A CALL FOR CHANGE IN MULTICULTURAL TEACHER TRAINING IN SLOVENIA

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Abstract

This article puts forth a call for change in multicultural teacher training in Slovenia in order to prepare pre- and in-service teachers to work with immigrant pupils. According to many researchers (Slovenian) teachers are not provided with even the basic skills which are needed to work with immigrant pupils. This could lead to a lack of critical reflection on the part of the teachers who are ill-prepared to assess their own stereotypical perceptions and prejudices and are therefore unable to evaluate the influence this might have on their relationship with immigrant pupils. If, in the future, we fail to provide systematic professional development of pre- and in- service teachers for working with immigrant pupils, we risk their inclusion into the Slovenian education system becoming even more problematic.

Key words: *multicultural, intercultural, education, immigrants, integration, teacher training, slovenian schools*

FOREWORD

Slovenia is a small country in the center of Europe, which gained its sovereignty and joined the European Union twenty-three years ago. Slovenia is surrounded by many different cultures: German, Roman, Slavic and Hungarian - Finnish language traditions; Roman-catholic, Protestant, Orthodox, Islamic religions, to which we can recently add some new Age religions; capitalist and socialist economic systems; and NATO, Warsaw pact and nonalignment political movements. These two facts pull our cultural patterns into two opposite directions. On the one hand, the long tradition of living among all these different cultures makes us aware of the importance of multicultural principles; on the other hand, the relatively recently gained independence of Slovenia still inflames strong notions about the protection of national cultural values. This is to some extent stressed by some of the Slovenian political parties and the media, which strongly influences public opinion. This contradiction can also be recognized in our educational system, which is on one side an example of good practice of accepting minority rights of Italian and Hungarian minorities, but on the other side we can observe real difficulties trace in accepting similar standards of rights of Roma and immigrant children.

In Slovenia we can talk about two types of ethnic minorities. Firstly there are ethnic communities, such as Italian, Hungarian, and Romany groups. The term 'ethnic community' refers to these three groups, whose political subjectivity is regulated by the constitution and relevant legislation and which participate in the governmental system. However, most other non-Slovenians can trace their ethnic origins to republics of the former Yugoslavia and receive different treatment. They belong to one of the so called ethnic groups. In this respect we talk about Serbian, Bosnian, Croatian, Albanian, and Macedonian ethnic groups, which have been joined by some other so-called immigrant minorities. Their political subjectivity is not regulated by the constitution and legislation, but their human rights are guaranteed in a similar manner as those of other groups of this kind, e.g. linguistic groups (Skubic-Ermenc, 2004).

The 2002 census states that 12.3% of the total population of about 2 million indicated that their mother tongue was not Slovenian. There were 2,258 Italians, 6,242 Hungarians, 3,246 Romanies, 21,542 Bosnians, 35,642 Croats, 10,467 Muslims, 38,964 Serbs and others – a total of about 123,000 people (Statistical Office of the Republic of Slovenia 2002). Only members of the Hungarian and Italian

communities have the possibility of learning in their own language, with Slovenian as a second language. However, this can only happen in schools which are located in the areas declared as nationally mixed and not in other environments (ibid.). In contrast, for immigrant and Roma children there are accepted state recommendations for necessary adaptations of school regime in order to increase their school success (Strategy for inclusion of children and pupils with migrant background in the educational system in Slovenia 2007 and Strategy of Education of Roma in the Republic of Slovenia 2004) which mostly include support in learning of Slovene language as a second language. As most of the teachers are not especially trained to deliver these classes, the following question can be raised at this point: who should carry out these lessons of Slovenian as a second or as a foreign language intended for immigrant children?

1. INTRODUCTION

Every year more and more children of immigrants, refugees and asylum seekers are introduced into the Slovenian education system. Because of their poor knowledge of the Slovenian language, these children face many difficulties whilst being educated in Slovenian schools. These children, however, do not only suffer due to their language difficulties but also face social problems. A language is not only a means of communication, it is also a fundamental element of social integration and the formation of one's identity. The integration of these children into the Slovenian educational system is mainly carried out through additional Slovenian lessons, which are stipulated by law in different ways according to who is being taught: children of refugees, asylum seekers, economic immigrants or immigrants who hold Slovenian passports. However, the actual practice does not necessarily follow the law. For example, immigrant children with poor knowledge of the Slovenian lanaguge are expected to receive up to one hour of language tuition a week, which means a maximum of 35 hours of tuition a year. The precise number of classes allocated to each child is stipulated by the Ministry for Education, Science and Sport, who also finance them. However, the organisation of these lessons and the way they are carried out is entirely up to individual schools and their teachers (Strategy for inclusion of children and pupils with migrant background in the educational system in Slovenia 2007).

In most cases this means that individual schools and individual teachers need to find their own way to tackle this problem, that is to say, to take the reins themselves (Krkoč 2012). As well as providing their pupils with these additional Slovenian language classes, which tend to consist of one hour of tuition a week, some schools have developed various additional programmes, aiming to help their pupils overcome the difficulties in building a relationship with the language. The aim of these programmes is to soften the culture shock these learners experience when they join a new class and to make their social problems, such as loneliness, isolation and not blending in, more bearable. As such, these programmes help the holistic integration of immigrant children into the Slovenian educational system. These programmes consist of the following measures: special introductory classrooms for newly arrived immigrant children, Slovenian language courses for newly arrived children and/or their parents, a buddy system among the learners themselves which could include older pupils, mentorship schemes for immigrant children, peer support, remedial classes, individual and group support given by the teacher or advisory workers, volunteer support for the pupils organised at their homes, voluntary work focusing on compulsory content choices, as well as voluntary work in general (Sinjur 2013).

The number of schools which carry out the sort of programmes discussed above is very small, however. This is understable as Slovenian teachers are not required to have any competencies to work with these children, and therefore tend to focus on what they know works from their experience. Although Slovenia has established the theoretical foundations of an integration process for these pupils, its professional workers suffer from a severe lack of suitable professional knowledge and skills, which would enable them to successfully co-operate with immigrant children and their parents on a long-term as well as short-term basis. Despite offering some solutions to this problem, Slovenian law lacks more specification in this matter. Therefore, whilst it supports the idea of giving immigrant children the opportunity to improve their knowledge of the Slovenian language (as well as knowing thier mother tongue and their culture), it fails to stipulate any ways in which this plan should be put

into practice, and fails to specify the number of language classes that should be given, the place where they take place and who is to deliver them. This could lead to a lack of critical reflection on the part of the teachers who are ill-prepared to assess their own stereotypical perceptions and prejudices and are therefore unable to evaluate the influence this might have on their relationship with immigrant pupils. As a result, according to Medvešek (2006), immigrant children all too often experience unequal treatment. On the one hand they are discriminated against by their teachers who have very low expectations of them, have difficulty trying to understand them and very often label them and on the other they are not accepted by their peers who call them names and keep distance from them.

This opinion has been echoed in some of the international literature dealing with this subject, for example Gay and Gollnick & Chin. Both Gay (2002, p. 614) and Gollnick and Chinn (2009, p. 383) state that one of the main reasons why pupils from various ethnic and cultural backgrounds suffer from low academic achievement are their teachers' low and even negative expectations. When pupils with multicultural backgrounds enter the education system, teachers might already have their own biases and stereotypes, which whilst not openly pronounced, are underlying and impact the way they treat their pupils. Gay (ibid.) claims that there is a definite resistance against diversity and the more pupils' cultures and values differ from the ones advocated by the school, the more likely it is that their school achievement will be influenced by teachers' low expectations. In many ways then, this is a classic example of a self-fulfilling prophecy: the teacher does not expect much from the pupil and therefore the pupil loses all interest in even trying to prove the teacher wrong.

The Slovenian educational system clearly fails to offer its institutions and its professionals the knowledge they need to be able to understand how ethnically heterogeneous their country is and what are the characteristics of its cultures and its languages. As they do not have the necessary knowledge, these professionals are then-ill equipped to develop a real appreciation of the ethnic and cultural diversity which surrounds them. This has been pointed out by Motik (2007), who states that the teachers who try to put into practice inter-culture principles in their everyday teaching encounter many obstacles, as they generally do not possess sufficient inter-culture competence to complete this process successfully. Skubic-Ermenc (2003) also supports this statement by suggesting that Slovenia lacks intercultural pedagogy, and also needs some sort of organised and systematic educational programme for teachers dealing with multicultural classes. Nevertheless, some intercultural elements have been incorporated into teacher training university courses and there is a limited choice of intercultural topics on offer in the publications of continuous professional development programmes issued jointly by The Slovenian Ministry for Education, Science and Sport and The National Education Institute of the Republic of Slovenia.

The above has been confirmed by the findings of Sinjur, whose 2013 research into the education and professional development of teachers working with immigrant children found that the vast majority of professional teachers never or very rarely attend professional development sessions dealing with this subject. Apart from claiming that there is a severe lack of educational events focusing on the topic of inter-culture, these teachers say that when they attend such an event they tend not to receive any specific information and instruction which would help them in their work with immigrant children (Sinjur 2013).

Some of the international publications dealing with this topic also single out the lack of multicultural education in teacher education (Gay, Gollnick and Chinn, Yli-Renko et al.) Yli-Renko et al. (1997, p. 23) point out that future teachers, including both elementary school teachers and subject teachers, do not receive enough information and training during their university studies in order to prepare them for meeting diversity in the classroom. This results in frustration, incompetence and ignorance and can easily initiate communication problems between teachers and pupils from foreign backgrounds. To rectify this, teachers have to be educated about multicultural matters before they enter classrooms, both in terms of their future pupils and themselves.

What follows is a definition of some of the terms used in this article, such as multicultural/intercultural education, as well as an outline of the principles of multicultural education. This article will then look at some possible solutions which could be adopted by Slovenian schools and their teachers in their attempts to facilitate the integration of immigrant pupils into the Slovenian education system.

2. DEFINITIONS AND ORIGINS OF MULTICULTURAL/INTERCULTURAL EDUCATION

In the same way that the term *multiculturalism* often overlaps with or is used as a synonym for the term *interculturalism,* we can talk about the term *multicultural education* overlapping with the term *intercultural education.* Other terms used in the literature dealing with this topic include *inter-ethnic education, cross-cultural education* and *multi-ethnic education,* with some authors also using the terms *multicultural pedagogy, international pedagogy and anti-racist pedagogy* in the place of *inter-cultural pedagogy.*

While the term *multiculturalism* is mainly used in the USA and in Great Britain, as well as in Holland and in Scandinavia, the term used in the rest of Europe and in Canada (Tarozzi 2012) tends to be *interculturalism.* Similarly, the term *multicultural education* is predominant in the USA, Great Britain, Canada and Australia, and is being superceded by the term *intercultural education* in a broader European context (Hill 2007, Skubic-Ermenc 2003).

Both *multiculturalism* and *interculturalism* can be found in all official documents of the European Community and the European Council, where there is a distinction drawn between the two terms. Therefore, some of the basic principles and goals of multicultural and intercultural education will now be discussed. Firstly, it needs to be stressed that there is no universal definition of the two terms, as the definitions used tend to depend on the scientific discipline that a particular author belongs to, with, for example, the definition used in sociology differing to the one used in anthropology or pedagogy. However, as the majority of theorists working in this area take as their departing point notions such as culture, cultural diversity or cultural pluralism, this indicates that both terms could be linked to the phenomenon of migration and the relationship between different cultures. Both terms therefore deal with the presence and cohabitation of different ethnic groups within a certain geographic region.

Multicultural and intercultural education could thus be understood as a current response to global sociological changes, which refer to the linguistic and cultural diversity of a constantly changing society and the consequences of European integration and globalisation.

2.1 Multicultural Education

Following the end of the Second World War, a number of countries, including Austria, Germany, France, Greece, Japan and Italy, experienced remarkable economic growth from 1950 onwards, a phenomenon generally referred to as either the economic miracle, economic boom or tiger economy. This economic growth encouraged higher levels of migration, which meant that overcoming linguistic barriers in education became a priority in these countries. In this process, teachers and politicians sought to balance the need to teach new immigrants the language of the host country, whilst also preserving their mother tongue and culture. At the same time, a large number of projects dealing with the subject of multiculturalism were being undertaken in order to highlight the differences and similarities between different languages, religions and cultures.

In 1970, the European Council then endorsed a strategy for the implementation of multiculturalism and multicultural pedagogy. At a conference attended by European ministers, the First Resolution (Number 35), with special emphasis on the age of the children entering school in the countries of the EU, was accepted. Under this resolution, a so-called *double track strategy* was implemented, which aimed to both encourage the integration of immigrant children into the schools of the host countries of the EU and preserve immigrants' mother tongue and culture.

Four noted experts in this field, Banks, Sleeter, Grant and Nieto, unanimously agree on five defining principles of multicultural education. Firstly, multicultural education is a process which aims to guarantee equal rights for all pupils. Secondly, as it is the institution that is responsible for the implementation of multicultural education, its implementation can only be guaranteed through comprehensive education reform. Thirdly, such reforms can only be achieved through a critical analysis of the systems of power and privilege. The fourth principle states that the main goal of multicultural education is the abolition of any forms of inequality in education, whilst the final principle argues that multicultural education not only benefits immigrant pupils but rather helps all learners (Gorski 2006).

After a careful analysis of the available literature in this field, we have chosen to primarily refer to Banks' conception of multicultural education, a decision based on the fact that the majority of recent research in this area has referred back to Bank's work (Portera, Gundara, Sleeter and Grant).

Banks primarily defines multicultural education as an idea and a reform movement, both of which are based on searching for equal education opportunities for all, including learners with different religious, ethnic and cultural beliefs, and that may belong to different social groups. Banks based these assertions on theoretical and empirical research studies, through which he found that the primary reason for multicultural education being an ongoing process was the fact that this process occurs in a constantly changing society, resulting in teachers and school authorities having to constantly adapt to the real-world conditions in which they operate (Banks 2007, p. 135).

Banks (1996) emphasizes that the main goal of integration of multicultural content into the education system is not only to create equal opportunities for the pupils of different ethnic, linguistic and social groups but also to achieve better comunication and understanding among different cultures, groups, nations and individulas. He also mentions other goals of this process such as: helping each individual person to see thier culture form the point of view of other cultures; giving each person alternatives in the field of education and teaching them about different cultures; promoting ethnic groups and languages of different cultures; reducing discrimination of ethnic groups and subcultures, integrating multicultural content into the school curriculum, everyday school life and operation of other institutions; getting rid of stereotypes; developing cross-cultural competencies and finally, creating a multicultural, democratic and civil society.

Banks (2007, p.76) also states that the goals of multicultural education can only be achieved thorugh the intertwining of different dimensions of multicultural education. The first of these dimensions is content integration, which means inclusion of information about different ethnic and cultural groups from different perspectives in the school curriculum as the only way to enable children to reflect critically and judge for themselves. Secondly, the teachers should work on reducing their prejudices and not stereotype. As a result, the third dimension is pedagogical justice, which would allow us to encourage success of all the pupils regardless of their skin colour, thier ethnic or social origins and their gender by employing different pedagogical strategies. As the fourth dimension Banks states structural knowledge, which he further divides into material knowledge, consisiting of the knowledge of pupils personal and cultural information; popular knowledge, transmitted thorugh the media; academic knowledge, which is the knowledge based on the concepts and explanations of the experts in the field on the one hand and objective knowledge and critical thinking about generally accepted academic truths, on te other. The last dimension in this list is support and maintenance of the schoold culture and social structures, which in defference to the other four dimensions requires the integration of parents, wider evironment and community into this pedagogical process. We are talking about the extension of the classroom into the wider environment and the merging of the school and its activities with the environment, which in turn leads to the improvement of the school climate.

To summarise, Banks' dimensions could be interpreted as the principles of intercultural education. Resman (2003, p. 65) echoes Banks' opinion, stating that successful intercultural education requires the establishment of common fundamental values such as equality, tolerance and respect. It also requires linguistic communication necessary for mutual understanding, which enables participation in all segments of an institutionalised society. Resman (ibid.) argues that successful intercultural education in schools is impossible without the adopted skills necessary for mutual communication (linguistic knowledge) and the possibility to participate.

Lukšič Hacin (1999) goes further and claims that the understanding of interculturalism is the main pedagogical tool of multicultural education and is, as such, indirectly directed towards the constructive integration of immigrant children. Many other authors consider schools the most important institutions for the establishment of multicultural discourse.

2.2 Inter-cultural education

The Council of Europe has accepted a strategy of multicultural education in 1970. This was followed by a series of conferences, which focused on education of immigrants and preservation of their mother

tongue (Bern 1973, Strasbourg 1974, Stockholm 1975 and Oslo 1976). Between 1977 and 1983 a working group was established under patronage of the Council of Cultural Cooperation, which was led by Louis Porcher and Micheline Rey whose main aim was to examine teacher education in Europe and the methods and strategies used in the classroom. The outcome was realization that it was necessary to introduce intercultural education in schools. At the conference in Dublin in 1983, European ministers for education unamonously accepted the resolution about the schooling of immigrant children, which emphasized the importance of intercultural dimensions. In the following year a recommendation for teacher education based on intercultural communication was issued. Since mid-80s The Council of Europe started to encourage several educational projects, which were now called intercultural projects rather than multicultural or trans-cultural projects.

In the European Council manual for intercultural education two types of intercultural education are cited: formal intercultural education and informal intercultural education. The former consists of academic pregrammes and initiatives developed in schools, while the latter includes voluntary learning about different cultures taking place via different media and in youth clubs and youth centres. (All different, all equal, Education pack 1995)

Skubic-Ermenc (2003, 2009) argue that the main reason for the phenomenon (appearance) of intercultural education is migration, resulting in many countries becoming multiethnic and multicultural, which in turn means that the members of minorities and ethinic groups have more rights in the field of education. Sometimes these are seen as necessary adaptation of the school curriculum to assure that it represents cultural diversity as well as preserves mother tongue.

Resman (2003) claims that one of the constituent parts of the intercultural education is the creation of the environment in which there is no segregation based on religious, social and cultural origins of the learners. Such environment takes into account cultural diversity of the pupils and encourages preservation of their original culture. As a result, in such environment there is no pressure on the pupils belonging to minority groups to merge in the culure of the majority. Resman (ibid.) then continues his argument by stating that the goals of intercultural education could be achieved through focusing on integration of segregated marginalised minority groups and individuals into the educational and social circumstances of the majority as this is the only way of assuring the potential development of these children. Hoff (1995) agrees with Resman and regards intercultural education as preparation of these children for life in a culturally diverse society.

Colby (2006, p. 264) takes a much more critical stance and argues that education without intercultural dimension is nothing but encouragement of nationalist and religious fundamentalism. He claims that intercultural educations is not just encouragament of good practice in one field and their implementation on the other. His publication also includes reflection on the past achievements and present challenges of schools and universities dealing with this subject.

To sum up, while multicultural education prepares each individual to adapt themselves to everyday life and work in a multicultural society, intercultural education prepares each individual to actively interpret and interact with different cultures. However, all this will only become reality once we have started with systematic training and education of pre- and in-service teachers working with immigrant children. Until then, schools, teachers and other professional staff working on integration of these children into the Slovenian education system will have to carry on taking things into their hands to the best of their abilities.

Since multicultural education seems to be the most commonly used term in all literature it will also be the term used in the present article. Talib (2006, p. 141) defines multicultural education as the goals a particular school tries to achieve in order to meet the demands of its pupils with various backgrounds and to take into account the cultural values and traditions these pupils originally have. This definition suits the Slovenian context well and therefore sums up the idea of what is meant by multicultural education also in this study.

3. MULTICULTURALISM IN TEACHER EDUCATION

Slovenian schools have become increasingly multicultural and there seems to be a valid reason to include multicultural education in teacher education. Programmes educating teachers in Slovenia have generally been fairly monocultural and ethnocentric and it seems that the transition towards a more multicultural teacher education has been slow and is still going on. Gay (1986) points out that teacher education is essential when it comes to teaching future generations about multiculturalism and about the changing society. If teachers have no foundation to base their knowledge upon and have not been in any contact with multicultural education by the time they graduate, the reality of the modern school may be shocking and unexpected.

Slovenian society is no longer as homogeneous as before. Gay (1986, p. 155) outlines the reasons why teacher education should be multiculturalized and why multicultural education should become mandatory for all future teachers. Firstly, it is unrealistic to expect teachers to be capable of efficiently teaching pupils of multicultural background without any prior preparation. As Gay (ibid.) puts it, "…teachers cannot teach what they don't know". Secondly, there are committed teachers who want their teaching to follow multicultural values but a more systematic approach is needed in order for *all* teaching to meet the needs of the multicultural society.

Multicultural education both in theory and in practice need to be systematically implemented in teacher education across the country. Gay (1986, p. 159) also provides ethical reasons for making teacher education multicultural. Teachers have the right to receive multicultural training because it is humane and fits the principles of good education and democracy and because it is professionally justified for them to receive multicultural training since they live in multicultural societies. It is important to find a correspondence between theory and practice. Theory has not been able to keep up with the development of multiculturalisation in schools. Multicultural expertise lies mainly in teacher education and in the additional education which qualified and practicing teachers should regularly receive.

According to Talib (2006), short crash courses are not sufficient to make teachers multicultural since this is a complex issue and requires plenty of reflection, both on the teacher's own identity and on the pupils' rights and roles in the classroom. What is more, it has been concluded that different 'theme weeks' in teacher education can even strengthen the already existing stereotypes and add to the prejudices teachers have for certain cultures (Talib 2006). Even though the process of becoming multiculturally qualified requires exposure to a multicultural school setting and work in this type of a setting for a longer period of time, learning in practice is not enough. According to Talib (ibid.), teacher education should provide future teachers with cultural information, both on different cultures and their own, in this case Slovenian culture. Nevertheless, cultural information alone is not enough. Teachers also need to learn about different learning difficulties and possible mental disorders of their pupils, in addition to the information about the society they come from. Teacher education should be able to widen the perspectives of teachers who often come from fairly monocultural backgrounds and are not acquainted with multicultural matters. Chances of teaches succeeding in implementing multicultural education in practice once they step into the real world would improve drastically if the process of teacher multiculturalisation begins in teacher education.

4. DISCUSSION

Multicultural teaching should be included as a more visible part of teacher training and particularly those practicing teachers who work in schools with a large number of immigrant pupils should receive additional training in multicultural issues.

What follows are some suggestions and recommendations how to help or at least partly alleviate the problems and dilemmas experienced by teaching professionals working with immigrant children. A holistic approach is needed if this type of education is to be successful. First of all, it is necessary to introduce some changes in the law, in the educational system, in school management and in the curriculum. Secondly, we need to take sure that there is a large element of teacher training which

focuses on teaching immigrant children both for trainee teachers and as part of professional development of qualified teachers. We need to include pedagogical content, which is important for work with these pupils and which might be included in scientific research carried out into this field. We also recommend that various legal documents, international documents be more accessible to teaching professionals in Slovenia. This also goes for the recommendations based on the experience and possible solutions suggested by their colleagues in the country and abroad. One of the ways to improve their teaching, as well as to encourage them to be more creative and flexible is to introduce peer observations. As a result, each teacher would be given a possibility to reflect upon and express their perception on the work of their colleagues. A teaching professional becomes a better teacher only when they are able to reflect and see the shortcomings of their own teaching practice and can therefore improve their performance (Teacher Education for Inclusion 2012). Our final recommendation is that such approach to teaching should become constant practice organised and carried out by the headmasters of schools (Schools for All 2002).

As it's becoming clear that in both Slovenia and across the world, multiculturalism is not a passing phase, but rather a new reality in schools and educational institutions, teachers need to adopt multicultural values into their everyday teaching and behaviour, and also always attempt to see the positive aspects of diversity. First and foremost, all educational systems need to be aware of the new, multicultural societies in which they are operating and need to teach their teachers how to cope with diversity in their classrooms. A gradual shift in how immigrant pupils are taught and in the values they are being provided with must begin with the incorporation of multicultural principles into teacher training and professional development in order to ensure that both pre- and in-service teachers are adequately prepared to cope with the challenges associated with teaching immigrant pupils. If such action is not undertaken, then we are in danger of making the issue of the inclusion of immigrant children into the Slovenian education system even more acute.

5. CONCLUSION

The main conclusion of the present article reveal that Slovenian teachers are not very familiar with multicultural teaching due to several reasons, the most essential of which is the lack of education during teaching training on these matters. These teachers are struggling with multicultural issues in their everyday work and feel that they have not received enough training. There is a clear disjuncture between theory and practice as teachers want to be multicultural in theory, but do not know how to be that in practice. Gay (1998) points out that teachers who feel ill-equipped to meet the diversity in the classroom, tend to have more negative attitudes towards multicultural issues in general and are reluctant to change the status quo.

The hypothetical question asked at the beginning of this article was: *If Slovenian teachers have not been sufficiently trained to deliver lessons to immigrant pupils, who is therefore supposed to be teaching these children?*

In response to this question, we can note that immigrant children in Slovenia should be taught by teachers who know how to critically reflect on their own teaching practice, with only teachers capable of critically engaging with their own teaching methods able to teach their pupils efficiently and promote equality of race, ethnic group, religion and gender.

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