūriškumo ugdymosi modelis, įvardijant kintančius švietimo siekius, siekiant skatinti dialogo kultūrą, pažiūrų įvairovę multikultūrinėje visuomenėje bei visiems užtikrinti lygias ugdymosi galimybes. 3) Tyrimo rezultatai atkleidžia tarpkultūriškumo ugdymosi Lietuvos bendrojo ugdymo mokyklose ribotumus, kai tarpkultūriškumas nėra praktikuojamas kasdienėse mokymo

veiklose. 4) Tyrimo rezultatų pagrindu suformuotos išvados bei rekomendacijos švietimo strategijų kūrėjams, mokslininkams, mokyklų vadovybei bei pedagogams.

Atliktų tyrimų rezultatai patvirtino mokslines šio darbo hipotezes ir atveria tolimesnių kompleksinių tarpkultūriškumo ugdymosi tyrimų perspektyvą.

Disertacijos struktūra ir apimtis. Disertaciją sudaro įvadas, sąvokų paaiškinimai, 5 dalys, išvados, rekomendacijos, literatūros sąrašas ir priedai. Disertacinio tyrimo rezultatus iliustruoja 27 paveikslai ir 47 lentelės (iš jų 5 disertacijoje ir 42 prieduose). Bendra disertacijos apimtis – 146 puslapiai (be priedų). Remtasi 539 literatūros šaltiniai.

IŠVADOS

1. Išvados ir apibendrinimai, grindžiami teorinio konteksto pagrindu:

- Kultūros kaita globalizacijos sąlygomis atskleidžia tarpusavio (tautų, visuomenių, grupių, individų) bendravimo poreikį, priimant skirtingas patirtis, vertybes, gyvenimo normas, stiprinant santykis bei glaudinant tarpusavio ryšius, perimant kitų gyvenimo sistemų pavyzdžius. Kultūrai atsisakant savo struktūrų ir perimant kitas, paremtas ryšiais, homogenizacija, atstumo dimensijos redukcija, nuolatinis vyksmu, kintant kultūros simboliams bei tautiškumo pagrindui, daugiadimensinis tradicinės kultūros suvokimas transformuojamas per: kultūros savasties kismą, kai skirtybės ir unikalumas keičiamas globalumo; kultūros, kaip ribinio matmens įvardijimo kaitą; technologizuotos, vartotojiškos visuomenės įtaką individo ir kultūros santykiui; kultūrinės įvairovės principų įtaką Lietuvos dabarties tapatybei; asmens ideologijos, veikiamų svetimų patirčių ir įtakų, kaitą; tradicinės vertybių sistemos kaitą.
- Tarpkultūriškumo sampratos prasių kontekstai atskleidžiami per skirtingų sąvokų aiškinimą, apimant kultūrinės įvairovės strategijas, politinę ideologiją, kai priimama ir gerbiama kultūriškai heterogeniška visuomenės populiacija, integracijos ar atsiskyrimo procesus, skirtingų individų, grupių, bendruomenių efektyvų tarpusavio sąveikavimą komunikuojant. Tarpkultūriškumo samprata grindžiama nuostata apie visuomenės nevienalytiškumą ir daugiasluoksniškumą, išskiriant kultūrinės įvairovės, kaip vertybės, tapsmą sava, akcentuojant pagarbą bei toleranciją kitoniškumui bei skirtybėms. Kultūrinės įvairovės pažinimas formuojamas bendradarbiaujant su įvairių grupių atstovais, pažįstant jų tradicijas, vertybes, nuostatas įgytas per jų patirtis, atpažįstant skirtumus ir bendrumus bei visa tai panaudojant sėkmingai komunikacijai.

- Šios įžvalgos įrodo, kad švietimo politika globalizacijos sąlygomis turi atliepti kultūrinės įvairovės sąlygojamus švietimo pokyčius, ugdyti dinamišką lietuvių ir šiuolaikišką asmens tautiškumą, kartu akcentuojant ugdytinių skirtybes, unikalumą, skatinant tolerancijos, pagarbos kitoniškumui raišką, mažinant kultūrinio negatyvizmo apraiškas ir diegiant atvirumą kultūrinei įvairovei. Tai įgyvendinama ugdymo turinyje realizuojant tarpkultūriškumo ugdymosi principus, jį siejant su gyvenimo praktika, plėtojant ugdytinių tarpkultūrinės kompetencijas, rengiant ir diegiant tarpkultūriškumo ugdymo programas, užtikrinant jų įgyvendinimo nuoseklumą ir tęstinumą.

2. Išvados ir apibendrinimai, grindžiami empirinių tyrimų rezultatų pagrindu:

- Mokiniai tarpkultūriškumo sąvoką apibrėžia asmens, tautos ir reiškinio kategorijomis. Samprata daugiausiai aiškinama per asmens prizmę – pagarbą kitiems, toleranciją, žinias apie kitus / kitokius, skirtingų grupių ryšius, kultūrų pažinimą per tradicijas ir vertybes. Labiausiai išskiriami tokie tarpkultūriškumo skatinami aspektai: asmenybės augimo, saviugdės veiksniai, geresnis užsienio kalbos mokėjimas, mąstymo laisvėjimas, vertybių formavimasis, savęs, kaip asmenybės, priėmimas, kultūrų pažinimas, naujovių siekimas, sėkminga komunikacija, aukštas tolerancijos lygis ir darnus santykis su pasauliu. Nustatyta, kad tarpkultūriškumas labiausiai sąlygoja dvi tradicinės kultūros transformacijas: kitos kultūros tampa įdomesnėmis, nyksta lietuviškos šventės ir papročiai.
- Tarpkultūriškumo raiška ugdymo procese atskleidžiama per dalyvavimą formaliojo ir neformaliojo švietimo veiklose. Tarpkultūriškumas labiausiai atskleidžiamas per tikybos, istorijos, užsienio kalbos, etikos, geografijos, pilietiškumo pagrindų pamokas. Lietuvos bendrojo ugdymo mokyklose dažniausiai vyksta tokios tarpkultūriškumą skatinančios veiklos, kaip mainai bei toleranciją skatinantys projektai. Mokiniai dalinai įsitraukia į šias veiklas. Kultūros pažįstamos per jų pristatymą, kito asmens / kitoniškumo pažinimą, jo priėmimą, pateikiant įvairius pavyzdžius, situacijas, religijų, savęs pažinimą, tolerancijos, pagarbos jausmo ugdymąsi, pasaulio suvokimą, lygias galimybes bei teises. Svarbus mokytojo vaidmuo, samprotavimo ir savos patirties sklaida.
- Merginos aktyviau dalyvauja tarpkultūriškumo ugdymosi veiklose (mainų, toleranciją, tautų suartėjimą skatinančiuose ir akiratį plečiančiuose projektuose), įvairiuose renginiuose bei savanoriškoje veikloje; daugiau pastebi tarpkultūriškumo sąlygotas kultūros transformacijas (pamirštamas lietuviškos šventės, papročius, kitų kultūrų tapsmą daug įdomesnėmis); pozityviau vertina asmenybės vystymosi ir saviugdės

veiksnius. Vaikiniai palankiau vertina tarpkultūriškumo sąlygotus pokyčius savosios kultūros atžvilgiu.

- Lytiškumo aspektu skiriasi tarpkultūriškumo sąlygojamų trūkumų bei skatinamų teigiamų veiksmų vertinimas savos kultūros atžvilgiu, kai mieste gyvenantys ugdytiniai, labiau nei kaime gyvenantys, atkoduoja teigiamus ir neigiamus tarpkultūriškumo aspektus: perimamas kitas (sub)kultūras, nepasitenkinimą kitų tradicijų ir žmonių elgesiu; žmogaus mąstymo laisvėjimą, stereotipų, fobijų, baimių atsisakymą, vertybių formavimąsi, kitos / savos kultūros pažinimą.
- Esminės aplinkos tarpkultūriškumo ugdymuisi yra namai, socialiniai tinklai, mokykla. Jose atpažįstamos tarpkultūriškumo situacijos iš kurių mokomasi. Svarbiausi šių aplinkų bruožai yra galimybė būti savimi, turėti saugią asmeninę erdvę, mokytis iš suaugusiųjų patirties.
- Tarpkultūriškumo stoka reiškiasi mokinių žinių / gebėjimų, vertybių / požiūrių ribotumais. Pagrindinės visa to priežastys: daugelio turima išankstinė nuomonė ar stereotipai apie kitus; aplinkos pasikeitimų, nepažįstamų dalykų vengimas; kitų vertinimas, remiantis tik savo požiūriu; nepakantumas kitų kultūrų tradicijoms bei žmonių elgesiui; tolerancijos stoka, kultūrinio sąmoningumo stygius.
- *Teorinis hipotetinis tarpkultūriškumo ugdymosi modelis atskleidžia, kad mokiniai tarpkultūriškumą daugiausiai ugdomi virtualioje / socialinių tinklų aplinkoje, naudodamiesi neribotomis komunikacijos galimybėmis. Tačiau mokyklos aplinkoje tarpkultūriškumo ugdymuisi būtina sukurti sistemą (parengti gaires, numatyti tikslus, ugdymo dalykus, integruoti temas, sukurti metodines priemones, plėtoti pedagogų tarpkultūrinę kompetenciją), kurią nuosekliai realizuotų švietimo politikai, mokyklų vadovai ir mokytojai. Tobulinant mokyklos atstovų bendradarbiavimą su mokinių tėvais padidėtų ugdytinių galimybės ugdytis tarpkultūriškumą šeimos aplinkoje. Tarpkultūriškumo ugdymas yra sąlyga visuomenės vystymuisi.*

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