Matea Butković, Ester Vidović

STUDENT-TEACHERS' VIEWS ON RACISM AND RACIAL NOMENCLATURE IN CHILDREN'S LITERATURE

This research aims to explore student-teachers' views on racism and racial nomenclature in order to uncover if they are equipped with the right knowledge to recognize discriminatory language, to explore their opinions on the appropriateness of racial nomenclature in children's literature, and to probe their views on the existence of racial discrimination in Croatia. 28 undergraduate and graduate students enrolled in integrated university studies of Primary Education took part in the research. The starting point was an excerpt from Harriet Beecher Stowe's *Uncle Tom's Cabin*, which was followed up with a two-part questionnaire. The research findings illuminated that a substantial part of the participants show a lack of knowledge and possible biases with regards to their views on (in)appropriate nomenclature as well as a lack of awareness of racial discrimination in Croatia. On the other hand, the vast majority of participants believe children should know about the existence of racism and the social construct of race from an early age but seem conflicted about which racial nomenclature should be included.

Key words: children's literature; EFL; inclusive education; initial teacher education; intercultural competence; racial nomenclature

1. INTRODUCTION

Accelerated globalization, ethnic and gender inequality, migratory movements, and growing social diversity have placed significant demands on initial teacher education programs, which are required to educate upcoming generations of pedagogically and interculturally competent individuals if they are to take an active part in shaping truly inclusive[1] learning environments[2] (Burbules and Torres 2000; Evans 2006; Pike 2008; Guo 2013, 2014). In this sense, the need to empower and equip teachers with the necessary skills to recognize and stand up to discrimination and the importance of meeting the educational needs of pupils from diverse backgrounds have been widely recognized (UNESCO, A guide for ensuring inclusion and equity in education 2017; UNESCO Incheon Declaration 2016; Supporting Teacher Competence Development 2013; Teacher Education for Inclusion 2012).

Interculturalism, as one of the main principles of democratic and global education that is oriented towards "the analysis of oppressive social relationships, combating prejudice and discrimination and transformation of society into one characterized by equity" (Bartulović i Kušević 2016: 8, translated by the authors), highlights the importance of "understanding and respecting different lifestyles and viewpoints as well as developing intercultural sensitivity" and acquiring the "ability to cope with unclear and complex social situations and the development of skills, including verbal and non-verbal communication" (Piršl et al. 2016: 19, translated by the authors). Given the key role which schools have in this endeavor, it is clear that teachers are at the very core of fostering intercultural education. For this reason, teachers need to be "sensitized to notice and understand the characteristics and needs of those belonging to different groups, especially in a multicultural environment (Hercigonja 2017: 111). According to Nenad Hrvatić and Elvi Piršl, a competent teacher should be good at "verbal and nonverbal communication, have good knowledge of his/her own and other cultures, be able to respect, understand, and accept pupils belonging to other cultures, have an interactive relationship with 'the other,' continuously acquire self-knowledge on an individual level and the level of the group he/she belongs to, have

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[1]   Under the term "inclusive" the authors of this paper understand a wider category of learners than those commonly identified as learners with special educational needs (SEN) and adopt the UNESCO recommendation of inclusive education as "an ongoing process aimed at offering quality education for all while respecting diversity and the different needs and abilities, characteristics and learning expectations of the students and communities, eliminating all forms of discrimination" (2008:3).

[2]   Inclusive education is a global agenda in the 21st century education policy (Ainscow and César 2006; Pijl et al. 1997) as a way of combating discriminatory attitudes and an attempt at building inclusive communities and societies.

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the developed ability of fostering openness, flexibility, and creativity as well as the ability to think beyond stereotypes and cultivate anti-prejudicial attitudes, and understand the consequences of discrimination of the culturally different" (2007: 225). Yet, as Mohammad Pourmahmoud Hesar et al. observed, "Teachers cannot teach and cannot increase awareness of something they do not know themselves" (2012: 70).

Research has shown that teachers continue to put an emphasis on teaching about the dominant culture even inside multicultural classrooms (Villegas 1991). As Hrvatić and Piršl highlight, the consequences of such a teaching pedagogy can have dire consequences on the pupils' attitudes and viewpoints, "especially when we take into consideration what the teacher says, i.e., how he/she says it, how he/she articulate his views, interprets, thinks or demonstrates through his/her behavior" (2005: 260, translated by the authors). Therefore, before teachers and teacher education programs can make improvements to their existing teaching pedagogy, which might be glossing over or fully ignoring demanding and uncomfortable topics, teachers and teacher educators need to become reflective practitioners with a developed "awareness of their own cultural perspective, thus gaining insight into the cultural assumptions underlying their expectations, beliefs, and behavior" (Chisholm 1994). With this in mind, we wished to explore student-teachers'intercultural competence in the segment of recognizing racial discrimination and discriminatory language (racial nomenclature used throughout history to describe the American black community) as well as their attitudes towards using such language in children's literature.

We decided to use a literary text as the starting point in our research given that Joanne Collie and Stephen Slater (1987) list four reasons why they are a beneficial tool in classroom practice: they are valuable authentic materials, provide cultural as well as language enrichment, and include personal involvement. An excerpt from Harriet Beecher Stowe's *Uncle Tom's Cabin,* a work of immense socio-cultural significance but also one of the most controversial novels in American history because of its portrayal of Black servility, was used as the foundation of this research.

In their early stages of implementation, literary texts were mostly used "for translation purposes and exercises on reading comprehension" (Premawardhena 2005: 92), which kept the learner's focus on the surface level of text analysis – learning new vocabulary – rather than allowing room for developing a deeper understanding of the cultural context behind the words. As Andrzej Denka (2005) noted, the purpose of this approach was to turn looking up words in a dictionary into a habit. Nowadays, however, literature in the foreign language classroom is used as support for the acquisition of communicative and intercultural (communicative) competence (Riverol

1991; Bretz 1990) as it has been recognized that it provides a "dimension of depth" (Stevick 1976), i. e., "the learner's mental involvement in what he or she is saying, leading to a kind of communication that is more than superficial" (Stern 1987: 48).

2. HISTORICAL OVERVIEW OF NOMENCLATURE USED FOR AND BY BLACK AMERICANS[3]

The notion of intercultural identity, according to Hrvatić and Piršl (2005), is closely related to identity, and language plays a vital role in describing it. The language we use to describe that identity "can instill a sense of pride in an individual" (Smith 1968, qt. in Bell 2013: 12) as well as "invoke the impressions from others based on certain 'association of ideas' based on the name" (Moore 1994, qt. in Bell 2013: 12). Words carry culturally-loaded meaning and connotations and "the lack of understanding or familiarity with the culture that surrounds [us] can lead to misunderstandings in conversation and even provoke a breakdown in communication" (Dimitrijević 1977, qtd. in Alonso and Ponte 2015: 86). Furthermore, the lack of knowledge about the discriminatory nature of certain words can reveal profound cultural biases and a lack of awareness thereof, which can even instigate conflicts. Sonia Nieto (1996) highlights the anti-racist component of intercultural education, which she defines as education against discrimination, including the abolishment of racism, and critical pedagogy, which helps students and teachers in their understanding of different perspectives; it provides the tools for critical thinking and engaging in research and expanding experiences. It is, therefore, of utmost importance to include in the school curricula such vocabulary that helps learners to talk about "human rights; equality; dignity; gender; bias; prejudice; stereotype; racism; ethnic minority; and the names of ethnic groups, including white groups" (Byram et al. 16). Yet, it needs to be borne in mind that not all societies are culturally diverse. This, then, means that there is a good chance that formal education programs in homogenous environments are likely to omit discussions on race, identity, power, and privilege. However, historical differences should not be used as an excuse not to introduce and discuss important global topics in the classroom.

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[3]   This subsection contains an adapted and expanded historical overview of racial nomenclature addressed in Butković, Matea (2017), World War II and the Blacks in American Literature, doctoral dissertation, Faculty of Arts, University of Ljubljana.

With regards to the U.S. context, blackness has historically been "both a political and cultural identity marker" (De Walt 2013: 2), "defined and redefined, imagined and re-imagined, performed and performed again within the flux of history and within specific, changing, spatially determined societal structures" (Rahier 1999: xxiv). According to Aida Solomon (2015), labels 'Colored', 'Negro', 'black', and 'African American' have been the most commonly used terms in scientific research to denote native-born Americans of black/African origin as well as individuals who might not self-identify with these terms. It should be pointed out, however, that the American Black community is a heterogeneous group comprised of both American-born individuals of Black/African origin as well as African immigrants who have migrated to the United States for more favorable education/job opportunities. However, these two groups are often categorized similarly because, as Solomon highlights, "all people with an African heritage are commonly thought to relatively share the same culture, identity, and customs. Therefore logically, they are lumped or categorized together when discussing racial or ethnic terms" (Ibid. 49). However, "When looking at the black population, it would be proper for someone not to assume they have the same history or even same ancestry" (Ibid. 14).

In the early 19th century, 'colored' and 'free persons of color' became the dominant term (Bell 2013: 23). Bell further notes, "'Colored' and 'Negro' were more acceptable terms for African-Americans during the 1830s and beyond because they signified a domestic rather than a completely foreign placement" (Ibid. 16). The term 'Colored' can be traced back to the mid-to-late nineteenth century, and it referred exclusively to all people aside from the Whites to establish a clear-cut dichotomy – Whites/Others – based on physical complexion. Prominent members of the Black intelligentsia, among whom W.E.B. Du Bois and Booker T. Washington played a key role, spoke in favor of using the term 'Negro' given that it was perceived as a "stronger term" and "did not need a noun to complete its meaning" (Smith 1992: 497, qt. in Solomon 2015). Du Bois publicly voiced his desire for the term to be capitalized already in the early 1900s, "yet the white print media did not accept it as a legitimate, proper noun to be capitalized until the 1930s" (Bell 2013: 16-17). However, "Once freed, many wanted to be called African and rejected the term Negro" (Aptheker 1994, qt. in Bell 2013: 23) as many understood it as a degrading term used by the Whites to reinforce segregation. "Many also referred to themselves as "blacks"" (Bennett 1967, qt. in Bell 2013: 23). The English word 'Negro' is a derivation of the Spanish and Portuguese word *negro*, which means black. The Portuguese and Spanish, who were pioneers in the African Slave Trade, used it as a label for African men and women

whom they had captured and brought to the New World (Bell 2013). This term, which the Spanish and Portuguese colonizers used as an adjective, was in the English language used as a noun and was initially not capitalized, and it "fused not only humanity, nationality, and place of origin but also certain White judgments about the inherent and irredeemable inferiority of the persons so designated" (Bennett 1967:48).

Following the Civil War and Reconstruction periods, some used the term "Negro" as a militant term; it was "self-consciously used by black men defiantly asserting their pride of race" (Bennett, "What's in a Name?"). Others insisted that "the word Negro had no significance as to color, but could only be used in a reproachful or degrading sense" (Ibid.). Frederick Douglass, Booker T. Washington, and W.E.B. Du Bois predominantly used the term 'Negro,' and the term became so popular that it replaced the terms 'colored,' 'colored American' and 'Afro-American' which were also used throughout the nineteenth century. In the first decades of the twentieth century, the term 'Negro' was used in its capitalized form. On 7 March 1939, the *New York Times* even published an editorial in which it stated that it would capitalize the term because "it is not merely a typographical change; it is an act of recognition of racial self-respect for those who have been for generations in 'the lower case'" (qt. in Smitherman 2006: 55). The self-label 'black' replaced the term 'Negro' during the 1960s following in the footsteps of the Civil Rights Movement. The Black Power Movement stressed the importance of racial pride and self-esteem in the black community and the term 'Negro' reminded too much of the period of slavery. 'Black' was seen as an equalizer to the use of 'white'" (Smith 1992, qt. in Solomon 2015). It referred to the descendants of Africans in America and was associated with "youth, unity, militancy, and pride, while Negro increasingly connoted middle age, complacency, and the status quo" (Martin 1991: 92). In the decades leading up to the American independence, "the labels nigger and slave were interchangeable, each describing an actual social category of involuntary black laborers" (Stordeur Pryor 2016: 205). Hosea Easton, one of the earliest Black intellectuals to discuss the word 'nigger' notes that, in the antebellum North, "white parents and teachers used the word to instruct the children that blacks were deficient, but also to show how their own racial status was precarious" (Ibid. 203-204). Furthermore, Elizabeth Stordeur Pryor notes, "This single word – nigger – captured the magnitude of anti-black feeling and was unleashed upon free people as they moved though urban space, rode public vehicles, and even ventured abroad" (Ibid. 2015). In the nineteenth century, with the White ruling class' attempts to restrict the Blacks' mobility, the term 'nigger' emerged "as a weapon of racial containment, a barometer against which to measure the increas-

ingly rigid boundaries of whiteness and a mechanism used to police and cleanse public space" (Zilversmit 1967, qt. in Stordeur Pryor 2016: 205).

In the final years of the 1960s, the term 'Afro-American' was occasionally used, while the term 'African American' was officially presented in 1988 when Jesse Jackson announced that the black community would be labeled 'African-American' and stated that "[t]o be called African-Americans has cultural integrity" (Bell 2013: 17). The hyphenated label 'African-American' gave the community a sense of "'reconstructed ethnicity' and connected the community to some sort of land and historical base" (Martin 1991, qt. in Bell 2013: 17). According to Suzette L. Speight et al. (1996), the term 'African American' embodied a sense of pride in acknowledging African roots and heritage (qt. in Solomon 2015: 12). The significance of this change lies in the desire to highlight the duality of the Black American experience – the African roots and the American cultural roots – as well as to equalize African Americans with other ethnic groups who had already established their ethnic and national labels (Solomon 2015: 12). By 1993 the term 'African American' was "appearing 10 times more often than the term 'Negro' in the pages of the *[New York] Times* than it had just six years earlier in 1987" (The Emergence of the Term 'African American,' 12). Nowadays, the United States' Census Bureau defines African Americans or Blacks as "a person having origins in any of the Black racial groups of Africa," and includes those people who indicate their race as "Black, African American, or Negro," or provide written entries such as "African American, Afro-American, Kenyan, Nigerian, or Haitian" (United States Census Bureau 2010 qt. in Race and Racism 104). According to the results of the 1996 poll by the Gallup organization, "89 percent of the African-Americans ages 30 to 49 were comfortable with either 'black' or 'African American'" ("The Emergence of the Term 'African American,'" 15).

Most of the stated terms have obtained a multiplicity of new meanings throughout history, while a similar trend has been noted in postcolonial discourse. In that vein, Achille Mbembe points out that everything, including language, is "constantly being shaped and reshaped" (Mbembe 1992: 8). The author stresses that "the signs, vocabulary and narratives that it produces are not meant merely to be symbols; they are officially invested with a surplus of meanings which are not negotiable and which one is officially forbidden to depart from or challenge" (Ibid. 4).

3. RESEARCH AIMS AND HYPOTHESES

At the Faculty of Teacher Education, University of Rijeka, students are familiarized with topics related to race and ethnicity within the course *Working with Children with Special Needs,* where they are provided with generalized notions on how to accept racial differences in the context of Croatian/European educational systems. In general, though, the Faculty syllabus does not provide them with courses that specifically teach these topics. However, they are addressed in English-based courses. The course *Anglo-Saxon World*, taught to third-year students of Primary Education, introduces students to diverse areas of life in the countries where English is spoken as the first language. Topics that touch upon the social construct of race are also incorporated into the course *Children's Literature in English*, which is taught to fourth-year students of Primary Education. The course provides an overview of works by authors who wrote for children and young adults. Since literature aimed at the adult audience is taught within the course *Anglo-Saxon World,* this course focuses on the works aimed primarily at children.

We introduced Harriet Beecher Stowe's novel *Uncle Tom's Cabin* into the course *Anglo-Saxon World* with the aim of encouraging student-teachers to reflect on the impact of derogatory language. Although this novel had immense socio-cultural significance at the time of its publication, it was also one of the most controversial novels in American history because of its portrayal of Black servility. Stowe's racial portrayals raised the question of whether she saw African Americans as real human beings or as mere objects of sympathy (Van Pottelberghe 2009). We agree that the analysis of the language used in literary works cannot be done in isolation of the historical context in which it was written if the goal is for the students to fully understand and be able to analyze literature critically. However, for the purpose of this research, we decided to examine the student-teachers' already existing knowledge about the U.S. culture and their awareness of derogatory language before discussing with them the socio-political context of the times in which *Uncle Tom's Cabin* had been written. But, we also went a step further. In the second phase of our research, we decided to explore their knowledge about acceptable and unacceptable racial nomenclature, its appropriateness in children's literature, and their awareness of the existence of racism in Croatia, all of which would, on a larger scale, fill the gap in the research on this topic in Croatia and, on a smaller scale, guide us in the future framing of our curriculum.

In the first phase of the research, we hypothesized that the student-teachers would be able to understand the intent behind Stowe's use of racial nomenclature in the cho-

sen paragraph. In the second phase, we hypothesized that they would be able to differentiate between the appropriate nomenclature and racial slurs, approve of including children in the conversation about race as well as specific racial nomenclature in children's literature, and acknowledge the existence of racism in Croatia.

4. METHOD

Participants
In the academic year 2016/2017, 28 undergraduate and graduate students enrolled in the course *Anglo-Saxon World* took part in the research.

Procedure
The foundation of this research was an excerpt from Harriet Beecher Stowe's *Uncle Tom's Cabin* to encourage the students to contemplate and reflect on the language the author employed when referring to enslaved Blacks, but also to consider the notions of race and racism. The excerpt was part of a lesson used in a supplement instructional material, *Across Cultures* (2004). The excerpt depicts Simon Legree, a brutal Louisiana plantation slave owner and an epitome of evil, buying a slave named Tom. In the first part of the research, we focused on the nomenclature used in the chosen paragraph ('slave' and 'nigger') and used open-ended questions that probed the participants' understanding of Stowe's intent behind the words 'slave' and 'nigger.' The students were not explicitly familiarized with the historical context in which *Uncle Tom's Cabin* had been written before filling out the questionnaire; instead, they were asked to comment on the text solely based on their understanding of the read passages, drawing thereby on their already existing knowledge about the U.S. history.

For the second phase of the research, we constructed a questionnaire that comprised two parts. In the first part, the participants expressed their views on the existence of racism in Croatia and from what age children should be taught about its presence in society. The second part of the questionnaire explored their views on the appropriate and inappropriate nomenclature (16 expressions used throughout U.S. history when referring to American Blacks) and the appropriateness of the suggested nomenclature in children's literature. Filling out both parts of the research was anonymous.

5. RESULTS AND DISCUSSION

'slave'	Number and % of responses	'nigger'	Number and % of responses
neutral, author's voice	12 (42.8%)	derogatory term and more frequently used; used by the master	17 (60.7%)
negative, offensive	11 (39.3%)	very negative	13 (46.4%)
very offensive and submissive	4 (14.3%)	carries more weight than "slave"	2 (7.15%)

The following section reflects the student-teachers' understanding of the read paragraphs from Harriet Beecher Stowe's *Uncle Tom's Cabin* and their views on racism in Croatia, their opinion about the age at which children should be included in discussions about race and racism as well as their opinions about the appropriateness of the suggested racial nomenclature and its presence in children's literature.

PART ONE

What is the meaning of the terms 'slave' and 'nigger' in the read paragraph?
What the results of this question suggest is that Croatian student-teachers understand the vast difference between the two terms. They were able to accurately highlight that it is the White master who uses the term 'nigger' (60.7%). They also pointed out that the term is very negative (46.4%), that it carries more weight than 'slave' (7.15%), that it is very offensive and submissive (14.3%), and that the goal of using that derogatory word is dehumanization and stripping off individual identity (14.3%). They understood 'slave' as being negative/offensive (39.3%) and very offensive/submissive (14.3%). Their understanding of the term 'slave' as a neutral form that stands for the author's voice (42.8%) possibly speaks to the controversial nature of *Uncle Tom's Cabin*.

However, the second part, which explores the participants' knowledge and views on specific racial nomenclature leads to suggest that this is an area that needs to be more carefully and thoroughly addressed in formal education.

PART TWO
1. Is there racism in Croatia?
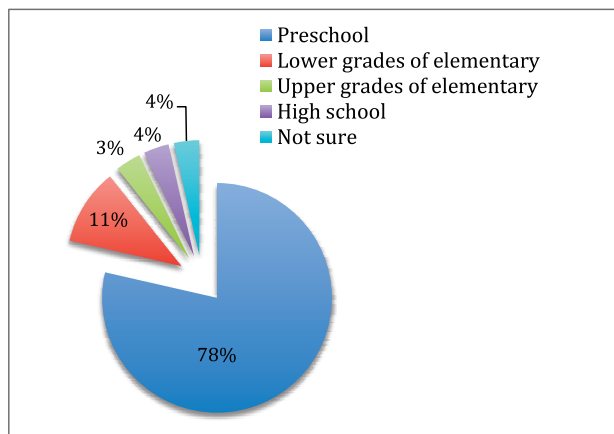
As many as 78% of participants believe there is no racism in Croatia, which is a worrying discovery. While previous research suggests that only 8% of Croats appeared to be skeptical of the contribution of different ethnic and cultural groups to the well-being of the Croatian society compared to 23% of Europeans (Mesić and Bagić 2001: 8), more recent research indicates a high degree of racial and ethnic discrimination against minority populations, refugees, and even asylum seekers (Matejčić 2012; Bakalović et al. 2014; *Izvještaj o rasizmu, ksenofobiji i etničkom ekskluzivizmu* 2016; Baričević and Koska 2017; *Istraživački izvještaj* 2017; *Razumijevanje rasizma i ksenofobije* 2017). One of the latest analyses of the impact of anti-discrimination policy in Croatia for the period 2011-2016 shows that, despite some positive changes, "The most vulnerable social groups potentially exposed to discrimination based on ethnicity are members of the Roma and Serb national minorities, and since the refugee wave that occurred in Croatia, also immigrants and asylum seekers" (Miošić-Lisjak 2017: 8).

2. At what age should children be taught about race and racism?
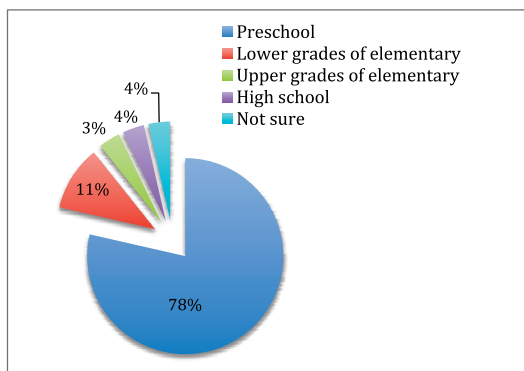
As many as 92% of student-teachers believe that children should be included in the conversation about racism and the vast majority of them (78%) believe that this should take place as early as the preschool age. This finding demonstrates student-teachers' awareness of the importance and necessity of incorporating topics of racial and ethnic diversityinto early education curriculum. A small number of them believe that the topic of racism should not be introduced sooner than in the upper levels of elementary school (3%) or high school (4%).

3. Throughout American history, the following terms, among others, have been used to describe their Black population: Africans, people of color, free persons of color, oppressed Americans, Negros/negros, Blacks/blacks, Afro-Americans, African Americans, non-Whites, colored Americans, blackies, boys, aunties, darkies, niggers, and slaves.

a) Choose those terms which you find the most appropriate.
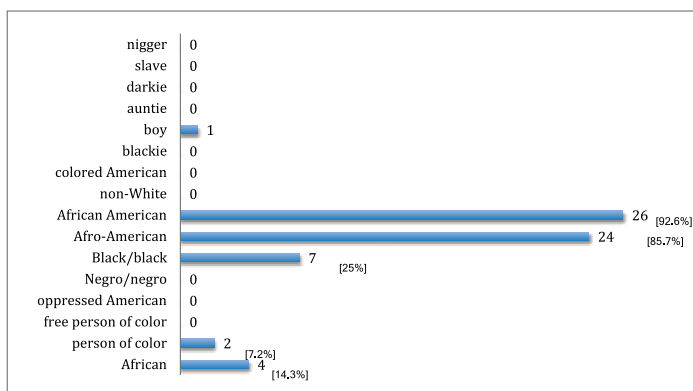
The vast majority of the participants opted for 'African American' (92.6%) and 'Afro-American' (85.7%) as the most appropriate terms for the American Black population. A quarter of them (25%) find 'Black/black,' and two participants (7.2%) consider 'person of color' to be appropriate. Despite being an isolated case, it is nevertheless worrying to find that one student-teacher (3.6%) considers 'boy' as appropriate. The fact that four student-teachers (14.3%) find 'African' appropriate requires further research.

b) List those terms from the list which you find the most inappropriate.
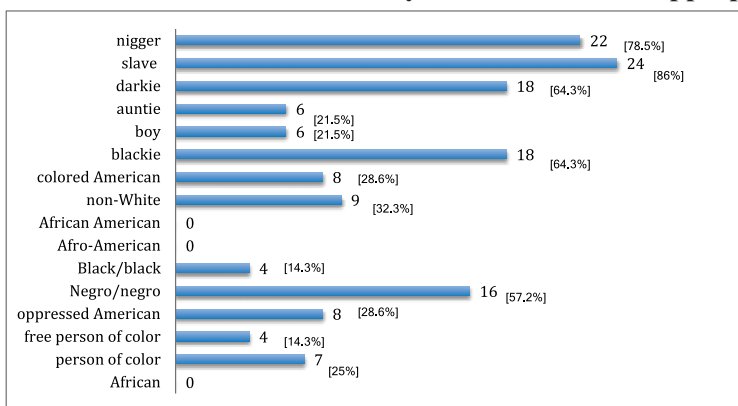
While the vast majority of the participants are aware of racial slurs such as 'nigger' (78.5%), 'slave' (86%), 'darkie' (64.3%), and 'blackie' (64.3%), it is alarming that not all student-teachers highlighted them as derogatory language. It is equally as worrying that only about a quarter of the participants know that 'auntie' (21.5%) and 'boy' (21.5%) are highly inappropriate terms, but also that 'oppressed American' (28.6%) is not a term preferred by the American black community. While only four participants (14.3%) find the term 'free person of color' to be inappropriate, and indeed it had been used in the past, it is no longer a term with which the U.S. Black community self-identifies.

If the student-teachers' understanding of the term 'non-White' from sections a) and b) is compared, then it becomes clear that the participants struggle with its meaning. Scheurich notes that the term 'non-White' is "deficient because it derives its meaning from Whites rather than from people of color themselves, thus reinscribing a hegemonic relationship of Whites over people of color" (1993:10). While none of the student-teachers had initially found it appropriate, when asked whether they find it inappropriate, only a third of the participants agreed (32.3%). The question imposes

itself whether the other two-thirds of student-teachers see the world through the White/non-White prism? The same discrepancy is noticeable with the term 'nigger.' While none of the students found it appropriate in the previous question, now, only 78.5% found it inappropriate. The reasons behind these ambiguities should be explored in further research.

The student-teachers also seemed to struggle with the term 'African.' While 14.3% of the participants initially found it appropriate, none of them found it inappropriate in the second part of this item. This finding certainly requires additional research as it is not possible to conclude whether they had African immigrants in the United States in mind or whether their responses truly reflect cultural biases given that the question specifically addressed inappropriate nomenclature for Black Americans. Also, slightly more than a half (57.2%) of all participants found the term 'Negro/negro' inappropriate. As Solomon found, 'Negro', in addition to the term 'Colored', was a label that the interviewees in her research expressed they did not tend to employ (Solomon 2015: 49). In other words, as many as 42.8% of the participants seem to find it appropriate, which is in stark contrast to the previous question in which none of the participants found it appropriate.

The responses to the following two questions reveal the student-teachers' understanding of the appropriateness of racial nomenclature in children's literature.

4a. Are the above-listed terms appropriate for children's literature?
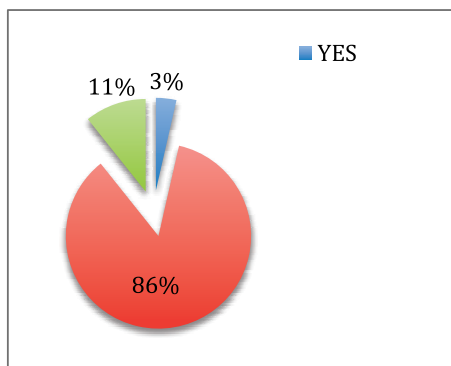
4b. Should preschool and elementary school children come across these terms in children's literature?
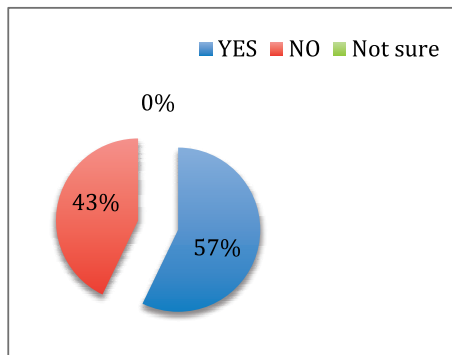
We included these questions because, just as the role of literature in the foreign language classroom has changed, so has that of children's literature. In the past, it was believed that children's literature should reflect only topics that were considered unproblematical to children; however, today, literary texts for children include difficult topics, such as separation, discrimination, and disappointment. Mary Renck Jalongo claims that using children's literature for educational purposes has the potential to contribute "to the child's cultural identity and multicultural awareness" (qtd. in Bradbery, 2015: 4) and Debbie Bradbery concludes that it contributes to "build[ing] concepts of teaching about global citizenship" (2015: 1). Furthermore, "Through experiences with children's literature children can develop socially, personally, intellectually, culturally, and aesthetically. Literature assists children to explore interpersonal relationships and human motives" (Ibid. 4).

With regards to the words that student-teachers believe belong or do not belong to the domain of children's literature, as many as 86% of student-teachers believe that none of the listed terms are appropriate for children's literature; however, their responses change when specifically asked whether racial nomenclature has a place in preschool and elementary school literature. Now, only 43% of student-teachers believe children should not come across these terms in literature. In other words, about one-half of the participants (57%) believe young children should know about the abovementioned terms, which is in line with the student-teachers' view that preschool and elementary school children should be taught about race and racism. However, given that 92% of the student-teachers believe racism should be discussed with young children, it is surprising that only 57% of them believe children should be familiarized with any racial nomenclature.

6. CONCLUSION

The dynamic changes in modern societies call for changes in the approaches of education, which inevitably requires of teachers and all those included in the educational process to adapt and acquire new skills and competencies. While the obtained findings have confirmed our hypotheses and, as such, provide an initial step in understanding the gaps in knowledge, possible biases, and shortcomings of primary and secondary education programs with regards to the required knowledge that is an essential component of democratic, intercultural, and inclusive education, the findings also reveal the necessity for more in-depth and more frequent use of class content that would help to expose the students to a broader and more inclusive understanding of culture and history.

As many as 78% of student-teachers are not aware of the discriminatory attitudes and behaviors towards racial minorities in Croatia. With regards to the appropriateness of racial nomenclature in children's literature, teachers seem to struggle with it. The participants also seem conflicted about the role which racial nomenclature should play in children's literature. While as many as 92% of student-teachers believe that children should be included in the conversation about racism and the vast majority of them (78%) believe that this should take place as early as the preschool age, only 57% of them believe children should be familiarized with some form of racial nomenclature. Additional research should explore which terms, in particular, they find (in)appropriate. Interesting findings were observed in the section addressing the student-teachers' views on appropriate and inappropriate racial nomenclature. The vast majority of the student-teachers opted for 'African American' (92.6%) and 'Afro-American' (85.7%) as the most appropriate terms; the majority of them is also aware of racial slurs such as 'nigger' (86%), 'slave' (63.4%), and 'blackie' (64.3%). However, while the participants understand the vast difference between "nigger" and "slave" in the read excerpt, it is alarming that not all student-teachers highlighted them as derogatory language in the first part of the research. Also, two-thirds of participants showed a lack of awareness of the derogatory nature of the terms 'auntie' (78.5%) and 'boy' (78.5%), which is worrying. Future research should explore why some student-teachers regard the terms 'Negro,' 'non-White,' and 'African' as appropriate.

Even though this research was conducted on a rather small sample of participants, it is nevertheless a good starting point to consider ways in which racial and ethnic diversity could and should be included in all levels of education.

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POGLEDI STUDENATA UČITELJSKOG STUDIJA NA RASIZAM I RASNU NOMENKLATURU U DJEČJOJ KNJIŽEVNOSTI

Sažetak

Cilj ovog rada je istražiti mišljenja studenata o rasizmu i rasnoj nomenklaturi s kako bi se stekao uvid u njihovu opremljenost adekvatnim znanjem potrebnim za prepoznavanje diskriminatornog jezika, razotkrivanja njihovih mišljenja o prikladnosti rasne nomenklature u dječjoj književnosti i ispitivanja njihovih stavova o postojanju rasne diskriminacije u Hrvatskoj. U istraživanju je sudjelovalo 28 studenata integriranog preddiplomskog i diplomskog sveučilišnog učiteljskog studija. Polazište je bio ulomak iz romana Uncle Tom's Cabin autorice Harriet Beecher Stowe, koji je popraćen upitnikom iz dva dijela. Rezultati istraživanja ukazuju na manjkavost znanja kod znatnog dijela sudionika istraživanja i njihovu moguću pristranost u stavovima o (ne)odgovarajućoj nomenklaturi, kao i nedostatak svijesti o rasnoj diskriminaciji u Hrvatskoj. S druge strane, velika većina sudionika vjeruje da bi djeca od rane dobi trebala biti upućena u postojanje rasizma i društvenog konstrukta rase, ali su pritom neodlučni u odabiru prikladne rasne nomenklature.

Ključne riječi: dječja književnost; engleski kao strani jezik; inkluzivno obrazovanje; početno obrazovanje nastavnika; interkulturalna kompetencija; rasna nomenklatura

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